

VOL. 39

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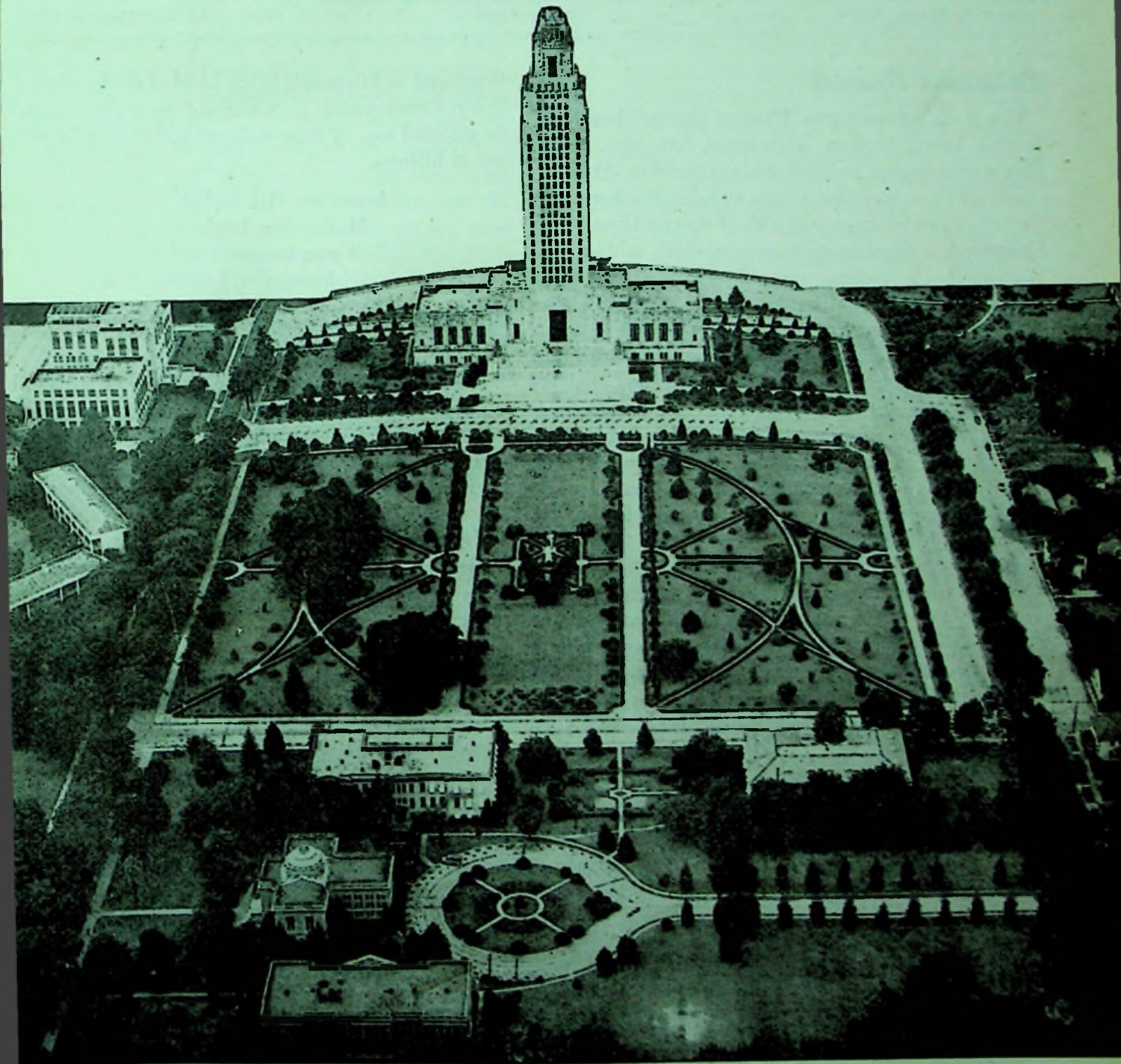
The
Restitution Herald

October 4, 1949

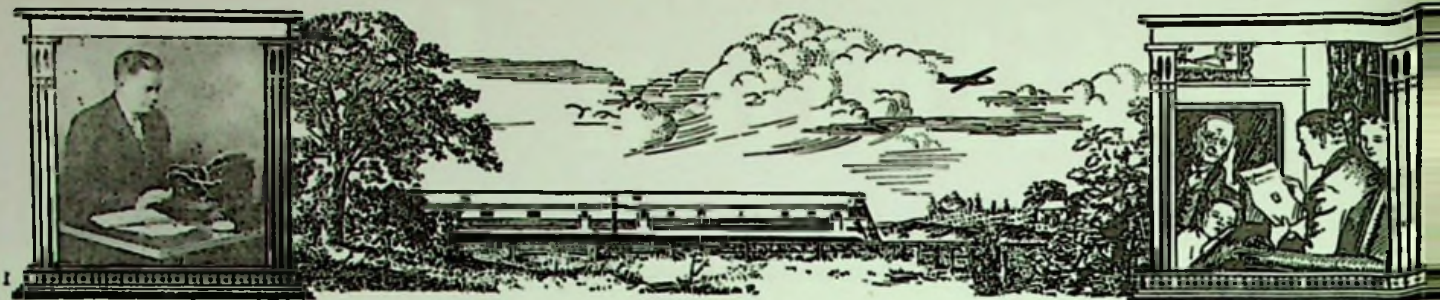
VOLUME 39

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

NUMBER 1



State Capitol and Gardens, Baton Rouge, Louisiana



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

Louisiana Special

This week's RESTITUTION HERALD, planned largely by Brother Ernest Barnum, Hammond, Louisiana, should have special interest for the Louisiana brethren. Although nearly all Church-of-God efforts in Louisiana have been limited to two localities, and both of them relatively near Hammond, a living spirit of evangelism within these two churches is reaching outward—particularly in Baton Rouge. Some effort, too, has been made in New Orleans.

Louisiana is a great state: in history, in natural resources, in education, in industry, in agriculture, and in *her people*. Louisiana is the state wherein the Acadians, banished by the English from Nova Scotia in 1755, found refuge. Hence, Louisiana is known today as the "Land of Evangeline" and site of Longfellow's romantic poem, "Evangeline." . . . The South's tallest building is in Louisiana—being the thirty-four story capitol at Baton Rouge, frequently called America's *grandest capitol*. Thirty-four different types of marble, imported from all over the world, adorn the structure. Forty-eight broad steps (representing the forty-eight states) of Minnesota granite, flanked with statuary by Lorado Taft, lead thirty thousand visitors, monthly, upward to the main lobby floor constructed of polished *lava from Mount Vesuvius!* . . .

At New Orleans, the "Huey P. Long Bridge," nearly five miles in length, is one of America's outstanding works of structural engineering and the grandest span across the Mississippi. Cost—*thirteen million!*

What, though, of marble and steel? What of battles won and lost? What of tragic lore, of poetry, of Mardi Gras, and hanging Spanish moss? Christ, ten thousand times greater than Huey Long, died to save men and women, doomed to death, unto life everlasting. Down in Louisiana, where once lived Evangeline, there lives today a saving *Evangelism*. Men and women, yea, whole families, are zealous in proclaiming and living the story of Jesus, the lowly Nazarene. That is the reason for this special tribute to Louisiana.

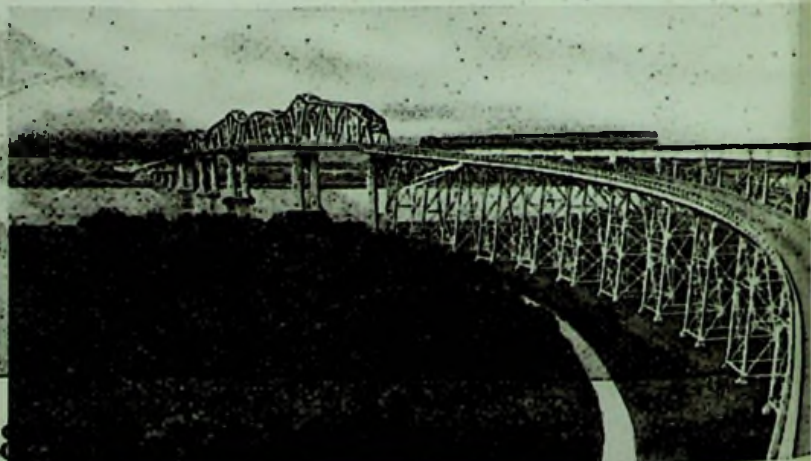
Word and all His people in the Land of the Sunny South
 When Christ returns in power and great glory, may He
 be glorified too, by these waiting saints: waiting, yes but
not in idleness.

Louisiana, Hail to thee!
 Hail to thee, Louisiana!
 Tell your story near and far—
 O! *Evangelize*, Louisiana!

Evangelism Everywhere

While preparing this "Louisiana Special" number of The Restitution Herald, the thought came to us that other states and provinces wherein the Church of God labors should enjoy a similiar privilege of letting their gospel light shine. It is wholly legitimate publicity—informative, edifying, and inspirational. We believe everyone will enjoy this week's testimony for Christ from Louisiana, and we encourage other states and our brethren in Canada to undertake similiar ventures. Have something to tell; then tell it—not only for pleasure and local publicity, but for inciting more service and devotion, everywhere, to Jesus Christ, the Saviour of us all.

"They that were scattered abroad went every where preaching the word. . . . The word of God grew and multiplied" (Acts 8:4; 12:24).



Christ -- Living Reality

By Vernis D. Wolfe, Hammond, Louisiana

TO HOW MANY is Jesus a fancy, or a dream experienced occasionally, and never becoming a Living Reality? How many people are indifferent concerning the way of truth? Would it not be profitable for all members of the Church of God to think about these questions? Considering that we have so often heard, "What is wrong with our church?" we believe a consideration of these questions to be very profitable. One hears many opinions concerning the cause and the cure, as: too busy, too young, too old, indifference; or we need more time, more parties, more socials, more picnics. . . . Only Christ, though, the living Christ, can solve the church's problems.

O Lord, "Teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12). 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). "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them . . . because man goeth to his long home, and the mourners go about the streets" (Eccl. 12:1-5).

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:14-19).

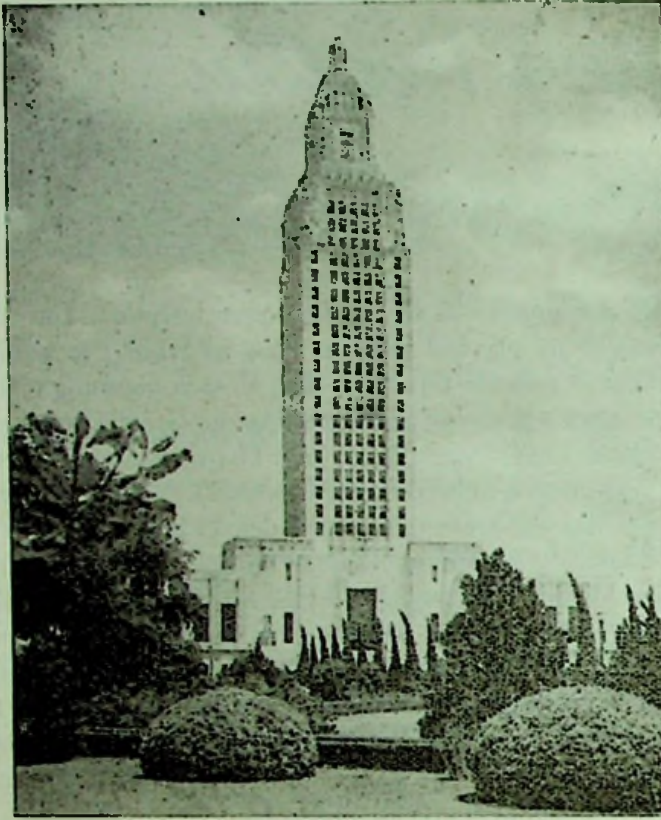
Considering the foregoing verses, it seems the question should be, "Have we not wandered from God?" If we have, this wandering *is* the cause of church failures, and we simply add that the cure is to return to God. The "many" are not satisfied, however, with such a simple solution to the problem.

Although we have an appreciation of socials and enjoy the Christian fellowship expressed during such events, we

do not approve of the purpose often intended. Too often socials are planned with the view to gaining or holding Church membership. At its best, all such planning is frail. It is not a means of accomplishing the Great Commission of our Lord. (Mark 16:15, 16.) The ways and devices of man are not to be compared to God's. Man's strength is only for the present; it cannot deliver him. "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength" (Psalm 33:16, 17). "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (20:7). "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Cor. 3:5).

If remembering the Lord our God supplies to our lives the "sufficiency" of righteousness, it is only proper that we should appeal unto the means that the Lord has given us for remembering Him. We should consider that Jesus Christ is the mediator, the One to intercede. God has outlined the necessity for remembering the death, burial, and resurrection of Jesus Christ, through baptism. (Rom. 6.) Jesus was the One who "took bread, and blessed it, and brake it," and the blood, saying, "This is my blood of the new testament," (Matt. 26:26, 28). Paul added, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). The Church of God never has neglected to emphasize the importance of the first rite, baptism. Undoubtedly, this is good in the sight of the Lord, but let us give equal emphasis to the rite that is equally as important and one that we have opportunity to express more often. Baptism is a memorial and it serves as an entrance into the body of Jesus Christ. What has the Lord given us as a continuing memorial? Should we not answer, "The Communion of the body (*Turn to p. 10*)





Thirty-Four Story Capitol, Baton Rouge
— Tallest Building (450 ft.) in the South —

EDITORIAL NOTE by Ernest Barnum: Mrs. L. L. Foretich, although many years a member of the Church of God, never before has written for *The Restitution Herald*. When asked to write her memories of church life, she responded cheerfully. Undoubtedly all Herald readers, and particularly friends and relatives of Brothers O. J. Allard and S. J. Lindsay, will receive spiritual uplift to know and see how the work of those men still bears fruit. Let us, also, live before God in such manner, that our works may bring others to His precious truths. (Mrs. Foretich appears in the group picture on page 13.)

A DREAM OF MANY YEARS is at last coming true: that of my being able again to attend the teachings of Christ through my own church, after being many years an isolated member. Only those who have experienced isolation know the lonely, lost feeling.

I was reared in Church-of-God teachings at "Happy Woods" near Hammond, Louisiana. Soon after our marriage, in 1922, those near me and I moved too far distant to attend our church—three hundred miles away. Although my parents, Mr. and Mrs. John Lindsey, subscribed to *The Restitution Herald*, used Bible-study books, and we still had Bible study in our own home, there was something lacking. My father was a good teacher because of his extensive study after he heard Brother O. J. Allard preach a sermon, many years before, on John 14. Father immediately had invited Brother Allard to our home to prove to him that he was wrong in his teachings. After many such visits and many sermons, Father and Mother were convinced of their misunderstanding, accepted the true gospel, and were baptized in a little shady creek near the church, and joined the Church of God. We sang "Shall We Gather at the River?" at their baptizing, and those memories were brought back to mind, last Sunday, when we

Living Faith in Louisiana

By Louise Lindsey Foretich of Baton Rouge
and other Louisiana Women

sang the same song. We three older children followed in baptism later.

After I joined the church, my greatest desire was to learn to play the organ for services. Brother S. J. Lindsay, who baptized me, helped Father in securing an organ; and I was the happy one my first Sunday to be able to play "Wonderful Words of Life." Even though I kept on playing more verses than were printed, they bore with me the same song, Sunday after Sunday, until I learned another organ. I felt so important and a big part of the church!

I still feel I have an important role to fill with my three children (two of whom are married) and four grandchildren. I hope to see the day it will be possible for them to have the same opportunity I had—that of hearing the truth.

We now are living in Baton Rouge, Louisiana, fifty-three miles from Hammond. Circumstances still prevent us attending church regularly, but our hope and dream of someday organizing and establishing a Church of God here in Baton Rouge is coming true!

Through the help, good faith, and fellowship of Brother Vernon Wolfe, his wife, and the good people of Hammond (both "Happy Woods" and "Blood River" Churches of God), we now are having a Bible class, every Friday night. Our class is very interesting and inspiring, and I know we shall grow from a very few to many. There is a great field for gleanings here for Christ, as everywhere, and we servants of Christ have a duty before us in "gathering them in." Please let your prayers and faith in us help us in our continuous success.

DORCAS SOCIETY

By Esther Bottolfs (Hammond)

Members of the Dorcas Society at Happy Woods have enjoyed a very busy year. Our main goal has been a building fund for the purpose of improving the church. By co-operating with the other church organizations, improvements so far include the building of three classrooms and a social room, painting the interior of the entire church, sanding and varnishing floors of the new rooms, purchasing and hanging curtains for the social room, and installing of a water system.

Some of the activities by which we have added to this fund are rummage sales, selling of cards, dues, keeping a fancy work box from which one is privileged to buy work at any time.

We nineteen members of the Society realize much enjoyment from our monthly meetings from a social as well as spiritual standpoint, social, because in no other way would we get together for a friendly visit; spiritual, for our aim is to help build a bigger and better church.

One of our new projects is a building fund for a parsonage. We have not accomplished much in this field, but expect to add to this each month and therefore do our bit towards this goal. One of our new plans is for each member to take a dollar from the treasury and make that dollar grow. There have been several suggestions and plans for work, and, the Lord willing, we will accomplish our goal.

BLOOD RIVER WILLING WORKERS

* * * **By Mrs. Claiborne Lee (Hammond)**

The Willing Workers of the Blood River Church consist of about twenty-five active members. Meetings are held each month at the homes of the members as they volunteer their invitations. We find this beneficial in more ways than one. It helps us to become better acquainted with our church families.

The object of our club is for the betterment of our community and promotion of church work. So often we have been given the opportunity to help those less fortunate than ourselves. It is those things that make our hearts glad, rather than the bigger things we do. I pray this will continue to live in the hearts of our members as long as our club exists.

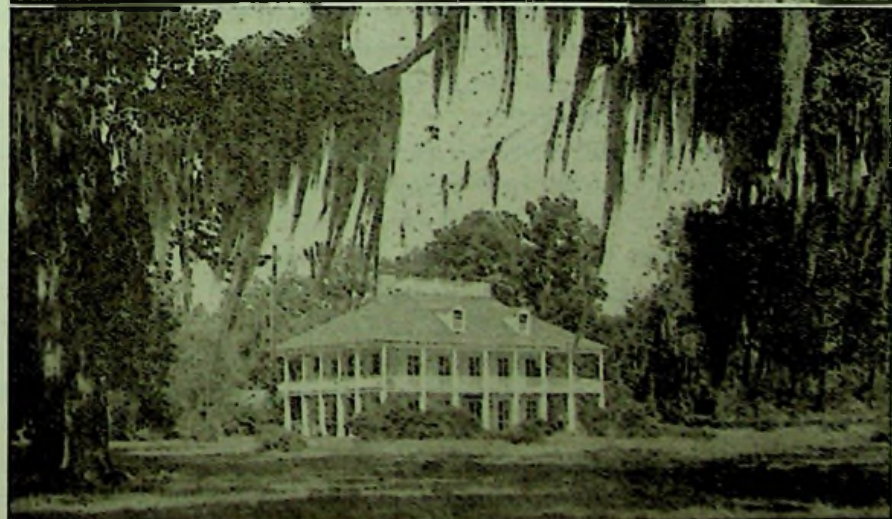
One of our projects this year has been to furnish the parsonage. Thus far, we have paid for the gas system, bought a living room and bedroom suite, and installed a beautiful Frigidaire. Through the work of the club, a beautiful dining-room suite was donated. For these things we are very grateful, and we hope to be able in the future to install more furnishings that will make our parsonage a comfortable home.

Some of the methods we used to raise money were as follows: rummage sales, bake sales, suppers, bazaars, sewing, selling cards, stationery, and pudding mix. We also received a free-will offering each month. I am sure there are many more ways of earning money.

I wish we as clubs all over the States could figure out some way of exchanging ideas. We made a scrapbook containing our year's work in rotation. This, of course, is one club's idea; but, if we could get each society of the Church of God interested in doing this and then display these at General Conference for observation, just look at the ideas we could take home with us! These books could be made attractive, so it would be interesting to leaf through them. For instance, our scrapbook consists of not only our work each month, but also pictures of the scenery of the South. Also, pictures of each club member makes the book become alive.

The project for our club in the future, is to help raise money for our new building that is to be erected on the church ground. The building will consist of a large social room, classrooms, and a kitchen.

Get to work, club members! Let us push forward!



Top picture: Governor's Mansion at Baton Rouge, Louisiana.

Middle: Famed old plantation home (visited by thousands of tourists each month), "Afton Villa," Saint Francisville, Louisiana.

Bottom: "Oak Alley Plantation" home located on the Old River Road.

The "Sure Word of Prophecy"

By Harold J. Doan, Chicago, Illinois

EARLY in Jesus' ministry, He made a strange statement to His apostles, saying some of them would not die before seeing Jesus' coming in His Kingdom. The Scripture then says that, after six days, three of the men—Peter, James, and John—went with Jesus into a high mountain. There, as He was praying, His countenance began to change, and He was transfigured before them. Standing in glowing raiment before them, Jesus gave these awestricken men a preview of His glorious coming to establish His Kingdom. The Transfiguration made a lasting impression on these men, which grew as they later were separated from Jesus.

Peter, in his First Letter, said in effect that, because he had been an eyewitness to this Transfiguration, he had been persuaded and had been able to persuade his hearers that Jesus was the Messiah and would come again in power and great glory to establish His Kingdom. We have not followed "cunningly devised fables" in teaching you of Christ's coming, but we were eyewitnesses of His glory. He had heard a voice from heaven, at the same time, saying, "This is my beloved Son in whom I am well pleased." Peter was sure about the coming of Christ. He was sure God's Kingdom would be established.

But, said Peter, we have more than this. You need not take my word. Perhaps I was mistaken (he knew he was not, but acknowledged the remote possibility), but we have even more sure proof of Jesus' coming—the "more sure word of prophecy," the Word of God concerning these truths. Peter's further thought was that it would be well for us Christians to take heed to the more sure word of prophecy concerning that most important of all events—the second coming of Christ.

By what reasoning could Peter say that God's Word was even "more sure" than his own seeing and hearing? Any student who knows the Old Testament (which was Peter's Bible), and who has taken time to trace through history the thread of prophecy, could not help but come to the same conclusion Peter did. The Word of God as transmitted to us through His servants is sure indeed, and by this very fact we may know the power, wisdom, and understanding of our God.

Thousands of years ago, God told a "preacher of righteousness" that he alone of all earth's inhabitants was a man of God. Of the others, God could say only, "Every imagination of their heart is evil continually." Noah was

told that a flood would come and destroy all men from the face of the earth. Here was a prophecy from God. God waited one hundred twenty years, during which time Noah tried to bring the people to repentance. I almost can hear their scoffing replies after the first twenty-five years of his preaching. "God will bring a flood? Why, we never even saw water come down from heaven! Besides, you have been saying that for twenty-five years, and it has not come." So, away they went about their selfish ways. Suddenly, the Flood came and "destroyed them all," but Noah and his family were saved. The "more sure word of prophecy"! It required three generations for fulfillment, and, though the people laughed and scoffed and claimed intelligence too superior to believe in a flood, it came as God had said.

Jesus said, "As it was in the days of Noah, so shall it be in the days when the Son of man shall come." Men will be scoffing, eating, drinking, making merry, saying, "We are too intelligent to believe in a thing we have never seen," but Christ will come! God is the same true, honest, remembering God He was in the days of Noah. I care not whether we have been saying it for one hundred twenty years or for one hundred twenty million years. He will come!

Peter had even more to say about who shall, and who shall not, be ready. "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3:20, 21). When the Flood came, the ready (eight in number) were saved. Peter said that the same will be true again. God waited one hundred twenty years for more to prepare themselves; then the Flood came. Today, God is waiting, patiently, for us to prepare ourselves by belief and baptism, which is the answer, or outward symbol, of a new relationship to God. Noah was *ready*, and Noah was *saved*. Those who have shown their readiness by manifesting their clear conscience toward God in baptism also shall be saved by resurrection from the dead in the Name of Jesus. The "more sure word" of God says it shall be so. What God says—God does!

Peter may have been thinking about a prophecy of

Ezekiel, a contemporary of Jeremiah, about Zedekiah who was king of Judah when Jerusalem was attacked by Babylon. Said Ezekiel about Zedekiah, speaking by inspiration of God, "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there" (Ezek. 12:13). God prophesied that Zedekiah would be taken captive and carried into Babylon where he would die, yet he would never see the land. A strange prophecy, indeed! Jeremiah was an eyewitness to its fulfillment. In his Book, he recorded what he thought to be plain history, yet his words show us the certainty of God's prophecy.

"The army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho . . . and the king of Babylon slew the sons of Zedekiah before his eyes: he slew also the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death" (Jer. 58:8, 10, 11). Zedekiah was taken *blind* into Babylon, and there he died in prison. The "more sure word of prophecy"!

Perhaps, as Peter was preparing his Letter to the scattered Christians and was trying to emphasize the certainty of the truth of Christ's coming again and the necessity of

(Please turn to page 10)

Lessons on History of Church Doctrines

Mystery of the Gentiles

By Norman J. McLeod, Pomona, California

Memory Verse: "The Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Ephesians 3:6).

1. The Bible mentions three important mysteries:
 - a. Mystery of the resurrection.
 - b. "Christ in you, the hope of glory."
 - c. Mystery of the Gentiles.
2. A mystery is something about which one is not informed, or about which one knows nothing. Or, it is a special body or group of teachings into which one has not been initiated. This latter sense seems to be the one which the Apostle Paul used in 1 Corinthians 15:51. In his day many mysteries were coming in from the Orient: the mysteries of Osiris from Egypt, the mysteries of Mithras from Persia, and the mysteries of Dionysius from Greece. We read, then, with the emphasis put in thus: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed" (v. 51). Others had been bringing forth mysteries of various kinds, but now the Apostle Paul was bringing one forth.
3. Ephesians 3:2-7 reads: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles

should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. In spite of the fact that the prophets had told of the favor that should also be given to the Gentiles, few indeed understood it. Let us list the references that speak of it: Isaiah 11:10; 42:1; 49:6; 54:3; 55:5; 60:3; 62:2; 66:12, 19; Jeremiah 16:19; Malachi 1:11; Luke 2:22.

4. Few Jews knew this mystery, and of course before the coming of the Gentiles into the church after Christ's time, none of the Gentiles really understood it. Other references from the New Testament on the mystery of the Gentiles follow: Romans 11:25; 1 Corinthians 2:7; Ephesians 1:9; the quoted memory verse; Colossians 1:27; 4:3; Revelation 10:7. In regard to Colossians 4:3, the Apostle Paul was in bonds because he had brought the gospel to the Gentiles. In Revelation 10:7, not only is the mystery of the resurrection ended at that point, but also that of the Gentiles too.

5. Additional related references: John 18:36; Daniel 2:44; Acts 1:6; Revelation 11:15. The Jews and Gentiles shall be all of one body in Christ: that is perhaps the simplest statement of the Mystery of the Gentiles that can be made from examining these scriptures.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

COAT OF ARMS. Students of the Word who fail to observe the movements of Israel in the light of prophecy are missing the choicest blessings of these prophetic times. A gleaning from "Palestine" by "The Jews in the News" on the adoption of a "coat of arms" by the new State of Israel is worth passing to our readers. It reads:

"When on February 10, 1949, the State Council of Israel approved a coat of arms for the new State, the design chosen demonstrated the extraordinary continuity of Jewish history. The seven branch candelabra between the olive branches is an exact copy of the candelabra engraved on the marble erected by Titus in Rome in 70 A. D. to commemorate his victory over Judea. It was no accident that caused the artist of 1949 to turn to the Arch of Titus for his model. After almost 1900 years and unspeakable vicissitudes, the Jewish people, condemned by Titus to dispersion and national annihilation were alive again as a nation, taking up the thread of its history where it had been snapped by the Roman legions."

ROME IN SPAIN. The Roman Catholic Church is becoming a dominant political force in this country. A little light on what she is doing where she has the power will serve a good end here. The Spanish Catholic Press Apostolate has been circulating a pamphlet entitled "The Protestant Farce." It reads in part as follows:

"The Protestant propaganda is being carried on with British money in Madrid and elsewhere by four worthless fellows who believe in Luther about as much as they believe in Mohammed, but in reality live comfortably and want to pocket the money in order to feed the pastors' wives, the bishops' wives, and the rest of their women. Protestantism, which is decaying in the lands of its origin, serves nowadays only as a bride to unbelief and godlessness. In what does the service of a pastor consist? Only this, that he is paid pounds or dollars. That is why you will look for him in vain at the deathbed, or at the difficult work of teaching. The Protestant propaganda in Spain is anti-patriotic."

"TIMES OF REFRESHING." When Peter delivered his memorable sermon at Solomon's porch, following the healing of the lame man who was sitting at the gate called "Beautiful," he gave a preview of what may be expected ere long to come upon "ye men of Israel." Listen to his words:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you:

whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Primarily, Peter was addressing the sons of Israel, and his words were directed to and for them. These times of restitution, as spoken by the prophets, concern Israel in the main. The prophets said nothing about the restitution of the church—it had not existed in the Old Testament times and certainly had not fallen from its exalted position to which it had been called and for which it was being joined together. Israel's days of refreshing are still ahead of her and will not come "as showers upon the mown grass" until Jesus Christ returns from heaven.

CITY DIVIDED. There is much being said and written these days about the status of Jerusalem, and whether it should be an international city or be divided between the Jews and Arabs. To a large extent, it can be said that the history of Jerusalem is the history of Israel. Jerusalem belongs to Israel, to whom it was given by divine title. Any arrangement that invalidates the divine title will not long endure and will increase the problems rather than mitigate them. Israel will never feel that she is secure until her work is nearing completion, or until her rulers sit in Jerusalem and run the affairs of state from the ancient citadel of truth. That the ancient glory that once graced the ramparts of Israel's chief city is to return was set forth by the prophet Zechariah when he said:

"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 . . . old men and old women [shall] dwell in the streets of Jerusalem . . . and the streets of the city shall be full of boys and girls."

The day is coming when the city will be divided, with half of the population going into captivity. This time will be Jerusalem's last hour of sorrow—then the Lord will come with seasons of refreshing. In the meantime, let us "pray for the peace of Jerusalem" and help create a public sentiment for the city to be wholly given to the people to whom it rightly belongs.

"There is no God, the fool hath said,

Then opens his mouth to eat bread

That God alone provides.

He drinks God's water, breathes His air,

Then loudly boasts, God is not there,

And man is all, he chideth."—Anon.

PETER'S GRAVE. Reports are coming out of Rome these days that hint that Peter's

grave has been discovered under the Basilica of Saint Peter. Writers who are in touch with the slant of papal news expect that the official announcement will come in connection with the encyclical on pilgrimage to Rome in 1950. Rome is a great bone-hunting and bone-displaying organization, and it need occasion no great surprise if she puts forth claims concerning the bones of Peter. The trouble with Rome is, her bones are all out of joint. Someday, the Lord will take away from her all the bones she has collected, and, then, what will she do?

ALCOHOL PROBLEM. Writing in "Religious Education," George Little, Ontario, has this to say about the "alcohol problem in the United States":

"The United States of America is currently spending nine billion dollars annually on beverage alcohol. The Yale School of Alcohol Studies estimates that sixty million Americans now use intoxicating liquor, many only occasionally and in moderation. The heavy drinkers number ten million. There are four million problem or pathological inebriates, including approximately one million chronic addicts. At least fifty thousand addicts are added each year. The peak age for admission to mental hospitals for alcoholic psychosis has gone down from the late forties to the early forties. The ratio of female to male drinkers is rising rapidly. There are at least a million arrests for drunkenness a year. A survey shows that drinking is definitely a problem at college and even high school age."

COME DEATH. I have just finished reading a tribute to an African pastor who recently fell asleep in death. In recounting the funeral, the writer quotes an African proverb which was used at the funeral. It reads: "Come, death; Let's go! My work, farewell; you remain." The way this proverb was used, and undoubtedly the thought behind its original composition conveys the idea that death is a friend that opens the way to realms beyond the sky. Said this same eulogist: "All knew he had gone to receive the promised crown of righteousness." The Scripture gives us an entirely different concept of death. It describes death as an enemy that must be destroyed, and the Devil as the one that has power over death. The good Word states that Jehovah has no pleasure in the death of him that dies. As for the time when the righteous receive the crown of glory, Scripture puts it this way:

"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."



Indiana Evangelist

Harry A. Sheets, Editor

The Indiana State Conference board already has started plans for the 1950 Bible School and Conference. The board members are anxious for it to be the "best ever." We are sure that every member in the State shares this desire.

There are a number of things which should be done before another Bible school time arrives. We need more ground space, added classrooms, more and improved housing facilities, just to name some of the more pressing demands. Some of these improvements and changes should be undertaken yet this fall.

The last Conference authorized the executive board to investigate the possibility of renting some religious camp where facilities would be more adequate for our needs. Your board and some of the ministers of the State visited Camp Mack (a religious institution and not a lake resort). We learned that the entire summer season is booked solid for some years to come. The cost, while reasonable for all that the camp had to offer, was, we felt, too great to be considered even if time could have been had. The board has not looked further. It is now thought best to turn attention to the North Salem situation.

The work that should be done will necessitate more money in the treasury. Your board has set Sunday, October 16, as Dollar Day. If each member in the State will contribute at least one dollar at this time, it will enable the board to start work this fall.

On or before October 16, you should receive a letter from your State secretary informing you of Dollar Day. You will also receive an envelope addressed to the treasurer. Please place your dollar, or dollars, in the envelope and return promptly. The sooner these letters are received, the more can be accomplished yet this fall. In case you do not receive a letter with its enclosed envelope, you still can send your contributions to Willard Naylor, Napanee, Indiana.

The next meeting of the State board will be on November 5 at Hillisburg.

Ministerial Organization

The several ministers of the State have felt the need for frequent meetings to discuss mutual problems and to discover ways and means to further the gospel of the King-

dom of God in the State of Indiana. We had our first meeting at Burr Oak, September 10, at which time it was decided to meet quarterly. The next meeting will be at Hillisburg, November 5. At that time, there will be a joint meeting of the ministers and the State board.

The Indian Ministerial Organization elected Harry Sheets, Burr Oak, president, and Fred Hall, Michigantown, secretary. We place ourselves and organization at the disposal of the brethren for service in any capacity in which we can further the work of the gospel.

Special Meetings

Burr Oak and Hope Chapel are planning to have special meetings this fall. We do not know yet what date has been set for the Hope Chapel meetings, but Burr Oak will have its meetings, October 16-23, inclusive, with Bro. Harvey U. Krogh, Jr., as the guest speaker.

Rally Day

The churches in Indiana have had, or are planning, Rally Days. We have little definite information of these plans, except for Burr Oak. We plan Rally Day for October 2, which will inaugurate a special membership contest between the four upper classes of the Sunday school, with special credit to those who bring in new people during the special meetings. This contest will cover the entire month of October.

On Friday, October 14, there will be a fellowship meeting and supper in the church basement to finish plans, and to create enthusiasm, for the special meetings.

Our annual Fall Festival will be held on October 16 to thank God for His goodness in the material things of life. Other special events are to be planned to highlight the week of special meetings.

All this October activity we consider but a starter for an advertising and work campaign climaxing in special meetings next spring.

Is Summer Near? Although actual summer is gone, summer, prophetically speaking, may be very near. Read Matthew 24:32-34; then read the last item, second column, on page ten, this HERALD.

THE "SURE WORD OF PROPHECY"

(Continued from page 7)

being prepared always to meet the Lord, he thought of the words of a little-known prophet, Nahum. Nahum was a prophet to Nineveh, a great city and one of four capitals to the Assyrian Empire. Of Nineveh, Nahum said, "The Lord hath given me a commandment concerning thee . . . with an overrunning flood he will make an utter end of the place thereof . . . I will make thy grave; for thou art vile" (Nahum 1:8, 14.) What was this? God promising to make a grave of a thriving city of over 100,000 people! How the people must have laughed and pointed at Nahum! What a fool to prophesy such nonsense! He said not only that Nineveh would be a grave, but that it would be destroyed by water, so parts of the city would dissolve. This was ridiculous, thought the people of Nineveh. So they went about their business in their usual evil way.

Before long, Babylon was contesting the supremacy of Assyria. One city after another fell. Then, Nebuchadnezzar and his Chaldeans were laying siege to Nineveh. It was a strong city and the siege promised to be long. In the second year of the siege, a sudden rise in the Tigris River (which ran by Nineveh) flooded and destroyed two miles of the city wall. The enemy marched in and burned and pillaged the city, leaving it in ruins. The desert sand soon began blowing in until the city was covered. So deep and smooth was the grave the Lord made, that Alexander the Great marched over the site of Nineveh on his way to Susa and never even knew it was there. Here is the sure, *exact* word of prophecy.

Peter said, When I tell you of the coming of Christ, the Kingdom of God, the necessity of preparing yourself by the waters of baptism as an answer of your clear conscience toward God, I am not telling cunning fables, but God's truth. I have been an eye-witness of Christ's glory. I have *previewed* God's kingdom. I have heard God's commendation of His Son, but, more than that, I have and you have "the more sure word of prophecy," given by the power of God. God said there would be a flood. There was a flood, in one hundred twenty years. The righteous were saved. God pronounced the seventy-years captivity, the blinding of Zedekiah, the coming of Cyrus. It was so! God foretold the flooding and burying of Nineveh. It was so!

God's Word is sure! Jesus is coming again as the prophets taught, and as the apostles taught. We can be sure! Impossible, incredible, remote as it may seem—Jesus will come! What use will you make of God's promise? Will you prepare as Peter suggested, or will you scoff with the antediluvians and the people of Nineveh?

Behold, today is the day of salvation! Today is the day

to give your answer of a clear conscience toward God through the atoning blood and forgiveness of Christ! Believe, repent, be baptized, continue in the faith, for the "more sure word of prophecy" says Jesus is coming. Those *ready* shall be *saved*!

CHRIST—LIVING REALITY

(Continued from page 3)

and blood of our Saviour"? This rite, if properly observed, establishes us in fellowship with God. Would it not be worth while to promote the Communion service as a means of banishing vagueness in mind and establishing the reality of *Living Christ*?

The life of Jesus reveals One sufficient in the ways of righteousness. He was never far from the Father. The medium of approach to the Father that Jesus used was *prayer*. Neglecting to pray was unknown to Jesus. He constantly sought the will of the Father by means of prayer. He acknowledged the blessings of the Father through His prayers. He accepted and pursued His mission through prayer. The Apostle Paul admonished, "Let this mind be in you which was also in Christ Jesus." It is evident that prayer is a means to the end desired.

How sad it is that prayer meetings, with their *seasons* of prayer, worship services with the bent back and bent knees and the honest admission to one another of one's way of life, have become "old-fashioned." (Acts 20:36; 21:5; James 5:16.)

What is the answer? Here it is: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 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" (Col. 3:1-4). "Come unto me, and I will give you rest." The Lord has provided the means!

On the fifteenth day of the Hebrew month *Shevat*, the Jews celebrate a minor feast known as *Chamisha Aser B'Shevat*. It is the spring festival of the trees, for on this date the sap begins to flow in the trees in Palestine. As this festival is the herald of spring, it is an occasion for the inhabitants to rejoice. The feast this year was on our February 14. On this date, the new Parliament of the re-established State of Israel met for the first time. On this date, too, Chaim Weizmann became the first president of modern Israel. Is the fig tree coming to life? Can summer be far away?

JERUSALEM

"If I forget thee, O Jerusalem, let my right hand forget her cunning" (Psalm 137:5).

Selected by Mrs. Vernis Wolfe, Hammond, Louisiana

"Jerusalem: dear name of joy and beauty,
Of woe and anguish, never, never known
Beneath the sun, to any other city,
Since in the dust went down thy regal crown.
Blood, blood and tears and fiery desolation,
And every form of torture and despair,
Thy dreadful portion, since upon Golgotha,
The Cross was lifted in the shuddering air.

"No other spot on earth has such a story
As thine, Jerusalem; thy circling hills
Have seen thee shining with unequalled splendor;
Have seen thee trampled under matchless ills;
Joy of God's chosen in the wondrous ages,
When men to God's bright Presence could draw near
And see Thy glory light the inner Temple,
And God's own voice of Majesty could hear.

"City of doom: that Holy Light forsook thee;
That Voice grew silent—then the veil was rent.
The battleground of nations thou becamest;
Egypt and Rome in thee their forces spent.
Persia and Babylon made blood like water
To flow abundantly in thy mourning ways,
And Franks and Turks and Moors and wild Crusaders
Swelled the red tide that rolled through fatal days.

"Center of moral storms, whirlwinds, and earthquakes,
'Innocent blood' was long avenged in thee.
From Abel's down to 'His' who would have saved thee—
Whom thou didst nail to the accursed tree.
Football of nations, every heathen robber,
All peoples, good or bad, have found a place
In thee to dwell—all save the Jew were welcome—
Where thy best Lover dared notst show His face.

"But times are changing, O devoted City!
Jerusalem of ever sacred soil;
The awful depths of misery are closing;
Wanderers in exile, hope amid your toil.
Near, near to come, the times of promised blessing,
When Gentile feet shall tread you down no more.
Jerusalem! name beaming sunlike ever.
The days of wailing now are almost o'er;
Joy of the earth! beloved of all people!
City of God, to rule in grandeur meet;
Christ, Son of David, soon will reign in glory,

The thronging Gentiles bending at His feet,
While Israel's millions offer incense sweet."

From *The Word of the Kingdom*, compiled by John O. Woodruff. Author unknown.

CHURCH TITHING

By Ella Siple, Hammond, Louisiana

"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).

From early childhood, my mother taught me to tithe. I will long remember the first fifty cents I earned picking strawberries. My mother asked me if I did not wish to take five cents of it to Sunday school. From that small beginning, I always gave a tithe of my earnings. A little more than a year ago, when the Happy Woods Church began to tithe to National Bible Institution, we were so low in funds that we hardly could pay our expenses. I confess, I questioned how we could tithe and pay the preacher. Well, we started to tithe in June, 1948, and since that time it has been easier for us to meet our obligations than before.

In our church, the Bereans, Dorcas Society, and Sunday school each tithe to the church, and the church, in turn, to National Bible Institution. The writer sincerely believes that if all our churches would tithe to National Bible Institution, it would help our national work and, at the same time, the donating church would receive a blessing.



THE CHILDREN'S PAGE

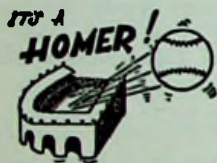
Prepared by Madge Savage
Waite Park, Minnesota



"As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. 2:4).

Paul's Letters

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen" (Gal. 1:3-5).



How wonderful a way to begin a letter to "the churches," in this case, "the churches in Galatia" (Gal 1:2). We find a similar beginning in 2 Thessalonians: "Grace unto you, and peace, from God our Father and the Lord Jesus Christ." Why not begin your letters with a Christian greeting?

Paul, an Apostle

How many apostles were there? There were twelve who learned at Jesus' feet. Then, one forsook Him. The Eleven chose Matthias by lot. The account reads: "He was numbered with the eleven apostles" (Acts 1:26). He is mentioned only in two verses in Acts—1:23, 26. Tradition tells of his faithfulness in preaching the gospel.

"Paul," says the Word, "an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)" (Gal. 1:1). Therefore, Paul also was an apostle, made so by the Lord Jesus and God the Father. If you will review his conversion, you will better understand Paul's writings. (Acts 9.)

Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

There is a repetition in part of the two verses quoted. The first part is about the preaching. The true gospel has been preached. If anyone preaches any other (or false) doctrine, he should be accursed. Also, if anyone preaches any other gospel than they have received, he also should be accursed.

Paul said further that there was no different or other

gospel; only some try to "turn it around" or change it.

Paul said, "Do I now persuade men or please God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

Another time, Paul said to the people of Corinth, "Yea, woe is unto me, if I preach not the gospel." He felt his call to preach the good news of Christ and the Kingdom of God.

What is this gospel? "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). Therefore, this good news is closely connected to the setting up of the Kingdom of God upon the earth.

From Paul's own words, we have read that he was an apostle who preached the gospel that was not after man, but after "the revelation of Jesus Christ." The other apostles learned the gospel as they followed Jesus, while He taught and walked among them. Paul's revelation was from Jesus, even as he was converted by seeing the Lord. (Acts 9.) "Last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:8). The other apostles had a natural growth (spiritually) with Christ, while Paul had been made one prematurely—"as one born out of due time."

Call for ECE Members

Send your name, birth date, and address to me (Madge Savage, Waite Park, Minn.). Your membership card will be sent free of charge. You will see your name in the Birthday corner. A postal card will do!

Happy Birthday Wishes!

- Glenn Dale Fisher, Oct. 3, age 6, Niles, Mich.
- Samuel J. Gainey, October 3, age 11, Hammond, La.
- Phyllis Gainey, Oct. 4, age 8, Hammond, La.
- Judith Joy Peters, Oct. 4, age 10, Paynesville, Minn.
- Joe Reeves, Oct 4, age 11, Mullin, Texas.
- Barry Hodges, Oct. 5, age 3, Hammond, La.
- Alice Faith LeCrone, Oct. 6, age 14, Oregon, Ill.
- Kenneth Kirkpatrick, Oct. 6, age 2, Eden Valley, Minn.
- Betty Lou Cunningham, Oct. 8, age 13, Arco, Idaho.
- Janice M. Hawkins, Oct. 9, age 14, Sterling, Ill.

Berean Department

TIMOTHY PEARSON
 Rt. 1, Box S-18A
 Hammond, Louisiana
 National Berean Editor
 and
 Pastor of the Louisiana Churches



New Field at Baton Rouge

Growth of the church and its departments depends upon opening and developing new fields. Pictured below are those who recently attended the new Bible class in Baton Rouge. With heart-warming results, Brother and Sister Vernis Wolfe have been teaching in the homes of members at the Capital City. An added advantage has been the interest and support shown by the Louisiana churches. Members from Happy Woods and Blood River have been meeting with the members in Baton Rouge and sustaining their interest.

Though the beginning is small, attendance averaging about fifteen, the prospects are good. With a little time and a little more effort, the members hope to see this work develop into a thriving church.

It was from similiar beginnings that most of our churches sprang. Interested people assembled, read the Bible, studied, sang, and prayed together. When the people had a vision, and *kept* it, churches resulted! Much credit may be given our Bereans for Bible classes like these. Though the Baton Rouge class is *not yet* affiliated with the National Berean Society, it is using Berean books as textbooks and takes this opportunity to acquaint the Bereans in general by placing its picture on this Berean Page.

This field ought not to be forgotten. In your prayers, remember Baton Rouge! If you live or happen to be in the vicinity, come to the Bible class on Friday night. The time and place may be known by calling Mr. Clayton Needham, phone 3 - 1097.

Bereans March On!

The older of the two Churches of God in Louisiana is "Happy Woods." Its origin may be traced as far back as the time of the Pine Woods Bible Class. Its Bereans meet on each Wednesday night. The intermedi-

ates are under the able leadership of Sister Clarence Barnum. The Bereans are very interested, and they will be the future church leaders. The young people's class (which it is my privilege to teach) has just begun a series of lessons using Brother R. H. Judd's new book, *One God: The God of the Ages*, as a text.

At Blood River, children "flock in" on Friday nights to attend the Berean Bible Classes. Though all ages here call themselves "Bereans," the active ones who fall into the Berean age group number about thirty. A hint of the interest of these Bereans may be had from the fact that four of them attended the National Berean Youth Rally in Oregon, Illinois, last July. Besides their Berean organization, the youths have organized into a Young Peoples' League which sponsors church improvements and socials for the youth of the community.

With the organization in Baton Rouge, there are three active societies in Louisiana, but "Come on, Louisiana, show us the way to evangelize." Berean work marches on!

See page 15 for our report of Brother J. W. McLain's inspiring evangelistic effort at Blood River, and watch for a similar report on evangelism now at Happy Woods. It is good to evangelize! "Go ye"; "go ye"!



BATON ROUGE (LA.) BIBLE CLASS AND VISITORS

(Back row) James Mattison, Vernis Wolfe, Alvin Wolfe, Dorothy Campbell, Leo Foretich, J. F. Foretich, and Earnest Barnum; (Third row) Jorge Roque, Mrs. Alvin Wolfe, Mable Ritchie, Brunette Needham, Mrs. Emmitt Harris, and Louise Foretich; (Second row) Eunice M. Ritchie and Glenda Wolfe; (Front row) T. V. Hoff, Cathy Pourvian, Iris Wolfe, Donald Needham, Marie Barnum, Marcen Needham, Mary H. Mattison Dorothy and Carolyn Shillins.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

October 8, 9—Minnesota Fall Conference at Saint Cloud. (J. W. McLain, guest speaker.)

October 16-23—Special meetings at Burr Oak, Ind. (Harvey U. Krogh, Jr., guest speaker.)

Bro. Ernest Graham, pastor at Holbrook, Nebr., reports that Shirley Ann Beebe, Stockville, Nebr., was baptized on the concluding Sunday afternoon of the Western Nebraska Conference. Further, Bro. Graham reports having organized a choir and started Sunday evening worship services.

NEW PRESS TO BE PURCHASED

At an executive board meeting on September 10, the National Bible Institution authorized purchase of a new Miehle printing press, to replace the old press (secondhand in 1911) now used to print The Restitution Herald. Cost of the machine will be \$2,500, although the usual market price of such equipment is approximately \$9,000. The press is practically new and became available to the Institution through the inability of a Chicago printing house to keep it busy.

Already announced is the employment of Bro. James W. McLain as head of the evangelistic department during the coming year. His employment began officially on September 12, the day after his resignation as pastor of the Raker Church, Delta, Ohio, took effect. If circumstances warrant, the evangelistic department will endeavor to make use of at least one other part-time worker with adults; but this will depend solely upon the cash available for operations. Sr. Verna C. Thayer, evangelist to children, will work under the department during the next year.

A new schedule of working hours for all employees has been put into effect, to assure compliance with state and federal wage-hour laws. New employees have been added to the office or printing department force, or have been used to replace those employees who have recently resigned. At present, the most pressing employment problem is the securing of a matron and caretaker for Golden Rule Home.

Both the general manager and the board are actively working out a program to implement the recommendations made by a special General Conference committee on August 13 of this year.

All members of the board attended the meeting. It was the first session for the new president, Bro. J. D. Lawrence.

J. Arlen Marsh, Secretary,
National Bible Institution.

GRAYTOWN, WISCONSIN

On Friday evening, September 16, we had the pleasure of having Oregon Bible College quartet with us at our Berean meeting, namely, William Wachtel, William Dick, Kyle Davis, and Raymond Brown. We very much enjoyed the work of these young men. They were enroute to the Berean Conference at Hector, Minn. While here, they gave us a talk on activities of the Bereans; telling about the wonderful work they are doing, which we were very glad to hear. . . . Come again, boys.

Mrs. Edwin Engebretson, Secy.

Indiana Page. A special Indiana Page appears in this HERALD, on page 9.

OREGON BIBLE COLLEGE

Students of Oregon Bible College thank ladies of Minnesota for the redecorating of our "Blue Room." We extend invitation to everyone to come and see how beautiful the room now appears.

Janice Johns has returned to school from her home at Scribner, Nebr., where she and Arnold were called because of the death of their father. We of Oregon Bible College give our deepest sympathy to her, to Arnold, and to all the family.

Every day, from 7:30 to 8:00 a.m., from Monday through Friday, we have morning devotions. We all enjoy them, and it is a great help and an inspiration to see the students taking active part. Many of the thoughts presented will remain with us throughout the year.

The students have charge of the Thursday-morning chapel periods, which, so far, have been inspirational. May God help us in our service. On Tuesday chapel periods, we have had the privilege of hearing two of our instructors. Both Bro. Watkins and Bro. Magaw presented many thoughts that we shall remember throughout the year.

On September 16, the male quartet of Oregon Bible College visited the Graytown, Wis., brethren. We received a great blessing being with them. The next day, we went to Hector, Minn., to assist the brethren with a Youth Rally. The speakers were William Dick and Raymond Brown. Kyle Davis taught a Bible class, and William Wachtel taught a Sunday school class.

Oregon Bible College extends thanks to ladies of Hector, Minn., for the canned goods and apples they sent back with the quartet. May the Lord bless them for presenting this gift!

On September 19, the student council was organized. Officers are: president, William Wachtel; vice president, Harry Payne; secretary, Mary C. Railton; treasurer, Raymond Brown. Raymond Brown, Reporter.

BOYDEN - BURKE

At eight o'clock on the evening of September 24, at East Oregon Chapel, Miss Dorothy Darlene Boyden and Roger M. Burke, Jr., were united in marriage. Attending the bride was her sister, Mrs. Reuben Barnhart, Jr., and Mr. Barnhart attended the groom. The newlyweds will reside in Oregon, Ill., where we pray them happiness and the Lord's blessing.

Sydney E. Magaw.

ARTHUR MORRIS JOHNS

Arthur Morris Johns, son of Anson Tinsley and Mary Ann Johns, was born in 1871 near Blair, Nebr. He was reared in a Christian home, his parents having accepted the gospel of the Kingdom of God and been baptized into Jesus by Bro. Shockey.

At the age of seventeen years, Arthur believed the gospel and was baptized by Bro. Almus Adams. It is of interest that his baptism resulted from a tent-meeting, during the course of which forty individuals believed and were baptized. Bro. Johns remained true to that faith until the time of his death, which occurred on Wednesday, September 14, 1949, at his home near Scribner, Nebr. His death was the culmination of several years of illness. He was the last survivor of eight brothers and sisters.

In 1898, at the age of twenty-seven years, he was married to Hattie Garfield Brady. (This marriage took place at the Presbyterian Church in Blair, Nebr., which building later became the property of the Church of God.) To this union were born ten children, all of whom survive. They are: Gertrude Johns of Scribner, Nebr.; Robert Johns of Canoga Park, Calif.; Edmond Johns of Ukiah, Calif.; Mrs. Don Williams of Redondo Beach, Calif.; Mrs. Chester Sherrard of Burbank, Calif.; Russell Johns of Bennington, Nebr.; Arnold Johns of Oregon, Ill.; Byron Johns of Scribner, Nebr.; Janice Johns of Oregon, Ill.; and Mrs. Orland Barnes of Nenzel, Nebr.

Bro. Johns was laid to rest in the cemetery at Blair, Nebr., where he awaits the return of Jesus and resurrection of the faithful dead.

Besides being survived by his wife and children, he is survived by fifteen grandchildren. He also will be greatly missed by many friends and brethren in Christ.

J. R. McCrone.

Sr. Leota B. Hanson reports a "wonderful" time during her recent vacation trip to the West. She visited many friends, relatives, and church members—especially in Tempe, Ariz., and Los Angeles, Calif.

HERALD RECEIPTS

E. E. Giesler (2); Alton B. Mock; Oscar Fleming; Mrs. Edith Stirton; Carl Bunch; Mrs. John H. Long; Grace A. Morkert.

ANDERSON CHAPEL, NORTH CAROLINA

Sunday, September 11, was a celebration full of joy and praise at Anderson Chapel, our newly established Church of God at Hendersonville, N. C. For, one year we have been letting our light shine, which we feel had been hid for several years under a bushel (to our shame): but we are thankful it had not gone out beyond kindling. Our year has been a success, both in our teaching and our building program.

Much work has been done to the building. the ceiling has been completed, a lovely pulpit erected, lights installed, and the grounds have been planted, all of which adds much in making it look "church-like," and above all, nine new believers have been added. Much of the good, old Gospel has been preached—the same gospel of the Kingdom that was established in the hearts of our fathers who were charter members in the establishing of the Church of God in the pioneer days here in western North Carolina, never wavering from its foundation. We feel we have held the prop under the work, and though it has been weak for some years, it is here proved through the building of Anderson Chapel and the work that is going on there, that the light shines anew and shows forth that their works "do follow them." If the work of Anderson Chapel is not the work of good old ministers, namely Elders E. M. Anderson, J. M. Lyda, John Anderson, and Newt Durham, all deceased, who worked so eagerly to establish the truth of the Kingdom to be set up and fill the whole earth, then their work has not been in vain.

But, thanks be to God, one only would need to have seen and heard the exercises on Sunday, September 11, the first anniversary of Anderson Chapel, as proof that the great truths still are very much alive in the hearts of our youngsters. Hearing the praises from our oldest members down to our youngest! From the mouths of babes and sucklings comes the praise! Exercises by our very young children, taught by one of our oldest members, Mrs. Guy Pryor, was very much proof that the truth still has hold and still is being planted in good ground.

An address by our faithful pastor, Bro. M. O. Williamson, was very much enjoyed. He has shown himself a workman who needs not to be ashamed. An ardent defender of the truth and promises, daily studying God's Word to proclaim to these children, he seems never to tire of his long journey to meet twice a month with our little group.

Talks by Henry Case, superintendent of Sunday school, C. F. Pryor, teacher of adults, and a recital by Mrs. Guy Pryor, teacher of the children, along with other exercises made a full day. Bro. Alva Huffer and a number of members from Downtown Chapel in Morristown, Tenn., were with us, Bro. Huffer giving one of his inspiring messages. A large number from Guthrie Grove, S. C., was with us also. Bro. Robert Jones of this group gave us one of his interesting and helpful talks. Bro. Jones was ordained a minister this past summer. He is proving his ability in presenting the truth. Through his teaching we can be assured the truth will not be averted, for in him we see the works of the old founders.

Pray that Anderson Chapel will show forth as much growth in the years to come as it

has in its first year. We all see the blessings of God in our work, for which in our feeble way we offer thanks.

We now are looking forward to October 9, when we expect Sr. Verna Thayer to be with us again, also Bro. Huffer, who will give us a week or two of their service.

Mrs. L. W. McMinn.

REID - BOWLES

The marriage of LaVerne Reid and Edward Bowles, both of Hammond, La. was solemnized in the Happy Woods Church Sunday, September 18, 1949, at 3:00 p. m. The double ring ceremony was solemnized by the writer. Rita Landry Lukawecik attended the bride, and Bill Lukawecik accompanied the groom. Mr. Reid gave his daughter in marriage.

The bride was attired in a blue-grey suit adorned with an orchid. The groom wore a dark grey suit. The wedding was preceded by organ music, and the singing of "Because" by Ernest Barnum.

Following the wedding, friends were entertained at a reception. The Bowles are making their home at 201 East Michigan Street in Hammond. "Eddie," a former resident of Norwood, Mass., is employed by the Hammond Baseball Club.

May the Lord's richest blessings attend these two who have become one, and may their home be a happy one. Timothy Pearson.

EVANGELISM AND CONVERSIONS
at
BLOOD RIVER, LOUISIANA

Bro. J. W. McLain arrived at Blood River, September 17, and began a week of evangelistic meetings the next day. From the first, it was evident that much good would be accomplished. Sunday morning, six requested baptism and were immersed in Blood River at noon along with one who had been converted the week before. During the week, as many as one hundred sixty persons attended at one time. On Saturday, a motion picture concerning the life of Zacchaeus was shown in connection with the sermon. On the closing Sunday, eight converts were baptized. Dinner at the church grounds and afternoon services attracted one hundred twenty-five people. Enthusiasm was at such a high pitch as the meeting closed, that many of the people have attended the meetings at Happy Woods every night, also.

Those baptized at Blood River are: Roderick Ballard, D. T. Ballard, June Breeland, Juanita Gainey, Lucille McKinney, Betty Gay Kennedy, Irene Richardson, Mr. and Mrs. Willie Foster, Mr. and Mrs. Barney McKinney, Junior Gainey, Billie Kennedy, Ray Hutchinson, and Trilby Foster. That the Father's richest blessings may attend these who have promised to serve Him is our prayer.

Three more in Louisiana have requested baptism, and their names will be included in the next report. "O give thanks unto the Lord; call upon his name: make known his deeds among the people" (Psalm 105:1).

Timothy Pearson.

GENERAL CHEATEM EMMONS

General Chetem Emmons was born on June 12, 1882, being the son of Mr. and Mrs. Joe Emmons, and died on September 20, 1949. He was reared in Ripley County, Mo. He was married to Mrs. Martha Ann McKinney, December 8, 1904, to which union were born four children: Joe of Denver, Colo., Osear of Doniphan, Mo.; Mrs. Frank Lawhon of Doniphan, Mo.; and Mrs. Harold Lawhon of Sunny Vale, Calif. Mr. Emmons affiliated with the Bellview Baptist Church some eighteen years prior to his learning the truth under two very able instructors of the Church of God, Bros. I. O. Rogers and Roy G. Graham. After hearing the gospel of Christ expounded as the power of God unto salvation to believers, Bro. Emmons accepted Christ as his lifegiver, was baptized into Christ, and at the time of his death was a member of the Church of God of the Abrahamic Faith near Doniphan, Mo.

Survivors are his wife, Mrs. Martha Emmons; the four children; two stepsons, Louis McKinney of Naylor, Mo., and Will McKinney of Cairo, Ill.; ten grandchildren; two great-grandchildren; five step-grandchildren; three step-great-grandchildren; and one sister, Mrs. Mae Davis of Doniphan, Mo.

The writer spoke words of comfort from 1 Corinthians 15, 1 Thessalonians 4, and Revelation 21, after which Bro. Emmons was placed in a grave in the Belview Baptist Cemetery to await the call to immortality.

A. Weldon McCoy.

JESSIS MARSTON

Jessie Hill Marston of Blanchard, Mich., daughter of Mr. and Mrs. H. T. Hill, was born, March 3, 1887, near Blanchard, and died at her home on September 21, 1949.

On November 14, 1908, she was united in marriage to Charles Marston, who preceded her in death on October 17, 1918. To this union were born four children: Violet Seelman, Gail Marston, Freda Meyers, and Faye Neureither.

When she was young, she became a member of the Church of God. She often spoke of the teachings of Bro. and Sr. Woodward, and of C. C. Maple who pioneered in this community of Blanchard. Mrs. Marston was active both in the church and in the community services. Her sudden death saddened and shocked the whole community. It has been said, "She departed as she lived, quiet and peaceful."

Besides her four children, she leaves to mourn her loss: eight grandchildren; three sisters, Grace Ward of Blanchard, Hazel Compson of Remus, Mich., and Zelma Powell of Fort Baker, Calif., and many other relatives and friends.

Funeral services were held on September 24, 1949 at the Blanchard Church of God, with the writer officiating. Burial was in the Decker Cemetery.

"If I can cause one soul to live
In closer touch with Thee;
If I can make one heart to ring
With heaven's melody;
If I can lift some life unto
A higher, nobler aim—
Then I'll rejoice, assured, dear Lord,
That I've not lived in vain."

Ellsworth Rountson.



Louisiana Evangelism

Ernest Barnum, Editor

*"Louisiana! Louisiana!
That dear old state of ours,
Where the mocker sings the sweetest
And the land is filled with flowers."*

The Blood River Church has begun the work of a new building. Trees have been felled, and the logs are being sawed into lumber. The members hope to supply the much needed Sunday-school rooms and a social room in the new building. It will be built on the north of the church, probably having a walk and some sort of protection connecting the two buildings.

When the people at Blood River desire something, they set their goal. All our churches would be more satisfied in the long run if they would ask the question, "What are our needs?" rather than, "How cheap can we build it?"

BATON ROUGE BEREAN SOCIETY. Evangelism took root and is growing in Baton Rouge, our state capital. Read all about it on the Berean Page (page 13), and see the picture! Bro. Vernis Wolfe is leading this good work. If we could develop new churches in two or three places like Baton Rouge and New Orleans, we soon could have a state conference! Pray and evangelize!

"HAPPY WOODS" EVANGELISM. National Evangelist J. W. McLain has been preaching to large audiences at "Blood River," and already there has been a rich harvest of lives consecrated to Christ. Watch for the complete report. Keep praying—and preaching, too!

VACATIONS. During the summer, particularly through the month of August, church attendance suffers due to its members vacationing. In August, however, the evening services at "Happy Woods" enjoyed the reverse. Due to a combined meeting of the Blood River and Happy Woods Church boards, a guest speaker, and a carload of friends from Baton Rouge, our attendance reached a new high of one hundred ten persons. All left the Lord's house happy to have been there.

FOOD FOR THOUGHT. When studying God's creation of man, one often asks "Why did God not make man perfect? Why did He make man capable of sinning? Why did He place temptation before man?"

To me, a satisfying thought is this: God had a creation (the angels) which worship and serve Him, continually. They appear as mechanical creatures. They love and adore Him. They are offered no alternative.

God made another creation (man), and to that creation He gives power to determine for himself whom he will serve. God desires from man a genuine love. We are told that, if He desired, God could raise up from stones those to serve Him. Let us be thankful, therefore, that we are given privilege to be-

come "sons of God," rather than a cast of servants whose love is demanded service.

GAIN AND LOSS. Blood River has not been the loser, although several members have left the community to take residence in Hammond. It seems their hearts are still at the old home church, because they travel each Sunday fifteen miles to attend service there. Happy Woods (only two miles from Hammond) is not complaining too loudly, since our worship service is in the evening and these new residents can attend both churches if they desire.

SOCIAL. One of our faithful matrons of the Happy Woods Church decided the presence of five young ministers was occasion enough to entertain with an ice-cream social. After a few minutes at the telephone, she was assured of the enthusiastic support of the Dorcas Society. Then plans began to roll. Two nights later, ninety-five persons were entertained royally in the newly finished social room and on the church lawn—showing what can be accomplished with love and co-operation.

At present, Bro. J. W. McLain is in the midst of a series of evangelistic meetings at "Happy Woods," where large and interested audiences assemble nightly. . . . See Bro. Pearson's news on page 15!



"Blood River" Church of God (Southwest of Hammond)

The Restitution Herald

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NUMBER 2

The Coming Kingdom of God

By C. E. Lapp, Grand Rapids, Michigan

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).

THE WORDS of Matthew 6:10 were given to the disciples by Jesus after they had asked, "Lord, teach us to pray, as John also taught his disciples." It is part of the prayer known as the Lord's Prayer and was given as a pattern or model by which men should learn to pray. Men were taught to pray for God's Kingdom to come, and for His will to be done in earth as it is in heaven. We believe every prayer will someday find its answer and this one will be no exception, for the promises of God tell clearly of that coming Kingdom.

Daniel, a godly young Jew of royal birth and one of the many captives taken to Babylon by Nebuchadnezzar, lived about six hundred years before Christ. During his captivity, God revealed to Daniel through a dream of the king who the successive Gentile rulers of the world should be. That dream covered a long period.

King Nebuchadnezzar saw a great image of a man standing upright, and, after none of his own soothsayers could tell the dream or its interpretation, the godly Jew, Daniel, was called in for consultation. The interpretation of the dream gave a clear picture of the empires which were to rule a great portion of the world from the time of Daniel to the coming of Christ. They were: first, Babylon, shown by a golden head (Dan. 2:37, 38); second Media-Persia, shown as silver in the two arms for the two parts of the empire (v. 39); third, Greece, which was represented by brass and was powerful about the end of the Old Testament times (v. 39); fourth Rome, which later divided into Eastern and Western Empires, shown by the two legs of iron. Further, ten kingdoms, shown by the ten toes of iron and clay mixed, are still to arise.

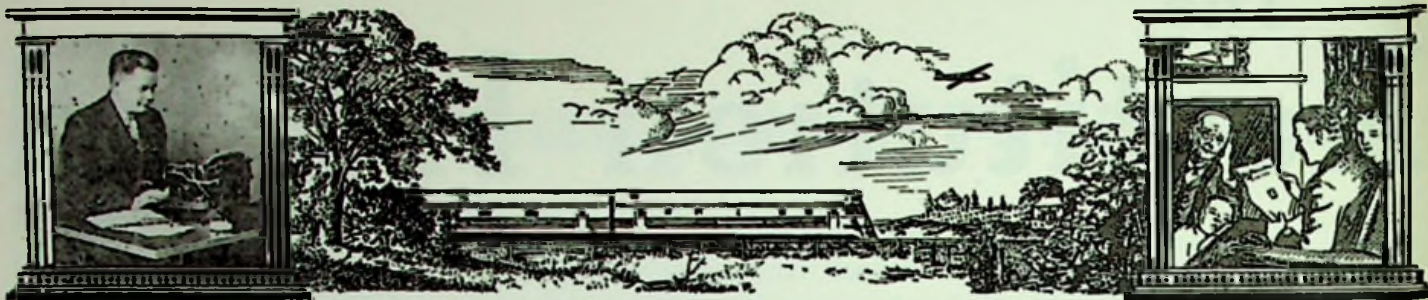
As the metals decreased in purity but increased in strength, so each ruler declined in his own personal power and character, but increased the extent and rule of his empire. After the rule of the Roman Empire the character of the kingdoms represented by the toes had little strength, for they were of iron and clay mixed. The king, who saw the vision saw also a stone cut out without hands (i.e., without human hands or power), and smote the image on its feet that were of iron and clay, and broke them to pieces. (Dan. 2:34.) The broken pieces became "like chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:35).



C. E. Lapp

The sudden destruction of those nations, represented by the mixture of iron and clay, will be accomplished by the coming of the Lord Jesus Christ in person to overthrow the Gentiles and to establish His Kingdom that God will give Him. When the time comes that kings shall reign who are represented by the ten toes of the image, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (2:44).

No doubt is left in our minds as to who shall be the ruler of the coming Kingdom of God, for the Angel Gabriel, sent to Mary to foretell the birth of Jesus, said, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name (Please turn to page 9)



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Fading Flowers

Nature's Artist wisely distributes beauty throughout each summer: gorgeous tulips and intricately patterned iris in the spring, roses and delphinium in June and July, white and pink and purple asters in the fall. Finally, though comes frost, and every petal fades—and falls.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish" (Isa. 24:1-4). Petals, leaves, and *men!*

Today, flowers *are* fading; leaves, in final robes too gay, shriveling, *are* falling to the ground. Similarly, man's summer approaches Nemesis, too. The end? The end! Last-day struggles, momentarily brilliant in final display, will come soon to naught. "The vine languisheth." "All the merry hearted do sigh" (24:7). "There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done" (v. 13). Like sighing winds through barren boughs, plaintive voices shall plead "for the majesty of the Lord" (v. 14), seeking "the word of the Lord, and shall not find it" (Amos 8:12). Fall? and *famine!*

"It shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for . . . the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly" (vv. 18, 19)—the earth to be "moved exceedingly" by terrifying plagues tenfold more blasting than winter's whistling winds! Continued Isaiah:

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage" (v. 20). Why all this terror upon the earth? Because "the transgression thereof

"Hasten, Lord! the promised hour;
Come in glory and in power;
Still Thy foes are unsubdued;
Nature sighs to be renewed:
Time has nearly reached its sum,
All things with Thy Bride say, Come;
Jesus whom all worlds adore,
Come and reign for evermore!"

shall be heavy upon it . . . and it shall come to pass in that day, that the Lord shall punish the host of the high ones . . . and the kings of the earth" (vv. 20, 21). That, however, is not the Bible's final picture. There must come again a spring-time of glory when bloom the tulips, the iris, and the rose. Yes, further than the Day of Judgment saw

Isaiah! Such glory as to outshine the moon and shame the sun, for, said Isaiah:

"The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (v. 23).

What little loss, after all, that man will fade and fall, when, in his stead, the Lord shall reign triumphantly from Jerusalem in presence of the saints of all ages!

Springtime In Mount Zion

In the mountain upholding Jerusalem shall the Lord of hosts "make unto all people a feast of fat things . . . full of marrow. . . . He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. 25:6-8). . . . "The trumpet shall sound" (1 Cor. 15:52).

"It shall be said in that day, Lo, this is our God; we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. . . . He shall spread forth his hands in the midst of them [His enemies], as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride . . . even to the dust" (vv. 9-12).

Every fading flower and every falling leaf, symbolizing fall's season of man's glory, are tokens, too, of tomorrow's grand day when Christ will rule. O, Sun of Righteousness, come; come, and in glory *outshine the sun!*

Times of Restitution

By Harold J. Doan, Chicago, Illinois

THE hope of the Church of God is that one day it may rule in the Kingdom of God on earth. In this Kingdom will be complete righteousness and perfection. If this hope is to be realized, it is necessary that the wicked sin-filled world must be changed and perfected. This change of the elements of the earth—in reality not change to something new, but a restoration to a condition which once existed—is called the Restitution.

Webster's Dictionary says that restitution is "to return to a former state, as an elastic body." A basketball is round when inflated. When air is let out, it changes shape. Restitution occurs when the ball again is inflated and regains its original shape. The world was a work of perfection. Sin entered and the world became changed, warped, degenerated by greed, hate, and lust. Restitution will occur when the world is restored to its original condition of peace and righteousness.

The Word of God presents abundant promise that such a Restitution of all things will occur. The Apostle Peter, soon after the Day of Pentecost, spoke comforting words of promise concerning the great truth. Peter had just healed a lame man who had been begging at the gate of the Temple. When many people gathered in amazement, Peter began to preach to them. He upbraided those Jews gathered before him, because they had crucified their Messiah. Then he said, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17.) Peter realized that his blood brothers had acted in ignorance, as had the rulers of the land. (I have been told that in traffic court, ignorance of the law is no excuse.) The same was true of the Jews: they did not realize they were killing their long-prayed-for King, but if they had not been so hardhearted, greedy, and jealous, they could have known the Saviour. "But these things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:18). Whether or not you knew what you were doing, Peter said, the Scripture has been fulfilled and Christ has suffered and died. He has done all that He possibly could do for the world. The rest is up to you. "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" (v. 19). The first thing you must do now to put yourself in the grace of God is to repent of your sins and

be converted. You must do this if you hope for your sins to be blotted out. Spiritually speaking, our sins are forgiven and put away from God's remembrance when we repent and are baptized. We still are under the curse, however, and must die as a penalty for our past allegiance to sin. According to Peter, our sins will be completely blotted out when the times of refreshing shall come from the presence of the Lord. In Acts 3:20, we read that God "shall send Jesus Christ which before was preached unto you." When we Christians are raised to immortality at the coming of the Lord, sin will lose its grip on us and we will be wholly free. Notice the words used here: "The times of refreshing," Peter said. He was looking forward to a revitalization, renewing of the earth. This time of refreshing will occur at the coming of Christ. Verse 21 says: "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." Repent, said the Apostle Peter, that ye may be allowed to live as a new person in a new, restored earth.

There are at least two vastly different beliefs entertained by churchmen of this century. The beliefs are nearly opposite from one another and characterize the two main divisions of thought concerning the future of the world. The optimists, who have much faith in the essential goodness of man and in the ultimate victory of man over sin, tell us that the earth will be brought to perfection through the ever-progressing efforts of humanity. These humanitarians, who are by far the most popular of the two groups, see a bright future for the world under the leadership of a world confederacy operated by men.

Technically speaking, this group does not believe in the Restitution because it does not believe the world began in perfection. Its theory is that the world and its inhabitants have evolved through millions of years and from a small imperfect, primitive beginning, have progressed until now the world is near perfection. I am sorry to observe that this group is composed not only of scientists, atheists, and one-world politicians, but of a majority of the big-name, respected church leaders of our time. This so-called broad-minded, modern, social gospel is not new. It has been bandied around by free-thinking philosophers for years, but now new impetus has been given and the belief

(Please turn to page 10)

The Name of the Church

By G. E. Marsh, Cleveland, Ohio

AN ITEM on the Berean Page of THE RESTITUTION HERALD (September 13, 1949) reminded us again of our remissness in not providing our people with something in the way of a church history. While we have been gathering material and trying many years to organize it systematically, we have found the task far too great to be accomplished quickly by a busy pastor. It is regrettable that so little is generally known regarding the work of those self-sacrificing men and women who, more than a century ago, laid the foundation of the spiritual structure on which we are laboring. Of course, "other foundation can no man lay than that is laid, which is Jesus Christ," but other men can build, and do build, upon that foundation, each according to his own ability. It is of this superstructure that I speak.

The item to which I referred had to do with "denominational name" of the church. "The earliest records of the work (of the Bereans) report a groping for a suitable denominational name. The first record of Bereans discussing the name was written in 1921. . . . The next mention of the name was in 1923 when 'Churches of God in Christ Jesus' was approved by the Bereans. . . . When an official name was adopted, however, it was 'Church of God of the Abrahamic Faith.'"

It is well to point out at once that "Church of God of the Abrahamic Faith" is not, and never was the "official" denominational name of the church, although it has been chosen by a number of our local congregations as a distinguishing addition to the official name.

In our brief investigation, it would be well to start with our General Conference records, proceed to those of our state and district conferences, then to those of local congregations. Before doing this, however, I would observe that Berean records concerning the name question go back to a period twenty-five years earlier than the date (1921) named in the item quoted. There lies before me, as I write, the first folder describing the work of the Bereans extant. It is headed, "The Bereans—Reasons for the Organization and Plans for Work." Following a general outline of its purposes by the secretary, comes this statement:

"To Whom It May Concern: Greetings to all who love our Lord Jesus Christ in sincerity.

"We believe that the Berean Society of our church is designed to be of much practical value to our young people in the study of the Bible, and we recommend that wherever there are any who desire to increase their knowledge of God's Word and be more useful in the cause of the Master, that they organize for practical work.

"The constitution of the Berean Society is very simple; its object is to do good, and we heartily recommend its methods.

Very truly yours,

(Signed) A. J. Eychaner, President of Iowa Conference."

Accompanying the introductory folder is a copy of the "Constitution and By-Laws of the Berean Society, an Organization of Young People of the Churches of God in Christ Jesus—[please note the name of the church]—for the State of Iowa. Organized at Marshalltown, Iowa, August 23, 1898."

Other young people's societies had been operating in Indiana, Illinois, Iowa, and Nebraska, and probably in other states, long before this, but this was the first group to take the name

"Berean."

"Report of the First Annual Conference
of the
CHURCHES OF GOD IN CHRIST JESUS,
for the
United States and Canada,
Held In
Philadelphia, Pa., Nov. 16-26, A.D., 1888
Published for the Churches

By
James W. Wilson, Corresponding Secretary,
Austin, Illinois."

Such is the cover page of the printed report of the "First Conference of the Churches of God in Christ Jesus." The writer is fortunate in having the original secretarial record of that gathering in the clear penmanship of A. J. Eychaner, the recording secretary.

The denominational name? "Churches of God in Christ Jesus."

This first conference organization lasted only two years. The report of the next gathering, which was held in Chicago in 1889, is headed, "Report of the Second Annual



G. E. Marsh

Conference of the *Churches of God in Christ Jesus.*" (The italics are mine.)

Having apparently been discontinued for lack of widespread interest in such a general movement, efforts to unite the churches throughout the country were not revived until 1909, when, after consultation with brethren in various parts of the country, O. J. Allard, president of the Iowa Conference, issued an invitation to the churches of the various states to meet the following year in Waterloo, Iowa, to consider, and if possible, to perfect a general organization. The following resolution (No. 14) was passed by the Iowa Conference that year: "That O. J. Allard be appointed as a committee of one to write who are like us in many points of faith, to see if a union of some kind can be effected, especially on 'Life only through Christ.'" It is of interest to note the ministers present at the time this resolution, looking to the formation of a General Conference, was adopted. I quote from the published report:

"The ministers present were Eldred Marsh of Illinois; R. G. Huggins of Ohio; Joseph Williams of Indiana; Almus Adams of Nebraska; J. A. Patrick of Minnesota; A.

H. Zilmer, A. J. Eychaner, (O. J. Allard), and John Gar-ton of Iowa."

The report is introduced as that of "The 23rd Annual Conference of the *Churches of God in Christ Jesus*" in Iowa.

As a matter of historical interest, we append the names of the several state conference delegates who took part in the General Conference: "Ohio, D. C. Robison and R. G. Huggins; Nebraska, Almus Adams and M. D. Newell; Indiana, J. H. Willey and A. R. Underwood; Missouri, J. H. Morse; Iowa, O. J. Allard and A. J. Eychaner; Minnesota, J. A. Patrick; Kansas-Missouri, W. L. Crowe; Washington, N. D. Tichenal; Illinois, G. Eldred Marsh."

There is much of interest in this report which we may not touch upon now, as it has nothing to do with the subject under investigation. We may say, however, that the conference organized in 1910 did not survive beyond the year of its organization.

The call for a third conference was the result of conversations held on the Iowa Conference grounds in Waterloo, Iowa, and correspondence that *(Please turn to page 9)*

A Story of Faith

By Gerald L. Cooper, Phoenix, Arizona

IN THE "Practical Illustrations" column (Truth Seekers' Quarterly) by Harold J. Doan, for September a story is told of an old woman who refused to "turn over the key" of her church to a missionary who believed his mission to be a failure. Later, the missionary returned to find a well-filled church as a result of one woman's faith.

I wonder how many of our own churches have had (or may be having) similar experiences. If so, I believe the following true story will strengthen you in your desire to "keep your work going."

Some years ago, I was called to the pastorate of a small church in Illinois. Services had been more or less irregular for some time, but the prospects for a good work were fair. Within a month, I was disheartened and went home one Sunday night determined to resign. After prayer and consideration, I decided, however, to stay. Soon after this, the attendance on Sunday improved slightly. For months, with the exception of two or three nights, there was only one person besides myself who attended the announced mid-week Bible study and prayer service. Each Wednesday evening this dear sister-in-Christ and I met in the

church, waited until it appeared certain that we were going to be the only ones present, then read from the Bible, and had prayer together. Finally after Christmas vacation, as if in answer to our prayers, a family, who had been active in the church before moving to another city returned. When two members of this family began to attend prayer meeting our attendance increased one hundred per cent. Soon, this induced a few others to attend, and it was not long until we had a wonderful Bible class and prayer service. Of course, our Sunday attendance and interest increased as a result.

This year, the church in my story moved to a fine new building and is firmly established. I am sure the good woman, whose faith was greater than mine, has never been sorry for those nights when we two met and prayed together; neither has the woman who returned to the city so she and her children could attend church, for her son, who came with her to Bible study, is now at Oregon Bible College preparing himself for lifelong service to God.

I pray that there may be some who will be encouraged by this little story of great faith.

God's Planned Kingdom

By H. Gary France, Wenatchee, Washington

GOD HAS PLANS for the earth. God vowed to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

Isaiah prophesied of the time wherein the earth will be filled with God's glory. His prophecy described a man who was to be instrumental in accomplishing God's aim. Isaiah identified the man as being of the lineage of Jesse, which would make him a seed of Abraham. In describing this seed, the Prophet foretold his wisdom, understanding, unbiased judgment, knowledge, and fear of God. He wrote "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11:1-3).

As the Prophet continued his description of this seed of Abraham, it becomes apparent that He is to rule the earth. One can readily understand that this stem of Jesse, being a righteous ruler of the earth, will be a tremendous advantage in fulfilling God's aim of filling the whole earth with His glory. Isaiah continued: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (vv. 4, 5). . . . Under this One's rulership, *un*-righteousness will be destroyed; righteousness will prevail on the earth.

If God's glory is to prevail on the earth, peace and safety will be keynotes. When the Branch rules the earth, peace will be the ultimate condition. Even animals will lose their natural tendencies to fight. The Prophet wrote, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox" (vv. 6, 7). The ninth verse of this prophecy

describes the earth's condition in general: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). He might just as well have said, "The earth shall be filled with the glory of the Lord," as God said in Numbers 14:21.

This seed of Abraham, known as the "Branch," is recognized universally as Jesus. One of the first precepts that Jesus taught was: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). The same earth; the same inheritance that God intended to be the reward of the faithful! Never did Christ lose sight of God's aim—that of filling the earth with His glory.

God's plans for the earth are partially revealed in the Book of Daniel. Nebuchadnezzar had dreamed of an image representing four world empires, each crumbling and being left to the succeeding empire. Finally one empire weakened and was represented by a mixture of iron and clay in the feet of the image. Then the feet divided into ten toes.

Daniel described the image to the king as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet . . . and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35). What was God planning for the earth? What did the stone filling the whole earth represent? Daniel explained, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan. 2:44, 45).

Let us keep God's warnings in mind and make our plans accordingly, for this Kingdom that shall *consume* all kingdoms harmonizes with what John the Revelator saw: "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).



H. Gary France

The Tobacco Habit

By Archie B. Craig

Selected by Howard H. Hawkins, East Rochester, Ohio

WITH SOME degree of reluctance, I undertake to write concerning the tobacco habit, for I know it to be a "touchy" subject, that is, tobacco users are easily offended by the remarks of nonusers. A sense of duty, however, impels me to write on the subject for two reasons. First, I believe the habit to be contrary to Christian principles. Second, I believe the subject has been slighted by one group of teachers and abused by another. It has been slighted by some in that they knew it to be wrong, yet they have not dared to lift their voices in protest against it. Others have abused the subject by constantly villifying and ridiculing tobacco users and at the same time failing to give sufficient evidence that the practice is wrong.

Some of the nearest and dearest people on earth to me are addicted to the use of tobacco. God forbid that I offend them or anyone else by the use of unkind remarks, but it is my duty to present the Scriptures, and, if my doing so should cause offense the "Lord judge between me and thee."

First, let it be borne in mind that the word "tobacco" is not used in the Bible. Some have concluded, therefore, that the common use of it could not possibly be sinful, but I would like to point out that this matter is to be dealt with a great deal like the practice of gambling. Gambling is not mentioned in the Scriptures, yet the practice of it certainly is contrary to the principles of the Gospel and of the Ten Commandments, notwithstanding that many professed Christians and even church organizations engage in it.

The fact that tobacco had not been discovered when the Bible was written accounts for the word's not being used in the Bible, but the fact does not justify the common use of tobacco, which is as definitely against the principles of righteousness as if the word were used in the Bible. Remember—"All unrighteousness is sin" (1 John 5:17).

That the use of tobacco in any form is a filthy habit need not be proved. Nearly all, if not all, tobacco users admit that it is a filthy habit. Why, then, should anyone trying to live a Christian life wish to use tobacco, since the Bible condemns all kinds of uncleanness?

The Apostle Paul said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all

filthiness of the flesh and spirit perfecting holiness in the fear of God" (2 Cor. 7:1). Friend, to dip, chew, or smoke "the filthy weed" is to violate this specific Bible command.

The Prophet Isaiah renowned for his timely admonition to righteous living, asked, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (55:2). You may feel what you have is yours to do with as you please, or that you are financially able to afford the expense incurred by the tobacco habit, but this verse from God's Word shows He will hold us responsible for the way we use the material things with which He has blessed us. Since tobacco is not a food and the habit brings no benefit to mankind, its users surely will come under the condemnation of the foregoing quoted verse.

Taxes paid each year on tobacco run into astounding figures, to say nothing of the total cost to the consumer. Money spent for tobacco would go a long way toward feeding the millions of starving children throughout the world. You may argue that for you to quit would not change the condition very much, and that is true, but it is your duty as a Christian to set the right example, and if everyone who professes to be a Christian would quit the habit, it would have a decided effect upon the national and international trend.

If you will consult the New Standard Encyclopedia or any reliable authority, you will find that tobacco is a narcotic plant. Narcotics produce a stupefying or numbing influence upon the user's nervous system.

Under the topic "Narcotic," the New Standard Encyclopedia says: "The well-known narcotic influence of tobacco is due chiefly to an essential oil called nicotine; though pure nicotine is a rank and dangerous poison. The trouble with the use of all narcotics is that the nervous system becomes used to artificial soothing, and demands more and more of it, until the victim of a narcotic habit is enslaved."

The use of narcotics in sufficient quantities will produce drunkenness. When you use tobacco, you are drunken to whatever degree you use it and come under the same condemnation as the "dram drinker."

"Young men likewise exhort to be sober minded [margin, discreet]" (Titus 2:6). This is the very opposite of the

(Please turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

HISTORY AS A GUIDE. A struggle is going on within Jewish circles in respect to the homeland, now that the new State of Israel is an accomplished fact. Some of the ultra-modern Jews in the Zionist movement hail with favor the establishment of the new State of Israel for those who want to make it their homeland and for those who have no other place to go, but for themselves they are content to remain where they are and to continue as citizens of the country that has graciously given them their freedom and livelihood; especially is this true of a large segment of Jews in the United States where they have fared so well. The divergent views are ably expressed by Rabbi Hillel Silver and David Ben Gurion. Said the American rabbi: "If history is any guide, the Jews of today will, by and large, maintain the same attitude towards the State of Israel as their forefathers did. There will be the most sympathetic spiritual relationship towards it. They will help it absorb as many Jews as wish to go there, or may have to go there . . . but the Jews of Israel will be Israeli citizens, and the Jews of the United States will be citizens of the United States, and similarly with Jews in other lands."

Of the other view expressed by Mr. Gurion, we find a different attitude. He says: "Although we realized our dream of establishing a Jewish State, we are still at the beginning. Today there are only 900,000 Jews in Israel, while the greater part of the Jewish people is still abroad. Our next step will not be easier than the creation of a Jewish State. It consists in bringing all the Jews to Israel. We appeal chiefly to the youth of the United States and other countries to help us to achieve this big mission. We appeal to the parents to help bring their children here. Even if they decline to help, we will bring the youth to Israel."

The ultimate gathering of the sons of Israel from all nations will not be accomplished until the coming of the Messiah. There is a large number of Jews in this country who claim this is their "Holy Land," and are perfectly satisfied to remain here. Until the Lord sends His angels to gather together His elect from the four corners of earth, multitudes of them will be perfectly content with their present lot and home. Ben Gurion may not, and certainly will fall short of his ambition, but he is going in the right direction in calling Israel to come home.

JEWISH POPULATION. According to the latest edition of the Encyclopedia Britannica, there are fourteen million Jews in the world. This comes from the 1949 edition. The distribution is as follows: Soviet Russia leads with 5 1/4 million Jews; the United States is

next with over 5 millions; Israel one million; Britain 400,000; France 300,000; the rest scattered throughout the world.

Some of the Jews who do not feel disposed to return to Palestine, now that the door is open, use the same argument against all of Israel returning that the opponents of the Bible teaching of the restoration under the Messiah used and to some extent still put forth; that is, that Palestine is not large enough to support all of Israel. There are two factors which those who use this argument fail to take into consideration: 1) The divine blessing which will rest on the land when the soil will yield a hundredfold; 2) the enlarged boundaries under the Abrahamic covenant. The promise made to Abraham embraced all the land between the "river of Egypt unto the great river, the river Euphrates." The Euphrates is well understood, but so many students interpret the "river of Egypt" as applying to the little wady on the southwest boundary of "little Palestine" as being the river mentioned. The term used in Genesis 15:18 is "Nehar Misraim," meaning the "river of Egypt," and it applied to the Nile. When all this territory becomes arable and is graced with God's blessing, Israel will have plenty of room.

VERY GOD. In a recent publication on what "Seventh-Day Adventists Believe" appears this statement: "Seventh-Day Adventists believe in Jesus Christ the only begotten of the Father, the One through whom the world was created, who came to this world incarnate in human flesh through a virgin birth, very God and very man."

In a pamphlet on "Nuggets of Baptist Belief," by Alvin G. Hause, under the heading of "The God-Man," occurs this statement: "The New Testament also tells us that Jesus Christ was God. God-Man. Never did a hyphen mean so much!"

These two statements pretty accurately set forth the view of orthodoxy concerning Jesus Christ. Some years ago, I was talking with a Jew who had been converted from Judaism to Christianity, and in the course of the conversation, I observed he had departed from the ancient belief of his fathers which can be expressed in these words of Scripture: "To us there is but one God," and had accepted the view of orthodoxy that there are three Gods in one. After discussing this question at some length, he remarked: "Well, I must confess I got the idea from theology, and not from Scripture." This sums up the matter in few words. The teaching that Jesus Christ is God is a theological affirmation, rather than a Biblical teaching. Jesus never claimed to be God. He did say: "My Father is greater than I." Bible teaching declares that Christ was

"made of a woman, made under the law." To make Him predate both the woman and the law nullifies this and many other like Scriptures.

SPIRITUAL ISRAEL. This expression is used quite often by students of the Word as a synonym for the church. The basis for the claim is Paul's usage of the term "Israel of God." He says: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Paul mentions two classes in this statement: 1) Those who are new creatures of the preceding verse and who walk according to the rule of the new creation, and, 2) the "Israel of God." The church is not Israel, neither is it Gentile. When one becomes a new creature in Christ, he loses his status as an Israelite or Gentile. "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."

PRAYER PLAN. According to the diocesan paper, "The Register," of Tucson, Cardinal Stritch has given his approval to what is called the "Soul Assurance Prayer Plan" of Chicago. The aim of the plan is to "consecrate personally every human being in the world to the Sacred Heart of Jesus."

The Plan will be launched in Springfield, Ill., June 26, in honor of the 50th anniversary of the consecration of the human race to the Sacred Heart by Pope Leo XIII on June 11, 1899.

The "Prayer Plan has a three-fold obligation for those who consecrate themselves personally to the Sacred Heart: 1) To say every day the prayer consecrating the human race to the Sacred Heart—for one fold and one shepherd; 2) to participate in mass and the reception of Holy Communion daily if possible for reparation and 3) to spend a Holy Hour once a week in reparation on Thursday if possible."

There are three things which we desire to call to your attention: 1) The effort to bring into being one universal church with one shepherd or head, which would be the pope. 2) The belief of one person making amends for another. Some Protestant groups hold this view, as evidenced in baptism for the dead. 3) The earnestness with which they are binding themselves to sacrifice for the welfare of others according to their hope.

Without approving in any measure this prayer plan, which of course is alien to the plan of redemption, the fervor to which thousands upon thousands will apply themselves will be a lesson in devotion from which all of us can find encouragement to more faithful service in the spreading of real gospel truth.

THE COMING KINGDOM OF GOD

(Continued from front page)

JESUS. He shall be great, and shall be called the Son of the most Highest; and the Lord God shall give unto him the throne of his father David: And He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33). The Lord Jesus Christ was the highest fulfillment of God's covenant with David. It was not at His birth, nor is it now a matter of opinion or argument that Jesus shall be a King, for at His birth the angel proclaimed, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (2:11). It was the prerogative of God. Even weak-kneed Pilate wrote this title and put it on the cross "JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19).

"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, 32a). Christ's coming in great glory is clearly pictured in Revelation 19:11-16, saying: "Out of his mouth goeth a sharp sword, that with it he should smite the nations . . . and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

What shall be accomplished by this One to whom only is ascribed this title? Isaiah the Prophet foresaw and foretold some of the wonderful blessings of the coming Kingdom of God and the rule of Christ as King. The Lord's house, or dwelling place, shall be established in Jerusalem on Mount Zion. (Isa. 2:1.) Emissaries of nations steadily shall stream to the mountain of the Lord to learn His ways, for the Word of the Lord shall go forth from Jerusalem. (2:2.) Greedy, hard-hearted, selfish nations will busy themselves in changing their weapons of war into implements of peace. War colleges will be destroyed, and all human strength will be channeled into peaceful efforts.

The human family will cease suffering for the sins of past generations, and blind eyes shall see the glories of the Lord. Deaf ears will hear His praises sung. Lame men shall leap as a deer in its native haunt, and the tongue of the dumb will sing God's praises. (Isa. 35:4-6.) Even the deserts which have suffered from the curse, and for millenniums have yielded no vegetation to beautify their surfaces, shall be blessed suddenly with springs of water, and wild uninhabited places of the earth shall be transformed into beautiful gardens. Even the ravenous beast shall lose his thirst for blood, for "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. They shall

not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. . . . *And his rest shall be glorious.*" (11:6, 7, 9, 10). How glorious will be the coming of our Lord and Saviour Jesus Christ to take full rulership of the whole earth unto His own righteous Self. God spoke prophetically in Psalm 2:6, "Yet have I set my king upon my holy hill of Zion."

What a privilege to be in the Kingdom of God to share with Christ the coming glories! To be united now with Christ in faith and service will open the door to that glorious era for the redeemed, for, "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." Even so, *come, Lord Jesus. Come quickly!*

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel" (Psalm 147:2).

THE NAME OF THE CHURCH

(Continued from page 5)

preceded the small gathering of six brethren in 1920.

When our present General Conference was organized in 1921, its Working Rules (Constitution and By-Laws) provided that it should be known as "The General Conference of the *Church of God*." The matter of the name was discussed at length under the able leadership of such Biblical scholars as James A. Patrick and F. L. Austin, and the decision was reached to limit the "official denominational name" to, simply, the *Church of God*. This resolution has been carried out to the present time as is evidenced in the Preamble to the revised Constitution and By-Laws which were adopted at the last Conference and published in THE RESTITUTION HERALD of September 6, 1949. "It is understood that the General Conference is a voluntary assembly of the *Churches of God* in the United States and Canada." So it is that the official denominational name, *Church of God*, has become established by the specific action of three General Conferences, the last of which continues to function.

Decisions of various state conferences regarding the name are impressive in their unanimity of expression. Ohio, Illinois, Iowa, and both Nebraska (Eastern and Western) are designated as assemblies of the *Churches of God in Christ Jesus*. I quote: "Articles of Incorporation of the Nebraska State Conference of the *Church of God in Christ Jesus*. . . . Article I. The name of this Corporation shall be 'The Nebraska State Conference of the *Church of God in Christ Jesus*.'"

"Constitution of Illinois State Conference of the *Churches of God in Christ Jesus*. Article I, Sec. 1. This Conference shall be called The Illinois State Conference of the *Churches of God in Christ Jesus*."

Iowa and Illinois conference authorities issued joint year books in 1905 and 1906, bearing the title, "Year Book of the *Churches of God in Christ Jesus*—believers in 'the things concerning the Kingdom of God and the name of Jesus Christ.'"

Our leading periodicals have used the name *Church of God* or *Churches of God in Christ Jesus* to indicate the denomination or group of believers they represented for generations. For example, *The Witness*, issued from Baltimore, Maryland, in 1885, (Vol. I, No. 6), was "Published by the *Church of God in Christ Jesus*." *The Restitution* of Plymouth, Indiana, (1873), was said to be "The official organ of the *Church of God* in the United States." The same paper edited by R. G. Huggins in Cleveland, Ohio, (Sept. 3, 1912), carried this caption: "*The Restitution*, founded in A.D. 1852, is the official organ of the *Church of God* in America." The issue celebrating the twenty-fifth anniversary of THE RESTITUTION HERALD, (Oct. 6, 1936), described itself as the "Official organ of the General Conference of the *Church of God*."

Local congregations have often found it desirable to add some expression to the simple name *Church of God*, that the church might be distinguished from other religious organizations bearing the same name, but often such additions have not formed an actual part of the official name of the local church by which it is used. The Brush Creek (Ohio) congregation, for example, has on its bulletin board the statement, "Church of God of Abrahamic Faith," but the constitution of the church declares, Article I, "This organization shall be known as the *Church of God* at Brush Creek, Ohio." The church at Niagara Falls (N. Y.) bore the name "Blessed Hope *Church of God*," as did the one in Cleveland while under the pastorate of M. Joblin. At Irving, Iowa, it was the "*Restitution Church of God*," as was the case with the church at Casey, Illinois. In Pomona, California, the name adopted was "Church of the Open Bible," but that, too, is a *Church of God*. All such additions to the name *Church of God* are not denominational designations but additions for the purpose of suggesting some particular thing for which the church in that locality stands.

We hope in the near future, God willing, to present a series of statements of faith that have been issued by our different state and local groups to show the astonishing agreement among us in all parts of the world, for we have thousands of brethren in other lands that hold to the same great truths that bind us together here.

TIMES OF RESTITUTION

(Continued from page 3)

is amazingly well received. Say these teachers, "Ever-progressing science, medicine, wisdom, art, and literature eventually will bring the world to over-all perfection." In short, rapidly developing civilization will one day create of itself the Kingdom of God; and, when all things are perfect, Jesus will come and reign. This teaching of the social gospel is known as premillennialism.

It is an undeniable fact that science and medicine have made amazing, almost miraculous strides, in the last few generations. Electricity, the gasoline motor, the airplane, the microscope, skin and bone grafting, X-ray, penicillin, DDT, radar, electronics, plastics, and atomic energy stagger the imagination! Yet, can one say that the world is getting better, or coming nearer perfection? The trouble in the world is the product of man's mind and not the elements. Man's sinful nature has remained untouched by any of the gains of science or medicine.

The gasoline motor drives people to roadhouses when they should be in church. Atomic energy in the hands of men is a dangerous weapon accenting greed for power, rather than being a step toward perfection. Medical science now boasts that in the past fifty years the average human life has lengthened nearly thirty years. One now can hope to live sixty-five years—thanks to medicine! With man in control, it is remarkable that one can live that long. How far have we advanced, however? You will remember that when God was shaping the destiny of the world six thousand years ago, men lived eight or nine hundred years, and they did not worry much about microbes and vitamins in those days.

We believe it should be evident to any thinking person that man in himself can never restore this earth to its former glory, peace, and righteousness. Nevertheless, the Word of God promises that it will be done: not by man, but by the Lord. This brings us to the second explanation of the Restitution. We believe the Bible teaches that the Restitution will be accomplished by Jesus Christ at His second coming. Turn with me again to Acts 3:19-21, where we read that the Restitution will not take place until Jesus comes. "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 [God]; and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Many other scriptures tell very plainly that Jesus' coming will not be to become King of an already perfect world, but to cleanse the world. Second Thessalonians 2:

8-10 tells very clearly that Jesus' coming will not be preceded by an era of perfection, but by a reign of horror by sin and the Antichrist. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." When Jesus comes, the rule of man will be at an end, and the Restitution of all things can begin. This Restitution must include many things, if the world is to be restored to Edenic condition.

Isaiah 11:10-12 tells that Israel will be restored in that day when Jesus comes and is set before the world as King. Verses 6-9 of the same chapter speak of universal peace: not only between animals and men, but between men and between nations. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (11:6-9).

In conclusion, we offer this admonition. Put not your faith in the works of man! Be not deceived into believing that man ever will establish perfection on this earth! Put your trust in God and watch and pray for the second coming of Christ, so you may take part in the Great Restitution. Repent, every one of you, and be converted, that your sins may be blotted out, leaving you pure and holy in the presence of the Lord when Jesus shall come again to refresh and restore His Father's creation. Are you ready?

THE TOBACCO HABIT

(Continued from Page 7)

"benumbed and stupefying" effect produced by the narcotic weed, tobacco.

In the Bible, we are admonished often to be temperate. This word "temperate" has been misunderstood to mean that one can partake of worldly habits as long as he does not go to extremes. The true meaning, however, or, at least as it is used in the Bible, is self-control. The Revised Version usually uses the word "self-control" or "self-controlled" where the authorized or King James Translation uses "temperate" or "temperance." Two examples of this are as follows: "Given to hospitality, a lover of good, sober-minded, just, holy, self-controlled" (Titus 1:8) and "Every man that striveth in the games exerciseth self-control in all things" (1 Cor. 9:25).

A person cannot exercise self-control in the habitual

use of a narcotic poisoning such as tobacco. As we have shown, a person soon becomes a slave to it. Some will argue that they are not enslaved—that they can leave it off without difficulty at any time, but you will notice that such people usually do not leave it off very long at a time.

The only way to exercise self-control in the matter of tobacco is to refrain from its use until the desire for it has left. This, you can do through the grace of God.

Our bodies, like our money, are a trust from God. They are given into our care, but in reality they belong to God; and, if we are Christians, they constitute a dwelling place or temple of the Spirit of God. In 1 Corinthians 6:19, 20, we read: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore [for this reason] glorify God in your body, and in your spirit, which are God's." Since our bodies belong to God, and we are forbidden to use them in any way except to glorify God, how could we be justified in the use of tobacco? Chewing, dipping, or smoking tobacco does not glorify God in any way. Furthermore, how can we expect the Spirit of God to dwell in a body that is contaminated with the filth and poison of tobacco? Take a look at yourself in the mirror: notice the yellowish complexion, the stain on your lips and fingers; take into account the fact that your entire body is affected by the use of tobacco, and then ask yourself whether or not this is the best you can do at providing a suitable dwelling place for the Holy Spirit.

Friend, are you presenting your body a living sacrifice, holy, and acceptable unto God, which is "your reasonable service?" (See Rom. 12:1.) Can you truthfully say that whether you eat or drink, or whatsoever you do, you are doing it all to the glory of God, and in the name of the Lord Jesus? (See 1 Cor. 10:31 and Col. 3:17).

Now let us read 1 Corinthians 3:17: "If any man defile [margin, destroy] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

God requires our mind, our strength, and every member of our body to be yielded to His service. (Rom. 6:3) We are not yielding our all to Him if we allow worldly unprofitable habits to sap our strength, impair our health, and shorten our lives. That is exactly what the tobacco habit does.

In view of what medical authorities say tobacco does to the heart, lungs, kidneys, and other organs of the body, what do you suppose future generations would be like, if the world stood that long, with fathers and mothers smoking, many times puffing smoke right in the baby's face. The foregoing quoted decree of the Almighty, "Him shall God destroy," surely will apply in such cases.

—*The Bible Advocate.*

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"He that shall endure unto the end, the same shall be saved" (Matthew 24:13).

God's Care Is for All

God takes care of the trees and flowers. He takes care of the little birds and the animals. You know He cares for all. Here is a poem I found which tells us something of God's care.

God's Care

"When I go out to walk at night,
And see the stars aglow,
I like to think God made them all,
And watches where they go.

"But then, I think, the Bible says,
He shields the sparrows brood;
He makes them light upon the ground
And gives them daily food.

"So, I am not afraid at all
Since these two things I've seen;
For stars and sparrows know God's care,
And I come in between."

When God's Care Is Greatest

In our lesson for today, we find "The Lord is with you, while ye be with him." (Read 2 Chron. 15:1-13.)

All down through the years, God was with His people when they were with Him. When they did His will, He protected them. When they obeyed His rules, He fought for them. When they forgot God and went away from Him, He turned His face from them. Then their enemies conquered the Israelites, held them in bondage, until they cried out to the only true God who delivered them.

Asa, Third King of Judah

God's power came upon Azariah, a prophet. God's spirit sent Azariah to King Asa. He told Asa, "If ye seek him" (God) "he will be found of you, but if ye forsake him, he will forsake you" (2 Chron. 15:2b).

Israel had been following idols again. They had not known the true God for a long time. God knew Asa would be a good king. God knew Asa would follow Him.

Asa became strong and brave in doing right. He destroyed the idols in the land of Judah and Benjamin, as well as from the cities which he had captured with his army.

When the people saw that God was with Asa, they came to him from all parts of the land.

The people met at Jerusalem and made offerings to the Lord. They made an agreement to seek "the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman" (2 Chron. 15:12, 13).

No one ever needs to fear God will forget Him unless he forgets God.

So Happy!

We introduce these members of our Everyday Christian Expression Club. Polly Ann, James, Jack, Rosemary, and William Gould of Jacobson, Minnesota. Their names were sent in by their mother. The family received THE HERALD during the missionary effort to send others THE HERALD, last year. We are happy they enjoy THE RESTITUTION HERALD.

More Fun!

Policeman: Why didn't you give this lady driver half of the road?

Motorist: I was going to as soon as I found out which half she wanted.

Happy Birthday Wishes!

Eunice C. Poland, Oct. 10, age 12, Skelton, W. Va.
Judy Chain, Oct. 10, age 4, Hammond, La.
Glenda Rae Kron, Oct. 10, age 5, Hammond, La.
Lucinda McKinney, Oct. 11, age 12, Hammond, La.
William R. Cramer, Oct. 12, age 8, Bedford, Ohio.
Sharon Lee Guiles, Oct. 13, age 5, Milwaukee, Wis.
Richard L. Emigh, Oct. 13, age 8, Corvallis, Ore.
Lois Stadden, Oct. 14, age 6, Cleveland, Ohio.
Jeanine Brewington, Oct. 14, age 11, Fredericktown, Mo.
Jerry Graham, Oct. 15, age 11, Los Angeles, Calif.

Berean Department

TIMOTHY PEARSON, EDITOR

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Hammond, Louisiana



Substitutes for Calling

Bereans, how do you contact others in presenting the gospel message? You may have a special plan of reaching out to your neighbors with God's Word, but, unless you use frequent personal calling, your idea will not work well. Let us consider some of the tried-and-proved methods of contact.

It pays to advertise! There is no questioning that maxim. Advertised church meetings are better attended than meetings that are just "called." A bulletin that announces religious events and keeps parishioners informed of church news serves the church well. Newspaper advertising is effective in broadcasting the call of the gospel, but it is not nearly effective enough. Few were ever won for



"What's the hurry?"

"We are going to the Berean Youth Rally at Macomb, Illinois."

"When is it?"

"October 15th and 16th."

"Why are you taking luggage?"

"We plan to stay for both Saturday and Sunday services."

Christ Through Reading a Newspaper

The spoken word is powerful. The medium of radio carries the Christian's voice to many homes that cannot be reached otherwise. Occasionally, those who will not listen to God's Word hear the gospel message over the air in spite of themselves. Radio enables one to speak to several thousand listeners, simultaneously. Radio is almost a necessity to successful evangelism, as television also will be—but conversions by radio speakers of families sitting in

their living rooms or driving through the vicinity are rare indeed. Radio is not enough.

A successful preacher is not always a successful minister. There is no denying the power of the pulpit, however. A powerful speaker pleading with the masses can work miracles. A good evangelist can arouse hundreds. There is no substitute for preaching, but a church that relies upon preaching alone to sustain it is destined to die a slow agonizing death.

Bereans, all these means of reaching people are good. They are necessary; but they are not enough. Consider the work of Jesus. He sent out verbal announcements, commissioned men to help Him, and addressed the crowds upon several occasions. His more effective means of converting others, however, was personal contact. It was the people whom He visited and with whom He conversed who later become faithful followers. Imagine His having sent a written message to Andrew, "Bring your brother and follow me." The call would have lost its force and probably would not have influenced the men.

Such methods are the most effective when accompanied by personal work, or calling in general. Though a pastor may be a poor speaker, he can win many for Christ if he will visit and make himself a friend of his neighbors. If he will be the Good Samaritan, his weaknesses will not be noticed. I believe that, in most cases, one call is more effective than many well-prepared sermons. We mean not to detract from the power of the spoken word; but when it is spoken in groups of two or three people, it means more than it does at a church.

So, what do I advocate? More advertising, better sermons, and, most of all, much more advertising and calling. The Bereans are responsible for the growth of the church, which growth they can assist by witnessing for Christ and just plain friendly calling on their neighbors.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 15, 16—Berean Youth Rally at Macomb, Ill.
 October 16-23—Special meetings at Burr Oak, Ind. (Harvey U. Krogh, Jr., guest speaker.
 October 29, 30—Illinois Fall Quarterly Conference at Dixon.
 October 31-November 4—Evangelistic meetings at Doniphan, Mo. (Francis Burnett, guest speaker.)
 November 5, 6—Missouri Quarterly Conference at Doniphan.
 November 6—Western Nebraska Quarterly Conference at Holbrook. (M. W. Lyon, guest speaker.)
 November 20—Special Thanksgiving services at Jordan, Mo.

DIXON, ILLINOIS

The Illinois Quarterly Conference will be held at the Dixon Church of God, Saturday night, October 29, and Sunday, October 30. There will be a service Saturday night. On Sunday, at 9:45 a.m., Sunday school will convene, and worship service at 11:00 a.m. Scramble dinner at noon!—Then an afternoon service.—Jessie Ford.

SUGGESTED NEEDS AT OREGON BIBLE COLLEGE

Occasionally, Oregon Bible College officials receive inquiries as to special needs. To be helpful to anyone wishing to make a special contribution in the form of equipment or materials, we submit the following as suggested needs:

- Twenty-five of the new songbooks.
- Twenty-four chapel seats (used at \$1.50).
- General Mills coupons for silverware.
- A bulletin board.
- A globe.
- Bible commentaries.
- Additional dining-room chairs.

If interested in contributing any of the foregoing equipment, please first correspond with Bro. Otto E. Dick, superintendent, for more information and to avoid duplication of gifts.

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

On Sunday night, September 25, we were all made happy when Mr. Frank Volentine and Shirley Shaw came forward, making the good confession and requesting baptism. We shall assist them in putting on Christ by baptism when we go back on our next appointment, which will be the second Sunday in October. We hope to see others avail themselves with this opportunity.

I will begin a revival at Clark's Chapel, Saturday night, October 1. Bro. C. Alan McLain will join me on the first of the week to assist in the meeting. H. Scott Smith, Pastor.

ROCKFORD, ILLINOIS

The church now has in its possession a building lot at Grenshaw and Lawndale in Rockford, in a residential district that is rapidly developing. When actual construction will start will depend chiefly on finances; the problem of securing a mortgage loan for a small church is an acute one.

The church will try a test mailing of its monthly bulletin, "The Meeting Place," to precinct voting lists in the area served by the present I.O.O.F. Social Hall in which services are held at 9:45 and 10:45 a.m., every Sunday.

The Rockford Berean Society is publishing a monthly paper, "Deus Verbi" ("Word of God"), under the editorship of Wesley Somers, president of the group.

J. Arlen Marsh.

HENDERSONVILLE, NORTH CAROLINA

The first Sunday of October was the time for our annual election of officers. They are as follows: superintendent, Freeman Pryor; assistant superintendent, Jack McMinn; adult teacher, Henry Case; assistant, C. F. Pryor; primary teacher, Mrs. Guy Pryor; assistant, Mrs. Lily Freeman; intermediate teacher, Mrs. Henry Case, assistant, Mrs. Irene Garren; secretary-treasurer, Mrs. Jack McMinn; Herald reporter, Mrs. Helen Pryor.

Sr. Thayer starts our Bible school on October 9, and Bro. Alva G. Huffer of Morristown, Tenn., will be with us to preach each night for the two weeks following. To all who are near enough: come! Bring the children, and be with us! Mrs. Helen Pryor.

"Jerusalem is yet trodden down by Gentiles; but Israeli, with Tel Aviv, is not. Israeli is an honored nation among the nations. I always had thought Jerusalem and Israeli, in prophecy, were the same, but today's events require one to revamp several interpretations."—Alfred Anthon, Corvallis, Ore.

OREGON BIBLE COLLEGE

Oregon Bible College students enjoyed a day in Chicago, Monday, October 3. We were invited to visit a Jewish synagogue, as the Jewish worshippers observed their Day of Atonement. The services were very interesting, but they contrasted a great deal to our own church services.

We also enjoyed attending the Chicago Church of God, where Bro. C. E. Lapp is assisting Bro. Harold Doan, the pastor, in special evangelistic meetings. The College quartette favored the congregation with a few musical numbers, which were much enjoyed. The Maranatha Singers sang at these services on Friday night, October 7.

Janice Johns, Reporter.

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.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Vivian Kirkpatrick, 1940 4th St. N., Saint Cloud, Minn., reports that he, accompanied by Sr. Kirkpatrick, their son "Viv," and Sr. Grace Morkert, recently went to Arkansas City, Kan., where he preached and assisted the brethren in further gospel plans. Bro. John L. Denchfield will preach for them in an all-day meeting on October 16.

"This morning, October 2, the members of Harlingen and San Benito met in our home to organize a Sunday school class. Bro. James Mattison and Sr. W. L. Robbins of Riviera were present. Nine adults and six children were present. I was elected secy.-treas. of the Sunday school."—Mrs. G. Hayse, 706 N. Sam Houston Blvd., San Benito, Texas.

"It is a beautiful autumn in the Ozarks."—Mrs. Francis Burnett, Jordan, Mo.

"Mr. Hale Cosner, 4415 Scarritt St., Kansas City, Mo., was baptized at Jordan, Mo., on September 4."—Francis Burnett.

Bro. J. M. Morgan, Bristow, Okla., now at Fresno, Calif., informs that he will be glad to hear from anyone of the Faith who may wish his services in evangelistic work. Write him in care of J. P. McPherson, 5005 Mortelito St., Fresno.

Bro. Otto E. Dick, superintendent of Oregon Bible College, preached, Sunday, October 9, for the Church of God at Waterloo, Iowa.

The brethren at Hedrick, Ind., are to be complimented on their very beautiful new church now in construction.

According to present plans, the Editor soon will be "on vacation," locally, for about two weeks in Warmolts Clinic. Come, see us, if convenient.

The Editor is glad to introduce to our brethren, Bro. Kenneth Milne, who recently entered the employ of National Bible Institution and registered as a student in Oregon Bible College. Kenneth was baptized, October 7, in Rock River.

RIVIERA, TEXAS

We were very happy, September 27, to receive Mrs. Eula Garner into our number. Sr. Garner has attended many of the classes we have conducted here at Riviera, Tex., and she is a strong believer in doctrines of the mortality of man, Christ's second coming, the Kingdom hope, and the other truths we hold so dear. She was baptized by immersion many years ago, believing the forementioned truths. After a long discussion with her, Sr. Garner, having asked to become one of us, and feeling her baptism was a good one, was invited to become one of us.

We take much pleasure in introducing to you Sr. Eula Garner, mother of Bro. Presley Garner, who was baptized last spring. May the Lord continue blessing her as He has in times past. J. Mattison.

VOORHEES - KEHRER

On Saturday, October 1, 1949, at the Church of God in Cashmere, Wash., in the presence of about forty church folks and friends, William Kehrer and Barbara Voorhees were united in marriage. These young people are both of the faith, which is as it should be. The first two verses of "Hymn of Prayer" (No. 31 in Songs of Truth) were sung by Shirley Deering of Wenatchee, Wash., while those present stood reverently. In the midst of the ceremony, at presenting of the ring, Ephesians 5:22-33 was read, briefly commented on, and associated with other references, such as 1 Peter 3:7 and Colossians 3:18, 19.

A surprise reception was given by Srs. Ella and Lea Mae Corbaley. May God help the newlyweds to build a Christian home, and help the brethren to set a proper example before them. Lyle Rankin.

MYRTIE OLIVE BEESON AUG

Myrtie Olive Beeson Aug, daughter of the late L. R. and Florello Whittaker Beeson, was born near Casey, Ill., on February 5, 1875, and fell asleep in Christ at Saint Anthony Hospital in Terre Haute, Ind., September 29, 1949.

On August 27, 1892, she was united in marriage to Rudy James Aug, who preceded her in death. Two children were given them, both surviving, namely, Bruce Aug of McPherson, Kan., and Mrs. Bonnie Warner of Casey. Remaining also are three grandchildren and three great-grandchildren. Of Mrs. Aug's family, one brother survives, namely, Nate Beeson of near Casey. The father and mother, four sisters, and one brother preceded her in death.

Many years ago, Myrtie was baptized and became a member of the Restitution Church of God south of Casey, where she served until death.

Words of encouragement about the hope of Christ's second coming and the resurrection were given by the writer at funeral services, Sunday, October 2, at Casey.

May the Lord soon come, that all His saints may share in immortal glory. Then, too, may the bereaved by this death rejoice in glad reunion with Sr. Aug. Sydney E. Magaw.

HAPPY WOODS, LOUISIANA

Following evangelistic meetings at Blood River, La., Bro. J. W. McLain came to Happy Woods to speak for a week. We were rewarded by an average attendance of eighty, and five young people requested baptism. Nelda Sullivan, Betty Hutchinson, Loyce Guillory, and Dorothy Guillory were baptized on Sunday, October 2, in the Natalbany River. Dennis Chain came forward asking baptism at the last meeting.

The spirit throughout the meetings was devotional; the theme of Bro. McLain's inspiring sermons was the Kingdom of God. Many from Blood River attended the meetings at Happy Woods. On the last Sunday, dinner was served on the church grounds—indoors, to escape rainy weather. Following the afternoon baptismal service, Communion was served at the church.

At the closing service, the topic of the sermon was dedication of Christians to the Lord's service. Special emphasis was placed upon the need of youthful service. It was truly inspiring, and it formed a fitting climax to the two weeks of Christian fellowship and study here in Louisiana.

The Happy Woods Church has been redecorated on the outside, and plans are being made soon to paint the interior of the auditorium. It has been remodeled behind the pulpit, and an organ adds to the services. Running water and a gas cookstove are recent improvements, also. Come, worship with us in God's house at Happy Woods. The new road signs show the way. Timothy Pearson.

REUBEN MORRIS FYFE

Reuben Morris Fyfe, third son of J. M. and E. J. Fyfe, was born, September 29, 1873, in Dade County, Mo., and died, August 23, 1949, at the age of seventy-five years. Most of his life was spent in Dade County, near Lockwood. He lived a life of sincerity and kindness, which will long be remembered by relatives and friends.

Early in life, he was united with the Church of God of the Abrahamic Faith. He was true to his vow and lived and died in that Faith.

He leaves to mourn his loss two younger brothers, David and Daniel, both of the same community, and a number of nieces, nephews, and friends.

After funeral services, he was laid to rest in the Cedarville Cemetery to await the call of the great Life Giver. Ethel Fyfe.

NATIONAL BIBLE INSTITUTION

Mrs. R. A. Robinson	\$10.00
Pennellwood Church of God	15.00
Blessed Hope S. S., Niagara Falls, N. Y.	10.50
Blessed Hope Church, Niagara Falls	10.00
Ladies of Church of the Open Bible	
Pomona, Calif.	20.00
Wilma and Daniel Judy	25.00
Happy Woods Church	18.00
Marion L. Long	17.00
Mrs. Grace Drew	5.00
Mrs. Virda Sitler	10.00
A sister	5.00
Maybelle Hanson	5.00
Anna Cochran	2.00
Hattie A. Woods	2.00

"And running over"

— A new Print Shop and Office Building. ??????

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith. — 75,000 Heralds now out in missionary service.

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Goal Jan. 1

— Forging bonds of Fellowship. — 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

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Goal Oct. 1

— Building knowledge of the church. — 25,000 Heralds sent on their mission of fellowship.

— I year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

"CAST THY BREAD"



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
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Recd, 6pp.	.20	1.25
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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
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The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
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
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Worshipping God with Music, Macy, 66pp.	.20	1.25

National Bible Institution,

Oregon, Illinois

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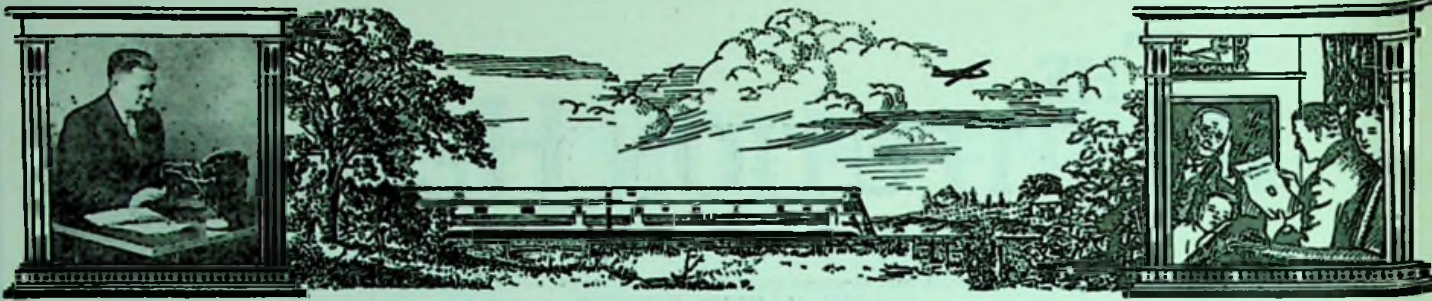


OREGON BIBLE COLLEGE

Students and Faculty

Shown in the picture are, left to right: (back row) David Holquist, (Mich.), Mary C. Railton (Ill.), Virginia Wagenaar (Mich.), Patricia Andrew (Ill.), Neil Thut (Va.), Joseph Fletcher IV (Ont.), Dale Ward (Mich.), Curtis Simpson (Mich.), Kyle Davis (Wash.); (second row) Harry Payne (Ill.), Janice Johns (Nebr.), Irene Payne (Ont.), Warren Sorenson (Nebr.), Bud Goodwin (Wis.), Raymond Brown (Mich.), Leon Driskill (Mo.), William Dick (Ill.), Darrell Maddock (Ill.), Kenneth Milne (Pa.), William Wachtel (Ill.); (front row) Mrs. Mattie Agard, Mr. and Mrs. Charles Pearson, Otto E. Dick, Sydney E. Magaw, James M. Watkins.

Twenty young people are worshiping and studying in our College, under Christian leadership, preparing for greater Christian service. We thank God for the Christian young people and for making possible an institution of higher learning sponsored by the Church of God. These students are your future Christian teachers and preachers. They are grateful to you for providing educational opportunity in a Christian environment. We pray for God's continued blessing.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Convalescing

OUR HERALD Editor, Brother Sydney E. Magaw is resting comfortably in Warmolts Clinic after an operation which has relieved him of much suffering which has plagued him for several months past. By the time most of you read these lines, he likely will be back on his feet and getting back into the harness again. This week, your associate editor has endeavored to put something worth while on this page.—Paul C. Johnson.

"The Day the King Comes Home"

King Haakon VII of Norway is a king much loved by his people. At the time of the Nazi invasion of Norway in 1940, both king and government were forced to take refuge in England. Invaders, however, could not conquer the people's love for their king. His name appeared in unexpected and prominent places, much to the consternation of Norway's enemies. It even appeared in large letters on the walls of Nazi barracks.

During the occupation years, the talk was not so much of "the day the war ends," as of "the day the king comes home." When that day came, there was much rejoicing in Norway, with many voices shouting, "Long live the King!"

King Jesus, too, was (and is) loved by His people. He was exiled by His enemies. Today, we, His people, are waiting for His return. When that Day comes, there will be much rejoicing as "ten thousand times ten thousand, and thousands of thousands" shout, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:11, 12). The reason for this rejoicing: "Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (vv. 9, 10). We, His people, wait for "the day the King comes home." "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Jesus Must Come to Earth Again

Part of God's curse upon the serpent for his role in causing the woman to sin was that her "seed" should "bruise" his head. The "seed" of the woman is identified with Jesus, for "when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). Further, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). Jesus has not yet bruised the head of the serpent to the extent that the serpent is dead. Neither has Jesus destroyed the works of the devil. If He is to accomplish those things, He *must* come to earth again.

God made promise to Abraham, saying, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant . . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession" (Gen. 17:7, 8).

As the "seed" of the woman is identified with Jesus, so, too, is the "seed" of Abraham. Witness: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ*" (Gal. 3:16). Abraham never received complete fulfillment of the promises given him. Stephen testified about the promise of land, that God "gave him none inheritance in it, no, not so much as to set his foot on" (Acts 7:5).

Hebrews 11:39, 40 records of Abraham and other faithful ones: "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." To bring that to pass, "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" (1 Thess. 4:16, 17). Indeed, Jesus *must* come again to raise His people from the dead to receive the inheritance promised.

End of the Age

By Harold J. Doan, Chicago, Illinois

THERE ARE TWO opposing forces in the world of religion today concerning the day in which we live. A large part of the religious world believes we are in the Millennial Age, that we are on the threshold of the great day of world peace and prosperity through the efforts of man. Another large and rapidly growing section of the religious world believes that we are in the "last days," and that, as Winston Churchill said, "Things will get worse before they get better." That, in fact, we are nearing the end of man's rule in the earth!

We share in the view of the fundamentalist religious world that we are living in the "last days," that man's time to control the world is about to end, that we are in the eleventh hour, that soon the world will begin annihilating itself, that Christ will come to put an end to the slaughter, to raise the dead, to cleanse the world, and to establish God's Kingdom on earth. The Bible teaches plainly Jesus' coming again and the works that He then will accomplish; but on the question of *when*, we are left without answer. Jesus several times said, "No man knoweth the day nor the hour." When, on the day of ascension, He was asked about the *time* of the Kingdom, He said, "It is not for you to know the times or the seasons."

On the other hand, in the Temple courtyard when Jesus was asked, "When shall these things be?" He replied with a long list of signs that would be prevalent before His return, concluding with the statement in Luke 21:28, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

The Apostle Paul taught plainly, too, that the end of the world and Christ's return would not be a complete surprise to everybody. "For," he said in 1 Thessalonians 5, after a preceding discourse of Jesus' coming again, "yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day. . . . Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:2, 4, 5).

It is evident that there were to be signs given and reasons for believers to begin concentrating their efforts as the last days approached. We believe these are the days of the end, because of the signs which the Bible gives as being fulfilled in the latter days.

First, there is what is known as the thousand-year theory, which we advance not to convince you, but for your information. God created the earth and all things therein in six days, and on the seventh day He rested. It is believed by some that this typifies the ages of the world: that it will be allowed six thousand years for development, and the seventh thousand years will be used for rebuilding and renewing. The basis of this theory appears in 2 Peter 3:8, where we read, "One day is with the Lord as a thousand years, and a thousand years as one day." In addition, we read in Revelation 20 of a millennium of peace and perfection in which the saints will reign with Christ—this thousand years to follow immediately after the coming of Christ. Bible time indicates we are more than ninety-eight per cent of the way through our sixth thousand-year period. If the theory be correct, only about fifty years are left before the Millennium under Christ's rule will begin.

Then, there is the seven church age theory, which we advance just for your observation. Revelation 2 and 3 contain letters to seven churches. Each church has certain characteristics mentioned in the letters and certain blessings and shortcomings. Many excellent scholars, including Dr. M. R. DeHaan, the radio evangelist, believe that these seven churches represent seven periods of church history from the ascension of Christ to His coming again. Dr. DeHaan, in his book on Revelation, proceeds to show that six of the periods are now past, and we are in the last church age which immediately will be followed by the days of tribulation and the coming of Christ. We can agree that the Laodicean church of Revelation 3:1 does resemble the present church-age, for here John depicted a lukewarm religion, with emphasis on material things, a rich church that has everything in the way of wealth, but one which has left Christ outside the door. Even from this age, however, will come some overcomers whom Christ will allow to rule with Him.

Another indication of the soon return of Christ, is the world-wide moral degradation of people of the world, and the compromise and inability of the church to do much about it. Jesus' prophecies of signs of the last days included these thoughts, "Ye shall hear of wars and rumours of wars . . . there shall be famines and pestilences and earthquakes," and "because iniquity shall abound, the love of many shall wax cold" (Matt. 24:6, 7, 12). The time is ripe

(Please turn to page 10)

New Translations and Revisions of the Bible

By R. H. Judd

THERE CAN BE no question but that recent increased output of new translations and new versions are causing conflicting opinions among various classes of readers of the Scriptures. Some lovers of the Bible are earnestly asking: "If the Scriptures are inspired, why the need for so many revisions? Others, with less personal interest in the Bible, are using the present circumstances to *undermine its influence* by asserting that because of these revisions proof is afforded of unreliability. Thus the door is open for every person to be his own interpreter of what the Scriptures teach, and must be allowed to do so without protest. The Scriptures have many times passed through opposition and ridicule. We are confident, therefore, that subtle though it is, this last attack will not prevail.

The Bible, popularly known as the Authorized Version, and equally well as the King James Version, has been the only Bible known to many generations past, and numbers of these have believed it to be verbally inspired. Multitudes were even unaware that it is itself a translation. Few, indeed, knew that at least seventeen versions had preceded it. That it was a marvelous advance of the translators' skill over all preceding versions cannot be denied. Its literary merit of euphonious and simple expression has never been excelled. It won for itself a deep and lasting reverence and affection from every class of human society, whether living in humble cottage or the stately mansions of the rich.

Our main purpose in writing this message is to cheer the hearts of those who hitherto found the Bible to be the greatest source of comfort this troubled world has ever known. Many times have the Scriptures been attacked by the would-be scoffer. There is scarcely a subject contained in that Book of Books that has not been declared to be possessed of serious error. The Genesis account of creation was at one time the ridicule of the world, and its record of six days was regarded as manifest absurdity. Many have been the attempts to disprove its history, its geography, its laws, and its prophecies, but in all these it has come triumphantly through. Let those who think that the Bible has changed in any of its fundamental themes take courage, as with confidence we assure them that not a single basic doctrine has been made void.

Are these new translations and revisions helpful? or do they prove that the Scriptures are unreliable, and that our faith in them is vain? Here is an answer of help to those who are troubled.

For upwards of three hundred years this version of the Scriptures has been known, loved, and revered. The change is not in the Book, or the teaching of the Book, but in the varied external conditions that have affected its full understanding. Perhaps the most important of these is the change in meaning of words that are now obsolete. Who, today, would understand such words as: "bestead," "brigandine," "habergeon," "purtenance," "wimples," yet all these, and many others, are still in our Authorized Version. Scattered, as they are, through sixty-six books, it has not been realized how numerous are their occurrences, and how very real the necessity for revision. Since the King James Version came into being, a wider knowledge and better understanding of both Hebrew and Greek have resulted in improved translations. Some changes may seem to be trivial, but are, nevertheless, advisable, indeed necessary. Note, for instance, the change in the Revised Version of Exodus 36:33. The Authorized Version reads "shoot through the boards." The Revised Version reads "pass through. . . ." In Psalm 49:5 the reading of the Old Version is "the iniquity of my heels." How much better is that of the Revised Version: "the iniquity at my heels." Another instance of an interesting change occurs in Mark 12:44: "They did cast in of their abundance" is now made to read, "They did cast in of their superfluity." Thus the true contrast in values is made clear. Notice one more in the New Testament which is a good example of the fact that there is still room for further improvement in revision. Turning to Matthew 23:34, we read: "Wherefore, behold, I send unto you prophets, wise men and scribes." Had this last word been translated "writers," as in the Syraic, it would not only have been better, and in line with use of present-day language, but certainly more correct. There was no intention of sending such a class of men as Jewish *scribes* of whom we read so much in the New Testament; therefore the antiquated Latin word "scribes" should have been altered.

There is another interesting fact which must be taken into account, and to which the well-known scholar, J. H. Pettingell, A.M., calls attention. He says: "It is quite certain that some portions of the New Testament, such as the Gospel of Matthew and (Please turn to page 10)

Parables of Luke 15 and 16

By Robert O. Hardesty, Grand Rapids, Michigan

A paper presented to the Ministerial Conference on August 9, 1949

THE ACCOUNT of the Rich Man and Lazarus (Luke 16:19-31) probably outranks all other portions of Scripture in the number of different interpretations given to it. Careful Bible students have recognized the inconsistency and absurdity of the literal interpretation of this passage, observing that it is not in accord with other parts of God's Word which treat upon the nature of man and future reward and punishment.

The Church of God wholeheartedly agrees that the account of the Rich Man and Lazarus is not a teaching of man's natural immortality, life in death, conscious eternal torment of the wicked, and reward of comfort and blessing to the righteous. We agree that this story told by Jesus was told for the purpose of illustration—it is figurative language, not intended to be taken as direct teaching. When we try, however, to determine what it was that Jesus was endeavoring to illustrate by this story, it seems we all come to different conclusions. There is perfect accord among us as to what it does *not* teach. Why can we not agree upon what it *does* teach?

This treatise is not intended to be just another interpretation to be added to all the others; but rather an endeavor to bring us closer together in our teaching on this portion of Scripture. We believe this can be done by studying carefully the context, determining to whom Jesus spoke and why, and learning what we can of the persons involved. Because of limited space, we cannot quote herein all of the Scripture passages cited, but we urge the student to have his Bible at hand and read every passage given.

In interpreting the account of the Rich Man and Lazarus, we do the Scriptures an injustice if we fail to consider the whole setting in which the words were spoken. With all due respect to our elders, we believe that the interpretations by some of our ministers and Bible teachers show evidence of failure to consider the context. This is, perhaps, the greatest contributing factor to confusion and disagreement.

The scene opens at Luke 14:25. Multitudes were following Jesus. He turned and spoke to them of the requirements of discipleship. In the multitude were certain peo-

ple who were called "publicans and sinners," and they pushed closer to Jesus, for they wanted to hear every word. When the Pharisees and scribes saw the "publicans and sinners" crowding around Jesus, they became enraged and derided Him for receiving them. Who were these "publicans and sinners"? Why did the Pharisees detest them so? Why did the Pharisees object to Jesus' associating with them?



Robert O. Hardesty

Contrary to a common belief, the "publicans and sinners" were not Gentiles. The only publicans identified in Scripture—Matthew and Zacchaeus—were both Jews. The woman who anointed Jesus' feet in the house of a Pharisee, though called a "sinner," certainly could not have been a Gentile. (It would not require a prophet to distinguish between a Jew and a Gentile—see Luke 7:39.) Jesus never taught Gentiles, nor did He grant miracles of healing upon them, except in rare and special instances in which great faith was manifested.

He specifically instructed His apostles to "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel*" (Matt. 10:5, 6). To the Syro-Phoenician woman, He said, "I am not sent but unto the *lost sheep of the house of Israel*" (Matt. 15:24). How could a Gentile, having never belonged to the house of Israel, be a "lost sheep of the house of Israel"?

The Scriptures give us very little direct information about the publicans and sinners, but we find enough to determine their position in Jewish society. They were despised by the Pharisees—the leading and most powerful religious sect of the Jews—and this alone placed them in a condition of misery and even of desperation. Before we can consider their plight further it will be necessary to observe the power and control of the Pharisees over the Jews.

Jesus said, "The scribes and Pharisees sit in Moses' seat" (Matt. 23:2). As Moses in his day was the lawgiver of Israel, the Pharisees in their time undertook to interpret and administer the law. They had taken unto themselves the authority of rulership or kingship, and the work of teaching, which was a priestly function. Their doctrine was not pure, but was adulterated with Greek and

Babylonian philosophy. Jesus called their doctrine "leaven" (Matt. 16:6, 12). They taught the Platonic philosophy of immortality, the doctrine of purgatory, and they had such hold upon the people by their teachings that they could excommunicate from Jewish society any who transgressed their teachings or will. (See John 9:22; 12:42; 16:2.) Those who were thus cast out were branded "sinners," and no "sinner" could ever hope to come back into favor with the Pharisees. No Jew could help a sinner, buy his goods, sell to him, or associate with him in any way, for fear of suffering the same fate at the hands of the Pharisees. What could these *sinners*, who were really no worse than any other men in Israel, do to survive? Their businesses were boycotted, they had no recourse to law, no one would employ them. Their only hope was help from the Gentiles. Many of them accepted the despised position of "publican," being hired by the Roman government to collect taxes.

From the beginning of His ministry, Jesus was constantly in conflict with the Pharisees, and the battle grew steadily more severe until it ended in His crucifixion. It is from Jesus' denunciation of the Pharisees that we learn much about their character and practices. Some outstanding texts which give us a picture of them are: Mark 7:1-13; Luke 18:9-14; Matthew 5:20; 6:1-5, 16; 23:1-7, 13-33. Also helpful in a study of the Pharisees is a booklet entitled "Christ's Battles with the Pharisees" by Edward A. Marshall.

Luke 15 and 16 are simply a record of more of Jesus' denunciation of the Pharisees for their doctrines, their self-righteousness, and their unforgiving attitude toward "sinners." Let us now examine the text.

Luke 15:1-3

The Pharisees complained when Jesus permitted the publicans and sinners to come near to Him to hear His teaching, whereupon Jesus turned to them and spoke three parables—the Lost Sheep, the Lost Coin, and the Lost Son.

Luke 15:4-7

Sheep herding was a familiar occupation to the Jews, and they well knew the love of a shepherd for his sheep. Jesus used the story to rebuke the Pharisees for their refusal to allow the "lost sheep of the house of Israel" to come back into the flock. There is irony in these words of Jesus—yea, even sarcasm. There were no "just persons" in Israel who needed no repentance; but the Pharisees had so evaluated themselves. Unless we catch the tone of sarcasm in verse seven, we cannot get the true purpose of the parable.

Luke 15:8-10

This parable is so nearly like the preceding one that it obviously was spoken for emphasis. The Pharisees made no rejoicing over a repentant sinner, but there was joy in heaven. The implication is that the Pharisees were out of harmony with God.

Luke 15:11-32

The Parable of the Lost Son is a continuance of the rebuke of the two preceding parables, and gives a somewhat more detailed picture of the relationship between the Pharisees, the sinner, and God. The younger son was foolish: he left his father and lived riotously; he found himself in a helpless and hopeless condition; he obtained employment from "a citizen of that country"; he was dissatisfied with his condition and decided to return to his father's house. When he returned, his father welcomed him with open arms, but the older brother who had remained at his father's house murmured—protested—that the prodigal was unworthy of being received back into his father's house.

The parallel is seen at once. The "sinner" was compared to the younger son—he was foolish, strayed from God, forfeited his inheritance, and was forced to obtain employment from the Gentiles. The Pharisee (older brother) murmured when the sinner who repented wanted to return to his Father's house, though the Father readily received him with rejoicing. Had the Pharisees possessed the love and spirit of the Father, they would not have protested the receiving of publicans and sinners.

Luke 16:1-8

Jesus was not through with His rebuke, His denunciation, His expose of the Pharisees' teachings and character. Though we are told in verse one that Jesus turned to His disciples when He spoke this parable, it is obvious that He was speaking for the benefit of the Pharisees, who were still there (see v. 14). The story of the Unjust Steward is ridiculous. What employer would commend an employee for such action? No man of the world would believe such a story. But the "children of light" believed it. The Pharisees believed that, though they exalted their traditions above the Word of God, distorted the law for their own gainful purposes, and exercised their position of authority and power to heap wealth and honor to themselves, God would commend them for acting wisely. A man of the world would never believe that an employer who was planning to discharge an employee for unfaithfulness would commend that employee for greater unfaithfulness and retain him in his employ. But the Pharisees, ironically called "children of light," believed such was true of their relationship to God.

Luke 16:9-13

There is no contradiction in verses 9 and 13. The words of verse nine were spoken in irony. Jesus never advised anyone to do such a thing as stated here, and His disciples certainly knew He was not advising them to trust in "the mammon of unrighteousness." A similar statement of irony is found in Judges 10:14: "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." After showing the absurdity of the Pharisees' position, Jesus said to His disciples, in effect, "Now, if the Pharisees are correct, to be assured of everlasting life you should make friends of the mammon of unrighteousness—do as the Pharisees do, for they are the 'children of light.'" But in verses 10-13 the tone changes to serious declaration of truth. Nevertheless, these truths were in relation to the Pharisees' character and practice.

Luke 16:14-18

Unable to deny the things Jesus had said, the Pharisees tried to divert attention from themselves by scoffing at Jesus. In verse 14, the words, "who were covetous," are significant. It was because of their covetousness that they interrupted Jesus' discourse. If He were permitted to continue, He might ruin their whole system. But Jesus was undaunted by their scoffing, and told them plainly that they were an abomination in the sight of God. He further exposed their corruption of the law, citing as an example the law regarding divorce, which the Pharisees had altered for monetary reasons. They loved money and would do almost anything to obtain it.

Luke 16:19-31

As we go into this portion of the chapter, we notice no change of setting, and Jesus was still speaking to the Pharisees. The subject of the discourse continues—namely, rebuke of the Pharisees for their doctrines, self-righteousness, and unforgiving attitude toward sinners.

The rich man in this parable is descriptive of the Pharisees. In addition to material wealth, they possessed power and esteem of men. The purple signifies royal position, and the Pharisees had indeed taken unto themselves the authority and rights of kingship in Israel. Fine linen was worn by the priests, and the Pharisees are thus described as possessing priestly authority—not that it was rightly theirs, but, nevertheless, they possessed it. There is no question that the Pharisees "fared sumptuously every day." They had position and means, and enjoyed a life of ease and luxury.

The beggar is representative of the sinner—the outcast from Jewish society—who was hungering, not only in the physical sense, but for spiritual food as well. He was in need, and he lay at the gate of the Pharisees, who had

the means to help him, and who controlled the giving of spiritual nourishment in Israel. The law of God made provision for the physical needs of the poor, but the Pharisees, "who were covetous," had found ways of evading the law and bringing more money into their coffers, while the poor became poorer and more wretched.

This parable is unique in the fact that one of the characters is named. Why should Jesus have named the beggar when He did not name the rich man? Could it be that He wanted to call to the minds of the Pharisees a specific case of neglect and persecution—a case with which they were all familiar but did not want exposed? Such reference would lend much force to the rebuke Jesus was preparing to give. This beggar was "full of sores"—not necessarily literal sores on his flesh, but he was in a miserable condition. The rich man could have relieved his misery, but instead added to it. In fact, the Pharisees had brought about most of the sinners' suffering. All that the beggar asked for were some of the crumbs from the rich man's table. The sinners wanted only to receive their place in Israel again. They wanted some hope of life. It was not a great request, but the Pharisees would not grant it. Their stand was that once one became a sinner, nothing could be done to bring him back to his former place in Israel. That is why they murmured when Jesus received sinners and ate with them.

The dogs represent Gentiles, as it is true in other passages of Scripture. Since the Pharisees would not lift a finger to relieve a sinner's suffering, nor permit any other Israelite to help him, the sinner's only relief came from the Gentiles. It appears in Acts 10:2 that Cornelius was one of these Gentile dogs who licked the sores of the sinners.

Let us remember that Jesus was denouncing the doctrines and practices of the Pharisees, whereby they enriched themselves and made the poor more destitute. They had willfully neglected the poor (Matt. 23:14; Mark 7:10-12); they exalted poverty, saying that if one suffers poverty and hardship in this life he will receive blessing and comfort in the life to come; they had a doctrine of blessing for the righteous and torment for the wicked in Hades.

In this parable, Jesus took the Pharisees' teachings and carried them out to their logical conclusions, turning them upon the Pharisees themselves. The Pharisees refused to relieve the suffering of the poor, saying that if they suffered evil in this life they would receive good things in the life to come. Jesus used their own doctrine to show how absurd it was and how dangerous it was to the Pharisees themselves, if their doctrine were correct. He said, "It came to pass that the beggar died, and was carried by the angels into Abraham's bosom." (*Please turn to page 9*)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

BOMB PROTECTION. The American Bible Society has taken action to protect its important editions of the Bible from being destroyed in case of an atomic bomb attack. In speaking at the annual meeting of United Bible Societies, Gilbert Darlington, treasurer, of the American Bible Society declared that measures had been taken to protect its important editions of the Bible should an atomic war break out. Three places have been chosen, University of Colorado, Boulder, Dartmouth College, Hanover, N. H., and a place in New York City.

This does not sound as though the world had been freed from the dangers of war. We have no doubt but what the Bible will be preserved in case of atomic warfare and the rule of the Antichrist, but Scripture does state that unless those days should be shortened no flesh would be saved. For the elect's (Israel's) sake those days will be shortened.

HEADACHES. According to a report in "Signs of the Times," the people of the United States are using 15,670,944,200 aspirin tablets each year. To this staggering number of pills can be added \$85,000,000 that is spent for further headache remedies. Of course, aspirin is used for other pains than headache, but that is its chief use. What interests us is the cause for so much demand for anti-headache remedies. Without doubt, the fast life which people are living and the nervous tension under which they live contribute to the increasing number of people who are suffering from headaches. Some years ago I had a friend who was in the ministry in Canada. He was a nervous type of person and got in the habit of taking Bromo Seltzer three or four times a day. He is completely incapacitated now and will be the rest of his days. Sedatives and anti-pain tablets are not the solution to the fast pace which we are living. Man needs, now more than ever, a day of rest and worship in which he can relax, build his spiritual reserves and fully come apart from a razzle-dazzle world.

PROTESTANTS CURBED. Protestants in Peru and Argentina are now completely barred from using the radio in religious broadcast. Of course in those countries the Roman Catholics are in the majority, and where they have the authority and power, freedom of the press and pulpit belong only to them.

ADVERTISING PAYS. The Knights of Columbus have been using the national periodicals of the nation to set forth the teachings of the Catholic Church. Commenting on this advertising the "Crusader," says, "Recent advertisements by the Knights of Columbus run

in national periodicals have called forth 304, 407 requests for additional information."

GOING TO CHURCH. A movement has been underway for several months in California to get people to go to church. The president of the University of California is honorary president. It is proposed to carry on a national advertising campaign to get people to attend church. In considering this movement, one wonders why so many people stopped going to church in the first place. If there was no force or power to hold them in the first place, will there be a holding power to keep them if they are induced to start going to church again? One of the reasons why so many people have quit going to church is well stated in the following words: "There's nothing there, when I do go!" Especially during the past quarter or half century the pulpits have become sounding boards for new philosophies and panaceas for the ills of mankind. Doubts have been set forth instead of convictions. Not too long ago, I sat in on a Bible class conducted by one of our leading workers, and during the entire period he was pointing out the mistakes of the King James Version. I left the room depressed and felt akin to Daniel Webster who, after hearing his minister give a discourse on the weakness of the Bible, said to him at the close of the service: "I came to hear your convictions and not your doubts."

Churchgoing is well and good and should be encouraged, but people going for a "meal of the living Bread" are disappointed if it is not served.

SUNDAY SCHOOL. The following comment on the value of the Sunday school in the prevention of crime by J. Edgar Hoover, is taken from "Present Truth Messenger." It reads: "If I were to get down to the fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child in the cradle. Our Sunday schools are not sending forth children who easily succumb to the life-wrecking temptations; instead the boys and the girls who have gone to Sunday school find themselves well prepared for the entire span of life."

MORE ZEALOUS. Since writing the paragraph on the observance of the Sabbath by the government of the new State of Israel, we gleaned this bit of information from pages of the "Pathfinder." It reads:

"Not all Jews looked to Israel as their promised land. Last fortnight the tiny, ultra-orthodox sect known as Watchmen of the City were reported seeking permission to leave Israel and migrate to the Arab-held Old City section of Jerusalem. Their reason: too many

of their brethren in Israel were forgetting the ancient injunctions to refrain from worldly activity on the Sabbath."

WHICH WAY OUT?

Philosophy says—

THINK your way out.

Repeal says—

DRINK your way out.

The New Deal says—

SPEND your way out.

Politics says—

LEGISLATE your way out.

Science says—

INVENT your way out.

Industry says—

WORK your way out.

Communism says—

STRIKE your way out.

Townsendism says—

PENSION your way out.

Fascism says—

BLUFF your way out.

Militarism says—

FIGHT your way out.

The Bible says—

PRAY your way out.

Christ says—

"I am the way out."

—Andrew Johnson in Revival Herald.

QUIET PLEASE! We are quite fascinated by a news selection in "The Jews in the News" on a campaign being carried on in Tel Aviv, the all-Jewish city in Palestine. The story speaks for itself.

"What is believed to be a unique campaign in municipal history was inaugurated several weeks ago in Tel Aviv and is apparently on its way to a measure of success. It is called 'Operation Silence' and is a city-wide effort to reduce to a reasonable minimum the raucousness of city life. Tel Aviv has never been a quiet city and, in a climate where open windows are a necessity, noise can become unbearable. 'Operation Silence' was launched with the co-operation of the military and civil police and is being publicized through the medium of the Israeli Broadcasting Service, which has had a special song, 'Quiet Please,' composed for the occasion.

"Street cleaners, radio fiends, and industrious housewives heating carpets are at least being restrained in the activities they pursued late at night or in the early hours of the morning. All cafe owners transmitting music over loudspeakers have received special warning. Newspaper cartoons now deal daily with such humorous items as squeaking shoes and braying donkeys."

"Quiet Please," could well be exercised by all of us, and especially when we are in church.

THE PARABLES OF LUKE 15 AND 16

(Continued from Page 7)

This is precisely what the Pharisees taught—that at death the righteous would be carried by angels to Abraham's bosom, a compartment in Hades, where they would be comforted and enjoy perfect bliss. This is the only place in the Word of God where the phrase "Abraham's bosom" is found, and the only reason it is found here is because Jesus was using the Pharisees' doctrine of Hades to show how absurd their position was. That this was the teaching of the Pharisees is conclusive from a reading of *Josephus's Discourse to the Greeks Concerning Hades*. A few lines of that treatise reproduced here will show clearly that Jesus' parable followed exactly the Jews' doctrine of Hades:

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly furnished; a subterraneous region, wherein the light of this world does not shine; from which circumstance . . . it cannot but be there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behaviour and manners. . . .

"For there is one descent into this region, at whose gate we believe there stands an archangel with a host . . . The just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see . . . with whom there is no place of toil, no burning heat, no piercing cold, nor any briars there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven which is to succeed this region. *This place we call the bosom of Abraham.*

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment. . . . Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place of the fathers and of the just, even hereby are they punished; for *a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot*

be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

In the parable, Jesus went on to say, "The rich man also died, and was buried; and in hell he lift up his eyes being in torments." This was logical if, according to the Pharisees' teaching, the beggar was to receive good things in Abraham's bosom after death because he had suffered evil things in his lifetime. The rich man, having had good things in his lifetime, should, by all good reasoning, suffer evil things in Hades. The conditions are now reversed: the rich man begging for relief from the beggar. Jesus put into the mouth of Abraham stinging words telling the rich man that he was rightly receiving evil while Lazarus received good things because if the condition of one was reversed, the condition of the other must also be reversed.

The gulf between them not only has reference to the Pharisees' teaching of Hades, but to their attitude toward sinners. They considered sinners entirely out of their reach; they could not help them if they had wanted to.

The final request was typical of the Pharisees. They were always asking for a special sign. But they had the law and prophets to instruct them. If they had observed them, they would not have needed any special signs in order to know what God wanted them to do. How true of the Pharisees that "neither will they be persuaded though one rose from the dead."

Jesus' direct rebuke of the Pharisees on this occasion ends with Luke 16:31. In the first verse of the seventeenth chapter, He resumed His teaching of the requirements of discipleship, which had been interrupted by the murmuring of the Pharisees, but in the first four verses we sense that He was making reference to the Pharisees.

When studied in the light of the context, the parables of Luke 15 and 16 fit together as a unit. Nothing in the two chapters is foreign to the subject—rebuke of the Pharisees. Jesus was not teaching Kingdom truths in this passage. The Pharisees had challenged Jesus by murmuring when He received sinners, so He accepted their challenge and proceeded to denounce their corrupt doctrines, their covetous nature, their neglect of the poor, and their making the Word of God of none effect by their traditions.

"The Bible has been the Magna Carta of the poor and of the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of the rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus."

—Selected.

END OF THE AGE

(Continued from page 3)

now for the coming persecution of the church, for evil to wax worse and worse, for a man of sin to rise up as champion of the people. Paul prophesied that, "In the last days perilous times shall come," that evil will become more and more prevalent and accepted, and that there will be a "falling away" from the church. If we are willing to face reality, we must admit that a day of wickedness is upon us—a day comparable to the day Jesus and Paul foresaw.

The most convincing argument for our belief that we are living in the shadow of the end of the world can be seen in activities of the Jews. Jesus said, in prophesying the fall of Jerusalem to the Romans in 70 A.D., "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). Reading onward, one sees that the fulfillment of Gentile Times and the emergence of the Jews in Jerusalem would mark the beginning of the end, and the coming of Christ would soon follow. This restoration will not immediately purify Israel, however, nor will it bring to a conclusion the wicked Gentile rule of the world. Soon after Jerusalem is opened and Israel begins pouring into Palestine, God will gather all nations to judge them, and, at the same time, by their presence cause a return of Israel to the Lord and to acceptance of Christ as Messiah. Jesus said of Jerusalem, "Behold, your house is left unto you desolate . . . till ye shall say, Blessed is he that cometh in the name of the Lord." This gathering of nations for war in the Near East is pictured in Ezekiel 38.

I am convinced that the Day of the Lord is at hand. The "signs of the times" point to it. When the time comes, Jesus *will come!*—whether or not we believe it and are prepared, and regardless of the sophisticated scoffers who, with their philosophies, seek to postpone the Day. Jesus will come! Some will be caught napping and unprepared, children of darkness.

I am *sure* of this: within one hundred years, death or the coming of Christ will interrupt every life within range of this broadcast. It should cause three things to happen. *First*, it should cause us to prepare. In conclusion to His long predictions of His coming again, Jesus said, "Watch therefore, for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. . . . Blessed is that servant, whom his Lord when he cometh shall find so doing" (Matt. 24:42, 44, 46). As Paul said, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Secondly, the fact that Christ's coming is near should

cause us to rejoice, for Jesus said, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:24). The salvation of the world is coming. "How shall we escape, if we neglect so great salvation?"

Thirdly, the knowledge that we are in the last days should cause us to be more steadfast in the faith, to cling more closely to our hope, to preach more zealously, to study more earnestly, and to pray without ceasing.

The signs say time will soon run out. The door to salvation may soon be closed. Now is the time to repent, to be baptized, and to begin to serve the Lord. Tomorrow may be too late!

 NEW TRANSLATIONS AND REVISIONS OF THE BIBLE
(Continued from page 4)

the Epistle to the Hebrews, and others, were first written in the vernacular Syriac of the Jews, and afterwards translated into the Greek." There are strong reasons for believing that John's Gospel was written earlier than is generally supposed, and that it also was written in Syriac. Indeed, it is not improbable that this applies to all the Gospels. Mark's Gospel, particularly, points to such a conclusion. A further cogent reason for believing that the Syriac would be the natural medium for conveying the Gospel messages is that Syriac was the vernacular of the Jews in the time of our Lord, and the very language in which He addressed them. Thus, for Gospel writers to put His messages into Greek would itself require translation. Though the Syriac Version was not known *in Europe* as early as the Greek and Latin owing to the influence of the Greeks and the Romans, it is now widely conceded that the Syriac predated the Greek. Dr. Ezra Stiles, late president of Yale College, says: "Kindred with this (the Hebrew) is the Syriac, in which the greater part of the New Testament, I believe, was originally written and not merely translated in the apostles' time. The Syriac New Testament therefore is of high authority."

If the facts noted above concerning the Syriac are true, and we know of no good reason to the contrary, then it must be evident to all that the nearer we get to *the original source, the more likely is the message to be delivered as it was spoken*. Comparing the two, the Syriac and the Greek, and bearing in mind that the latter was translated from the former, and that the former was the original, we notice at once that the translation loses much of the *directness* of statement that was conveyed by the original. In our Greek translations, especially so in John's Gospel, it is reasonably evident that LIFE, life itself, even *eternal*

life, was the great purpose of Christ's mission. But in the Greek, even in John's Gospel, much of the force of that message is obscured by use of such words as "save," "salvation," and "Saviour." This will be apparent by making three comparative columns as follows:

Greek	Greek-Eng. Ver.	Syriac-Eng. Ver.
Sozo	Save	To give LIFE
Soteria	Salvation	The gift of LIFE
Soter	Saviour	The LIFE-GIVER

When people speak of Christianity as one of the "comparative religions," it is evident that they know but little of what Christianity really consists. No other religion offers LIFE to *dying* men, all others believe that man does *not* die. Thus we find that the words that are necessary and fundamental to the understanding of the things that have to do with this life and that which is to come, do not change in meaning, they remain constant with every people in every land. All, or nearly all, of the words that apply to human life and destiny are mostly words of one syllable and easy of comprehension. These do not change, and it will be found that they are the keystone words of all Bible doctrine.

It may be of interest to call attention to one more word that, in some instances at least, should have been differently translated. That word is the word "angel" in 2 Peter 2:3. The common sense of the word in the Greek is "messenger," and is applied to both divine and human personalities. It is also applied to non-personalities and inanimate things. Death is the wages of *sin*. As angels do not die (Luke 20:36), those referred to in the passage mentioned above could not have been angels, but messengers in the ordinary sense of the term. An angel may be a messenger, but a messenger is not necessarily an angel.

As in secular things, so in the Scriptures: among the unchangeable things of value are the numerals, and abundant use is made of these to exemplify and emphasize the one contrasting feature that differentiates between the true God and every supposed claim to deity. In Deuteronomy 6:4, three possible renderings of the Hebrew are given by translators, yet not in one of them is it possible to challenge the absolute deity of the God of Israel, who also is the God of the whole earth. He is one, and He "alone" is God.

Oh, let us take God at His word,
 And believe His statements true;
 That He Himself alone is God.
 That no other can be, too.

Let us believe that Christ His Son
 Taught this truth in accents clear,
 His Father is "the only God",
 And none other need we fear.

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
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? Spp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
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The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
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
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am. A. Marsh	Free for postage	
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Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Worshiping God with Music, Macy, 66pp.	.20	1.25
An Important Biblical Discovery, Haupt, 8pp.	.25	1.60
Pleasures of Youth, LeCrone, Spp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible."

Was the Cost Too Great?

Jesus had finished talking to a group of people. He had called the little children to Him. Jesus had told His listeners, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." After He had laid His hands upon them he "departed" or left them. (Matt. 19:15).



"When he was gone forth into the way, there came one running, and kneeled to him, and

asked him, Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17.)

We notice that this one who came to Jesus was called "the young man" (Matt. 19:20). In our lesson today (Luke 18:18-30), he is called a "certain ruler." So we have a number of facts regarding this one who was interested in finding what he should do to receive eternal life.

Jesus, in answer to his plea, said there was only One who was good. God is good, Jesus then reminded the young ruler of the commandments of God.

The young man answered, "All these have I kept from my youth up" (Luke 18:21). We learn therefore, that morally he was an upright man. He honored his parents, told the truth, and was law-abiding.

Jesus looked at him lovingly and said, "Yet lackest thou one thing." There was something that rose up as a barrier between him and his Lord. There was one thing he cherished, trusted in, more than he did in his Master. What could it be?

Jesus left no doubt in the young man's mind. He said, "Go, sell what you possess, give the money to the poor. Then you will have your treasure in heaven, not upon the earth. Then take up your cross and follow me!"

Was the price too high? Is it too much to give up your goods, your possessions, and give to the poor? If anything

stands between you and your God, it is sinful. You have given something else first place in your life. You get the most satisfaction out of that thing—whatever it may be. If anything stands between, or above, your God, it occupies the place of God in your life. You need not kneel down to it to make it your God. To be earthly or carnally minded is death. To be spiritually minded is life.

The Needle's Eye

The rich young ruler was sad when he was told the cost of discipleship. The law had failed to make him perfect. Christ's righteousness yet was needed to do that.

We hear many talks about the needle's eye. In olden times the first needles were made of wood or fish bones. We all know how little the eye of a needle is. We know how big a camel is.

Now some say that the Greek word which is translated "camel," is also the same word which is translated "rope." Others tell us the "Needle's Eye" was the name of a small gate where, if a camel had all the load taken off, by kneeling down, he could squeeze through. But, really, do we need to be troubled by any of those accounts? Jesus said it was very, very difficult for those who have riches to enter into the Kingdom of God. He also said, "The things which are impossible with men are possible with God."

That is the remark that should be remembered. If those who have riches use them wisely, if their hearts are right, if they put on Christ, then it will be possible for God to see that they enter His Kingdom.

Happy Birthday Wishes

Karna Alsbury, Oct. 18, age 14, Saint Francis, Kan.
Eddie Hutchinson, Oct. 18, age 9, Hammond, La.
Babette E. Mills, Oct. 18, age 6, Cozad, Nebr.
Mary C. Gaskill, Oct. 18, age 7, Fort Wayne, Ind.
Neoma J. Story, Oct. 19, age 6, Cozad, Nebr.
Janet Boyer, Oct. 19, age 13, Waterlick, Va.
Darrell Anderson, Oct. 20, age 14, Hector, Minn.
Barbara Hess, Oct. 20, age 8, Lafayette, Ind.
Beulah Wendroth, Oct. 21, age 13, Eden Valley, Minn.
James A. Coulter, Oct. 21, age 6, Eden Valley, Minn.
Janice Kay Hutchinson, Oct. 23, age 2, Hammond, La.

The Berean Page

Timothy Pearson, Hammond, La.



Self-Denial Week

A week of self-denial can be beneficial only if the spirit of willful abstaining from worldly pleasures causes the individual to draw nearer to God. It is not like pinching oneself because it feels so good to stop, but it is making a united effort to do during one week what should be accomplished every day. It teaches us to channel money and time foolishly spent into the service of the Lord.

The Wisdom of God

Incomprehensible, yet fascinating, is the thorough wisdom of God. A thoughtful look at the creation about us reveals that all objects are created to live in harmony. It is only through inventions and evil thoughts of man that disunity exists in the cosmos. Originally, God made provision for the birth, development, and reproduction of all forms of life—animal and vegetable.

The thought that preceded the creation is evidenced by the case of one kind of water spider. The female of this species fashions a balloon-shaped nest of web filaments and fastens it to an object beneath the water. Then, by entangling air bubbles in the hairs of her body, she carries them under the water, into the nest, and gradually inflates the nest. There, protected from all enemies, she has a home provided by the wisdom of God.

For many such illustrations of God's knowledge and planning read *Man Does Not Stand Alone* by A. C. Morrison.

No mortal mind planned the eternal water cycle in which rain flows to streams, rivers flow into the oceans to be evaporated and fall as rain again. Nor did any man tilt the earth $23\frac{1}{2}$ degrees from the plane of its orbit, which tilt is absolutely essential to produce seasons and an earth that is habitable.

It was God who fashioned vegetation that would give off oxygen as a by-product of plant life. Then He created animals whose existence depends upon breathing that oxygen that these animals (man included) should not become overactive and burn themselves out in a few years,

the air consisting of oxygen was toned down by nitrogen which composes seventy-eight per cent of the air.

One ordinarily does not dwell long upon such wonders, for they are all about us. The wisdom of God covers us like a blanket, yet we see and do not understand. Consider the words of the poet Byron as he contemplated man's lack of wisdom:

"But these are foolish things to all the wise,
And I love wisdom more than she loves me;
My tendency is to philosophize
On most things, from a tyrant to a tree;
But still the spouseless virgin *knowledge* flies,
What are we? and whence come we? what shall be
Our ultimate existence? what's our present?
Are questions answerless, and yet incessant."

Bereans Convened at Hector

* * * *

By Marion Otto

The 1949 Minnesota State Fall Berean Conference convened at Hector, September 17 and 18.

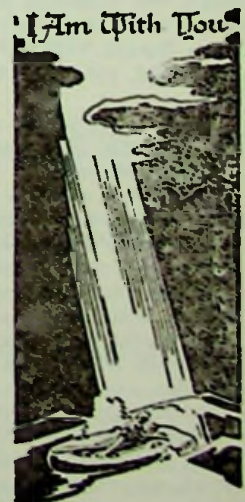
The little church was filled to overflowing with enthusiasts from Minneapolis, Litchfield, Saint Cloud, Kimball, and Eden Valley.

Services were opened Saturday afternoon by President James Gaspar. Brother Kyle Davis taught a timely Bible lesson. Saturday evening Brother Raymond Brown gave a very edifying sermon on receiving correct instruction and obeying God's commands. The day ended with a weiner roast at the Roy Johnson home.

Sunday morning classes were held with Brother Wachtel as teacher of the young people and adults. Brother Bill Dick presented a very interesting sermon on "The Signs of the Times." Brother Orville Westlund concluded the afternoon with a sermon based on a comparison of today and the times of Sodom and Gomorrah.

During all these services, the Oregon Bible College quartet presented its talents in solos and quartet numbers, which everyone enjoyed. If you want to know more about O. B. C. just invite these boys to visit your church and you will be greatly inspired and blessed. Though the school is small, much good is being done to train young men in the Lord's work. Come again, Quartet!

Much thanks goes to the Hector brethren for their good hospitality and bounteous meals. May God bless this small but faithful group that they may continue in good works.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 23-November 6—Special meetings at Salem Church northwest of Marshall, Ill. (James W. McLain, guest speaker.)
- October 29, 30—Illinois Fall Quarterly Conference at Dixon.
- October 31-November 4—Evangelistic meetings at Doniphan, Mo. (Francis Burnett, guest speaker.)
- November 5, 6—Missouri Quarterly Conference at Doniphan.
- November 6—Western Nebraska Quarterly Conference at Holbrook. (M. W. Lyon, guest speaker.)
- November 14-20—Special meetings at Hope Chapel, South Bend, Ind. (Harry A. Sheets, guest speaker.)
- November 20—Special Thanksgiving services at Jordan, Mo.

Bro. John Denchfield, en route from Saint Cloud, Minn., to Arkansas City, Kan., stopped at Oregon Bible College, with a carload of provisions. Thank you, Bro. Denchfield and Minnesota brethren.

BAPTISMS AT KANSAS CITY

On October 9, Doris Lawrence, a high school freshman, and Mrs. Robert Hankins, 20, were baptized. Francis Burnett.

HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

On Sunday afternoon, October 9, a group of members and friends of Hope Chapel drove to Diamond Lake near Cassopolis, Mich., where three young ladies were baptized by immersion in the Name of Jesus Christ. The writer was assisted by Bro. F. A. Stilson who read several portions of Scripture and spoke on the meaning and importance of baptism. Their names and addresses are as follows: Miss Mary O'Neil, 1918 E. Calvert; Miss Lillian Marie Bullers, 1436 E. Bowman; Miss Jean Ellen Reed, 193 E. Hildebrand—all of South Bend.

May they continue to grow in knowledge of God and His plan, serving and being examples to others.

Our Sunday school is at 9:30, a.m. Central Standard Time, morning service at 10:45, young peoples' Berean, 6:30 p.m., and evening service at 7:30. Wednesday evening Bible study and prayer service is at 7:30.

There is to be an Indiana Youth Rally at Hope Chapel on Sunday afternoon at 2:30, October 30. All young people of the State are invited.

We are planning for a week of special meetings, November 14-20, with Bro. Harry Sheets of Burr Oak, Ind., as speaker. Plan to attend every night if you live within driving distance. Harvey U. Krogh, Jr., Pastor

MISSOURI CONFERENCE REPORT

The Missouri State Conference of the Churches of God convened at Fredericktown, August 13-21, 1949. Bro. Sydney E. Magaw, Oregon, Ill., was guest speaker. Other ministers attending the conference were Francis Burnett, Roy Graham, A. Weldon McCoy, Fred Hall, all of whom assisted with the services, and Bros. Emory Macy, Ernest Graham, John Green, and Timothy Pearson as guests.

Bible Classes were conducted each morning and a worship service each evening. Sr. Francis Burnett of Jordan was in charge of the Bible school for the children.

On Sunday afternoon August 13, the Saint Louis church favored the congregation with a forty-five minute musical program. Special music from the various churches of the state added much to the services throughout the entire conference. Sr. Francis Burnett gave a chalk talk on Thursday evening for the children and two religious pictures, "Daniel in the Lions' Den" and "God Is My Landlord," were shown during the week. On Saturday afternoon, August 20, the group assembled in the auditorium for the children's program and to view the week's handwork which was on display. To see the results of one week of work with the children was gratifying and an inspiration to all. The parents were grateful to Sr. Burnett for her time spent working with them.

The results of this conference were pleasing because seven people came forward and accepted Christ. They were baptized by Bros. Francis Burnett and Roy Graham. Those baptized were Lois Crouch of Jordan, Morris Bailey and Walter Thal of Fredericktown, Joyce Thomas of Indianapolis, Ind., Clarence Jennings of St. Louis, and Mr. and Mrs. F. J. Armstrong of Cape Girardeau.

The business meeting was on Saturday afternoon.

Sunday evening, Bro. Roy Graham delivered the closing sermon of the conference which also was a farewell sermon. Bro. Roy and his family have moved to Los Angeles, Calif., where he is pastor of our church there. We regret losing Bro. Graham and family here in Missouri, but hope for his success and happiness working in the West.

To the host church at Fredericktown, we are deeply grateful for the hospitality and kindness shown throughout the conference, not forgetting to mention the lovely dinners served at noon. Mrs. Ralph Thomas, Secy.

HERALD RECEIPTS

Mrs. Allen Claypool; Delbert R. Dunbar; Mrs. Marie Coffman; Mrs. Alice Williams; Albert Smith; Mrs. Harvey C. Jenkins; Lena Hathaway; Ina Elsie Finney; Darlene Beach; Gospel Gleaner's; Mrs. G. A. Carpenter; Emma L. Stone (2); Mina Crosby; John Denchfield.

TRUTH SEEKERS' BIBLE CLASS

Truth Seekers' Bible Class, broadcast every Sunday morning at 8:15 from Station WAIT in Chicago, is now presenting a series of eight prophetic messages. These messages will be bound in a booklet, with other prophetic material, and distributed free of charge to interested listeners. Any desiring a copy should write Truth Seekers' Bible Class, 5052 W. Division St., Chicago 51, Ill. First come—first served.

Though underwritten by Illinois Conference, the program thus far has been supported by individual contributions of pledges and listeners. Following are some excerpts from our mail:

"Could you please send me the names and addresses of some of your members in this vicinity, or where class meetings are held. I am a former Seventh Day Adventist, but now firmly believe in God's promise of Restitution of all things."—W. L., Chicago, Ill.

"I heard your broadcast this morning speaking of 'Think on These Things.' For a long time that verse has meant much to me, and I would appreciate the message on it."—Mrs. P., Waukegan, Ill.

"I just tuned in on the end of your broadcast this morning. . . . Please send me the message, for I'm much interested in what little I heard."—W. S., Batavia, Ill.

"I listened to your broadcast this a.m., and am interested in receiving a copy of the sermons."—R. B., Chicago.

"Please send the booklet of eight lectures on prophecy. . . . It was a wonderful talk and I would like to know more of what you believe. Are you with the Church of God of the Abrahamic Covenant?"—D. Z., Des Plaines, Ill.

Bro. and Sr. John Mereer, Macomb, Ill., are the happy parents of a baby girl, Marla Jean, born October 6. Congratulations!

FLAGG CENTER (ILL.) SUNDAY SCHOOL

October 9 was Rally Day at Flagg Center Sunday School. Attendance was fifty-four—more than double our usual attendance. For church service, we had special music: a duet by Bro. and Sr. Dale Ward, a piano solo by their daughter, Dolena, and a solo by Mary Catherine Raitton. Bro. Paul C. Johnson gave a sermon on "Jesus Is Coming." It was a very enlightening and inspiring service. At close of the service, Donald and Delouise Huntley accepted the Lord Jesus as their Saviour. They were baptized that afternoon in Rock River. May God bless them and keep them faithful in our prayer.

The church bell has been repaired, and now calls our attention to time of worship. Arnold Johns, Pastor.

ARKANSAS-OKLAHOMA CONFERENCE

The Arkansas-Oklahoma Conference began its 1949 session, Thursday night, July 21, with three songs and prayer, led by Bro. T. A. Drinkard. Bro. C. Alan McLain delivered a very interesting sermon on "Signs of the Times." Bro. J. M. Morgan dismissed the meeting. On July 22, at 10:00 a.m., conference was opened with four songs, and prayer by Bro. W. R. Simmons. The president read Matthew 5.

The president called for the ministers' reports for the past year. The following reported: T. A. Drinkard, W. R. Simmons, C. Alan McLain, H. Scott Smith, and J. M. Morgan. Bro. J. T. Ellis announced there were plenty of places to care for visitors.

The president appointed a program committee—Monroe Matthews, Sr., R. D. Stanton, Ernest Cox, Alice Matthews, and J. T. Ellis. Bro. T. A. Drinkard preached the morning message.

At 2:30 p.m., conference was reopened with three songs, and prayer was offered by Bro. J. M. Morgan. The secretary read a letter from Bro. Moffet, reporting his work of teaching children by mail. Also, he wished the conference to repeal its ruling about ministers' certificates. He advocated letting ministers keep their certificates until revoked, instead of issuing new ones each year.

Bro. T. A. Drinkard asked about the recording of certificates. A discussion followed on the recording of Bro. Moffet's certificate, and a satisfactory conclusion was attained.

Bro. Howard Bradford explained the reason "The Trumpet Messenger" had not been published every month.

The assistant secretary, Sr. R. D. Stanton, gave report on the program committee.

The president announced for a representative from each church to meet with the executive board at 1:30 p.m. Bro. Simmons decided he would move to Oklahoma. The board and churches in Arkansas employed Bros. C. Alan McLain and H. Scott Smith for another year.

At 2:30 p.m., Bro. C. Alan McLain taught the adults, and Sr. R. D. Stanton taught the children, in Bible classes. Bro. W. R. Simmons preached the evening sermon.

On July 23, 9:30 a.m., the session opened with three songs, and with prayer by Sr. Stanton. The president read Psalm 21. He called for reading of previous minutes. After correction, they were approved. The secretary gave report on the treasury. A resolution committee was appointed—Jerry Roberson, Sr. Howard Bradford, W. S. Ellis. The President called for election of officers, resulting as follows: H. Scott Smith, president; Jerry Roberson, vice president; Lona Padgett, secretary-treasurer; Dollia Stanton, assistant secretary.

At 11:00 a.m., Bro. J. M. Morgan brought the message.

At 2:00 p.m., conference began with a song, and with prayer by C. Alan McLain. President announced that all who would give offerings to evangelistic work should give them to Lona Padgett. The conference voted to send Bro. C. Alan McLain to General Conference as a delegate for Arkansas-Oklahoma Conference. At 2:30 p.m., Bro. C. Alan McLain brought the message.

The resolution Committee's report was read by Jerry Roberson, as follows:

(1) Be it resolved this 23rd day of July, 1949, we again desire the co-operation of every member of the Conference, including every member not present, to promote the work of the Lord in the spirit of Christ—considering one another in brotherly love.

(2) We also express our gratitude to National Bible Institution for its kind and loving help in helping to keep the gospel work going forward this past year.

(3) Be it resolved that we appreciate and wish to thank the people and brethren of Walnut Grove for their kindness and fine hospitality shown to everyone while here.

(4) Be it further resolved that we extend our appreciation and love to all the ministers of the gospel who are present and those absent, if any. We do especially thank Bro. T. A. Drinkard for his untiring efforts in the editorial work of "The Trumpet Messenger."

(5) We extend our appreciation and thanks to every officer of the conference for his fine and wonderful work this past year.

(6) We also extend our deepest sympathy to those bereaved brethren of the Faith who have lost loved ones this past year.

(7) We resolve that we will continue to uphold the teaching of the Church of God and proclaim the gospel of Christ. (Signed by the members of the Resolution Committee.)

Bro. Howard Bradford gave the report of the Trumpet board: that the board decided to retain the editorial staff as it was. Subscription price would be \$1.00 per year.

Bro. T. A. Drinkard spoke on Saturday night to a full house.

Bro. H. Scott Smith spoke on Sunday morning, which brought conference to a close for 1949. Conference attendants reported not knowing when they had enjoyed a conference like this one. We never will forget the fine people at Walnut Grove for their hospitality. About two hundred attended.

H. Scott Smith, President,
Mrs. Lona Padgett, Secy.-Treas.

HERALD RECEIPTS

Anna B. Corbell; Mrs Val Mattison; Mrs. L. W. McMinn; J. C. L. Michaels; Shirley Logsdon; J. Mattison (2); George Button; Maurice Chapman; W. A. Whisenhunt; Leora N. Spindler; C. F. Pryor; Wm. Huffer; H. D. Hathaway; Mrs Ethel Manken; James Mattison; Malcolm Magaw; Mrs. Frank L. Heaton; Claude Rinehart; Mrs. Elmer E. Upton; Charles Jones; Ethel Upton; Mrs. Laura Arbogast; Ida Orem; Mrs. K. A. Nelson.

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— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

Voice of Missouri —

Francis Burnett, Editor

SPECIAL: State Quarterly Conference

at

Doniphan -- November 5, 6



THE BUSINESS MEETING

The business meeting of the Missouri Conference was held on Saturday afternoon, August 20, 1949, at 2:30 p.m. with Bro. Francis Burnett, State president, presiding. Bro. Roy Graham opened the meeting with devotionals.

The secretary's report was read and approved. The treasurer's report also was read and accepted. The treasurer reported a balance on hand of \$287.51. The unfinished business included the following: A discussion was held concerning the continuation of the Missouri page in The Restitution Herald. A motion was made by Loyd Cooper that we continue the page. Motion carried. A motion was made by Sr. Ralph Holshouser that we continue having two dollar days during the year. Motion carried.

Those present at this meeting discussed the possibilities of having another evangelist to work in the eastern part of the State as Bro. Francis Burnett is doing in the western section. This suggestion met with approval and Bro. Weldon McCoy was asked to serve as the evangelist. Bro. McCoy accepted and will serve the following churches: Saint Louis, Doniphan, Fredericktown, Morse Mills, and Poplar Bluff.

Regular business was the discussion of when and where the next conference would be. A motion was made by Bro. Loyd Cooper that we have our 1950 conference at Jordan, the week following the General Conference. Motion carried.

Bro. Francis Burnett gave a nice report of his work in the State. He stated interest was good and he felt the need of another evangelist to assist with the state work. Bros. Roy Graham and Weldon McCoy also gave reports of the churches they were serving. Their reports were from Saint Louis, Morse Mills, Fredericktown, Doniphan, and Poplar Bluff churches. These reports also were good. At Doniphan services are being held in the new church and an invitation was extended to hold the next Quarterly Conference there on November 5 and 6.

The State president was the only officer to be elected. Bro. Loyd Cooper made the motion that we retain the same president. Motion carried. Bro. Francis Burnett will remain in office for another term. Other State Conference officers are first vice president, W. A. Sundwall of Cross Timbers; second vice president, Robert Cooper of Fredericktown; recording secretary, Rose Thomas of Flat River. The business meeting closed with prayer.

Rose Thomas, Secy.

AS WE VIEW IT.

The forty-six annual conference was a great success. This thought was expressed by almost everyone who attended. One thing that helped to make it a success was the high daily attendance. From sixty to ninety attended the Bible classes each day and there were one hundred or more at each evening service. The speakers at the conference spoke in the following succession: Saturday evening, Francis Burnett; Sunday morning, Fred Hall; Sunday afternoon, singing; Sunday evening, Sydney E. Magaw; Monday evening, A. Weldon McCoy; Tuesday evening, Sydney E. Magaw; Wednesday evening, children and young people's night with pictures; Thursday evening, Sydney E. Magaw; Friday evening, Fred Hall, followed by picture, God Is My Landlord; Saturday evening, Sydney E. Magaw; Sunday morning, Sydney E. Magaw; afternoon baptismal service and communion, and Sunday evening, Roy G. Graham.

There was special music throughout the week. This always adds enjoyment to any worship service.

There were 175 registered during the eight days. This was believed to have been the largest number that had attended a Missouri Conference in several years.

Added attraction during the week was a silent motion picture, "The Good Samaritan," shown by Bro. Emory Macy, one evening after church. On Thursday evening after church the children had a hay ride to the edge of the city and were treated to ice cream cones. The young people took a hay ride Friday night and enjoyed watermelon, too.

We enjoyed very much the very wonderful Christian spirit that was exhibited not only in our fellowship but in the classes and all of the services. Isaiah said, "Come now, let us reason together" (1:18). This certainly was the attitude of young people and adults.

Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:1



QUARTERLY CONFERENCE

It was decided at the business meeting to hold three quarterly conferences during the coming year—one this fall, one in early spring, and the last one about June 1. Doniphan has asked for the Fall Conference. It will be held November 5 and 6, preceded by an evangelistic meeting.

The work at all of our churches is good. The interest is good and each church shows progress, though some show less than others.

It was suggested at the conference that we start a new work at Cape Girardeau. We are glad that there is an opportunity. It will take a little time to know whether we can start such a work. Poplar Bluff shows good interest and we hope will develop into a strong work.

We are glad for the staunch, firm, and offset few men and women who are carrying on this work in all of our churches.

There will be a Thanksgiving service at Jordan on November 20. Of course, there will be Turkey to eat. Come and worship with us.

FALL CONFERENCE AT DONIPHAN
November 5, 6

EVANGELISM

In November, previous to Thanksgiving, all Missouri members will receive cards asking for contributions for our State work. We wish that you would give special consideration to this plea, not only this time, but at all times.

We have, this year, as a state conference taken on more responsibility than ever before. Bro. Weldon McCoy has been hired to carry on the work in the east side of the State. This state conference guaranteed him a stable salary and mileage expense. Of course the churches which he will serve will assume most of the expense. Our work, however, is growing. If we can start a new work at Cape Girardeau we can expect additional expense. As we support the gospel work, whether it be local, state, or national (they all need support), the Lord will most certainly bless us for our effort. As we grow in our State work, we will naturally strengthen our national work.

The day we set aside for these contributions is called Dollar Day. Brethren, if you can contribute more than a dollar, do so. If we can keep our present work going and build our treasury, too, perhaps we can add another worker in our State next year.

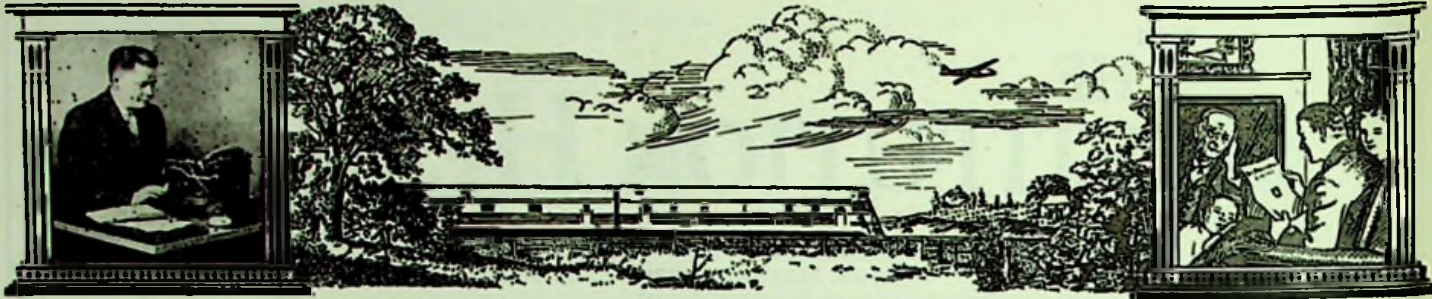
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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Gratefully Resting

On Tuesday, October 11, Doctors Mann, Metz, and Kloster did major surgery on us, removing the gall bladder, diseased and containing three large stones. Today, October 21, we are at home, gratefully resting. We hope soon to return to our duties, but in the meantime must depend upon our associate workers who now are holding all the load. Pray for us and for them.

Essentials for the Rainbow

An Arabian proverb says, "All sunshine makes the desert." Clouds, winds, rains are as essential to life as the usually more desirable sunshine. Similarly, disappointments, oppositions, tears enrich the soul. More than others, Christians benefit from these sources, for they seek fullness of life in service to Christ—irrespective of weather or woe.

There is a *way* to escape the desert: not in seeking more sunshine that merely burns the sand, but in following and serving the Son of God who is "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" (Isa. 32:2). Jesus is the *way*. He refreshes the soul. In Him there is *no* desert, yet sufficient sunshine to create gorgeous color on the cloud. Let it rain, if Jesus is near! Then behold the blending colors of gorgeous bow—rainbow of a Christian soul!

1490 on Your Dial

"A new venture in spreading the gospel in Arizona is being undertaken through the medium of broadcasting. Starting on Sunday, October 9, we will—the Lord blessing—be on the air every Sunday at 8:30 a.m., over Station KTYL (Mesa, Ariz.) for fifteen minutes. We are launching out on this effort in faith. . . . Having had considerable experience in broadcasting, we feel rather obligated to use this background in the Master's service. We have faith in the value of prayer and ask that each of our members in this great State support the effort with their prayers. It will be our purpose to build the messages around those

doctrines which have made the Church of God a separate people."—C. E. Randall.

Brother C. E. Randall, pastor of the Church of God at Tempe, Arizona, always occupied and aggressive in ministerial service, has added a challenging work to his schedule of duties. May the Lord bless richly, abundantly, this new radio-evangelistic effort. "Preach the word" "into all the world" "to every creature." Radio reaches into "the streets and lanes of the city . . . the maimed and the halt, and the blind . . . into the highways and hedges" (Luke 14:21-23).

Oneday, the better to address a multitude, Jesus used a boat. (Luke 5:1-3.) . . . Somehow, I cannot get it out of my thinking that Jesus today sees in radio a better means of preaching far and near than do you and I. *Wise* though they were, these virgins, too, "slumbered and slept."

May God bless "1490 on your dial" and every effort to proclaim the gospel of the Kingdom of God. . . . The tobacco and liquor interests "are in their generation wiser than the children of light" (Luke 16:8).

Jesus Is Coming

Christ is coming! Let us shout,
"The day is nearing; do not doubt!"
For all who heed the gospel call,
To them the Lord becomes their All.

Christ is coming! Let us sing
As unto Him our hearts we bring,
And help to spread God's Word along
E're He returns to right all wrong.

Christ is coming! Let us pray,
"Thy Holy will be done this day."
Every talent use aright
And with Him in peace delight.

Christ is coming! Let us work
And our duties never shirk,
Until the Kingdom we shall see
And within it—you and me.

—Mrs. Tom Savage.

Why Do the Wicked Prosper?

By H. Gary France, Wenatchee, Washington

SOLOMON wrote, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). One is responsible, apparently, for knowing the difference between his own understanding and God's teachings. One may learn of God from His Word. Having learned from this Word, one is required to distinguish between God's teachings and his own understanding. Solomon used the term "lean." He realized that one "leans" or "tends" to accept his own understanding (or, may we say, "interpretation?") without regard to the strait, restricted way of God. Do not *hedge*. Accept God's teachings for what they are.

Fear. The editor of a national publication recently said that the greatest fear in the world today is the fear of *losing material belongings*. One's own understanding tells him to spend his efforts guarding and increasing his accumulation of "things." God tells the Christian to spend his body for Christ. To enter the Kingdom, one must not "hedge" from Christian obligations to protect his "interests."

Almost unbearable is the Christian's trial of sacrificing his own increase for the gospel while the Joneses make good money and indulge in personal pleasures. Several Bible authorities spoke of the situation of the wicked prospering. One's own understanding cries out, "*Compete!*" God says, "Do not fret." Solomon advised, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5).

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity" (Psalm 37:1). The State of Washington frowns on slot machines and other gambling methods. Men who control such systems make good money. "Fret not."

Slot machines are not the only devices to be avoided by Christians. The Word teaches that simple "cares of the world" are sufficiently powerful to kill the Christian's salvation.

Thousands upon thousands of non-Christians prosper. In view of this fact, many weaker Christians are led from their faith to the world's clamor. Even David caught himself weakening in the face of the wicked's prosperity. He said of himself, "My feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked. For there are

no bands in their death: but their strength is firm" (Psalm 73:24). The Christian, busy in the true work, notices his neighbors getting rich by working for their own ends. David caught himself envying them. The wicked were *strong! They were firm!*

David continued: "They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment" (11. 5, 6). The Christian can get into trouble for his faith during times of tribulation and persecution. But the prospering wicked go scot-free. Indeed, the wicked being in the majority can administer persecution to their own fancies. All Christians have encountered worldly men of good social and economic standing. Such men are commonly conservatively proud—they call it "dignity." They can afford to be proud. No one dares to call their bluff. Fret not. *Fret not!*



H. Gary France

"Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. Behold, these are the ungodly, who prosper in the world, they increase in riches. Verily I have cleansed my heart in vain. . . . When I thought to know this, it was too painful for me; *until I went into the sanctuary of God; then understood I their end*" (11:7, 8, 12, 13, 15, 17).

The world must think a Christian is pretty stupid. He will not fight. He is always talking about the Bible. He spends half of his time going to church. He takes no time to "get a real thrill out of life." He seems to be happy and contented with just being a Christian.

Stand fast! Do not compete with the world in the race for personal gain. Christ is more gain than the whole world has to offer. Gaudy "fun" and "good times" are not what they are "cracked up" to be. (That's why older people—even of the world—participate less and less in "good times.") Select that which is good, and fret not about the world, for they shall soon be cut down like the grass, and wither as the green herb.

David cried: "O Lord God of hosts, hear my prayer: . . . For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:8, 10).

Elisha's Prophecies

By Harold J. Doan, Chicago, Illinois

AT ONE TIME, Israel was being besieged by the armies of Syria. Samaria, the capital city, was surrounded. All food was gone. People had even taken to cannibalism, so bad was the siege. In the midst of this adversity, Elisha the prophet said, "Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria." Then a lord on whose hand the king leaned answered the man of God, and said, "Behold, if the Lord would make windows in heaven, might this thing be?" And he said, "Thou shalt see it with thine eyes, but shalt not eat thereof." (2 Kings 7:1, 2.) Elisha prophesied that by the next day food would be plentiful and sell at normal prices. A scoffer said it could not be, and then Elisha told him that he would see the prophecy fulfilled, but not eat of the food.

That night, four lepers became so hungry that they decided to go out to the Syrian camp and ask for food. They said, "If we remain here, we will starve. What do we have to lose?" When they arrived at the Syrian camp, they found it abandoned. According to verse 6, the Lord "had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host." The Syrians fled in terror, leaving everything behind. The four lepers fell upon the food and spoil like the starved men they were, but soon they said, "We do not well: this is a day of glad tidings, and we hold our peace . . . now therefore come, that we may go and tell the king's household." So the story was told in Samaria, and, when five horsemen rode out and investigated and found the leper's story true, "the people went out, and spoiled the tents of the Syrians." "So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel according to the word of the Lord. And the king appointed the lord on whose hand he leaned to have charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him" (2 Kings 7:16, 17).

There are several very interesting and thought-provoking incidents in this story, and the characters portrayed can teach us Christians some practical lessons.

First, we should like to have you notice the accuracy of Elisha's prophecy and its fulfillment. Elisha said, in the midst of a famine so great that people resorted to canni-

balism, that on the next day food would be so plentiful that it would sell on the open market at standard prices. In that very night, though many thought it impossible, the siege was broken and the spoil left by the fleeing army was enough to tide the whole city over till they could again supply their own needs. The accuracy with which God fulfills His prophecies is proof of His existence and proof of the truth of His Word.

Isaiah, God's prophet to Judah, often challenged his idolatrous enemies to prove their gods by making them predict the future. He said, "Your idols cannot even do what man can do—move, think, and talk—but my God can do all man can do and more. He can prophesy through His servants and foretell the future." Isaiah proved his point by foretelling the Babylonian captivity one hundred years before it happened, and by naming Cyrus, an unborn king of a nation as yet unknown, as the man who would destroy Babylon and free the captive Jews. Isaiah also prophesied the Messiah; His birth, sufferings, and atonement. He told also of some events still future: of the Kingdom of God and the perfection which will prevail over all the earth when Jesus comes again. Prophecy proves! Just as surely as Elisha was right about the breaking of the Syrian siege and the plenty to follow, and just as surely as Isaiah prophesied of things fulfilled with accuracy many years after his death, so will God's Word be proved right in its prophecy that Jesus the Christ will come again to rebuild the world to a place of everlasting peace and perfection.

Another interesting part in the story was played by the scoffer, the king's right-hand man. When Elisha said, "The Lord will give you plenty of food tomorrow," this scientist who had to see a thing before he would believe it, said, "Impossible! It can't be done, even if it would rain food from heaven." Elisha said, "It shall be done. You will see it, but you won't share in it." Next day the scoffer was standing in the gate when the hunger-mad people flooded out to get the Syrian food, and he died under their feet. God's prophecies of plenty, peace, prosperity, and blessings surely will come to pass, but so will His warnings to the scoffers, the rationalizing unbelievers who snicker up their sleeves at us "poor" Christians and say "Impossible! You'll have to show me."

The Apostle Peter said, "The Lord knoweth how to de-

liver the ungodly out of temptation, and to reserve the unjust unto the day of judgment to be punished. . . . These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness" (2 Peter 2:9, 12, 13). This is a prophecy like the one Elisha made of the scoffer. He had words of comfort and blessing to the godly, but only a warning of doom to the unbeliever. The Bible is full of such warnings to the scoffers who say they will believe it when they see it. Like Elisha, we can say, "They may see the fulfillment of God's promise, but they won't have part in it."

A minister once visited a converted skeptic in his home, and, while waiting for him to arrive, noticed his Bible lying on the table. It was bound with a beautiful silver clasp and on the clasp were engraved the words, "Thou fool." The minister, puzzled by this, asked the man when he arrived why he had engraved these words on his Bible. The man replied, "You know I used to be a scoffer and ridiculed all things pertaining to Christianity, till one day I heard Jesus' words, 'Thou fool, this night shall thy soul be required of thee.' I suddenly realized I had been a fool to reject the great truths of God. After my conversion, I had these words engraved on my Bible so I would never forget that only God is wise." What a shame it is that there are scoffers like Elisha's listener: who will see the blessings of the Lord, but have no part in them, being destroyed even as they see.

Another interesting part of this story of Elisha and the Syrian army is the way in which God delivers His people—even as Peter said, "The Lord knoweth how to deliver the godly out of temptation." When Israel thought that the end had come, that God had forgotten them, in the very day of their worst fears, God was performing a miracle. He made a great noise and frightened the Syrian army into a rout; they ran for miles, throwing down their supplies along the way. No one lifted a finger—the Lord did it all!

When the world was lost in sin, when it was surrounded and sieged by evil, when there was no hope of salvation, and man could not help himself, the Lord gave Jesus who quietly offered His life on the cross. In that act, Satan was routed, his head was bruised, his power was limited. The blessings of being a Christian, the hope of salvation was left on the cross just for the taking. God delivers His people; they must accept deliverance.

When the world someday is caught in a great turmoil of horror and death, when evil seems to be supreme ruler of the world, when all hope is at an end, God will act again, His Son Jesus "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." Shortly thereafter will follow the great salvation: the eternal rest, the day of unknown plenty, the eternal Kingdom of God.

The last detail we wish to call to your attention from the story is the reaction of the four lepers to the blessings the Lord had delivered unto the Israelites when He drove off the Syrians. The lepers rushed out and began filling themselves with the food and drink, and taking a spoil in the camp. Then, they stopped and said, "This is wrong. We must go back and tell the others what we have found, so they can share in these things. If we wait till morning, it may be too late." So, away they went and brought the whole city to share in their newly found blessings.

So it is when believers go out to find the blessings of the Lord, left by the atonement of Christ and the destruction of sin. They taste the goodness of the Lord and begin to lay up treasure in heaven. They fill themselves on the bread of life and revel in their newly found blessings; but before long, when they begin to be filled with the Spirit of God, they think—what about others? I should go and tell them quickly, before it is too late, so they can come and partake of the Lord's blessings. This is the spirit of evangelism born out of a heart full and overflowing with things of God personally received and enjoyed.

The story of Elisha illustrates these practical truths. God's Word is true and reliable. What He says will come to pass *will* occur. The end *will* come. Jesus *will* come. In a world without hope, God has worked to bring a means of salvation—the atonement of Christ. Scoffers, who reject the words concerning Christ and the means of salvation, may see the day of Jesus' coming, but to them it will be a day of death. To the believers who rush out to accept Christ, to taste His goodness and to be filled with His Spirit, it will be salvation—salvation they will want to share with all men.

Who are you in this story? The leper who walked into the unknown and found salvation? One of the five horsemen who made a thorough investigation and found that the lepers had not lied, and then went out and found saving food? Or are you the scoffer, the man from Missouri who said, show me! and was destroyed as he was being shown? We can be who we want to be!



Lessons on History of Church Doctrines

The Parables of the Kingdom

Memory verses: Luke 8:9, 10.

By Norman J. McLeod, Pomona, California

1. What is a parable? The word itself means a comparison. A story is told which possibly might be true in at least some of its aspects to illustrate by comparison a truth by a situation in life. Oftentimes we hear people say that a parable and fable are different in that in a fable animals, trees, and other things having no power of speech, speak. However true that distinction may be, a parable and a fable have much in common. Aesop's Fables quite definitely point out a "moral." At the conclusion of the famous story of Androcles and the Lion, he stated, "Gratitude is the sign of noble souls." The moral of the story of the Fox and the Grapes is: "It is easy to despise what you cannot get." Moral of the Ant and the Grasshopper is: "It is best to prepare for the days of necessity."

Each of the parables of our Lord has a similiar statement, oftentimes quite as plainly stated as the moral to Aesop's Fables. When Christ was being entertained by Simon the Pharisee and the woman came and anointed His feet, Jesus told the story of the creditor with two debtors who owed him different amounts. He forgave them both. The question that Jesus asked afterward is the key to the story: "Tell me therefore, which of them will love him most?" Simon's answer, "I suppose that he to whom he forgave most," is the "moral" of the parable. (Luke 7: 41ff.) Jesus then proceeded to show the difference between the real penitence of the woman and the self-righteousness of Simon the Pharisee.

A parable may be a study in types as in the case of the Sower; where each part of the parable was explained by Jesus to His apostles. To make any or every parable a study in types is dangerous, as will be noted in the Parable of the Unjust Judge. If we would try to make the parable fit the ordinary procedure in the study of types we immediately would run into difficulty, for we see that God is represented by the unjust judge, and certainly that could not be, because God is not unjust! The statement which follows the parable is the lesson which Jesus wished to teach: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily" (Luke 18: 7, 8). But before He gave that parable, Luke explained "And he spake a parable unto them to this end, that men

ought always to pray and not to faint" (18:1). When we examine the parables of the Kingdom, let us look for the moral to the parable.

2. Two short parables do not have the moral pointed out (Luke 13:18, 19): the Kingdom of God is like a mustard seed that grew to be a large tree, and the leaven that worked in a large measure of flour until the whole was leavened. Those two parables teach the same thing that was taught in Daniel 2:35, that the Kingdom of God is to start small and grow to large proportions as is stated in Daniel that "it shall fill the whole earth." Mark gives the more detailed explanation of the same parable in 4:30ff.

3. The lesson of the Parable of the Seed planted in a garden in Mark 4:26-29, is not quite so obvious, but the general lesson is of the growth of the ideals of the Kingdom of God until the time of the judgment when Christ shall come.

4. Much the same idea is carried out in the Parable of the Tares, but with a slightly different twist to the thought. The latter parable shows how wickedness and righteousness shall go together until the coming of Christ, and then only shall be separated. (Matt. 13:24-30). But this also is one of the parables which Jesus explained in detail: the good seed are the children of the Kingdom; the tares are the wicked; the enemy is the Devil; the harvest is the end of the world; and the angels are the reapers. Note how carefully the moral is pointed out: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (Cf. Matt. 25:41.) "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:37-43).

5. The Treasure Hid in the Field and the Pearl of Great Price both tell of the value of the Kingdom of God as greater than all worldly wealth. Though there is no statement of the moral it is quite obvious. (Matt. 13:44, 46.)

6. The thought of the Parable of the Tares is carried out

again in that of the Net Cast into the Sea that brings out all kinds of fish. (Matt. 13:47-50.)

7. In the Parable of the Marriage Supper (Luke 14:15-24), the moral of the parable is stated first: "Blessed is he that shall eat bread in the Kingdom of God." His was a remark of one who sat near Jesus. A slightly different angle, however, is added at the end: the guests who were bidden first would not be at the feast. This last undoubtedly refers to the Pharisaical group.

8. The Parable of the Vineyard (Matt. 21:33-46) has its moral stated in verse 43: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Contrary to most

of the parables, this one was understood by the Pharisees toward whom it was directed, and they tried to seize Him, but were afraid of the multitude.

9. Again, the Wedding Feast is used, and this time a new element is added—one guest does not have on a wedding garment. He is cast into outer darkness. This brings to mind the statement that Jesus made to the rich young man: "One thing thou lackest" (Mark 10:21). The statement is made of the moral in verse 14: "For many are called, but few are chosen." (Matt. 22:1-14.)

10. The Parable of the Ten Virgins is one of the most misused of all the parables. We have all heard so many
(Please turn to page 10)

Don't Miss This!

By D. G. Harvey, Kokomo, Indiana

In spite of all the hardship, suffering, sorrow, and disappointments of this life, few there are who desire death. What a blessing, then, would life be without the curse upon the earth. Do you want to live forever with a just and righteous government, free from the danger of wars, famine, and pestilence? Then, *don't miss it!* That is just what God, our Creator, has to offer.

What will it cost? Not much for the value received! God requires only our love for Him and His Son, and obedience to His commands that were issued for man's own good. "But," you ask, "where is the promise of all these blessings?" Let us look in the Bible. Surely, our God would not leave us in darkness.

"The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8). In verse 16, same chapter, we learn that the "seed" is Christ. We hear someone say, "Christ came long ago, and was killed; and no blessings have come." Listen to the promise of the Son, "*I will come again*" (John 14:3). Why should He come again? To call out a select few to rule with Him in the Kingdom of God, for which He taught us to pray: "Thy Kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). "The Lord himself shall descend from heaven . . . the dead in Christ shall rise first: then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). Why? "We shall also reign with him" (2 Tim. 2:12). "To him that overcometh

will I grant to sit with me in my throne" (Rev. 3:21). He shall have "made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

What a wonderful Kingdom it will be when there shall be blessings to all nations "when the desire of all nations shall come" (Hag. 2:7).

Then there will be no housing shortage, for "they shall build houses, and inhabit them." No longer will the poor build for others; neither will they plant and another profit; for "they shall plant vineyards and eat the fruit of them" (Isa. 65:21-23). The blind shall see, the deaf shall hear (Isa. 35:5, 6; 29:18, 19). "The inhabitant shall not say, I am sick" (Isa. 33:40). "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). "There shall be no more curse" (Rev. 22:3). *Do you want to miss this?*

"What must I do?" you say. "Repent and be baptized every one of you for the remission of sin" (Acts 2:38). "Tell me," you say, "what horrible thing would cause me to miss the Kingdom of God?" Nothing, friend! If the Kingdom blessings mean nothing to you, if you are not interested, there is nothing required of you. You need not change; just continue to do those things that come naturally. You will not be forced to come with the church when the Lord calls. We beg of you, friend, *Don't miss this blessing!*



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

ATONEMENT. Writing in the "Southwest Jewish Chronicle" on "Atonement with God," Rabbi Hyman Solomon said: "With the coming of the universal blessed event, the arrival of the New Year 5710, the Jewish people of the world must gird themselves for a supreme new effort in the direction of atonement with God.

"It isn't enough to repeat and rely on the old slogans Teshuvo, Tefso, and Terevoko. Repentance, prayer, and charity are eternally basic. But they must be restated and enriched with new concepts if we are to reach for and gain at-one-ment in this complex, furiously moving, post-war, atomic age. We must become more religious, more Jewish."

Looking at the subject of becoming at-one-ment with God from a strictly Biblical standpoint, there is but one way. Jesus said, "I am the way." And again: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." There is only one Mediator between God and man, and this Mediator is the man Jesus Christ. Jesus is recorded by Matthew as saying that no man knoweth the Father "save the Son, and he to whomsoever the Son will reveal him." Israel rejected the Christ when He came, and are still looking for a messiah, but when the true Messiah returns from heaven and they look on Him, they then will exclaim, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Yes, Israel, your at-one-ment with God must come to you through the only Mediator—the man Christ Jesus.

NEW YEAR MESSAGE. The following message was sent by President Chaim Weizmann to the people of Israel the world over. It reads: "I send greetings from the State of Israel to the Jewish people the world over on the occasion of Rosh Hashana, which we are celebrating for the second time as a free people in our land.

"Our people have known great suffering. With suffering was the State of Israel established. From sacrifice and anguish was freedom fashioned and sovereignty secured. Today in peace, we seek only to pursue the constructive tasks of building the country, developing the homeland that our people may enjoy a full life and all in dignity.

"Our danger is not yet over, but without an interruption, we will follow Zion's purpose."

RETURN TO CHRISTIANITY. Nine Anglican bishops from England have been in this country attending a bishops' conference. Speaking at the Washington Cathedral in the nation's capital, Archbishop of York, Cyril Forster Garbett, declared that it is "folly and ingratitude to deprecate the great things

science has done for human happiness and welfare." Dr. Garbett urged the churches to "direct a return to Christianity."

One naturally wonders why the churches have got away from Christianity, or at least so many members of the churches. Is it because there has been a widespread departure from the basic teachings of the Bible? Can it be true that those to whom has been entrusted the dignity and honor of preaching the Word have turned to fables and are tickling the ears of their listeners with teachings other than a "Thus saith the Lord." Some years ago one of our leading ministers advertised his work in evangelism as "Back to the Bible," the inference being that people had got away from the Book of Books. Perhaps the Bishop of York is awakening to the fact that people cannot live by bread alone, but need every word of God.

OUSTERS IN CHURCH. A clipping has been sent to me giving the account of an ouster against a Baptist preacher and his congregation in Saint Louis, Mo., for practicing "open membership." In Baptist parlance, open membership means receiving into membership persons from other denominations that do not believe in or practice immersion.

The Saint Louis Baptist Association voted almost unanimously to bar from Baptist fellowship the pastor and his congregation if they continued to receive all and sundry regardless of immersion. Said a spokesman for the Baptist Association: "When a church receives members of that sort, it no longer is a Baptist Church. It isn't that they are not Christians; they just are not Baptists. A church of that type is interdenominational. Of course, if they were immersed as Baptists, they would become so."

Another charge leveled against the group was that they permitted dances to be held in the parish building. Three cheers for the Saint Louis Baptist Association! As long as they are Baptists they should stand for what the Baptists believe and teach. Over the years, there have been cases where our own ministers sought to receive members into fellowship where their doctrinal background was alien to our faith, without re-immersion. Perhaps the Baptists have given us a good example as to the better way to handle such cases!

PURPOSE OF IMMERSION. The Scriptures give in several places the purpose of baptism. On Pentecost, Peter 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." After Paul's conversion, Ananias was inspired to say to him, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Later on, Paul, who

received his instructions by special revelations from the Lord, stated: "For as many of you as have been baptized into Christ have put on Christ."

Putting these statements together, we find that baptism is for the remission of sins and the putting on of Christ. This has been the traditional belief of the Church of God. We have professed that baptism is essential to salvation. There are very few people who practice immersion that subscribe to this view. In "Nuggets of Baptist Belief" by Alvin G. Hause, it is stated: "Baptists believe baptism, in the first place, should be administered only to those old enough to be convicted by the power of the Holy Spirit and the Word of God concerning sin and only after repenting of sin, confessing Christ as Saviour and experiencing the new 'birth' as Jesus commanded in John. . . . Only after one has become a disciple of the Lord should he be baptized."

It will be seen from these statements, that the only similarity between ourselves and the Baptists in regard to immersion is the mode. We require it for becoming a member of Christ's body, they require the rite for those who have already become members of Christ's body. The purpose in each instance is entirely different. Mention is made of this difference because we have had several inquiries concerning the matter and feel our people are entitled to know the difference between the two bodies.

SUNDAY SCHOOL MEMBERSHIP. The International Council of Religious Education just released statistics on the increase in Sunday schools and pupils during the period from 1945 to 1948. According to the report, as summarized in the "Indiana Church Councilor," during this period there were "19,060 more Sunday or Sabbath schools; 623,489 more officers and teachers; 5,135,577 more pupils; 23,641 more vacation church schools; and 1,648,713 more vacation school pupils. There are now 232,672 Sunday or Sabbath schools, 2,406,505 officers and teachers, and 24,588,112 pupils." These statistics include Jewish, Catholic, and orthodox Protestant groups.

CHEAP MARRIAGE. Press reports give the account of a marriage in Missouri in which a young man, very anxious to get married at the same time as his friend and thereby have a double ceremony, put an ad in the local paper as follows: "Wanted: Girl under 21 to get married by Saturday night." There were 253 girls that answered the ad. When marriage is taken so lightly and entered into with so little concern for the future, it is no wonder that so many of them end in the divorce court. Marriage is one of the most sacred of all the divinely planned ordinances.

Was Judas There?

By James Mattison, Riviera, Texas

CHRISTIANS are divided on the question of open and closed Communion. Which is correct? A close Communion service is one in which only members of a church are allowed to partake of the emblems. An open Communion service is one in which any who care may partake. There are good and bad features in both. Let us consider a few scriptures.

1 Corinthians 11:28 says, "Let a man examine *himself*, and so let him eat of that bread, and drink of that cup." This seems to be strong argument for open Communion. We all know we are not to judge, and it seems to me that this, too, is an occasion where we are not to judge our fellow men worthy or unworthy.

The fact that Judas was present at the first service, when the Communion was instituted, seems also strongly to favor the "open" service. Surely he was not worthy of partaking, but the Lord did not deny him the bread and fruit of the vine. You may ask, How do you know Judas was present? Let us see. Here is the order of events: 1) Eating of Passover (Luke 22:15, 16), 2) institution of the Communion service (vv. 17-23), 3) Judas leaves (John 13:25-30). The account plainly states that all present partook of the Communion: "They all drank of it" (Mark 14:23). If Judas had not also taken the emblems, the others would have noticed and undoubtedly would have commented about it, but we have no such account. So, we feel it safe to believe that Judas was not only there, but a partaker of the emblems.

If only those worthy are allowed inside for the service, why did Jesus allow Judas to be there? Also, which of us is to judge who is worthy or unworthy?

The service is recorded in Matthew 26:26-30; Mark 14:22-26; Luke 22:16-21; and 1 Corinthians 11:23-30: First Corinthians 10:16, 17 also refers to it. In these accounts the order is: 1) As they were eating, Jesus began the service; 2) Jesus took bread, gave thanks, broke it, and gave it to the apostles, asking them to eat it; 3) He told them it was His body; 4) Jesus took a cup containing the fruit of the vine, gave thanks, gave it to them, and "they all drank of it" (Mark 14:23); 5) He told them that this was His blood of the new covenant; 6) He told them that He would not drink it again with them until He drank it in the Kingdom; 7) His instructions are that we do this in remembrance of him; 8) later, they sang a hymn and went out of the building, Jesus being taken that night.

Why do we call it the "Communion" service? In the four accounts, the word "communion" is not used. The answer is in 1 Corinthians 10:16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The purpose of the service is, "This do in remembrance of me." It points two ways, backward and forward: backward to the cross where the new covenant came into effect, and forward to the time we shall eat it and drink it anew with Him in God's Kingdom.

Much teaching is needed concerning the service. The minister each time should explain the service, show that it will benefit believers only, and explain that by the service we commune with Christ and remember the new covenant between God and men. We have seen young children partake of the emblems, as well as those who have never been baptized. This is not right, and should be corrected by kind teaching. Parents can instruct their children, and the minister should explain to all. If this is done, little trouble will occur.

As to who should partake, after explaining about the service, let the emblems be extended to whoever may wish to partake. Let each examine himself. We sometimes have members of other churches in our services. Shall we turn them away? Let them examine themselves. Shall we who are members of the Church of God partake of the Communion service in a church of another denomination? Let us examine ourselves, and eat and drink with understanding. It is not necessary to accept another's belief in order to partake of the emblems. It is communion with Christ, not with men.

There is no doubt but that Jesus wished us to keep the service until He returns, observing it at various times. Some believe the Communion should be observed weekly, some monthly, some quarterly, some annually. Which is right? Jesus did not state any specific time. He said, "As oft as ye drink it."

There is nothing so impressive as a baptism or a Communion service, the two institutions the Lord left for us. They should be conducted in a way that will bring edification and uplift to those who witness and take part.

Finally, let us keep in mind that these emblems have an important meaning—the body and blood of Jesus broken and shed for us. It is not amiss to meditate and

pray in the intervals while the emblems are served. "Let a man examine himself." It is also not amiss not to partake if one feels unworthy, for this is a serious matter, and he who eats and drinks unworthily "eateth and drinketh damnation to himself, not discerning the Lord's body." Remember, too, that Judas was there, and do not judge others unworthy. If they are wrong, instruct them and let them judge themselves. Study the four passages concerning these things, and may the Lord edify you as you partake in remembrance of His dear Son.

LESSONS ON HISTORY OF CHURCH DOCTRINES

(Continued from page 7)

different ideas as to what the oil represents, or what the lamps were, and so on, that we begin to wonder if we have missed the meaning of the parable altogether. But if we read the last verse of the parable, we again have the moral: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13.)

11. The Parable of the Talents is one with the Parable of the Pounds. (Luke 19:11-28.) Again we have a parable that is much misused. Just what was represented by the sum of money that the Lord left with the various servants? Again we have the same theme of the reward of the profitable servants and the punishment of the one who had not used the property that the Lord had given him. "For to every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:14-30). We should read the last two verses in this parable to compare with verses 34, 40, 41, and 46 of that same chapter. It almost never is taken as a parable, but we see many of the elements of a parable in it. Certainly, the same thing is described in several of the parables of the Kingdom.

12. To summarize: what are the teachings concerning the Kingdom of God that these parables present? Do they teach the things that are commonly told concerning God's Kingdom on earth? Let us list the items:

- (1) The Kingdom of God is going to start small and fill the earth.
- (2) The ideals of the Kingdom shall grow until Christ comes.
- (3) The good servant shall be rewarded and the wicked servant punished when Christ returns to set up His Kingdom.
- (4) The Kingdom shall be taken away from the

Pharisaical Jews and given to the common people and Gentiles.

(5) "Many are called, but few are chosen."

Several omissions from Christian teaching which we commonly emphasize are noteworthy:

- (1) Nothing is said as to the conditions that will obtain when God's Kingdom is established; those conditions must be found elsewhere.
- (2) As to where the Kingdom of God is to be, its extent, etc., are left rather vague.
- (3) The emphasis is never on the so-called "doctrinal" phase of the Kingdom, but on practical Christianity.
- (4) Nothing is said concerning the rite of baptism in these parables. That also must be taken from other passages of Scripture.

The emphasis of the Kingdom parables is on the second coming of Christ and the conditions that shall exist at that time. Much profit can be had from an extensive study of the parables in a much more comprehensive way than here given.

The Loving Lord

By Sarah Kessler

The face of Christ is always near
To smile away each falling tear.
His eyes are tender, loving, kind;
To me, He brings a peace of mind.

In time of trouble, sorrow, pain;
In time of shadow, darkness, rain;
Though skies be cloudy, dark or fair,
The loving Lord is ever there.

The Lord will keep me till the end,
For He's my Lover, Saviour, Friend.
The black of night is changed to day
When Jesus comes within to stay.

PLACE FOR HOSEA

A speaker was addressing a gathering on "The Major and Minor Prophets." His discourse had already lasted more than an hour, and his audience was becoming restless.

"And now," said he, "we have discussed at great length the major prophets, I ask you, What place shall we give to Hosea?"

To the consternation of all present, one of the listeners arose quickly, and, reaching for his hat, said, "He can have mine; I've got to go."—*Selected.*

"It Is I--Be Not Afraid"

"No sweeter word was ever heard
 Along a raging sea,
 Than Jesus spoke to troubled souls
 On storm-tossed Galilee.
 It was a very dark hour
 Before the glorious dawn,
 For Satan's rage had made it seem
 That every hope was gone;
 And so Jesus, robed in white,
 Their tossing ship drew near,
 He seemed but adding to their plight
 Of terror and of fear.

"Who but a spirit could it be,
 Walking the angry wave
 On such a fearful night as this?
 'Twas One mighty to save.
 And when with fear they cried aloud,
 Jesus so sweetly said,
 'Be of good cheer [what tender words!],
 'Tis I; be not afraid;
 And when He got into the ship
 And spoke a word of pow'r,
 Quickly the waves grew strangely still—
 It was a gracious hour!

"And He is interceding now
 For blood-bought souls below
 Still living in a fallen world
 Of sorrow, pain, and woe.
 But whosoever will may come,
 Be cleansed from every stain,
 Ready to meet Him with a shout,
 When He shall come again.
 Remember, when your boat is tossed
 Upon Life's stormy sea,
 Christ's word of power is still the same
 As when on Galilee."—*Selected.*

The Faith to Live by. A distinguished physician once wrote to an anxiety-beset friend: "In my experience, the only solution of all our difficulties is to maintain a humble, childlike faith, and a confident trust in the perfect love of God. With that there need be no fear, and all will come right in His own time. That is the faith to live by . . . and the happiest people . . . are those who hold firm to that faith. This is my belief after earnest thought, work, experience, much knowledge of human nature, and not a little study of all the difficulties you relate to me."—*Scl.*

TRACTS--BOOKS

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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.

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Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning" (Mark 13:35).

Thirsting for Knowledge

Jesus was upon the earth. He had His followers. Some followed Him "afar off," while others stayed close to Him. These seemed to thirst for more knowledge of His teachings of the Kingdom of God.

Today in our study (Mark 13:3-10, 31-37), we find Jesus sitting in the mountain. No doubt He was resting or praying, or perhaps both. Peter, James, John, and Andrew were with Him. They wanted to talk to Him.

Jesus previously made a remark that had interested them exceedingly. The statement was this: "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down" (v. 2).

Jesus was willing to talk to these followers. He said, "Take heed lest any man deceive you." He discussed at length the signs of the conditions when "all" those things would be fulfilled.

There were to be wars, rumors of wars, false Christs, earthquakes, famines, and troubles. "These," said Jesus, "are the beginnings of sorrows."

Today as we look upon the nation of Israel, we can see the beginning of the fulfillment, at least to a degree. One important fact should be remembered; Jesus came to His own. He talked and preached to His own people. He told them things concerning Israel in the last days. This lesson bears out that truth.

Have You a Vision?

We read: "Where there is no vision, the people perish" (Prov. 29:18a). Sometimes people begin to follow Jesus, but for lack of vision, or mental picture of the future Kingdom of God and its glory, they fall asleep. They would never do that if they knew the beauties of the life that never ends. That also is a part of the "good news."

Watch!

We have Jesus' own words to tell us that He did not know what "day or hour" the Lord would take over the kingdoms of mankind. The important things to each of us are to be watching, to be working, to be ready; for He may return at morning, noontime, or midnight.

Jesus warned His closest followers to beware lest "coming suddenly he find [them] sleeping." Not that it is not proper to sleep. Jesus here uses the same word He used when He spoke of the damsel who was dead—He said she was asleep.

When one is dead he does not realize any of the conditions round about him. He does not work for his Lord. He does not tell the "good news." He is no longer laboring for his Master. Such is the condition of a person Jesus said to avoid. Rather, He wants His followers to be proclaiming the Word far and near, in truth and sincerity.

If

If the whole world copied you,
Copied to the letter—
Would it be a nobler world,
And deceit and meanness hurled
From it altogether!

Would selfishness and envy fade,
And in the room their absence made,
Would love come into view?
Tell me, if it followed you—
Would the world be better?

We Are So Happy!

We introduce Duain and David Wolfe of Hammond, La., to our ECE Club members. Their names were sent by their mother, Mrs. Vernis Wolfe, also a former ECE Club member!

Happy Birthday Wishes

Duain Wolfe, Oct. 24, age 4, Hammond, La.
David R. Morris, Oct. 24, age 3, Frankfort, Ind.
Junior Hutchinson, Oct. 25, age 7, Hammond, La.
Wayne S. Nyhoff, Oct. 24, age 13, Wray, Colo.
Wendell L. Jeffrey, Oct. 27, age 4, Orange, Calif.
Juanita Kennedy, Oct. 28, age 13, Hammond, La.
Darlene F. Stine, Oct. 29, age 13, Tipp City, Ohio
Betty J. Richardson, Oct. 29, age 10, Hammond, La.
John M. Kinsey, Oct. 30, age 10, San Jose, Calif.
Jimmy Bauerle, Oct. 30, age 10, Hammond, La.

The Berean Page

By TIMOTHY PEARSON
"Search the Scriptures daily"



Lower Texas Builds

We arrived home in Riviera, August 30, after having spent seven weeks at the Texas and General Conferences, and visiting in Louisiana. It was good to get back and see all the good folks again.

During September we conducted seven classes and preached two sermons. Now, at the end of the month, our schedule for the coming year is about complete.

Bro. and Sr. Macy were with us for a very profitable two weeks, from September 13-26. Bro. Macy conducted classes in San Benito the first week, there being all-day services and Communion on Sunday. Three days of the second week were spent in Corpus Christi, trying to arrange for a time and place for Bible class. The second Sunday Bro. Macy gave us two inspiring sermons in a local church. There was a basket dinner both Sundays. We were glad the Macys were with us, for both gave inspiring, doctrinal lessons—Bro. Macy to the adults and Sr. Macy to the children.

Harlingen. While we were in Oregon, Ill., our secretary wrote that the class at Harlingen had come to an agreement with a party who had a choice corner lot for sale, the lot being in Spanish Acres. This was due largely to the efforts of Mrs. Leonard Williams, head of the lot committee, who wrote several letters to various ones. Payment was made for the lot on September 19.

Sunday afternoon, September 11, the Valley group met and decided to buy an army barracks that was for sale and convert it into a church building. The building is 30 feet by 40 feet, is built well, and the moving of it to our lot is included in the price of \$2,200. As yet, we have not made definite arrangements for a loan. As soon as the loan is completed, the building will be moved and we will begin working on the inside. We appreciate the spirit of this small group of three or four families, who wish to be working when Jesus comes.

Corpus Christi. Bro Macy and I spent three days in Corpus Christi calling on every member and contact we could locate. It was finally decided to have our first meet-

ing in the YMCA, Wednesday, September 28, at 7:30 p.m. Bro. Macy was not able to stay for the class and we missed him. After calling in Corpus all that day we conducted the meeting at night. Thirteen adults and five children were present. All seemed to enjoy the meeting. A sermon was given emphasizing Christ's second coming and future reign on the earth. At the end of the class it was decided to meet again the next week, the same time and place. We were very glad to see the interest of those present and feel sure that others will be able to come to future meetings. Those present were the Grady Bates, their daughter; Dr. Bates, his wife and their son; Dr. and Mrs. Marshall Bates; the Elmer Goeklers; the W. E. Kirkseys; the L. S. Creacys; Sr. George Waters and her two grandchildren; and the writer. We are very glad that Sr. Water's health has improved sufficiently for her to meet with us. We hope to have more news for you in the future about the Corpus Christi Bible Class.

James Mattison.

Tempe Bereans Organize

The young people of the high school and college groups in our church have organized into a Berean class. We have selected the following officers: president, Marilyn Miller; vice president, Helen Burnett; secretary, Helen Kitts; treasurer, Roland Kee.

We hope for our group, very small now, to grow larger and be a credit to our church and the National Berean Society.

Helen Kitts.

Reports Flowing

As reports from about the country begin to arrive at our desk, it is with pleasure that we sit down to prepare the Berean Page. Please keep the news coming. Do not forget: Self-Denial Week is November 20-26.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Psalm 119:103).



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 29, 30—Illinois Fall Quarterly Conference at Dixon.
- October 30-November 6—Special meetings at 603 Missouri, Alliance, Nebr. (E. E. Giesler, speaker.)
- October 31-November 4—Evangelistic meetings at Doniphan, Mo. (Francis Burnett, guest speaker.)
- November 5, 6—Missouri Quarterly Conference at Doniphan.
- November 6—Western Nebraska Quarterly Conference at Holbrook. (M. W. Lyon, guest speaker.)
- November 6—Indiana Youth Rally at Hope Chapel, South Bend.
- November 13—Dedication and Seventh Anniversary service at Macomb, Ill. (F. L. Austin, guest speaker.)
- November 14-20—Special meetings at Hope Chapel, South Bend, Ind. (Harry A. Sheets, guest speaker.)
- November 20—Special Thanksgiving services at Jordan, Mo.
- December 4-18—Evangelistic meetings at Fonhill, Ont. (J. W. McLain, guest speaker.)

Bro. Eugene Ferguson, Anderson, Ind., now is resident in Oregon, Ill. He is working in the print shop and intends to take up some studies at Oregon Bible College.

ALLIANCE, NEBRASKA

A series of meetings will be conducted for the Alliance and Hemingford brethren October 30-November 6. Services will be held at 603 Missouri, Alliance, Nebr. Elder E. E. Giesler, of Moorefield, Nebr., will be the speaker.

BLOOD RIVER

Bro. and Sr. Timothy Pearson are enjoying a well-earned vacation in the Smoky Mountains. They plan to visit our church in Hendersonville, N. C., on October 16. We miss them very much and look forward to their return.

The Willing Workers, our ladies organization, gave a gumbo supper, October 8, at which they received a bountiful profit, and provided fellowship for members of the Blood River community.

The pastor appointed a committee to revise our constitution. Some think that our present constitution is out dated, obsolete, and insufficient to cover the needs of our fast-growing church. Sixteen new members have just been added.

Sister Eva Breeland is able to attend most of our services and social gatherings. It is very good to see Eva smiling and mingling with the congregation again.

Melvin Richardson.

CHURCH OF GOD TEMPE, ARIZONA

After a two-months' vacation spent in Illinois and Ohio, the writer and wife arrived home in Tempe on September 10, accompanied with Kenneth and Carolyn Huey. Their parents, Mr. and Mrs. Howard Huey, followed from their Camp Point, Ill., farm a month later.

Our new parsonage was completed and occupied by our pastor September 1. It is a beautiful and well-constructed building. Special dedication services were held Sunday afternoon, October 16, after which open house was conducted, accompanied with light refreshments.

Bro. Norman McLeod of Pomona, Calif., spoke at the morning services and also gave the dedication sermon. Five of the McLeod family came for the services—their first trip to Tempe. Come again! A basket dinner was served on the church lawn to as many as remained.

Bro. Jerry Cooper came over from the sanatorium in Phoenix for the services. This was his first trip here since Christmas. Jerry is still in good spirits, but has a "frozen shoulder" that will require further surgery.

Bro. Ray Saylor has returned from Rochester, Minn., pronounced a well man, after having an ailment that for a time caused considerable worry.

Bro. William Lindsay is now on the mend and comes to church regularly. We are glad to have various brethren and interested persons from Phoenix attending our services.

Sr. Lucile Wilmot has been away some time at her mother's in Alabama. Roselin Fredlund has gone back to Minnesota to bring her parents to Arizona for the winter.

Laurence Howell, Secy.

"The Indiana Youth Rally to be held at Hope Chapel in South Bend will be November 6 instead of October 30, as first announced. Basket dinner at noon; Youth meeting, 2:30 p.m. Come for all day November 6. Oregon Bible College quartet will sing."—Harvey U. Krogh, Jr., 1717 S. Leer, South Bend 14, Ind.

MOSS - SCHAEFER

Leroy C. Schaefer and Amy Lou Moss were united in marriage by the writer, in a double ring ceremony at the Waterloo Church of God, Sunday, September 25, 1949. They are well known in Waterloo Church of God circles, and have been active in Borean and Search Light work. Miss Moss had long been the local Sunday school pianist. Leroy is employed at Rath Packing Co. and Amy Lou in the Arbuckle law firm as stenographer. We wish them a long, happy, and prosperous, wedded life, not only in the natural things, but also in the service of the Lord Jesus Christ.

Charles W. Howe

NORTHWEST QUARTERLY CONFERENCE

The Northwest Quarterly Conference of Oregon and Washington was held in Corvallis, Oregon, September 30-October 2, 1949. Our president, Bro. Carl Barber, opened the services Friday night. The speaker for the evening was Bro. Kirby Davis, our local pastor.

Saturday and Sunday we had all-day meetings. Bro. Alfred Anthon gave us a well-diagrammed sermon on the Kingdom. Isaac Davis was the speaker for the evening.

We were glad to have with us the dear ones of like faith, Bro. and Sr. Davis and son Boyd of Wenatchee, Wash. They also helped with the singing.

There were not as many as we would liked to have present. We feel, though, a few of us have gathered and worshiped together to help each to grow stronger in the Lord's work.

To the Dear ones:

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

Our next Quarterly Conference will be held at Felida, Wash., February, 1950, the Lord willing.
Flora Anthon.

Bro. F. L. Austin, Oregon, Ill., was called to Dayton, Ohio, for the funeral of Bro. P. N. Benn.

OREGON BIBLE COLLEGE Showers of Blessings

Who received the greater blessing? Was it the College students who will eat the wonderful variety of food? or the folks of Minnesota who sponsored the Fall Festival and gathered the food, sending it to the College?

We, at the College, are most grateful for the food and we appreciate the spirit of those who sent it. It not only will lessen our grocery bill for this winter, but will also give us a greater variety of foods, including real butter instead of oleo. Some of the food had been brought home by Kyle Davis, and last week Bro. John Denchfield arrived with his car loaded to the top. It was fun to open all the boxes and packages and discover the contents. Among other things, were two frozen turkeys which we are keeping for Thanksgiving and Christmas. We will be thinking of the folk who sent them, about that time.

Following is a list of the other things received: 1 fresh side of pork and 5 other packages of meat; over two hundred quarts of fruit and vegetables; 1 peck of onions; 12 boxes of cake mix; 39 dozen eggs; 6 pounds cheese; 1 giant carton of soap; 75 acorn squash; 10 big squash; 4 heads of cabbage; 7 grain sacks of potatoes; half bushel of apples; bushel carrots; 10 cartons lard; 6 boxes rolled oats; 47 pounds butter; 47 quarts spreads; 12 pints honey; red beets; and \$36.00 in cash. Eunice Pearson, Matron.

GRAYTOWN, WISCONSIN

On October 9, we had the pleasure of having Bro. Raymond Brown with us. He gave two services that day, which were very uplifting in spiritual food, for which we are grateful. On Saturday evening, he showed us some very interesting pictures of the progress which has been made in Palestine. We enjoyed them very much. We are looking forward to having him with us again November 13. Mrs. Edwin Engebretson, Secy. Clear Lake, Rt. 3, Wis.

TRAVELING WITH US

On August 30, we had reached our destination, Blanchard, Mich., having come from Virginia Conference at Maurertown. We were happy to be at Blanchard again. This year we had Bible school both morning and afternoon. The classes were held from 10:00-12:00 a.m. and 1:00-3:00 p.m. Many of the children brought their lunches and stayed between sessions. Our average attendance for all the classes was thirty-one.

Our hearts were saddened by the death of one of the boys who attended last year. The afternoon class on Friday was dismissed for his funeral at the church. Never had we seen so many beautiful flowers. Each day last year we heard him say, "When I grow up I want to be a preacher." His dream on earth never came true, but he now awaits God's coming Kingdom.

There were seventy-four present for Sunday school. It was a great pleasure to work with Bro. and Sr. Ellsworth Routson. We stayed at the home of Sr. Ellsworth who surely made us feel "at home."

At the close of our Bible school at Blanchard, September 7, we left for Baraga, Mich. This was a trip to be remembered. We ferried the straits from Mackinaw City to Saint Ignace in the upper peninsula, went north to Sault Saint Marie and across the northern part of the peninsula to Baraga.

At Baraga, classes were held each evening after school for one week. The average attendance was 13. Sunday school is held on Sunday morning and preaching services on Sunday night. The people from Zeba attend the evening service. Not many of us have the courage and zeal of the Brown families who carry on the work here. We were "at home" with the Browns, and did we ever feel "at home"!

The following week found us on the opposite side of Keweenaw Bay having a Bible school for the Indian children. We'll never forget those little happy faces. This school was held at the home of Mr. and Mrs. Dugan. Average attendance was twenty.

We left Michigan on Saturday, September 24, returning to Oregon. Here we spent four days. During this time we moved, spoke to the College students at chapel service, showed our Bible school pictures at the College, and led one morning devotional.

Then we were off again. Where? You'll have to wait until next "Traveling With Us" to learn where we went next.

Pray for our evangelistic work that others may learn of God and His great plan of salvation. Verna C. Thayer.

WILBUR MOSBY

Charles Wilbur Mosby was born in Perry County, Ind., March 16, 1885, and died, September 28, 1949, at his home near Eldorado, Ill.

He was united in marriage to Lillie Walters at Tell City, Ind., on July 10, 1906. He moved near Eldorado, Ill., in 1913, where he had since resided. To this union were born two sons and three daughters: Burdette Mosby, Marie Mosby, Tolna Gidecomb, and Zelda Oglesby, all of Eldorado, who with the widow survive his death, the other infant son having died at birth.

He was baptized in 1921 and united with the Restitution Church of God at Eldorado. To this faith he remained loyal until his death.

Mr. Mosby provided much of the necessary material and assistance toward the present church building at Eldorado. He will be very greatly missed in our church circles.

Funeral services were conducted in Eldorado by the writer, after which he was laid to rest in Wesley Cemetery.

James M. Watkins.

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.

ACCORDING TO OUR BUDGET—

A contribution of \$152.00 will underwrite one week's issue of The Restitution Herald.

\$154.00 will underwrite the workers in our Evangelistic Department for one week.

\$33.00 provides for the overhead expense of the General Conference for one week.

\$10.00 provides our part of the education of one College student for one week.

What part would you like to have in this work?

NATIONAL BIBLE INSTITUTION

Mr. & Mrs Harvey U. Krogh	\$10.00
Amy Young	10.00
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— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith. — 75,000 Heralds now out in missionary service.

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Goal Jan. 1

— Forging bonds of Fellowship. — 50,000 Heralds now making friends in Christian homes.

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Goal Oct. 1

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— Building the General Conference.

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For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

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AND IT SHALL BE GIVEN YOU”

To accept this promise in full assurance of faith is to succeed. . . . The needs of the local church and the departments of our General Conference require that we whole-heartedly unite in offering thanks for the progress of the past, and petitions for continuing success in the work given to us to do. . . .

Your constant prayers can be stepping-stones to the Kingdom of God for your friends and neighbors.

Begin with the DAY OF PRAYER—NOVEMBER 20, 1949

Prayer means Progress in
“Building for a Better Day”

The Restitution Herald

VOLUME 39

OREGON, ILLINOIS, NOVEMBER 1, 1949

NUMBER 5

The Nature of God

By J. R. LeCrone, Oregon, Illinois

UNDoubtedly, all agree that there is much concerning the infinite God that man, in his finite state, cannot know. In spite of this, however, God has seen well to reveal to us many truths about Himself. We may gain much knowledge of Him through the means of a careful and prayerful study of the Book that He inspired. The first book of the Bible opens with the announcement that "in the beginning God created the heaven and the earth." The last book of the Bible closes with the words of the Son of God, through whom the heavenly Father shall bring the history of man to its consummation. These are the words of the final verses of the Book of Revelation: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

The Bible may be properly regarded, therefore, as containing the record of God's revelation of Himself to mankind. It also sets forth the duties and the destiny which that revelation, of necessity, brings to every man. This vital information is given both as direct statements and in the form of narratives which serve to illustrate the nature of God and His relationship to that which he has created.

Limited time prohibits an extensive consideration of the nature of God, so we shall confine our discussion to a few of the direct statements made concerning Him in the Scriptures. We also may briefly suggest a few of the obligations that such revelations of the nature of God lay upon us.

God is, first of all, revealed as the Creator of all things, including mankind. Nor are we left to speculate concerning how this fact influences our relationship to God. Just

as we may rightfully claim ownership of any article that we make for ourselves, and may legally exercise the right to use or dispose of our creation, so the Scriptures assert that "the earth is the Lord's, and the fulness thereof; the world and they that dwell therein" (Psalm 24:1). If we believe this, the conclusion that we and all our possessions belong to God, to be used or destroyed by Him in accordance with the manner in which we fulfill the purpose for which we were created, is inescapable.

Lest men should become confused, and should begin to suppose that Jehovah is but one of many gods, or might, on the other hand, imagine Him to be a sort of compound being, composed of several separate and distinct entities, or personalities, who have somehow joined forces to become one God, the heavenly Father frequently emphasizes His

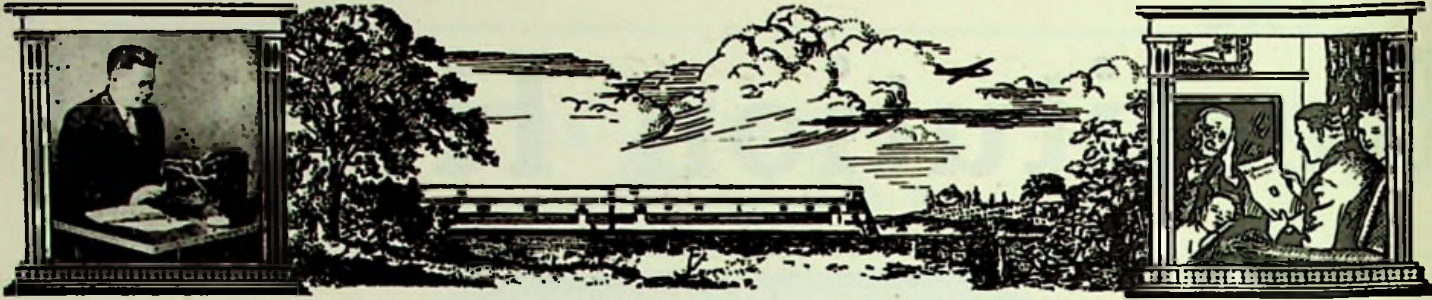
unity, or oneness. In Deuteronomy 6:4 is found the clearly stated information that, "The Lord our God is one Lord." The fourth chapter and thirty-fifth verse of this same Book contains the assurance that "the Lord he is God; there is none else beside him." Speaking through the mouth of the Prophet Isaiah, the heavenly Father Himself set forth the same truth. "Thus saith the Lord . . . I am the first, and I am the last; and beside me there is no God" (Isa. 44:6).

Jesus prefaced His answer to the question asked Him concerning the first commandment by quoting Deuteronomy 6:4, "Hear, O Israel; the Lord our God is one Lord" (Mark 12:29). So perfectly did the Son represent the Father in all things, that He was able to say, "He that hath seen me hath seen the Father" (John 14:9). On a previous occasion Jesus had emphasized the complete harmony between Himself and God, showing forth the ex-

(Continued on page 10)



J. R. LeCrone



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Thank You

Now about ready to return to work, we heartily thank everyone who kindly remembered us during recent hospitalization. Much of the *required* "vacation" was actually pleasant and restful, every mail delivery bringing friends to mind. We are especially thankful to Brothers Otto E. Dick and James M. Watkins who, in addition to their own work, taught our several classes at Oregon Bible College, and to Brother Paul C. Johnson and Sisters Leota B. Hanson and Mary Catherine Railton who, already busy, carried the editorial load in regularly presenting THE RESTITUTION HERALD. Our "Thank you," pathetically poor compensation, is from the heart. Now the publican ideal, at least, asserts itself: we hope someday in some way to do good unto all you who did good unto us. May it be, though, not because of hospitalization and, slightly differently than from a publican, be "only in the name of a disciple" (Matt. 10:42).

Accuracy

In a *practical*-application parable, without apparent intent to prophesy, Jesus spoke about "the care of this world" choking out the Word of God until the hearer would become "unfruitful." How true! how *accurate* were Jesus' words! As though He spoke in this, our very day!

A letter from a young man, who intends to be a minister of the gospel, is here on my desk. In his letter, this young man says: "I certainly miss the opportunity to read and to study. We work all day, and I am usually too tired at night to do much except go to bed. If I do feel like studying, there usually is so much 'going on' that I cannot concentrate."

This young man's experience is little different than yours and mine. Life and its cares, responsibilities, and interests are so complex and exacting, that, unless one is very determined and fully persuaded, he is likely to "go to bed" without even an attempt at prayer. Twenty-four hours a day are not enough. No day's plans are completed. There is so much to do, that one frequently feels

he has done nothing—yet he goes to bed, tired, perhaps exhausted, and soon rises to race again—without time for prayer, study, meditation, or God.

The cure for all this is Christianity, that *way* of living Jesus taught: free from worry, full of faith, not as fast as present-day breakneck speeds nor as noisy as explosive atom bombs. Trying to "keep up" with the world, indeed, even "the care of this world" will "choke out" the Word unto "unfruitfulness." . . . Jesus spoke of this, our day, and with what *accuracy!* Be not *too* busy, lest you have no time for the friendship and counsel of Jesus. Be not *too* busy with the "care of this world," lest you have no time to serve your fellow man and the King of Kings.

Flowers along the Way

While walking down a dusty road,
I saw some flowers rare of hue;
Like the arched rainbow they were blended,
And sparkled from the morning dew.

While gazing at these wondrous works of God,
I thought; Flowers, you, too, must die
And turn into the deepest earth again—
The very same as you and I.

These flowers remind me of a princess
Clothed in her very best array:
Of her jewels not one can quite compare
To ones which grow along the way.

The flowers are wrought by a Master-hand;
Each is formed in fine perfection:
Some are scarlet and some the purest white—
Then came to mind the Resurrection.

The Lord, the Christ, relied upon our God
To raise Him from the miry clay;
Without the help of God, the Father, Christ
Would still be there until this day.

We earthly beings rely on God for life:
To raise us from the miry clay
When our Lord, Eternal Monarch, appears
Upon the Resurrection Day.

As do flowers, we, too, rely on God!
This thought let us glean today
From God's lovely works of art, the flowers,
Which grow along the dusty way.

—Sarah Kessler.

What Is Wrong with the Synagogue and the Temple?

Selected by the Editor from "The Jews in The News"

IS THE present-day Jewish godlessness due to a growing indifference to religious appeal and religious standards on the part of ordinary Jews and Jewesses; or is it the fault of rabbis and other religious leaders? The answer to this question is an alarming one. The shepherds are "blind mouths" as Milton called them. There is little inspiration, and less sense of freedom, among the leaders of today than there has ever been. Consider their training, their preparation for the task of making the Spirit of God live among the Jews and Jewesses of their day. What is learning without piety, forms without essence, the letter without the spirit? What are the subjects for discussion among synagogue councils or bodies of ministers? Finance, organization, administration, and little else. Certainly not spiritual problems of any kind. No wonder the Shekinah does not rest upon Israel today."

So reads a "Sermon for the Week" article in the *Jewish Chronicle* of London. Our subject matter is well epitomized in this statement, which ought to be read over several times.

The late and much respected Louis Marshall said: "The American rabbinate has neither the materials nor the genius to cope with the spiritual dissolution which the congregation is undergoing under the blessings of freedom." Furthermore listen to what a rabbi has to say—"So far as the synagogue is concerned, it is beyond resuscitation. There is little left. Talmudic Judaism has broken down, it seems, irrevocably. A lifeless formalism is left that no one takes seriously. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill."

And in turning to the volume, "The Voice of the Laity," we read these expressions,

"I believe that the present-day Jewish service should be more spiritual and less ceremonial. It is the lack of spiritual inspiration that is emptying our Jewish temples . . ."

"Jewish spiritual life is in a precarious state. The old moorings are being washed away."

"Nothing is being done apparently to revive our waning Jewish religion . . ."

This selected article from "The Jews in The News" appealed to your editor not because of any special interest in synagogue worship, but because the "vacuum" there threatens churches, too, and the only remedy for both synagogue and church is the life, message, and spirit of Jesus Christ. There is something vastly more satisfying than finance, organization, and administration in Christ and Christianity.

"What we need very, very much are some revivals among Jewish people; we need some outside bodies to come forth and awaken the spark of religion that lies dormant in our hearts."

The editor of a national Anglo-Jewish newspaper, noting the lack of direction in the American Jewish community,

wrote an editorial entitled, "Oh for a Truly Great Leader!"

It all goes to show the crying need that exists. The questions and problems that have been troubling the Jewish mind and heart have been unanswered and unsolved. There is a state of confusion and dissatisfaction. The only ray of hope and deep joy that has thrilled world Jewry has been the setting up of the new state of Israel. But even this event has raised numerous queries in the minds of thinking Jews. For instance, many Orthodox Jews are asking, "How is it we are being restored to the Promised Land without the Messiah? Do not the writings of our sages indicate that Elijah and Messiah must first come and then we will be regathered? Then, too, we always had prophets of God among us until the time of our dispersion, but here we are regathered in the land of the prophets and where is there a prophet to guide us?"

What rabbi can answer these questions satisfactorily without doing violence to the teachings that have been acceptable for all these centuries and taught in our places of worship? The leaders of our communities as well as the rabbis have been absorbed with secular Jewish culture, philanthropy, and the fighting of anti-Semitism, all of which have proved to be poor substitutes for true Jewish living, offering no spiritual sustenance. Is it any wonder that the writings of the prophets lay the blame for the waywardness of the people at the doorstep of its leaders? "For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:16). "Blind leaders of the blind, both shall fall into the ditch." These were the words of Jesus, the great Prophet of Nazareth.

There are multitudes in Jewry who are poor in spirit, who are hungering and thirsting, who have the consciousness that they are blind and

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A Prophet's Haircut

By D. G. Harvey, Kokomo, Indiana

"Be still, and know that I am God" (Psalm 46:10).

WHILE EZEKIEL was a captive of the pagan king, Jehoiachin, he received this command from God: "Thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them" (Ezek. 5:1, 2).

The vow of the Nazarite was that "all the days of the vow of his separation there shall no razor come upon his head" (Num. 6:5). Ezekiel, though a faithful servant of God, was not a Nazarite, yet God used him in many ways until he was stoned by the Babylonians. It is hard to visualize Ezekiel as a married man. Mrs. Ezekiel, if there was one, would be ashamed of him. She perhaps would not object to the loss of the beard, but to shave the head also would be too much. What would the neighbors say? Not only was he told to shave; he also was dumb (speechless), unless he bore a message from God. "And I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb . . . But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord" (Ezek. 3:26, 27). What a blessing if all preachers today could speak only when they had a message from God. Ezekiel obeyed God.

Why the interest in this bit of life history of this man? Paul wrote: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Again, "Now all these things happened unto them for ensamples, and were written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). This account of Ezekiel's life was written before, so it is for our learning. Ezekiel was an Israelite, therefore what happened to him was for our admonition "upon whom the ends [both the early days and the closing days of the Gospel Age] of the world are come." They were not only a lesson for Paul's day but for you and me in 1949.

Turn back to our study of Ezekiel 5. We learn that Israel rebelled against God. We find the reason for Ezekiel's

strange haircut in Ezekiel 5:12: "A third part of thee shall die with the pestilence, and with famine shall they be consumed . . . : and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them." Could there be any doubt in our minds of what people the Prophet wrote? Then read, "For therefore shall fire come forth into all the house of Israel" (v. 4). Why was Israel punished? Was it because God desired revenge? *No! No!* Our God is a God of love. Israel was punished to prove that Jehovah was God. Note Ezekiel 6:7: "The slain shall fall in the midst of you, and ye shall know that I am the Lord." Further, "They shall know that I am the Lord and that I have not said in vain that I would do this evil unto them" (v. 10).

The time has come for the churches to have their hair cut; that is, cut away all preconceived ideas (commandments of men). *Let the Word speak.*

A long time ago, I visited a colored camp meeting in Alabama. The young preacher was explaining about life! how man was as a little worm which crawled up the stem of some swamp weed, then turned into a butterfly and flew away. An old deacon lost all patience and cried out, "Shet yo mout nigger, let the Book talk." All too often we are puffed up with a little knowledge, and place our own interpretation before God's Word. The church must trim her lamp, like the wise virgins.

Learn from Paul that all things that happened to the Israelites were miniature pictures of things to come. During the siege of Jerusalem in 70 A.D., their wealth did not save them. Mothers ate their own babies. They were scattered over the earth. Were they warned? Yes, many times! Ezekiel, Isaiah, Jeremiah, Daniel, and the prophets, even to our Lord Jesus, had warned them. Jesus said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

He then told them to flee the city. If the city was encircled by an army, how could they flee? God made a way of escape. Vespasian withdrew his Roman army from Jerusalem. The true believers of the Son left the city. Later, Titus led the Romans and took the city. The early Christians believed Christ; they read the signs. *Let us do like-*

wise.

How can we know the end? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Do we not live in that condition today?

"Thou also, son of man, take thee a tile, and lay it before thee and pourtray upon it the city, even Jerusalem"

(Ezek. 4:1) does not mean a thing to us. True, there was an old Arab proverb, "When the waters of the Nile reach Jerusalem, then will the Messiah come." The British army needed water to cross the desert. A pipe line was laid. The city was taken without a shot being fired. That pipe line meant nothing to us, but it was a "sign to the house of Is-

(Please turn to page 10)

Man's Hollow Victory

By H. Gary France, Wenatchee, Washington

THREE cheers for man! for his achievements are magnificent! astonishing! his ability hurtles through air at more than a thousand miles an hour! Amazing penicillin decreases loss of human life. Instantaneous communication is so common that even a child uses both the telephone and radio. For ten cents, one rides miles on a city bus; for six cents, he purchases the fuel to propel his ton-and-a-half auto and himself over the distance in four hundred seconds that normally is walked in an hour. One skyscraper lends comfort to hundreds; scores of them reach for the clouds in every city. Hydroelectric power from monstrous dams furnish hundreds of thousands of man-days of energy every day. Atomic energy has opened a vast field to man.

Man's victory, however, is empty. Having worked a lifetime attaining, achieving, and improving, he dies, losing in one second not only his gain, but his opportunity of making permanent gain.

While boasting his accomplishments, man forgets the things he cannot do. He cannot bridle his own tongue, for the sweet realization of a sharp answer often obscures the bitter, enduring results. Man cannot overcome death except through God.

As long as history has been recorded, one could safely predict a war for every generation. Only a small percentage of time has been completely free of fighting among nations. For instance, the globe has not known complete peace since before World War I.

This government would like to stop such demonstrations as Paul Robeson riots for the sake of starving Communist propagandists for material, but the selfishness of individuals prevents them from obeying the government. The fact of selfishness and a lack of obedience becomes important in terms of rejecting eternal life.

Another of man's inabilities is to peaceably elect a president. Nebuchadnezzar spent seven years of his life dwell-

ing with the beasts of the field, eating grass as the ox to discover the fact: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

Man's scientific and civil achievements have given him faith extraordinary in himself. That single devastating curse is sufficient to undo not only man's relationship with his Creator, but to dissolve his civilization as well. Self-reliance, independence, and self-confidence are attributes of amazing power—power to destroy if man uses them against God, and power to lift if one uses them with God. Success is exhilarating; so is liquor. Either can be lethal.

Man should constantly face his inabilities, for only then will he have a true perspective of himself; only then can he progress. God's Word lists a few of man's weaknesses; his tongue, his life, his pride, and his lust. The Bible also lists some of man's accomplishments—not pyramids, temples, and drugs—but faith, hope, and charity. These are accomplishments unto life, not unto man's civilization.

"We put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so 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: even so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:3-8).

Man's material progress amazes him. If his amazement causes spiritual blindness, man will fail miserably, for his progress then will be only for this life.

Lessons on History of Church Doctrines

The Inspiration of the Bible

Memory Verses: 2 Peter 1:21 or 2 Timothy 3:16

By *Norman J. McLeod, Pomona, California*

I. Documentation. Can we be sure that the books which we hold in our hand contain the same thoughts that the original Bible did? When we know that all we have are copies of copies of the books of the Bible, how can we tell that the subject matter has not been changed? Further, when we know that new editions will change the wording or sometimes omit a passage that was in a former edition, how can we be sure that what we read is what was originally written? These questions can be answered only by a knowledge of how the Bible came to us, and of the authenticity of the documents.

A. Targums are the most ancient manuscripts we have. Nehemiah 8:8 speaks of the translation from Hebrew to Aramaic, the latter being the language of the captivity. The Aramaic translations of the Hebrew texts are called Targums. Ten of the Targums have come to us from very ancient times which give a complete translation of all the books of the Old Testament except Daniel, Ezra, and Nehemiah. These last books did not need translation because they were written in the language of the captivity.

1. The Targum of Ankelos which is a literal word-for-word translation of the Pentateuch was made at the time of Christ. It has come to us complete.

2. Synagogue rolls written on fine skins were found in the Crimea and are preserved at the library at Leningrad, from which copies were sent to all the great libraries of the world. These were copied originally with the greatest care: one scribe copied the consonants, another inserted the vowel points, and another revised the copy, and a fourth wrote in the Masorah (notes of comment).

3. Later translators may have altered words here and there, but the meaning is the same.

B. No originals of the books of the Bible exist, neither is there the original of any other Greek or Latin book of ancient times. Yet nobody doubts the authenticity of such books as the Greek plays, or the orations of Cicero. As a matter of fact, there are in existence somewhere around fifteen hundred copies of the books of the Bible, while of such work as Herodotus' histories there are only twelve copies of any of the ancient classics. Although there are slight differences in the wording of these texts, they are so nearly alike as to show that the greatest care was used

in copying them.

C. The Septuagint was a Greek translation of the Hebrew Bible. The Hebrews of the dispersion could not read the ancient Hebrew or Aramaic any longer in many parts of the world, particularly in Egypt. So seventy elders (that is according to the story which few people any longer believe in its entirety) gathered at Alexandria, translated the entire Old Testament, each one doing his work by himself, and each translation being almost identical. It is not accurate in many respects, and that makes for the difference that we often notice between the Old Testament text and its quotation in the New Testament. Our Old Testament is translated directly from the Hebrew, while the New Testament quotations come from the Septuagint.

D. Many other interesting facts might be brought out concerning the various translations, such as the Syriac and Vulgate, which were some of the earliest translations of the whole Bible, but we shall not take time nor space to go into them.

E. A most curious fact in the various versions occurred in this way: At the end of Mark's Gospel, the Revised New Testament states that verses 9-19 are omitted by two of the oldest Greek manuscripts. But, startlingly, the scribe who copied the Vatican Manuscript left a space for those verses to be inserted—he knew of their existence!

F. Another fact is of great interest to the believer in the inspiration of the Bible. The King James Version of 1611 was made before the rediscovery of the three most ancient of all the manuscripts: the Vatican, the Alexandrian, and the Sinaitic. Yet how closely it corresponds with the texts of those manuscripts.

1. The Vatican Manuscript is the most ancient of all written about the fourth century. It has been in the Vatican Library since 1450, and Pope Pius IX made facsimile copies of it to be sent to all important libraries of the world. It might be noted in passing that Brother Benjamin Wilson, in making the Diaglott translation of the New Testament, used the Vatican Manuscript to gain correct readings of the text.

2. The discovery of the Sinaitic Manuscript is one of the most interesting of all the discovered documents.

was found by Tischendorf at a convent near Mount Sinai, where the monks were using the precious documents for fuel. It also closes Mark with the eighth verse of the last chapter. Facsimilies of it are also in all the great libraries of the world.

G. Mention was made of the books of the Canon of the Bible in many and various places, of which a list will suffice:

1. Dan. 9:2; Zech. 7:12; Isa. 29:18; 34:16. Ezra gave the law its final form, and Nehemiah founded a library in which were gathered all the "acts of the kings and prophets, and those of David."

2. In the prologue to the Greek translation of Ecclesiasticus (B.C. 131), we have mention of the Old Testament.

3. Philo-Judaeus (B.C. 20 to A.D. 40).

4. Josephus (A.D. 38-97).

5. Between 200 and 400 A.D., ten catalogs of Canonical books were published. Six of them agree with ours, and three of them omit the Book of Revelation.

(Many other mentions could be made of ancient writers, but these are sufficient to establish the point).

II. The claim of inspiration must be made by the Bible before the fact can be established. That does not mean that other books might not also claim it. But after the claim has been made, the proofs must be submitted. Does the Bible make such claim? Yes! Our memory verses made such a statement. In many other places, claim is made in other words. For example, in the Old Testament writings, we find such phrases as "The Lord said unto Moses," "The word of the Lord came to Jeremiah," and "Thus saith the Lord unto me." (Jer. 31:1; 14:1). Christ quoted from the Old Testament and referred to it as the Word of God.

III. Proofs of Inspiration:

A. The teaching of the oneness of God. Deuteronomy 6:45 gives the classical statement of it. No other people taught the idea of one God except perhaps one obscure Egyptian king whose teachings were not very clear. Other nations believed in a multitude of gods. The teachings were not accepted by the Israelites in spite of their leaders: they worshiped a golden calf in the desert; Jeroboam set up two golden calves to worship in Samaria; and even the wise Solomon worshiped other gods in his old age. The Jews who came back from captivity often worshiped the two gods of Persia. (See lesson on the Devil.) It was not the inherent genius of the Hebrew people that gave them the idea of one God, as is so often proclaimed by learned men of today, but it was the mouth of God who gave it to them. Ever since that time the unity of God has been held by only a few people: soon Christianity adopted the idea of three gods, and then had a saint for every day of the year which must be propitiated.

B. The unfolding of various subjects by degrees. Practically any Bible doctrine is treated in the same way. If it were a system of philosophy written by one man it would be proclaimed all at once. But the doctrine of the Kingdom of God, for instance, is only vaguely foreshadowed in the early times, as in the promises to Abraham. It received its first clear statement in the covenant made with David (2 Sam. 7), but even there many of the details were left to be explained by the prophets, by Christ Himself, and the final full picture is finished by the apostles and various other writers of the New Testament.

C. The past, present, and future of the Jewish people is perhaps one of the strongest proofs of the Bible. That needs little explanation. If we read the predictions made in Deuteronomy 27, 28, 29 and 30, we can understand why it is so important a proof. Then look about us in the present world to see what is happening. The dispersion has been accomplished to the exact letter as predicted by Moses and the other prophets. The regathering and restoration of Israel is taking place according to prediction, and finally will be completed according to form.

D. Prophecies that have been fulfilled in their minutest details, such as those made of Josiah at the time of Jeroboam; of those made concerning the capture of Babylon by the Persians; to say nothing of the innumerable prophecies concerning Christ that were fulfilled in His first coming. No other literature, or religious teachings, has such a feature as that of the prophecies.

E. The unreliability of witnesses, strange to say, is one of the strongest proofs of the inspiration of the Bible. If many people would witness an accident, none of them would give the same story as to how it took place. If they did give identical accounts we would know that there had been collusion on their part. In the four gospels, the writers do not agree on every point: one of them saw one angel, another saw two, another saw the angel sitting on top of the stone that had been rolled away from the tomb at the time of Christ's resurrection. We know from these minor contradictions that there was no collusion. Furthermore they tell at great length how the Lord had taught them about His resurrection, but that when the event actually took place they would not believe it. Other sects that claim that their leader came back from the dead or would come back, lay great stress on that fact, but have never produced any evidence that he would, nor has there been anything like telling how they did not believe it until they were forced to. Witness the unbelief of "doubting" Thomas! !

F. Because the Bible is inspired it inspires people to live a life which is contrary to the ordinary tendencies of mankind. It does not inspire us to lead a life of torture as the Hindu on his bed of spikes, but it inspires us to lead a life

(Continued on page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PENDULUM SWINGS. Beer drinking is on the decrease, according to facts gathered by the American Business Research Foundation, as reported by "Our Times." The report follows:

"The question as to whether or not beer may be losing caste and hitting the skids of public disfavor appears to be definitely posed in the light of three surprising facts, declares the American Business Research Foundation in a statement released at Foundation headquarters. These facts are:

"First: a drop of 70,237,661 gallons, some 906,292,400 average glasses of beer in 1948 as compared with 1947 (January and December), say, just released, Government figures.

"Second: Beer consumption over the bar has dropped 40 per cent to 60 per cent in the last three months, say market reports.

"Third: Two smashing defeats of beer already in 1949, in representative local option elections; one in Mississippi, Chickasaw County, by more than 2 to 1 vote; another in North Carolina, Rutherford County; a more than 14 to 1 defeat for beer in a 11,000 vote total. Several hundreds more local elections are already projected for 1949 in some twenty-five states."

This is good news. Maybe some of the church folk who voted, back in 1932, for repeal of the Eighteenth Amendment, in response to the Roosevelt plea of more jobs, finally will wake up to the fact that liquor destroys more jobs than it creates.

UNITED NATIONS. This is United Nations

Week, and it will do us well to survey some of the achievements of this great organization. While we need not expect that this organization will bring into being universal peace among the nations of earth, yet it is doing an excellent job in many fields of effort in which it is engaged. These facts, gleaned from the press, give a little insight into the humanitarian work which the United Nations is accomplishing.

"The United Nations daily feeds 4,500,000 children in Europe and Asia. The United Nations is giving political and economic, social and educational training to some 200,000,000 people throughout the world, so they may come to the place where they can govern themselves independently and successfully. The United Nations recently checked a cholera epidemic in Egypt in the briefest time in medical history. The United Nations reduced the malaria rate in parts of Greece from 80 to 5 per cent. In one year the United Nations cared for more than 600,000 homeless persons and helped 374,000 men, women, and children find homes and new life in 70 countries."

This by no means embraces all that the

United Nations has accomplished, but these few things make an impressive record that certainly justifies the existence and labor of the organization. The United Nations has developed methods and is now teaching them to farmers and governments across the earth, so that there will be greater food production. The United Nations has arranged, without friction, tariff agreements among nations that are doing 70 per cent of the world's import and export trade.

"World Call" continues to cite interesting facts when it states that all of "this is costing 59 nations \$43,487,128 (in 1949) to support activities benefiting the 1,700,000,000 people in these nations. The cost to each American is 12 cents in 1949, whereas the last war cost him \$1,793 for each year of its duration."

A DESOLATE MILLENNIUM? Writing in "Our Times," under the heading of "The Israel to Whom the Promises Are Made," Varner John has this to say about the Millennium, which is the view commonly held by the Seventh Day Adventist people. He states:

"Is there a 'period' or 'time' or 'dispensation' which follows the second coming of Christ and precedes the giving of the 'new earth' to man as his eternal homeland? Yes, there is such a period described in the Bible. It is called the Millennium because it is a 'thousand years' duration. . . . The wicked are dead. The earth is dark and desolate. The righteous are in heaven. The fact is, the Millennium is a time of darkness and desolation for the earth, a time of death for the wicked. Such is the Bible teaching."

I have read similar descriptions of the Millennium by writers, but in what study and searching of the Scriptures made, I have never found such a portrayal in the Word. The picture which the Word gives in Revelation 20 is that of the overcomers living and reigning with Christ a thousand years on the earth; and, when Christ returns from heaven, the Bible states there will be "times of restitution," otherwise called "times of refreshing." (Acts 3:19-21.)

When Christ leaves His Father's throne to meet His bride in the air, there is no word that this writer knows that even infers that Christ will return and again sit on the vacated throne of His Father. When the high priest of Old Testament times came out of the holy of holies, he blessed the people and they had rest from their sins for another year. When Christ, our great High Priest, comes forth from His heavenly sanctuary, He will come with a blessing which is likened to "rain upon the mown grass: as showers that water the earth."

Men may write of a desolate Millennium,

but God speaks about a Millennium in which the Son shall "have dominion also from sea to sea, and from the river unto the ends of the earth"; with nations bringing their honor and glory into the city of the great King and the "righteous flourish; and abundance of peace so long as the moon endureth."

MORAL CRISIS. England has been going through an economic crisis, and the attention of the world has been focused on the outcome. Just recently a conference was held in Washington, D.C., with government leaders in view of working out a solution. Another crisis of deeper significance has long been in the making in the Mother Country—and that is a moral crisis. Undoubtedly, this latter decline has had much to do with the economic upset which the country has been experiencing. Religious life in England has been at a very low ebb. The great mass of people have disassociated the church from their workaday lives. The young heir to Britain's throne, Princess Elizabeth, publicly rebuked the British people for "falling morals" and the "divorce evils." Said the Princess: "We are in an age of growing self-indulgence, of hardening materialism, and of falling moral standards. I would go so far as to say that some of the very principles on which the family, and therefore the health of the nation, is founded, are in danger."

According to reports coming out of Britain, sex education has become bold and blatant and with it has gone a corresponding increase in sex offenses among juveniles. We are being flooded with much of the same trash in this country; and the organized attempt to control social diseases is not on the basis of moral values, but a wide-scale distribution of products of prevention and sanitary hygiene which encourages license.

FOREIGN MISSIONS. The Seventh-Day Adventists are a great missionary people, yet they are a relatively young denomination. They started their foreign missionary work in 1894, and in a little over a half-century they have expanded until today about two-thirds of their membership is outside of the United States. According to their reports, during the last twenty years they have sent out 2,748 foreign missionaries. Their foreign mission budget is now nearly \$4,000,000. This means that on a pro-rata basis, each member is giving about sixteen dollars, annually, to foreign missions. Their message is now being presented in more than eight hundred languages and dialects. For the short time they have been doing foreign missionary work, this achievement is staggering. They are leading the largest Protestant denominations in the United States in foreign missionary work.

Moscow versus Rome

An Editorial from *Words of Life*, Gloucester, England

THE FIGHT is on! Is the end in sight? The eyes of the whole world have, for a long time, been centered on Russia. She has been adjudged by her general attitude and actions, a menace to world peace. The rapid strides made under the Communist regime, and the challenging attitude assumed by the Kremlin, have caused disquietude, with a sense of insecurity and fear, among the more civilized nations of the world. The North Atlantic Pact has arisen through the fear of further Russian aggression, and the possibility of a further move from behind the Iron Curtain in a westerly direction. Such an attitude is not to be wondered at in view of the subjection of the smaller European states already under Communist domination. Neither can one close his eyes to the method adopted in the process, or their attitude taken towards the occupying powers in the German and Austrian zones.

Then again, an epic example of Communist influence is in evidence in China, where the National Army is fleeing and falling before the Communist forces. If the conquest of that vast continent is ultimately effected, with its reservoir of probably 600,000,000 souls, the strength of Russia will increase to incalculable proportions. Add to this picture the scientific development made and being made, including her progress in the field of atomic research, and it becomes apparent that she may become an enemy of formidable strength to be reckoned with.

That is the political aspect. There is, however, another. The thinking world, and the Christian church in particular, has been shocked by the religious persecution, and the suppression of religious liberty that have been, and are being, fomented against the church. At present this attitude is mainly directed against the Roman Catholic Church, and while we hold no brief for that church or system, rather the opposite and strongly so, we incline to the view that the moves being taken may be regarded as an indication of what may be expected whenever and wherever the opportunity presents itself. The so-called trial of Cardinal Mindszenty is still fresh in our minds, and it affords a striking example of the method likely to be adopted. But that, apparently, was only the beginning of sorrows.

Our attention was arrested recently by an article in the *Daily Express* under the title "Moscow versus Rome." It was this that inspired the heading adopted for these notes. For the time being the center of the conflict has

moved to Czechoslovakia, a small country now somewhat in a state of decline largely, it is thought, owing to its submission to Cominform policy. Here, it is reported, "the war of conscience has broken into flame." The country is largely Romanist, although there is a fairly strong Protestant body also, and these demand a place of remembrance in our prayers. It is, however, with the Romanists that we are specially concerned, for here we have a clash between two dictatorships. In view of the Communists' attitude towards the church, Pope Pius XII has ordered excommunication—Catholics who read Communist papers are denied sacraments, while those who champion the Communist Party are outlawed from the church.

This ultimatum has been met and replied to by the Czech prime minister. He asserted that "if faced with a choice between Moscow and Rome, Czechoslovakia would choose Moscow—Stalin—Socialism."

Events and developments will be watched with interest.

It would appear that the present objective is to promote an anti-Vatican movement with a view to the establishment of a Communist state-controlled church.

At the moment, all this may seem to be very remote from these Islands, but one cannot blink the fact that Communism is spreading its tentacles everywhere, and lies at the root of most of our industrial troubles and trade disputes. In outlook, it is purely materialistic, and to a large extent atheistic. Its development here, therefore, could become a serious challenge to our religious liberty. Fortunately, our present prime minister is in no doubt as to the menace that Communism would be if encouraged in this country.

The foregoing, we admit, presents a gloomy outlook, but there is another side to the picture. Russia, the once backward nation, is undoubtedly rising to fulfill the role foretold of her in the prophetic Scriptures. The stage appears to have been reached in human history foreshadowed by the feet of Nebuchadnezzar's dream image. These, it will be remembered, were part of iron and part of clay. The government of the world has gradually deteriorated from the head of gold—typifying the absolute monarchy of Nebuchadnezzar—until it has reached the iron-and-clay stage, two elements between which there is no cohesion. These elements represent, we believe, the hybrid autocratic democracy with which the world is hampered—we could use a stronger term—today. (over)

But if the prophecy of Daniel has developed, and is developing, so true to the type embodied in the image, may we not expect, quite reasonably, that soon the final drama in the world's history also will take place? The stone "cut out without hands" is to fall suddenly upon the "feet" of the image, causing the whole of it, and the systems it represents, to collapse, and then to supersede them, filling the whole earth.

Then the kingdoms of this world will become the Kingdom of our Lord, and of His Christ; and He shall reign forever and ever.

The world conditions we have outlined briefly suggest that "the time is short," and that the "coming of the Lord," in its various stages of promised fulfillment, draws near. If this is so, what manner of persons ought we to be in all holy conversation and godliness!

THE NATURE OF GOD

(Continued from front page)

tent to which He exercised the authority of God by saying, "I and my Father are one" (John 10:30). That John did not understand Jesus to be declaring Himself to be God is evident from that inspired Apostle's later assertion that "no man hath seen God at any time" (1 John 4:12).

Because our ability to perform that which we desire to do is limited (along with other limiting factors) by the comparatively small amount of time that can pass between our birth and our death, we may tend, in our subconscious minds, to think of God as being similarly limited. The Scriptures assure us, however, that Jehovah is bound by no such limitations. "The eternal God," we are told in Deuteronomy 33:27, "is thy refuge." A prayer of the Psalmist expresses the same thought in more poetic language. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). In Revelation 4:8, He is spoken as the "Lord God Almighty, which was, and is, and is to come."

If our Creator is not bound by limitations of time, neither is He hindered by the limitations of power, skill, and knowledge which so often hampered the efforts of men. When about to make promises to Abraham which were so marvelous and far-reaching in their implications as to tax human credulity, the heavenly Father began with the reassuring words, "I am the Almighty God" (Gen. 17:1).

That title also is used in connection with equally wonderful promises made to believing Christians who will obey the commands of God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch

not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

The Apostle Paul assured that it was Abraham's confidence in God, "being fully persuaded that, what he had promised, he was able also to perform," which led him to obey all God's commandments. If you and I lack this persuasion in our hearts and minds, any protestations of faith in God that we may make become nothing more than meaningless words.

David expressed his understanding of an important truth concerning the heavenly Father when he said, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Then, after expressing his conviction that there is no place where a man can go and be beyond the reach of his Creator, the Psalmist added: "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Psalm 139:1-12.)

When one begins to realize that God is almighty, eternal, and able to penetrate distance and darkness as though they did not exist, we readily can comprehend how He can be, at one and the same time, the comfort and strength of all who trust Him, seeking to do His will, and the dread and terror of those who refuse to believe and obey Him.

But, when we Christians have become convinced that God is the Creator of all things, and the rightful owner of that which He has created, when we believe that He is immortal, and not bound by limits of time, when we have comprehended the fact that He is all-powerful and able to perform that which he desires to do, when we become conscious that there is nothing that escapes His attention, there still come to our minds questions concerning God which are vitally important to us. What is God's attitude toward the earth and its inhabitants? What does He require of me, as an individual? What can I do to insure that my relationship to this Almighty God shall not be one of dread and the fear of well-deserved punishment? How may I know "the peace of God, which passeth all understanding," held forth by the Apostle Paul?

The answers to these questions are all encompassed in the oft-repeated assurance that the Creator bears a great love toward the works of His hands. So great and constant is the Father's love, that the Apostle John employed poetic license to declare that "God is love." Said he, "We have known and believed the love that God hath to us.

God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

So complete is God's love toward mankind, that He wishes no one individual to be lost. Peter, under the influence of the Holy Spirit, assured that God is "longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). If any perish, it will be because of their own stubborn refusal to submit to God's plan to save them, and not because the loving heavenly Father withheld from them any opportunity to find salvation. "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). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Yet, the fact remains that God does have definite and specific plans for the earth and for its inhabitants. Those who willfully refuse to co-operate with His plans and conform to His purposes must of necessity, be destroyed. Whether or not we have a place in God's glorious eternity is our own choice. We may submit to His will, and know eternal peace and joy. We can oppose our will to His, and compel Him to destroy us.

Our short discussion of the nature of God has been by no means exhaustive. If, however, we have succeeded in directing your thoughts toward this wonderful Creator and stimulated your interest to the extent that you shall desire further study and meditation along this line, our purpose has been served. May you be brought very close to Him, whom to know aright is life eternal!

WHAT IS WRONG WITH THE SYNAGOGUE AND THE TEMPLE?

(Continued from page 3)

miserable, and wretched, and who are longing after the living water that will satisfy the craving of their souls. But they look upon Judaism as a petrified corpse, a venerable mummy. This is because *modern* Judaism has become Rabbinism, "the traditions of the elders," and not that Judaism of the prophets. On this point we would make mention of the fact that recently we read the writings of a Jewish author who with an imposing arsenal of quotations from the Talmud, Rashi and Gaon of Vilna, tried to prove that covering the head is not a law but rather a habit, with which the Jews could easily dispense. How many other things like this could be found in our code of worship, where the ideas of men have been made to appear as the law of God? Modern Judaism is a tangled network of ceremony and ritual. There is no consistency in its theology; it is filled with vagueness and indefiniteness.

Life has left the body of it. Jewish congregations build expensive and ornamental houses of worship. They engage excellent choirs and eloquent rabbis. They omit but one indispensable feature—they fail to build in an audience (aside from on the holy days).

Obviously there is a vacuum in the Judaism of our day, there is something missing.

LESSONS ON HISTORY OF CHURCH DOCTRINES

(Continued from Page 7)

of self-sacrifice to the help of others; it leads us to live a noble life that is based on the hope for the future. We must remember that the principles of the Bible must be adhered to before its promised benefits can be obtained. We agree with George Bernard Shaw pretty much in his statement when he denied the often-repeated charge that Christianity is a failure; he retorted that it had never been tried. In quite a measure he was right. Its effect is uniform for men and women, men of high or low estate, men of educated or ignorant character. It is a leveler unequalled.

Many other proofs of the inspiration of the Bible have probably occurred to you in reading this lesson. But space forbids a further listing and explanation of them.

A PROPHET'S HAIRCUT

(Continued from page 5)

rael" (Ezek. 4:3); in 1918, *the Jews started home*.

Read the papers! Listen to your radio! Day by day the signs become more and more clear. England withdraws. Arab invasion. Yes, we should have been expecting such a move. "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee" (Psalm 83:3-5). Then follows a list of Arab nations (sons of Ishmael and Esau), all descendants of Abraham, yet in one year, helpless little Israel defeated the British-trained and armed Arabs. Why?

We read of murder, graft, greed, and crime waves. Has God's plan failed? *No!* But man has. Man can never bring peace to the world. In 1913, we were told, "The world is at peace; there can be no war." But we had war in 1914 to 1918. In 1920: "There will be no more wars; we can disarm." Both navy and army were reduced and armament was destroyed. Yet another World War came. Now we have the United Nations. That, too, will fail because of the selfish nature of the human race. (Turn to p. 15)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Hebrews 9:4).

God with Men

The children of Israel were wandering in the wilderness. They had sorely grieved our God. He was displeased with them. They wandered away into the worship of idols. They failed to trust God. For their lack of faith, He was letting them live in the wilderness for forty years. While they were encamped at Sinai, Moses received the commandments of God. He also received other laws. He received the pattern for the ark of the covenant.

God would live with His people. The ark had rings on the sides, so it could be borne by men when they moved onward. There was a mercy seat of pure gold above the ark, having a cherub on each end. Their wings spread out over the top. It was made of one piece of beaten gold.

God gave some men special talent to do this cunning and beautiful work. (Ex. 31:3.)

God, our God, said: "The cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee" (Ex. 25:20-22).

God actually met with His people there. He was not visible to them, for we have His testimony that no man can look upon His face and live. His glory is so great that mortal man would be killed by gazing upon Him. But He was there! A number of scriptures tell us that "the glory of the Lord" our God can be seen. (Isa. 35:2; Ex. 16:7, 10.)

God will again someday dwell with His people (Rev. 21:3, 4, 23) as He did in this olden time.

God Chooses Helpers

You can be God's helpers today, if you will. He has given gifts, or talents, to all. If you have only one talent to begin with, and use it, you someday will discover another talent. If you work as faithfully as you can and have two talents, you will find you, too, have doubled your talents. But if you fail to use the special ability God

gave you, that will pass away, too.

In our study for today, we find the Lord God telling Moses about His selections. He called a certain man by name, Bezaleel, and filled him with the spirit of God—"in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Ex. 31:2). All this talent was given this worker for a special purpose. He was to do fancy work in the gold, silver and brass, in cutting of precious stones, and all other kinds of workmanship.

The Lord did not choose this man alone, but He chose Aholiab to work with Bezaleel. Besides these two leaders, God gave all "that are wise hearted" wisdom to make the things needed for God's tabernacle. God has a special work for each of His children. Find your place for service, and occupy until Jesus returns.

Let's Play!

1. The leader of the Israelites in our lesson was (Uri, Moses).
2. We find our lesson from the Book of (Leviticus, Exodus).
3. The ark in our lesson was (Noah's, a place where God met His people).
4. God wanted offerings that were given (willingly, selfishly.)
5. Bezaleel and Aholiab (did cunning work, built the road to the tabernacle).
6. The ark was covered with (gold, brass, silver).
7. The people worshiped in the tabernacle their (idols, God).

Happy Birthday Wishes

- Donald D. Patesel, Oct. 31, age 6, South Bend, Ind.
 Karen Tobias, Nov. 1, age 7, Fonthill, Ont.
 Lila Boyer, Nov. 1, age 11, Waterlick, Va.
 Robert E. Barck, Nov. 2, age 8, Waterloo, Ia.
 Ellen L. Hamilton, Nov. 3, age 10, Saint Cloud, Minn.
 Georgia A. Bengel, Nov. 5, age 12, Frankfort, Ind.
 Charles U. Bengel, Nov. 6, age 10, Frankfort, Ind.
 Twilla Kay Pritchard, Nov. 6, age 14, Macomb, Ill.

The Berean Page

By TIMOTHY PEARSON
"Search the Scriptures daily"



Smoky Mountains Like Life

As we sit in a log cabin hemmed in by six-thousand foot mountains at Sylva, North Carolina, we pause in the midst of a wonderful vacation to meditate God's glorious creation.

We climbed a 4,700 foot peak yesterday. It was a rigorous ordeal over roots, rocks, and perpendicular cliffs. After forty-five minutes of toil, the reward appeared spread out below for miles around. The view was one seldom seen anywhere. The mountaintop was but twenty feet square—one could see in any direction.

As we contemplated the peaks, valleys, dangers, and beauties of the Great Smoky Mountains, the journey of life was spread out before us. The easy road that winds through valleys never quite reaches the top. It is the broad and narrow way. From this path the true beauties of God's earth are never seen. Twisting, turning, we rise on the road only to fall again to lower depths.

The straight and narrow way leads to the top of life's experiences. Over brooks, fallen logs, and slippery rocks it goes, and danger lurks on every hand. But, on to the top comes the call of nature. More time and physical effort are required for this journey, but more reward will follow on this trail; one does not rise to fall again but climaxes his trip as he comes closer to God, foot by foot, and views from a better advantage life's mysterious journeys.

On top, your head is in the clouds—often above them. All worries and cares are muffled and you are alone with God. It is an unforgettable experience, yet very much like our daily lives. He who hides his head in the clouds of God's love worries not over-much about temporal things. Even the air, which is light and pure, testifies that the Creator is near. Compare this with the Christian atmosphere that so far excels bright lights, smoky rooms, and broken lives.

What a lesson for Bereans in the creation! It would be wonderful if our young people could more often "get away" to the mountains, lakes, and parks and hold prayerful meditations with our Maker. Our little experience has us already planning to return.

Bereans Can Do It

That Bereans can perform a worth-while service is factual. Fifteen young people recently baptized in Louisiana were all Bereans. Some had attended Berean Youth Rally and one went to summer school. Youth is the life of the church. Bereans are an organized group of youths. Therefore, Bereans are the life of the church. Plan to attend the 1950 Berean Youth Rally.

The Macomb Youth Rally

At 6:30 p.m., Saturday, October 18, 1949, some Bereans from Illinois and Iowa met at the home of Bro. Linford Moore, pastor of the Macomb (Ill.) Church of God, for the third annual Fall Youth Rally of the National Berean Society.

Games were played in the church recreational room in Bro. Moore's basement. Following this, everyone went to the park for a wiener roast. At the park, choruses were sung and everyone had all he wanted to eat.

Sunday morning, the group attended Sunday school and church. The morning worship service was opened with singing by the congregation, choir, and the Oregon Bible College quartet. Bro. William Dick, field evangelist for the National Berean Society, was the morning speaker. In the afternoon, Bro. Gordon Landry, pastor of the Ripley (Ill.) Church of God, gave a talk on foreign missionary work.

Between services, a basket dinner was served at the park, with plenty for all and some left over.

We wish to thank the Macomb folks for their splendid hospitality and for letting us gather together in their new place of worship for the renewing of our spiritual strength.

Louise Johnson

Secretary, National Berean Society.

The Constitution

Article III. Sections 1 and 2: "The officers of this society shall consist of a president, first vice president, second vice president, secretary, and treasurer. No member shall be eligible to any elective office who is not a member of the Church of God (headquarters, Oregon, Illinois)."

It was thought advisable to delegate the all-important offices to those who had already become members because of their sincerity, devotion and general ability. In following this rule, the National officers elected are members and the names and churches follow:

William Wachtel, Chicago; Arnold Johns, Omaha; Marion Otto, Eden Valley; Louise Johnson, Oregon; and Virginia Wagenaar, Pennellwood at Grand Rapids.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 6—Indiana Youth Rally at Hope Chapel, South Bend.
 November 13—Dedication and Seventh Anniversary service at Macomb, Ill. (F. L. Austin, guest speaker.)
 November 14-20—Special meetings at Hope Chapel, South Bend, Ind. (Harry A. Sheets, guest speaker.)
 November 20—Special Thanksgiving services at Jordan, Mo.
 December 4-18—Evangelistic meetings at Fonthill, Ont. (J. W. McLain, guest speaker.)

ARKANSAS CITY, KANSAS

Regular meetings are planned for each Sunday up to and including Sunday, December 25, at the Church of God of the Abrahamic Faith, 709 N. A St., Arkansas City, Kan.

A hearty invitation is extended to all the brethren and friends of the brethren everywhere to visit and worship with us at any time.

The schedule is: 10:00 a.m., Sunday school; 11:00 a.m., worship services; 7:30 p.m., evening worship.

John L. Denchfield.

OAK GROVE CHURCH

Little Rock, Arkansas

We met at the waterside on the second Sunday in October at 3:00 p.m., and I assisted Mr. Frank Valentine, Little Rock, Rt. 4, and Shirley and David Shaw, North Little Rock, Rt. 3, in putting Christ on by baptism. Bro. C. Alan McLain gave a talk at the waterside on baptism.

On Monday night, following the third Sunday, Bro. McLain began a revival at Oak Grove Church, Little Rock, assisted by the pastor and C. J. Shaw. Mr. Joe Helmer (76 years of age) of Muskogee, Okla., made the good confession on Friday night. He is the father of Mrs. Lona Padgett.

Bro. McLain filled his regular appointment at Walnut Grove, and we continued the meeting through Friday night. Barbara Daniels made the good confession on Saturday night. I filled my regular appointment in the city at Fourth and Scott Streets, Sunday morning. Bro. Shaw spoke at Oak Grove on Sunday morning. At 3:00 p.m., we met at the waterside and baptized Bro. Joe Helmer and Barbara Daniels.

We are very proud of these people who have put on Christ, and hope and pray that they will all be faithful servants for the Master.

We had good attendance throughout the week and good interest was manifested. We are very thankful for the cordial welcome and hospitality shown us. Bro. C. Alan McLain and the writer will begin a meeting at McGintytown, Ark., the good Lord willing, on November 5.

H. Scott Smith, Pastor.

TRUTH SEEKERS' BIBLE CLASS

W-A-I-T (820 kc.) 8:15 a.m., each Sunday

We may well wonder at the value of radio for our own people. Printed below are some excerpts from letters from isolated and shut-in Church of God folks who seem to be blessed in hearing every Sunday a "Church of God" sermon. "Faith cometh by hearing, and hearing by the word of God."

"Please send me a few booklets of the prophetic messages. . . . I want to give them to some friends. I've enjoyed them very much."—V. S., Saint Charles, Ill.

"I would like the booklet of eight prophetic messages. . . . I enjoyed the sermons very much. . . . I am an isolated member of the Macomb Church of God. It is so good to hear the truth and to know it is reaching others."—W. F., Ray, Ill.

"Just a note to let you know how happy I am to be able to hear, even for fifteen minutes, from our own Church of God. There is no church of our faith in the city. . . . I would much appreciate having the material of the last few sermons."—L. D. G., Milwaukee, Wis.

"I hear and enjoy the programs each Sunday morning and enjoy them so much, as I am almost a shut-in, and unable to attend church services."—L.D., Dixon, Ill.

"We listen to your broadcast every Sunday. It has gotten to be a habit. . . . Thank you for the booklet."—M. L., Oconomowoc, Wis.

We are happy to observe that several of our local areas are now seeing the value of radio broadcasting and incorporating this evangelistic medium into their church programs. May the Lord continue to bless the Washington, Tennessee, Arizona, and Illinois broadcasts!

Harold J. Doan.

HERALD RECEIPTS

Raymond Brown (2); Frank Laning; Rosie R. Wilson; Clyde Long; Mrs. Rose Barton; Mrs. W. C. Wright; Mrs. Emery Dixon; Melvin J. Osborn; Anna B. Corbell (2); Howard E. Drew; Mrs. William Wagner; Carl A. Carlson; R. E. Griner (2).

Mrs. Ada Patterson; Mrs. Wayne Woodward; Mrs. Clifford Carr; Mrs. Walter Wulff; Mrs. Gordon Lewis; Lottie E. Young.

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.

COLLEGE PRAYER SERVICE

Students of Oregon Bible College recently began a program of united prayer for the success of the College by devoting about two hours to song, discussion, testimony, and to prayer. Almost one hour on bended knees was devoted to the giving of thanks and praise to God for present College facilities and petition for greater growth. The students set aside a period of indefinite length, beginning at nine o'clock each Monday evening for group prayer. All students were urged to participate in united prayer for the College wherever they might be. Feeling that there is great strength in group prayer, students invite all friends of the College to join with them at nine o'clock each Monday evening to pray for the spiritual and numerical growth of Oregon Bible College. Won't you pause briefly each Monday evening to pray for us?

Otto E. Dick.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Born: a son, October 22, weighing seven and one-half pounds, to Bro. and Sr. Buryl Williams, Rt. 1, Harlingen, Texas. . . . Congratulations! . . . Reported by James Mattison, Riviera.

"We are drawing to a close a week of special meetings with Bro. H. U. Krogh, Jr., doing the speaking. Our people have really gotten out and worked to bring in outside people. . . . To date, we have had seven applicants for baptism. Bro. Krogh has been doing some fine work for us."—Harry A. Sheets, Burr Oak, Ind.

Bro. J. M. Morgan reports baptizing five converts at Salida, Calif., also of plans soon to be preaching at Portland, Eugene, and Corvallis, Ore., thereafter returning to California for meetings at San Jose, Porterville, and possibly other places.

Thank you, Minnesotans, for the food recently sent via Bro. John Denchfield for Oregon Bible College. Thanks to you, too, Bro. Denchfield.

Sr. Ida Vogel, Windsor, Mo., is a patient at Latham Sanitarium, California, Mo. Surgery may be necessary.

"We had a wonderful meeting at Oak Grove (Ark.). There were three converts, which makes twelve since our conference. This church is growing."—Mrs. Lona Padgett, Alexander, Ark.

"We are happy to report the confession of faith and baptism of Sr. Barbara Pixley, West Olive, Mich., Rt. 2. She is a sister of Sr. Lucille Ratering who attended conference this summer."—Ponnellwood Church of God.

SAN JOSE, CALIFORNIA

Elder J. M. Morgan of Bristow, Okla., while making his recent evangelistic tour of the western states, and after holding meetings at Fresno, Calif., received an invitation from Bro. and Sr. W. S. Maples of Salida, Calif., asking for services at their "Community Church," which were held, and services also in their home on Sunday, October 23.

We of San Jose, received a cordial invitation extended through Bro. Morgan and Bro. and Sr. T. E. Lynn of Atwater, Calif., to come and be with them in their services while Bro. Morgan was in their midst. So, as Salida is some eighty-four miles from San Jose (east), and as we had heard Bro. Morgan was to baptize at 2:00 p.m. of the 23, some of us decided to go. About noon, we arrived at Bro. Maples' home, and, after waiting for Sr. Oliver to arrive on the train from her home at Merced, Calif., we all went to the Stanislaus River (a somewhat swift stream fed by the springs and melting snows of the Sierra Nevada Mountains) where Miss Betty Lynn was joined in request for baptism by Bro. and Sr. Auburn Maples. So, after a grand discourse with many references to the Holy Scriptures, such as Jesus' Great Commission, Peter at the house of Cornelius, Philip and the Eunuch, and with many other convincing words concerning the plan of salvation, Bro. Morgan asked again if any others present would like to come forward to make the good confession and be baptized. Immediately there came forward Bro. George W. Kinsey and Bro. Orville Kinsey (father and son, respectively) of San Jose. They are the husband and son of Mary (Humphreys) Kinsey. Sr. Betty Lynn is the daughter of Bro. and Sr. T. E. Lynn of Atwater, Calif. Bro. and Sr. Auburn Maples are the oldest son and daughter-in-law of the W. S. Maples before mentioned of Salida, Calif.

We certainly were made to rejoice, for our hearts were so glad to see these relatives and friends put on the Name of Christ, that they might attain unto eternal life. We ask for the united prayers of the members of the body of Christ, wherever you may be, for God's richest blessings on us all and on Bro. Morgan, now in his eighties, but still a fluent speaker and strong in the faith. He is frail of body, but not of mind.

Now, especially, do we ask you of the household of faith to remember the new and recently baptized members of our body here in California, who, after being baptized, returned with us to the home of Bro. W. S. Maples. There, we took the Sacrament of the Lord's Supper, Bro. Morgan leading. Assistants were Bro. T. E. Lynn and myself. Afterwards, we sang a hymn and were dismissed by Bro. Morgan.

Bro. Morgan plans to go into the state of Oregon to preach and teach. Thereafter, he plans to return to California by way of San Jose, where he will hold meetings in November. Then he will go to Porterville, Calif., where a meeting of some two-weeks' duration is planned.

We all feel we have been greatly blessed and that Bro. Morgan's visit with us was a Godsend. So, may God's richest blessings abide with each member of the household of faith.
S. J. Humphreys.

A PROPHET'S HAIRCUT

(Continued from page 11)

The very fact that Israeli is numbered among the nations should be a lesson for us today. Israel is a Nation. The Jew is going home. God said, "I will bring them out from the people, and gather them from the countries, and will bring them to their own land" (Ezek. 34:13). "I scattered them among the heathen, and they were dispersed through the countries" (Ezek. 36:19). We know this latter prophecy was true. We know history has proved that Israel was scattered over the earth. Why, then, should we doubt the former prophecy? Why does God do this for Israel, who had turned from Him? The answer is: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O house of Israel" (Ezek. 36:32). That is the reason, God's reason. "They shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it" (Ezek. 36:35, 36).

Leaders today have as great responsibility as did the leaders of old. Do our national leaders, or even all our church leaders, look for Christ? No! rather to the plans of man! Reform, laws, new deals, square deals, new plans daily! We stand at the crossroads of destruction. How well David describes our condition, and gives the only cure for our ills: "They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses" (Psalm 107:27, 28). Put no trust in men. Trust only in God and His Word! Millions of copies of the Bible are sold, but so few read the Book. Give the Book a chance. Read it. Study it. Read the wonderful prophecies. compare them with history and with present-day events and you will see that the Time of Trouble is even at the door.

Jesus is coming. Are you ready? Do you want Him to come? Can we pray like John, "Even so, come, Lord Jesus"?

A profitable and enjoyable time was had by all who attended the Illinois Fall Conference at Dixon on October 29 and 30. All churches from the northern and central sections of the State were represented.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. E. Lapp	\$10.00
Lawrenceville, Ohio, Sunday School	29.25
Mr. & Mrs. H. M. Cripe	3.00
Oregon, Ill., Church of God	13.47
Lottie E. Young	50.00
Mrs. O. H. Berry	1.50

OVER THE TOP!!!
1948-1949

209. Mr. & Mrs. George Reye	\$27.00
210. Willing Workers of Blood River Church in Louisiana	26.50
211. Mrs. J. D. Shelly	27.00

"And running over"

-- A new Print Shop and Office Building. ??????

Goal June 30

-- 100,000 Heralds now adding fellowship to Christ.

-- 20 students with 1 year's training toward serving you.

-- 460 Evangelistic services. How many hearers?

Goal Apr. 1

-- Adding works to Faith. -- 75,000 Heralds now out in missionary service.

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-- 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

-- Forging bonds of Fellowship. -- 50,000 Heralds now making friends in Christian homes.

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-- Building knowledge of the church. -- 25,000 Heralds sent on their mission of fellowship.

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-- 140 Evangelistic services.

-- Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

“ASK,



AND IT SHALL BE GIVEN YOU”

To accept this promise in full assurance of faith is to succeed. . . . The needs of the local church and the departments of our General Conference require that we whole-heartedly unite in offering thanks for the progress of the past, and petitions for continuing success in the work given to us to do. . . .

Your constant prayers can be stepping-stones to the Kingdom of God for your friends and neighbors.

Begin with the DAY OF PRAYER—NOVEMBER 20, 1949

Prayer means Progress in
“Building for a Better Day”

THE RESTITUTION HERALD

VOLUME 39

OREGON, ILLINOIS, NOVEMBER 8, 1949

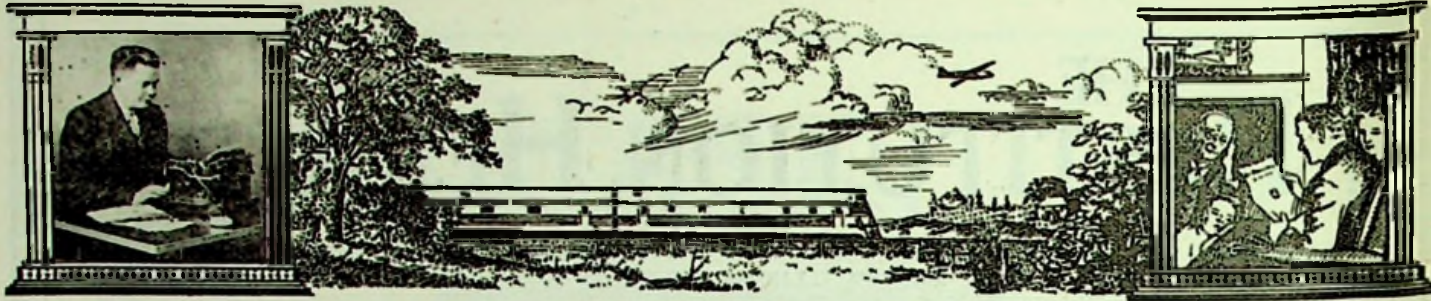
NUMBER 6



—Courtesy Jewish Agency for Palestine.

MILLION-DOLLAR ROCKEFELLER MUSEUM, JERUSALEM

Concerning Israel, the Prophet Isaiah foretold: "Gentiles shall come to thy light . . . the forces ['wealth,' marg.] of the Gentiles shall come unto thee" (60:3, 5). "Thou shalt suck the milk of the Gentiles" (v. 16). "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (61:6). . . . "Despise not prophesyings" (1 Thessalonians 5:20). Behold Israel's awakening in the Promised Land! "Can ye not discern the signs of the times?"



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

The Second Mile

"Whosoever shall compel thee to go a mile," said Jesus, "go with him twain" (Matt. 5:41). This gospel standard emphasizes a service far beyond mere fulfillment of duty.

Jesus required nothing of His disciples that He did not demonstrate in His own life. Who, as much as Jesus, walked the second mile? When Peter said, "Depart from me: for I am a sinful man, O Lord," Jesus not only "did not depart," but invited Peter to become an apostle. "Fear not," said Jesus, "from henceforth thou shalt catch men."

Following the death of Lazarus, both Martha and Mary somewhat accusingly said to Jesus, "If thou hadst been here, my brother had not died." Not because of being chided, but because Jesus was moved by the grief of Martha and Mary, He assured that they would "see the glory of God"—then called Lazarus from his tomb!

On the cross, when Jesus was reviled, he not only "reviled not again," but prayed, "Father, forgive." "Seventy times seven" miles!

Jesus, perfect pattern of the life He taught, well showed us, His followers, how to go that second mile. One's failure to appreciate that second mile closes the door that otherwise would open and reveal his grandest opportunities. Worse, failure to obey this standard withholds from men that vision of Jesus He desires them to see.

"Come here, you dog," so spoke a Roman soldier to a Jew.

"The day is hot, and I would rest a while—

Such heavy loads were made for such as you."

The Jew obeyed, and, stooping in the path,

He took the burden, though his back was tired,

But who would dare to rouse a Roman's wrath,

Or scorn to do what Roman law required?

They walked a mile in silence,

At its end they paused.

But there was not another soul in sight.

"I'll walk with you another mile, my friend," spoke up the Jew;

"This burden now seems light."

"Have you gone mad," the angry Roman cried,

"To mock me, when you know that one mile can

I compel such service?"

"I used to hate to bear a Roman's load,

Before I met the lowly Nazarene,

And walked with Him along the dusty road,

And saw Him make the helpless lepers clean;

I heard Him preach a sermon on the Mount,
He taught that we should love our enemies;
He glorified the little things
That count so much in lessening life's miseries."
The soldier tried to speak.
As he began, his head was bowed,
His eyes with tears were dim;
"For many years I've sought for such a man,
Pray tell me more. I, too, would follow Him."

—"The Bible Standard" (Aukland, N. Z.).

Productive Valley of Lebanon

Well into the north of Palestine lies the double range of Lebanon's mountains—ninety-five miles long. These ranges of mountains, the highest in Palestine, are snow-capped during much of each year. Indeed, the Hebrew word for "Lebanon" means "to be white," the mountains being thus named probably because of their blanket of snow. The highest point in the Range, Mount Hermon, reaches an altitude of 9,166 feet.

Today, large portions of Palestine are becoming productive. The Valley of Lebanon, cradled by the snow-capped Ranges, is one of Palestine's fruitful fields. Hundreds of acres, longtime desolate, are today "converted" into vineyards and orchards. What does it mean to you?



—Courtesy Jewish Agency for Palestine.
Vineyard in Valley of Snowcapped Lebanon

The Jews Must Return to Their Homeland

By D. G. Harvey, Kokomo, Indiana

"When the Lord shall build up Zion he shall appear in his glory" (Psalm 102:16).

SCATTERED throughout all the earth live the Jews, a people hated by most men. *Why* are they hated? Often, I remember a boy in my class at school (years ago)—a poor lonely boy. After school, he had to *run* home or fight one or two of our bullies. *Why?* He was a clean, intelligent lad. He tried persistently to be friendly, yet he had no friends. Even his teacher had little to say to him. A few, who otherwise would have treated him kindly, feared being classed with him and looked the other way. *Why?* Simon Rosenthal was a *Jew!* *Why*, though, should even children so hate a Jew? It is in fulfillment of a curse taken by the Jews upon themselves—by Simon Rosenthal's forefathers almost two thousand years ago. We quote: "Then answered all the people, and said, His blood be on us, and on our children" (Matt. 27:25).

No one wants a Jew as a neighbor. Almost any day in the shop, on the farm, or in the street, one can hear, "We should run the Jews out of this country." This attitude is true in Europe, in Asia, in Africa, and in our own free America. Where, then, are the Jews to go? It is the hope of all Israelites that they be allowed to return to their homeland, Palestine, from which they were driven in the year 70 A.D., after they had rejected the Son of God.

This question of Israel's return to Palestine has baffled the minds of men for many years. It seems difficult to see a reason that God should still care for this people. They had rejected God's laws. God's Son came to them, and He was rejected and slain. *Why* should God grant the Israelites any more favors? Man's reasoning never can give the answer. Let us turn to the Book of All Wisdom.

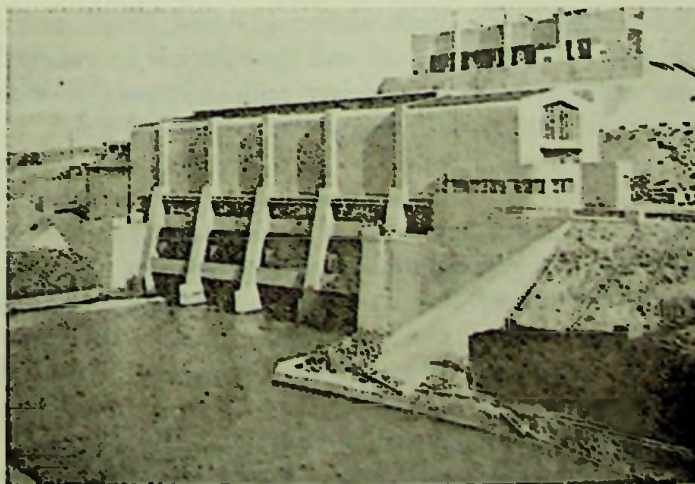
"*God is not a man, that he should lie*" (Num. 23:19). The promises of God are always true. By His wisdom, foreknowledge, justice, love, and power, God can fulfill, and He will fulfill all He has promised. . . . I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase" (Jer. 23:3). Is that not a promise? Is that not God's promise to scattered Israel? Someone will say, "There is in that promise no mention of Israel, Jews, or homeland." True, but what people were driven into all countries? Listen to this: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will

gather him, and keep him as a shepherd doth his flock."

Quoting further, we read: "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord" (Jer. 31:27, 28). "I will bring them out from the people, and gather them from the countries, and will bring them to their own land" (Ezek. 34:13). Notice again, "I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them" (Ezek. 36:19).

There is no doubt here! *We know the Jews were scattered.* Then, why not believe they will be gathered again? Not only the Jews, but also the lost tribes of Israel! Did you not notice that fact when reading in Jeremiah 31:27, "Sow the *house of Israel, and the house of Judah*"? Remember the vision of the "Valley of Dry Bones"? "These bones are the whole house of Israel" (Ezek. 37:11). "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" (Ezek. 37:22).

(Please turn to page 15)



—Courtesy Jewish Agency for Palestine.
Rutenberg Electric Plant on the Jordan

If God Should Go on Strike

By J. Arlen Marsh, Rockford, Illinois

BEFORE the bituminous coal strike of 1946, Walter Winchell, speaking on his weekly gossip program, observed that *everyone* should go on strike for three full days. Milkless babies, foodless groceries, doctorless hospitals, and workless undertakers would, felt Winchell, quickly destroy the growing propensity to strike.

The night this is written, Winchell's suggestion appears to have more than a little merit. Big Steel has been shut down thirty-one days; coal mines have been closed forty-eight days; automobile manufacturers, already sharply curtailed in production, anticipate further cutbacks within three days; and railroads have slashed passenger traffic by a fourth. Those on strike and idled by strikes (including only the coal and steel walkouts) number a million and a quarter.

There is, of course, no more reason for a labor monopoly than for a monopoly of capital. It is no more just for John L. Lewis or Phillip Murray to deal a blow at the foundations of world economy than it is for Fairchild of United States Steel to do the same. Yet the general philosophy of the day tends to lay emphasis on the rights of labor more than on the rights of capital, tends to give labor—largely for political reasons—increasing power the while it clamps continuously more severe controls on the industrial colossi that provide labor its employment.

To be sure, capital is reaping precisely what was sown. It is said Biblically, "Seek, and ye shall find; knock, and it shall be opened unto you," and the principle has worked out quite as well with society and economics as with religious faith. Amos, among the earliest reformers, inveighed bitterly against the injustices and evils of the capitalists of his time, and predicted their downfall in terms peculiarly reminiscent of happenings during the last century. The vast patterns of cause and effect march inexorably forward, and the errors of wealthy nobles of Israel and Judah, repeated in a modern setting, have produced corresponding results in the way of wars and social upheavals.

Suppose God should go on strike.

The wise author of Proverbs commented that "the desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long: but the

righteous giveth and spareth not." God, of course, is hardly subject to the effects of either a voluntary or an involuntary layoff; He has true immortality, has had no beginning and will have no end. Money is meaningless to Him, and the absence of food in the kitchen cupboard is not even annoying. It is so, in just such homely terms, that He has described Himself to us.

Suppose, then, God should go on strike.

Primarily, the steel strike is a battle over terms: whether an increase in pay will assume the form of a pension or of ten cents an hour in the paycheck, with a part withdrawn to help pay for the pension. The coal strike is a battle more of personalities, personalities which never have been fully reconciled to one another despite decades of association. Application of the Golden Rule could bring an end to both disputes within minutes.

If God were to deal with men as men deal with themselves, these things would happen: inasmuch as not all men recognize Him as supreme, the weather would be changed so that they could no longer produce the necessities of their existence; inasmuch as men have not reconciled themselves to granting God His place at management tables, the earth would be tilted very slightly on its axis, and we should have another ice age; inasmuch as not all men deliver to God their "tithes and offerings"—thus, in His own language, robbing Him—vast tidal waves and hurricanes would batter down their buildings and scatter their crops beyond redemption.

We have Jesus' authority that it rains on the just and on the unjust. God does not go on strike. Yet the very fact that it became necessary for the Son to say that it rains on the just and on the unjust is alone sufficient to disclose that God has far more reason to strike against mankind than men have to strike against each other. A boycott by capital or labor is the signal for a strike or lockout in our day; men have boycotted God, have ignored Him, have blasphemed Him, and even—in their atheism—have endeavored to kill Him with the power of their own imaginations; they have beaten and crucified His Son, have burned and stoned His prophets, and have ridiculed His Word. But it still rains on the just and on the unjust.



J. Arlen Marsh

See what God *could* do if He adopted the tactics of men toward one another and toward Him! "He turneth rivers into wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." Ah, if God considered that men were practicing the Golden Rule themselves—if God considered that men live as they do because they want others to treat them with all forms of abuse, chicanery, and evil—what He could do in demonstration of His power! Industry would not merely be disrupted; it would cease to exist, and labor would be far too dead to be worried over pensions.

Into the center of a discussion of what was about to happen to Judah because of its ancient evil, God hurled this bit of information: "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." Isaiah's interjection of this divine guar-

antee into the promises of death and destruction that are the keynote of the forepart of his sixty-fifth chapter gives us at least a measure of understanding of the character of God; it turns the thoughts to the experience of Abraham, who tried his best to secure the salvation of Sodom and Gomorrah, and to the angelic assurance that even ten righteous would be sufficient to prevent the annihilation of the cities.

Because God does withhold His hand for the sake of the few who make some endeavor to be righteous, men have special cause for thanksgiving. Whenever the punishment of the wicked may take place, whenever the judgment of Jehovah may be pronounced upon the world, whenever it is made plain for everyone that death is the wages of sin, that punishment will have been delayed far beyond what mortal men would have tolerated. For men are neither just nor merciful; they establish their governments to meet their *(Please turn to page 11)*

Is Your Life Gathering Dust?

By (Mrs.) Isie E. Jenkins, Grand Rapids, Michigan

A ministerial student and I were discussing how grateful one should be who has his health. I remarked the true test of gratitude would be how one uses that health, or what one does with his life. He said a professor at the college had told the students: "I gave a doll to a favorite niece of mine for Christmas. Later, I visited the home and found the doll on a shelf and covered with dust." The little niece said, "Thank you so much for the doll." "But," said the professor, "no matter how many times she says 'Thank you,' I do not believe she is grateful or thankful, for the doll was just gathering dust."

This same thought applies also to our lives. We may say we are thankful for health. Then, are we using it in God's service? Jesus said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Jesus did not mean that *everyone* should go helter-skelter over the world, preaching, but He did mean that every Christian should so live that his light will shine before men, thus truly teaching others the glory of a Christian life. Likewise, always use every opportunity to tell others of God and His Son Jesus. Never be afraid or ashamed to tell others what you believe. Do not let your beliefs gather dust.

Are you using your health or talents in God's service? "Unto one he gave five talents, to another two, and to

another one; to every man according to his several ability" (Matt. 25:15). No one is so devoid of personality or abilities that he does not have at least one talent. Can you sing? Can you teach? Can you devise ways of earning money for God's service? Can you lead a young people's group? Can you plan interesting hand work? Can you entertain or care for children during church? Can you tithe? Shake the dust off your talents and use them.

Do you think you are rushed for time? How much of it do you waste each day? How much is spent in reading the best seller, seeing the latest sensational "movie," watching auto races, or attending other sports events and enjoying other worldly pleasures which are really just "junk," or so much "dust" in your lives. Perhaps you think you do give a "reasonable service," but what employee ever advanced only on reasonable service? The one who advances is the one who gives just a little bit more." Dust off your time, and you will find that you have plenty of it.

Then, there is the question of money. Are you so earnestly engaged in making money that you are too tired to bring a portion of it to church? Are you laying it up where thieves may break in and steal it? Are you letting it gather dust? If so, why not dust it off and give a tenth to God? He will repay you a hundredfold.

True Conversion

By Harold J. Doan, Chicago, Illinois

THE CONVERSION of the Prophet Isaiah is pictured for us in highly symbolic language in the sixth chapter of his book. In this picture a pattern is laid of true conversion. The first eight verses of the chapter portray the transformation of Isaiah from a mere hanger-on in the royal court to the great prophet of the Jews.

These words were written when Isaiah was an old man, but they concern the very beginning of his spiritual life. When the conversion occurred, the Prophet was a young man, living probably in the royal court. His uncle was Uzziah, then king of Judah. Uzziah had been a good king for many years, always faithful to his God and his people, but suddenly he turned from God, and in consequence, became a leper. For the remainder of his reign, Uzziah lived in isolation.

So Isaiah, who was near by when all this occurred, fittingly began the story of his conversion with these words, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up."

When his uncle died, it was probably quite a blow and source of confusion to Isaiah. Why did he die? Why was he punished? Who was God? These and other questions raced through his mind in the days and months following the king's death. Then, from it all, Isaiah began to find God. He came to a full realization of the grandeur, glory, magnificence, and awfulness of the Creator.

This is shown by the picture Isaiah painted of his great realization. "I saw the Lord sitting upon a throne. . . . Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is filled with his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

The idea here being expressed in this very picturesque way is simply this: from his moving experience with death, and wonder at the "why" of life, Isaiah came to a full realization of the power, mercy, love, and magnificence of the God of heaven. This was the first step in his conversion, and here the pattern for all true conversion begins.

Our first realization of the glory of God, usually follows

some moving physical or spiritual experience. We first really see God as Isaiah saw Him, when we have been stricken down, touched, moved by word or deed, jarred loose from our smug self-confidence. Often death is that force. It was to Isaiah. Often it is a simple sermon, a life which you observe, a great love, or a near escape from injury or death. From these experiences we sometimes catch our first glimpse of the true and living God.

Isaiah had known of God and undoubtedly had worshiped Him before. He *was* a Jew, but never before had he realized God. Never before had he possessed the clear and never-to-be-forgotten truth so imprinted in his mind.

Experience of death, preaching, emotional uprising, vision, and miracles are all agents of God which prepare the mind for that one glimpse of the God of heaven. No man ever has seen God, literally, but spiritually speaking we must have that vision of Him that gives us a real once-and-for-all understanding of Him.

The effect of the realization, this firm conviction of God upon Isaiah, was threefold and so it should be with us.

First, Isaiah was made humble and repentant before the Lord. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

When Isaiah in his thinking reached the conviction so beautifully pictured, that God is a wonderful and magnificent King and Creator, there came immediately to his mind the contrast between himself, his people, and God. How sinful and unclean he felt before God! How aware he was of the evil that surrounded him! "Woe is me," he cried, "I am unclean."

This is the first natural result of being awakened to the glory of God. We see in contrast our own carnality, and we stand ashamed, and humbled before the Father. It must be so! If it be not, then we are perfect, or we have not had that deep conviction of God's promise come upon us.

So it was when the publican and the Pharisee stood before God to pray. The Pharisee could stand before his God with head held high and say, "See what a good boy am I." The publican only could kneel before his God and



Harold J. Doan

murmur, "Forgive me." Jesus said, "I tell you, this man went to his house justified rather than the other" (Luke 18:14). That man had a true picture of God, and he was consequently humbled before Him.

Humility is the first result of seeing God. We need not kill ourselves for shame, however, or spend our lives mourning in sackcloth and ashes, for realization of guilt is the only thing God wants of us. He then can cleanse and forgive, just as He did for Isaiah.

"Then [after Isaiah had been brought low in shame] flew one of the seraphims unto me, having a live coal in

his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

We, too, can be cleansed from our uncleanness in a way similiar to the purging of Isaiah. Sacrifice was made for him, and sacrifice has been made for us. The agent of cleansing is the blood of Jesus, taken from the altar of sacrifice which is the cross. It cleanses us from within, freeing our minds, clearing the guilt, purifying the conscience, and wiping away all iniquity. (*Turn to page 11*)

The Holy Spirit

By I. S. Davis, Wenatchee, Washington

HOW CAN anyone make practical use of the Holy Spirit in everyday life, if he believes that Spirit to be another being, even if that being is supposed to be equal to God and His Son?

The Spirit of God, which is Holy, is something which can be used by the children of God. It is one of the *musts*, if either we are to understand God or to overcome the world. Had the princes of this world possessed the Spirit of God, they would not have crucified the Lord of glory. Had they possessed the Spirit of God, they would have known and appreciated what God had in store for them, and they would have had no desire to slay the One through whom those blessings were to be dispensed. They would have had the only power with which it is possible to withstand promptings of the flesh. Paul wrote, "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17).

The Bible in many places does personify the Holy Spirit, just as it personifies other powers. Generally, the personality used is highly descriptive of whatever is personified, is given personality of an equal with God. Nothing else could give it the perfection due it.

The expressions "Holy Spirit," "Spirit of Christ," and "Spirit of God" are interchangeable. One is equivalent to the others regardless of where it may occur. If it be in one of God's children, striving against the spirit of the flesh, it is the Holy Spirit of God, or it is the same Spirit that led Jesus into the wilderness to be tempted, and by which also Jesus resisted temptation. It is that part of man, other than his physical likeness, that God made like Himself.

It is hard to find an English word that fully describes

the "Holy Spirit" of God. "Individuality" comes close; so does "personality." Jesus said that He and His Father were one. If we can understand in what way They were one, we can understand what is the Holy Spirit. Jesus and the Father are two separate Beings, although since His resurrection Jesus is like His Father in structure and appearance. This, however, is not what makes Them one, as this is only a partial likeness. God has a distinctive character, an individuality, or a personality, which set Him above all other beings. To be one with God, it was necessary to acquire this distinctive character, which Jesus did. This made Jesus one with God in form and quality, as each had the same Holy Spirit.

God's work is to fill the earth with creatures who eventually will be one with Him, as Jesus is: "Christ the firstfruits; afterward they that are Christ's at his coming."

This Spirit began to operate in Jesus from His mother's womb. It begins to operate in us later in our life, at baptism. It was by this Spirit that Jesus overcame the world. When Jesus ascended to the Father, He sent this same Spirit out into the world to do for others what it had accomplished in Him. It was tried by Him; it was proved by Him; it is recommended by Him.

It is by this Holy Spirit that we Christians respond to the Word of God. It is that part of anyone which, if used, can appreciate what the Lord has to offer. In its miraculous working, it caused men to say things impossible for the fleshly mind to comprehend. When, however, it has been accepted as one of triune Gods, it has done nothing but confuse those who pray to it as a God, instead of using it to get a victory over old self.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PRAYING TO HOLY SPIRIT. Writing in a current issue of a Seventh-Day Adventist paper on "I Believe in a Trinity," B. A. Seherr makes an unusual statement in replying to a question asked him about praying to the Holy Spirit. Listen to what he has to say:

"A lady asked me recently if she should pray to the Holy Spirit. I told her to read 1 John 5:7: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.' Yes, there are three that bear witness in heaven: God the Father, God the Son, and God the Holy Ghost. If one would read the fifteenth and sixteenth chapters of the Gospel of John and count the number of times Jesus referred to God as His Father, he would get some idea of the Godhead. . . . Let us notice that the Holy Spirit is a personality."

We knew that belief in a Trinity was common among Seventh-Day Adventists, but this is the first time we have ever known one to advocate praying to the Holy Spirit! As a matter of fact, this is the first time we recall having heard any Protestant make this plea. Of course, when one accepts the teaching of Trinity—three Gods in one and all co-existent and co-eternal—belief in praying to any one member of the three is a natural result.

The verse which the writer quoted is not to be found in any manuscript of worth, and it is left out of the Revised Version and the American Standard Version. According to Jamieson, Fausset, and Brown in their commentary, the use of the word "trinity" did not occur before the third century, and not until the fifth century did anyone quote the words of the text which were used in the article quoted.

YOU LIVE AFTER DEATH. In reading a spiritualist magazine, I ran across an article under the caption, "You Live After Death." The article had to do with communication with those who had died and were now in what was termed the "spirit world." The writer stated:

"If self-development is the sole road to be traversed in seeking the contact, what of those who lack the type of chemicalization involved that promotes physical manifestation of a psychic nature?"

"The years of patience, diligence, unfoldment, and development a medium spends to acquire professional rating is much more arduous than the effort sought in entering other professions, and affords much more difficulty, personally, in the acquisition."

According to the writer, one must have the power of chemicalization in order to possess a psychic nature and be able to communicate with people already dead. Further, it requires a long period, even years of "patience, dili-

gence, unfoldment, and development," to acquire the technique of communicating with the departed.

It sounds almost like the language of one learning the tricks of magic.

POGROM IN GERMANY. A wave of anti-Semitism has broken out again in Germany, revealing the hatred for the Jews which was engendered during the Hitler regime. A recent pogrom resulted from published attacks on the Jews. From affidavits received by the B'nai B'rith in Washington, D. C., "victims of the recent pogrom in Munich were shot in the back by German police as they were trying to escape."

The riot resulted from a vicious anti-Semitic letter published in a Munich newspaper. Three hundred Jewish DPs formed a protest march to the paper's offices. German police stopped them and beat them with rubber truncheons which the several truck loads of police carried. The American MPs ordered the German police to let the marchers proceed, but, after the Americans left the German police attacked and shot some in the back.

From time to time, it has been reported that anti-Semitism still lingered in the minds of the German people, was held in check by the presence of the Allied forces, but would break out again if these forces were removed. The Jews will be more or less a "hissing and a byword" among the nations of earth until the "Times of the Gentiles" have come to a close and the Saviour who came out of Judah returns to redeem His people. It is written: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

WHO PAYS? The new secretary of the Navy was a former head of the Knights of Columbus. He has been decorated by the pope and has received many citations for faithful services rendered to the Church of Rome. We quote the following comment by the "Christian Century" on a couple acts of the secretary in turning the forces under his command over to the job of doing honor to his fellow Catholics:

"The first such instance came when a squadron of destroyers was sent at taxpayers' expense—to the convention of the Knights of Columbus at Portland, Oregon. In that fashion, an effort was plainly made to add to the prestige of a Catholic fraternal order of which the secretary of the Navy had until recently been head. The second instance came early this month when a squadron of naval air reserve planes was sent to scatter roses over a Roman Catholic religious procession honoring Saint Theresa at New Columbus, Pennsylvania. The planes made the flight of more than one hundred miles from the Naval

air station at Willow Grove, near Philadelphia, to execute this mission—again, of course, at the taxpayers' expense. What goes on here?"

It is high time that somebody began asking the question, "What goes on?" What right has a secretary of the United States Navy sending naval fliers on a mission of honoring a dead person which the Roman Catholic Church has canonized? Worship of dead saints is as pagan as similiar services carried on by the Buddhists or rituals observed by the cannibals of darkest Africa.

OLD SCROLL. Last year, some very important manuscripts were discovered, among which was a 2,000-year-old scroll of the Book of Isaiah. These important finds in the land of Palestine will be published this year by Yale University. It is stated that the manuscript of Isaiah is the oldest known copy now in existence. It seems almost paradoxical that some of the schools of higher learning, which have contributed so heavily to the so-called higher criticism of the Bible, should also in their explorations make finds that confirm the authenticity of the accepted canon of the Scriptures. Whenever necessary, God raises up witnesses or evidence to uphold and confirm His Word.

INTER-FAITH MOVEMENT. "Religion in American Life" has set November 1-24 as a period to impress the American people with the importance of religion.

Charles Wilson, president of the General Electric Company and chairman of the lay committee of "Religion in American Life," said the organization will convey its message through an intensive advertising campaign. In a message to President Truman, Mr. Wilson said:

"In the pre-Thanksgiving period, 'Religion in American Life' urges all Americans to reaffirm that faith by attending and supporting the churches and synagogues of their choice."

The campaign is supported by the Federal Council of the Churches of Christ in America, the Synagogue Council of America, and sixteen other denominational and inter-denominational groups.

DISCIPLES AND NORTHERN BAPTISTS.

These two large Protestant bodies are drawing a little closer all the time. At the present, two publications are jointly published by these denominations: "Hearthstone," a family publication devoted to Christian principles; and "The Secret Place," a daily devotional booklet. Thus, it can be said that these two bodies are reading and praying together, and it is expected that before too long they will be united organically.

Jesus Christ, the Only Begotten Son of God

By R. H. Judd, Colborne, Ontario

PERSONAL correspondence on what some call "controversial subjects" is often deemed fruitless, and not only devoid of good, but a cause of engendering a harsh spirit and hard feeling between the contestants. That such is often true there can be very little doubt, especially so when one or both of the parties concerned are unwilling to be convinced of error. On the other hand, when it is recognized that others may differ from us because of conviction, we are ourselves in a right spirit to learn.

Sometimes, the very way an opponent presents his side of a question brings up a new phase that really confirms our view, instead of bringing us to see things as he sees them. Perhaps, too, when cordial relations are maintained, there is no better method of drawing out the best that can be produced on either side than by personal debate, thus giving both contestants and their readers unique opportunity calmly to compare results.

Another advantage is that if the argument is in a right spirit, one is driven to "search and see." In other words, he goes afresh to the Word of God, and this is probably the most important feature that can be desired. In doing this, he finds help along the lines of the subject discussed, and many avenues of thought that bring new light and beauty to topics already studied are opened up.

The writer has for many years had experience along these lines, and has generally sought to converse with acknowledged leaders. He has thus had the benefits of their experience and point of view, and has gained an insight into their wider reading which his own limited means and opportunities have not permitted.

In a recent discussion concerning the "Deity of Jesus the Christ," a correspondent said (emphasis his own): "You do not believe the primal law, 'Every thing after its kind'; if you did, you could not reject the Deity of Jesus Christ. The Word who took flesh from Mary is as much true and living God as is His Father. He could not be anything else. There are some things God cannot do, and one is to beget a Son who would not be partaker of His own life and substance. That is a fact. You are free to reject it if you please, but rejecting it does not destroy the fact."

Our correspondent well and forcibly stated his case. There is no mistaking his position.

Primal Fact

I believe many in our churches, and other churches,

have felt the difficulty in John 3:16 and elsewhere of the statement that Jesus Christ is the "only begotten Son" of God; but the delicacy of the question has prevented frank investigation of a subject so vitally affecting fundamental truth. Readers of *THE RESTITUTION HERALD* are well aware of my belief that any discussion is more than half won if proved fact is made its pivotal center.

Knowing well in my own heart that I did believe the Scripture truth, "Every thing after its kind," and knowing also that God's Word distinctly declares that "God is one," that He is "the only true God," and that "beside Him there is no God," I felt certain there must be an error in our friend's presentation and support of the Trinitarian doctrine. Turning to the passage in Genesis 1, on which the whole weight of his argument is based what do I find? First, that the law has reference to terrestrial life. Second, that the means adopted is by what many deem to be the crowning masterpiece of God's creation, namely seed, the law and the means being the same in the vegetable and the animal kingdoms, including man. In every instance but one, in the more than one hundred that occur in Scripture, the seed of the man is the determining factor in giving birth to a new life. The one exception referred to is the "seed of the woman." Its application to the birth of Christ is accepted by every believer in the Word of God. Never in all Scripture is Christ connected with any other than human seed. Our correspondent's argument should be regarded with horror by every true Christian as suggestive evidence that God had Himself departed from His own law against the mingling of species. As if to anticipate any such thought and give it flat denial, the Word tells us that Christ was born of a virgin.

Further, it cannot be denied that any such union would result in the breakup of the very law it is so strongly desired to maintain, for the outcome would be hybrid. Under such circumstances, it would be impossible for Christ to be "as much true and living God as His Father." Orthodoxy unconsciously recognizes this by calling Christ "the God-man," and this action our correspondent unhesitatingly supports. It is noteworthy that Scripture never makes use of such a term, and that should safeguard the believer from accepting any doctrine that cannot be expressed by Scripture language. The Bible definitely and distinctly informs that "God is not a man," and it further declares that "there is one God, one mediator also be-

tween God and men, himself man, Christ Jesus" (1 Tim. 2:5, R.V.).

Christ never once claimed to be God, but He did claim to be "man" (John 8:40). We thus see that the Bible truth, "after its kind," instead of being an argument *for* Deity of Christ, is in reality a strong argument *against* it, and against the doctrine of Trinity. Further, if the Holy Spirit is a person, then undeniably He must be the Father of our Lord Jesus Christ, and not the One whom Scripture calls "the God and Father of our Lord Jesus Christ."

In what sense, then, is Jesus the Christ "the only begotten Son of God"? Luke, the beloved physician, is authority for the statement that Adam was a "son of God" (Luke 3:8), using the same expression he used more than seventy times in his genealogy of Jesus Christ. How, then, was Adam God's son? Not by begetting, but by creation. He was "made." (See Gen. 2:7; 1 Cor. 15:45.) How was Jesus Christ God's Son? He was "made" and "begotten." (Gal. 4:4; Luke 1:35.) He was begotten in Mary through power of the Highest, namely, through the Holy Spirit. Being thus begotten, He rightly could "be called the Son of God" (Luke 1:35). Being the only Son so begotten, He becomes "the only begotten Son of God."

The Living Word

The Globe (Toronto Daily) takes up another line of thought in an endeavor to prove pre-existent Deity of Jesus the Christ. In its regular Wednesday editorial on religious subjects, a recent issue had an article on "The Living Word." Like our previously mentioned correspondent and "orthodox" authorities in general, it assumed without any precedent that *logos* is an actual person, in proof of which we quote the following: "One thing is certain—the Word of God is a Person. The majestic opening of John's Gospel makes this plain. 'In the beginning was the Word, and the Word was with God, and the Word was God,' and then, lest we should think the mysterious 'Word' a mere concept of philosophical abstraction, John went on to declare 'the Word was made flesh.'"

So evidently did that writer see the possibility, nay, the probability, that *logos* may be regarded correctly as a synonym for "speech" or "promise" (for the Hebrew words for "word" and "promise" are the same), that he hastened to attribute a motive to John of which he has no proof. The "mystery" is his own, and not inherent in the Scripture statement. The language employed in either the Greek or the English, in its primary sense, and its general sense as used in Scripture, clearly has reference to events recorded in Genesis 1. The oft-repeated phrase, "and God said," makes this abundantly clear. Further, both Paul and Peter declared the same truth in agree-

ment with John, and the words of Peter in 2 Peter 3:5 are practically parallel to the words of John, "By the word of God the heavens were of old." David, in Psalm 33:6, said, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Indeed, it is worthy of note that Peter used the identical Greek word *logos* that John used. Not until he comes to the statement "the Word was made flesh" can the writer in *The Globe* editorial extract personality from the language of John. But no true Christian disputes the fact that personality then came to be.

The next point in his argument is: "Though John the Baptist was older than the man Jesus, speaking of Jesus he said, 'He was before me.'" From these words he drew the conclusion that John taught the personal pre-existence of Christ in some other form than man. His emphasis on the word "man" in the foregoing quotation is intended to imply this. We admit the truth of the statement that "John was older than the man Jesus." But it is equally true that it was of the "man Jesus" John spoke when he said, "He was before me." What, then, did John mean? He could not have meant that Christ existed before him in the sense of personality, for the reasons and facts already stated. Again we ask, What did he mean? How was Jesus Christ before John? Surely, it is clear that he existed in type and symbol as no other man ever existed, or will exist. He was woven by the prophetic Word into the very fabric of the national life. As He said to the Jews, "If ye believe not that I am he [the one of whom all Scripture speaks], ye shall die in your sins." Truly, John was unworthy to unloose the shoes of such a man, but it never (we think) entered into his thoughts that he would thereby unloose the shoes of God.

Now, briefly, we refer to a remark in the same article that "Jesus Christ is Himself God." Some Bible statements are so emphatic, so clear and precise, that one meaning and one only can be deduced from them. Others admit of more than one interpretation. Among the former class are such positive statements as "God is one," that He is "the only true God," and that there is "none other God but one." On these emphatic statements of God's Word we may stand as upon a rock, in full assurance that every other scripture can, without violence, be brought into harmony with them. To say, as some do, that the words "one" and "only" are set against the "gods many and lords many" of the heathen does not exonerate the wrong of stating one, were more than one an actual fact. It is true, "There are some things God cannot do." He "cannot lie." I think, also, we may reverently add that He cannot alter numerical values, else nothing in the whole universe could be computed.

One of the most serious points in connection with this

and kindred subjects is the sad fact that many more sponsors of the doctrine of trinity are compelled to use language alien to the Scriptures, and statements that, to say the least, are incorrect. Dr. R. A. Torrey, D.D., in his "Fundamentals of the Christian Faith," says the Hebrew word for "one" (*echad*) "denotes compound unity, not simple unity." That statement has been widely repeated in Christian journals (such as *The Evangelical Christian* of Toronto) by Professor Angell and others. What are the facts which anyone with the help of Young's Concordance may readily ascertain? Time and time again it is used for simple unity, and one cannot but feel that these men knew it. Strictly speaking, from a numerical standpoint (and that is the issue here), there can be no such thing as compound unity. The doctor give as illustrations a bunch of grapes and a bundle of sticks. Clearly, the numeral has reference to the bunch. It is one bunch of grapes, as against two or more bunches, one bundle of sticks, as against two or more bundles. It is the bundle that is counted not the things in the bundle. The Bible truth that God is *one*, in the strictest sense that word conveys, stands on sure foundations, as I think we have abundantly demonstrated. Let us believe Scripture when it says, "There is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5, R.V.).

TRUE CONVERSION

(Continued from Page 7)

There is allusion to this very truth in Hebrews 9:13, 14, where we read: "If the blood of . . . sprinkling the unclean sanctifieth to the purifying of the flesh [if an ash from the altar could purify Isaiah before God]: 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?" Yes, we, too, can be cleansed in our humility by the power of God working through His Son Jesus. Isaiah was cleansed by fire, we by the waters of baptism; Isaiah by sacrifice of animals, we by the death of the Son of God!

The last step in Isaiah's conversion was his dedication to service, to work for his newly found Lord. "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Isaiah's vision of God, his humility and his final cleansing had one obvious effect upon him, he wanted to serve, to work, to pass along his rich experiences to another. Isaiah left the place and became a preacher of righteousness, fearless before his enemies, unswerving in his service to God. His writings became the hope of the Jews and the

terror of the heathen. His sermons became the basis of later longing for the Messiah, and it was by his writing that many later recognized Jesus as the Son of God. Finally he died a martyr, being sawn asunder with a wooden saw. All this service because he had seen God in a time of grief, and the picture was stamped forever on his mind. Because he was converted, he saw the work to be done, and said, "Lord, send me."

Desire to serve is the result even today of true conviction of God, and cleansing by the blood of His Son. The first impulse of the genuine convert is to give others the same opportunity of seeing God. When Isaiah was standing ashamed before God, he was also ashamed for his fellow men. When he became clean, he still felt that shame and wanted to help them. Desire to serve is a natural urge of the new man, and if Christian growth is to be realized, that urge must be utilized and made strong. That spirit must be kept alive, for when our service is neglected our picture of God becomes dim and we no longer feel that power which comes from conviction.

Here is the pattern. The heart is opened by a moving experience and one suddenly comes to a full understanding and conviction of God's glory and majesty. In contrast to this picture, one sees his own uncleanness and, thus, is humbled before God, being able only to say, "Have mercy on me."

Then, in the waters of baptism, the blood of Jesus washes away our sins, purges us from iniquity, and leaves us without stain. In the exaltation of this experience, one cries in answer to the Lord's appeal for service, "Send me." One sees all about him the work which must be done and he feels the urge to do that work. Let us get busy.

IF GOD SHOULD GO ON STRIKE

(Continued from page 5)

own local requirements, without regard to the requirements of those in the world outside; they strike and they retaliate with every kind of financial pressure, without wise regard for either their own future or the future of their fellows. God, fortunately, is patient, and in His mercy has been temporarily tolerant.

In the face of the conflicts of labor and capital, of race and race, of government and government, of neighbors and neighbors, these things concerning God should be retained in mind. If God should strike! If God should boycott us! If God should force a lockout, and we be denied all His resources! If God should treat us as we have treated Him! The idea is something to carry to our business lives, to our church affairs, to our family disagreements.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Romans 7:18).

A Constant War of Natures

Hello, boys and girls! Today we have a lesson about a never-ending war. It is a fight of our natural desires against our spiritual desires. Our bodies are natural. Our emotions are natural. We must train our minds and hearts to be spiritual. Then, with the help of Christ, when we are His, we are promised that sin shall not be the ruler in us. "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof . . . for sin shall not have dominion over you" (Rom. 6:12, 14a).

From these portions of Truth, we find that *we* are the ones to "let sin rule" or "not let sin rule" in our lives.

We read, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). We also are told to keep ourselves "unspotted from the world" (James 1:27).

A Christian's desire is to follow Jesus. Jesus said to hate is a sin, because the desire of hate brings murder. He said that to envy is sin, because the heart is already sinful.

A Christian can say with Paul, as in our lesson for today: "That which I do I allow not: for what I would, that do I not; but what I hate, that I do" (Rom. 7:14-25). That is the state of one who lacks self-control and is trying to follow Christ "afar off," or by his own strength. We have promise of being overcomers only through Jesus. He is our Deliverer. He was our Sacrifice. He is the One who now prays for us and leads us to God, the Father.

Mind over Emotions

Many times we go astray and become poor examples of Christians because we do not have enough of the Word in our hearts. "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). The Word of God in our hearts is what keeps us from sinning against Him.

One desire of a true Christian is not to be a stumbling block to another. What does the world see when it looks at you? Perhaps it finds nothing to condemn. Is your life different from the world? What do your Christian breth-

ren think of your words and actions? What do your sisters and brothers think of your conduct? "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," so said Paul to young Timothy. (1 Tim. 4:12.)

Boys and girls, even in your youth *you* can be living examples of Christianity!

Modern Problems

Girls and boys, do you find it difficult at times to know what is right conduct and what is wrong? The Word of God can be your guide. It will help you solve every problem, if you but know the Word. The Word stresses purity and faithfulness. In choosing friends, it is important that you choose companions of like faith who are pure and loyal.

You are thinking of the work you wish to choose to do for life. Why not think, too, of your companion, if you wish to marry some day? It has a large bearing upon your life for Christ. Choose one of like faith to avoid an extra point of disagreement.

Be pure in your relationships with your Christian friends. Respect the other person's body, for in it dwells the Holy Spirit, which also is in yours if you are Christ's. Be able to say with Paul, "I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Happy Birthday Wishes

Russell E. Long, Nov. 8, age 6, Buena Park, Calif.
Marylin Follin, Nov. 8, age 13, Plymouth, Minn.
Charles Bottolfs, Nov. 8, age 12, Hammond, La.
Ronald A. Story, Nov. 9, age 8, Scotts Bluff, Nebr.
Lee Seabick, Nov. 10, age 11, Cleveland, Ohio.
George Reye, Nov. 10, age 11, Cleveland, Ohio.
Alden E. Johnson, Nov. 10, age 12, Stillwater, Minn.
Douglas McKinney, Nov. 10, age 3, Hammond, La.
Gary Pryor, Nov. 11, age 6, Hendersonville, N. C.
Olare Morris, Nov. 11, age 14, San Jose, Calif.



*"'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue."*

Self-Denial Week

Self-Denial Week begins on November 20. Have you made your plans to deny yourself worldly pleasures for the joys of Christian service?

This Is Important

You need to be saved!

"All have sinned, and come short of the glory of God" (Rom. 3:23). . . . "All we like sheep have gone astray" (Isa. 53:6). "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

You cannot save yourself!

"By the works of the law shall no flesh be justified" (Gal. 2:16). . . . "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). "Not by works of righteousness which we have done, but according to his mercy *he* saved us" (Titus 3:5).

Jesus can save you!

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). . . . Jesus, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

Here is how you can be saved?

"He that believeth and is baptized shall be saved"

You cannot earn salvation; you cannot pay for it after it comes. Salvation is in Christ. If you accept Christ, you have Him. If you have Him, you have life.

Jesus said, "Him that cometh unto me I will in no wise cast out." For nearly two thousand years, people have been coming to Him, and He has never cast out anyone. He will not cast *you* out. *He loved you enough to die for you.* (The foregoing article was written by Marie Coverston Harper while she was in attendance at Bob Jones College, Cleveland, Tennessee, in 1946.)



Minnesota Bereans for Christ

On September 17 and 18, the Minnesota State Berean Society held its fall conference at Hector. The Conference was fortunate in having Kyle Davis, Raymond Brown, William Wachtel, and William Dick, the Oregon Bible College quartet. Everyone enjoyed all the services.

Saturday afternoon started the Conference with Kyle Davis as the speaker. After services, entertainment was provided. Also, a bonfire get-together followed the Saturday evening service. Raymond Brown was the evening speaker.

The church was filled Sunday, with visitors from Saint Cloud, Litchfield, Minneapolis, and Eden Valley. William Wachtel taught the combined adult and young people's class. William Dick preached the morning message. A delicious dinner was served by the Hector ladies.

The Conference ended on Sunday afternoon with a sermon by Orville Westlund of Saint Cloud. The hospitality of the Hector Bereans was much enjoyed. We thank God for the well-attended services by our young people.

Marion Otto, Secretary.

Historical

The summer of 1929 saw the National Berean Society at a turning point. Contributions, affected undoubtedly by the depression, fell about four hundred dollars from the total for 1928. Only two students were enrolled in home study work. Progress was blocked by dissension between Berean groups and the National Bible Institution. It is no wonder that changes followed. The constitution was completely revised and several personnel changes were made to instill new life.

We quote from the minutes of the 1929 conference: "Thus were completed the most drastic changes which have been effected in the constitution and by-laws of this Society in the fifteen years of its existence. They involve a sweeping reorganization of nearly all its departments of work, in order to adjust them to the changes brought about by years of growth."

Did the streamlining accomplish anything? Not in 1930, but as the nation began to pull out of its business slump and Bereans' outlooks on life began to brighten, we find a general increase in interest and support came later. There are several lessons to be learned from this experience:

1. World changes bring about serious changes in religious thought, unless Christians are very careful.
2. Organizations must occasionally change to meet new challenges.
3. Religious disagreements often cause much harm, for unity is essential to growth.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- November 13—Dedication and Seventh Anniversary service at Macomb, Ill. (F. L. Austin, guest speaker.)
- November 14-20—Special meetings at Hope Chapel, South Bend, Ind. (Harry A. Sheets, guest speaker.)
- November 14-27—Special meetings at Brush Creek, Ohio. (J. W. McLain, guest speaker.)
- November 20—Special Thanksgiving services at Jordan, Mo.
- December 4-18—Evangelistic meetings at Fonthill, Ont. (J. W. McLain, guest speaker.)

BAPTISM AT EL PASO, TEXAS

On Saturday, October 22, Raleigh Peace, a corporal at Fort Bliss, El Paso, Texas, was baptized in Ascarity Lake. Bro. Raleigh has been considering this step for some time. We pray that he may continue to grow in knowledge of God and His plan, serving and being an example for others. Emory L. Macy.

ANDERSON CHAPEL CHURCH OF GOD (Hendersonville, N. C.)

A two-weeks, series of meetings has just been held at Anderson Chapel, Hendersonville, N. C. Services started on October 9 and ended on October 23. Bro. Alva G. Huffer of Morristown, Tenn., was in charge of the services. His inspiring messages surely were enjoyed by all. Also, Sr. Verna C. Thayer conducted her Bible classes for the children, which were very interesting also to the adults. It is thrilling to see how she can hold the attention of the children and to see how much they all love her and enjoy the lessons. Sorry to say several of the children, as well as some of the parents, were deprived of attending all the services on account of sickness.

On Saturday night, October 15, we all enjoyed a pleasant surprise. Bro and Sr. Timothy Pearson and their babies, of Louisiana, were passing through Hendersonville on their vacation. Having learned of our new church here, they came to visit us and to worship with us on Saturday night and Sunday. He gave an inspiring talk on the subject of "Prayer," which was enjoyed very much.

Then, on Saturday night, October 22, Sr. Thayer gave an enlightening talk on "Palestine" and showed pictures of buildings and progress being made there. The whole two weeks' services were very inspiring.

We would like to say that we miss the visits of Bro. M. W. Lyon and think of him so often during our work here. Especially did we miss him at our first anniversary program; as it was he who led our dedicatory services and who worked so hard to help us establish our church both spiritually and financially.

We shall always be grateful to him and always remember how much he did for us. We hope he can visit us sometime when it is convenient. Mrs. Helen Pryor, Reporter.

BURR OAK, INDIANA

October is a busy month with us. For the last two years we have used October as a rally month, with the four upper Sunday school classes in a contest. Points are given for perfect attendance, with added points for all new persons induced to attend. All worked diligently. Many new faces were in evidence. The contest was won by the adult class, but much credit is due all classes for the total benefits achieved.

On October 14, we had a fellowship supper to stimulate interest in our week of special meetings, October 16-23. Everyone went out and worked for these meetings, with the result that attendance and interest were good.

Bro. Harvey U. Krogh, Jr., was the guest speaker. His timely, down-to-earth sermons were practical, logical, and well received. We appreciate the spiritual lift he gave us.

As a result of the united efforts of everyone, eight persons confessed their sins and requested baptism. Accordingly, on Sunday afternoon, October 23, about fifteen carloads of members and friends went to the Yellow River, where the sacred rite of baptism by immersion was administered in the name of Jesus Christ.

It is with pleasure that we introduce the following new members: Anita Heiser, Kathryn Heiser, Paul Overmyer, James Overmyer, Shirley Osborn, Edwin Paul Osborn, Miriam Carlisle, and Gano W. Batz.

We always rejoice when one confesses Christ and requests baptism, but it seems something special when one past middle life takes such a step. Bro. Batz is past seventy years of age—an age when few make such a decision. The other seven are all young people with their adult years before them—years of vigorous life to be devoted to the Lord's work.

We pray God's blessing upon these new members. May they learn to put full faith in Him and so strive as to receive eternal life in the kingdom of God. Harry Sheets.

OAK GROVE CHURCH, LITTLE ROCK, ARKANSAS

We were made happy, October 23, when Wiley Small of Little Rock, Rt. 7, Ark., came forward and made the good confession.

We stopped at Little Rock, last Saturday, October 29, on our way to Bear, Ark., and baptized him in the all-saving name of Jesus Christ. On Saturday night, we met at Bro. and Sr. R. D. Stanton's home with a group of "like precious faith" and offered prayer for Fred C. Smith, who is at the writer's home suffering with high blood pressure.

After we returned home, we found him much better. He desires to be remembered in your prayers. Bro. Small is a brother-in-law to Bro. R. D. Stanton. We pray God's richest blessings upon him, that he will be a faithful servant of the Lord. H. Scott Smith, Pastor.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

On October 23, Srs. Leota B. Hanson, Elizabeth Ordnung and several of the College students attended services in Grand Rapids, Mich.—some visiting the Pennellwood Church and some visiting at Southlawn. It was Southlawn's twenty-third anniversary. . . . Congratulations!

Thank you! Oregon Bible College is grateful to the Southlawn Church of God, Grand Rapids, Mich., for five cases of peaches.

Correction: last word in first paragraph, second column, page 10, Herald of October 11, should have been "postmillennialism" instead of "premillennialism" . . . Thank you Bro. J. W. Macallister, Hatboro, Pa.

Macomb Dedication. The Church of God at Macomb, Ill., is planning dedicatory services for its enlarged church building on Sunday, November 13. Bro. F. L. Austin, Oregon, Ill., one of the first ministers to work the Macomb field, will be the guest speaker, Bro. Linford Moore is the pastor. (The dedicatory service will convene at 2:30 p.m.)

"Four came forward, Sunday morning, October 30, to accept the Lord."—C. E. Lapp, pastor of Pennellwood (Grand Rapids, Mich.) Church of God.

Bro. J. M. Morgan, now preaching in the West, announces a series of meetings to begin on November 10 at the home of Bro. G. W. Kinscy, Rt. 5, San Jose, Calif.

Bro. John L. Denchfield announces an all-day meeting (morning, afternoon, and evening services: also a basket dinner at noon), November 13, at the Church of God in Arkansas City, Kan.

"During the week of October 19-26, I was in El Paso, Texas, to fulfill three missions: teach Bible classes, conduct a baptismal service and solemnize a wedding. It was a quick trip, considering the schedule and more than twelve hundred miles of travel. From October 30-November 6, we had special meetings, nightly, in Mullin."—Emory L. Macy, Rt. 3, Gatesville, Texas.

Sr. Emory Dixon, 1712 N. 33rd. St., Omaha, Nebr., writes that Bro. Dixon submitted to surgery, September 17, at the Douglas County Hospital, Omaha, and that she, also, was recently hospitalized. Both are "on the mend."

Thanksgiving Number. According to present plans next week's Herald will be the Thanksgiving number.

Sent. Mr. H. W. Jones, Mansfield, England, requests a sample copy of The Herald. . . . It is sent.

FRANCES DRUSILLA ZELLER

Frances Drusilla Zeller died at her home in Hemingford, Nebr., Sunday, October 2, 1949.

Frances Drusilla Harnish, third daughter of Henry R. and Nancy Harnish, was born at Mason and Dixon, Franklin County, Pa., August 17, 1863. She grew to womanhood in her father's home. She was united in marriage to Charles W. Zeller of Greencastle, Pa., September 16, 1884. To this union were born four sons and two daughters.

Mrs. Zeller was a true mother and housewife. She and her husband with all their children spent the early part of their life as farmers in the area of their birth. In 1903, they moved west to Nance County, Nebr., engaging in farming. Again, in 1930, they moved to Hemingford, Nebr., retiring from the farm, where her husband died, November 1 1940.

Mrs. Zeller is survived by two sisters and one brother: Mrs. Jessie L. Miller, Mercersburg, Pa.; Mrs. Ivan F. Kremer, Philadelphia, Pa. and Mr. John W. Harnish, Sidney, Mont.; four sons and two daughters, fifteen grandchildren and eight great-grandchildren. Surviving sons and daughters (all living in Nebraska) are: Henry T., Hemingford; Charles K., Fullerton; Russell E. and Morris E. of Alliance; Mrs. Helen E. Anderson, Hemingford; Mrs. Joseph Paustian, Millard.

All these children venerate her and their father for their spiritual and moral integrity and its influence on them. All of them in early life actively associated in membership in the Dutch Reformed Church and, later, in Nebraska, in a close bond of membership in the Church of God of the Abrahamic Faith. Sr. Zeller died in that faith, and now sleeps in peace and in hope of a glorious resurrection. She departed in peace, to await God's remembrance and call into the Kingdom of God at the coming of her Lord and Saviour. We who remain cannot sorrow overmuch knowing she rests in that God-given promise of hope.

Services were conducted in and by the H. O. Wildy Funeral Home, Elder E. E. Giesler of the Church of God, of Moorefield, Nebr. officiated. Under the gracious personal supervision of Mr. H. O. Wildy, she was laid to rest in the Hemingford Cemetery, October 5, 1949.

JAMES IRA WALKER

James Ira Walker was born in Havana, Ark., October 6, 1872, and died, October 8, 1949. He was the son of J. A. and Nancy Walker. Bro. Walker obeyed the gospel fifty-two years ago, and lived a devout Christian life until death. He was united in marriage to Julia Slay, January 23, 1894. To this union were born six children. Besides his wife, Bro. Walker is survived by four children, Mrs. Olga Gray, Havana, Ark, Mrs. Lula Walker, Holdenville, Okla., Norman, Opelousas, La., and Orville, Evansville, Ind. Three sisters, Mrs. Theoria Waters, Mrs. Lula Anolin, and Mrs. Lilla Smith, and sixteen grandchildren and seventeen great-grandchildren, also survive.

Funeral services were conducted at the Church of Christ in Havana on Monday, October 10, by the writer. Burial was in the family cemetery. C. Alan McLain.

PETER N. BENN

Peter N. Benn, son of Peter and Sarah J. Benn, was born December 18, 1863, on a farm near Troy, Ohio. He was reared on a farm and attended school in that vicinity, after which he went to National University at Lebanon, Ohio. He later went to Oklahoma City, Okla., where he was engaged in the real estate business. He came to Dayton, Ohio about the time of the 1913 flood to be with his brother in the real estate business.

In June, 1921, he was baptized into the all-saving faith and has ever been faithful to his vows. In June, 1921, he was married to Dessa E. Kent. His only surviving relatives are his wife and a step-son, Daniel D. Kent, and several cousins.

He was a very quiet, devout man, and his greatest joy was to be in service of his church at Brush Creek and take part in the singing. He was laid to rest in the cemetery by the side of the church to await the glorious resurrection.

To the foregoing obituary, which was prepared by the family for information at the church, the undersigned, who, because of his forty odd years of acquaintance with the home and church, was called to officiate at the funeral, wishes to add: None but Heaven's guiding hands knew the price and dedication Bro. Benn gave to God and His Son for the promises he received from God's Book and Christ's atonement. The text which the writer used was, "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" (Heb. 9:27, 28).

Our prayer is that the "atonement" made by Jesus will, in judgment, bring immortality to Bro. Benn. F. L. Austin.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

THE JEWS MUST RETURN TO THEIR HOMELAND

(Continued from page 3)

Why, though, will God do all this? Not for the sake of Israel, but for His Holy Name's sake! The Israelites by disobedience had dishonored God's Name among the people wherever they went. To bring them back to their own land is the proof of God's power! The heathen will see and know. "Then the heathen that are left round about shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it" (Ezek. 36:36).

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Roseoe Dunbar	\$ 5.00
Mr. & Mrs. George McMartrie	26.00
Litchfield, Minn., Church of God	17.58
Hope Chapel, South Bend, Ind.	22.34
Pennellwood Church of God	15.00

"And running over"

— A new Print Shop and Office Building. ??????

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith. — 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel message.

Goal Jan. 1

— Forging bonds of Fellowship. — 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church. — 25,000 Heralds sent on their mission of fellowship.

— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

"ASK,



AND IT SHALL BE GIVEN YOU"

To accept this promise in full assurance of faith is to succeed. . . . The needs of the local church and the departments of our General Conference require that we whole-heartedly unite in offering thanks for the progress of the past, and petitions for continuing success in the work given to us to do. . . .

Your constant prayers can be stepping-stones to the Kingdom of God for your friends and neighbors.

Begin with the DAY OF PRAYER—NOVEMBER 20, 1949

Prayer means Progress in
"Building for a Better Day"

THE RESTITUTION HERALD

VOLUME 39

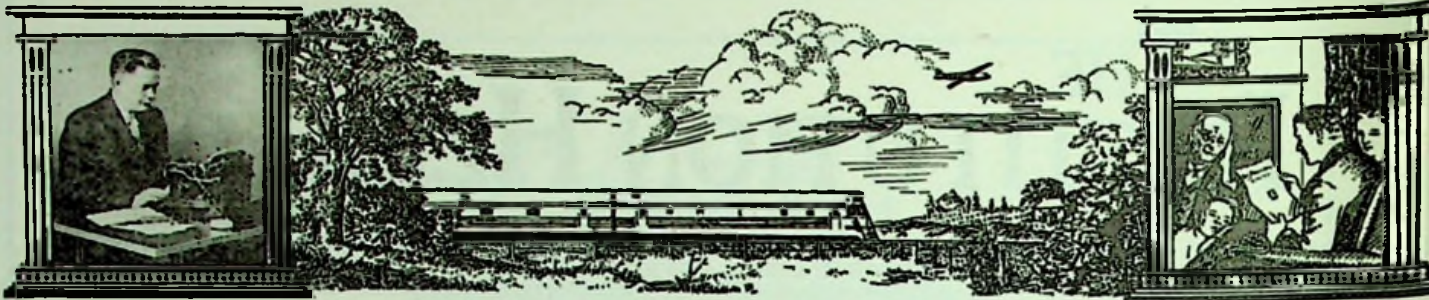
OREGON, ILLINOIS, NOVEMBER 15, 1949

NUMBER 7



—Authenticated News Photo.

PURITAN "PRISCILLA AT THE SPINNING WHEEL" (By F. J. Merrill)



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



As Thanksgiving Day, 1949, approaches, meditations include brief glimpses of the Separatists at Scrooby, England, of William Brewster and the Pilgrims organizing in 1606 to sail for Amsterdam, of the crowded Mayflower leaving Plymouth, September 6, 1620, and bravely plowing the Atlantic's stormy seas until, sixty-three days later (December 21), our parent Americans landed thirty miles southeast of Boston, on bleak Plymouth Rock. Those Americans lived not by bread alone. Those Americans loved God, read the Bible, lived for Christ, suffered all manner of hardships, yet devoutly worshiped and daily gave thanks for what we Americans today possess fifty-fold more. Times have changed, yet at Thanksgiving enough of the spirit of the Pilgrims arises in our hearts to convince us, if not convict us, that, as Americans, we must love God and serve Christ and be *always thankful*.

O, God of the Pilgrims, Creator of the Universe and "Father of us all," we bow in worship before Thee. Lead us, through Jesus Christ, Thy Son, throughout our lives or until He comes as King.

"Priscilla at the Spinning Wheel"

"Priscilla at the Spinning Wheel," by F. J. Merrill, an illustration in Longfellow's "Courtship of Miles Standish," neatly pictures Pilgrim life in America and links well with the Spirit of Thanksgiving Day.

"Early American settlers brought with them small flocks of sheep. These were increased with imported stock, but the natural increase was slow, due to wolves, dogs, and fowl pastures. In 1656, Massachusetts passed a law that required each family to spin three pounds of wool, cotton, or flax. The selectman also encouraged the establishment of spinning classes, where girls and boys could be instructed in 'woolen work.' While fleece was coarse, the colonists managed to provide their families with sturdy homespun fabrics. The skill of the Puritan women in spinning and needle crafts has been poetically described in Longfellow's "The Courtship of Miles Standish":

"Then, as he opened the door, he beheld the form of the maiden
 Seated beside her wheel, and the carded wool
 like a snowdrift
 Piled at her knee, her white hands feeding
 the ravenous spindle,
 While with her foot on the treadle she
 guided the wheel in its motion."

"Any attempts to establish a flourishing textile industry in the colonies were smothered by a number of English decrees forbidding the export of knitware. These restrictive measures did not prevent the American ladies, however, from exercising their talents, and weaving became a matter of national pride. A protest meeting against the British decrees, held in the Boston Commons, saw three hundred indignant young spinsters busily engaged in turning out woolen yarns. The large landholders had their own textile shops and spinning rooms—evidenced by Martha Washington's spinning room at Mount Vernon. Mrs. Washington and her ladies wove 365 yards of wool, yearly, a large part of the yardage required by the household. Today, thanks to power-driven machinery, one girl can spin as much in a day as twelve hundred girls could turn out with their clumsy wheels."

Yes, the *industry* of "Priscilla" has multiplied fabulously, but something tragic in American life inquires, "Where is Priscilla's Bible? Is it, like her spinning wheel, forever discarded except-as a hallowed memory?"

Help The Herald

Each year, publishing costs on THE RESTITUTION HERALD exceed its income. Always, contributions have been needed to erase the deficit. Earnings of other departments now are necessary for their own needs. Only contributions remain to solve THE RESTITUTION HERALD problem. Who, thankful for THE HERALD, this year will help to finance THE HERALD? Do you ask, How much is needed? Well, two years ago, the deficit was \$5,852.02. Last year, it was \$5,375.35. Operating costs have not descended. So, as unto the Lord, send, please, a bite of Thanksgiving "turkey."

The Universal Faith

A Thanksgiving Message

By J. Arlen Marsh, Rockford, Illinois

ON NOVEMBER 17, 1918, President Woodrow Wilson incorporated these ideas in his Thanksgiving Proclamation: "God has in His good pleasure given us peace. It has not come as a mere cessation of arms, a relief from the strain and tragedy of war. It has come as a great triumph of Right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations."

Then, observing that "God has indeed been gracious," Wilson concluded, "While we render thanks for these things, let us not forget to seek the divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations."

The nub of the Proclamation, for us now, lies in the suggestion that, first, we have "the confident promise of a new day," and, second, we are "to seek the divine guidance . . . and divine mercy and forgiveness." That Wilson spoke with more enthusiasm than fact (although he himself was entirely honest in his convictions) has been too well established by events in the last three decades to deserve comment.

It is entirely true that we have "the confident promise of a new day." It is also true that this promise, far more than any evanescent worldly prosperity and peace, should be responsible for our thanksgiving in this season—and in any other season. "Comfort ye, comfort ye my people, saith your God" in Isaiah 40: 1; and this plea to comfort and be comforted prefaces a chapter-long description of that "new day" when the Lord "shall feed his flock like a shepherd," when "the glory of the Lord shall be revealed, and all flesh shall see it together."

Here is the universal faith—the universal faith produced by the demonstrations of God's might and authority that will accompany the establishment of the Kingdom of Heaven on earth. As Zech-

ariah so insistently tells us, recalcitrant peoples will be pressured by the weather itself into both obeying God and worshipping Him. "All flesh," indeed, "shall see it together": all men then living will be driven by the force of circumstances to accept God as supreme.

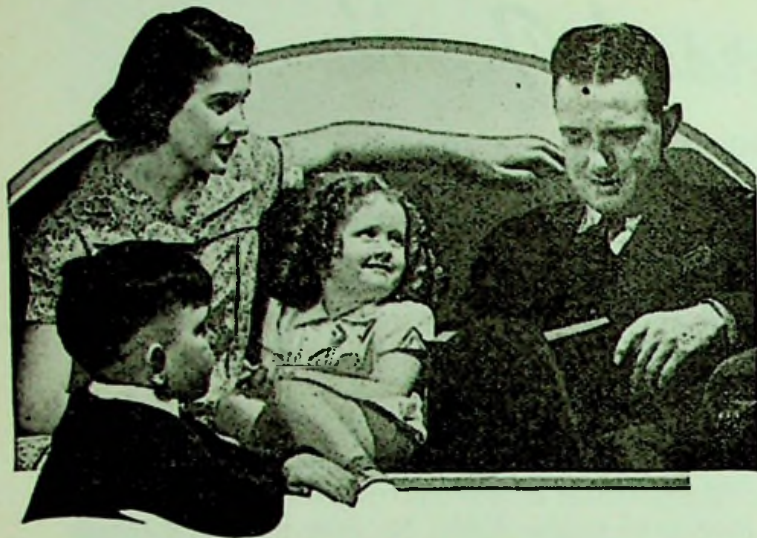
The guarantee of such universal faith is alone sufficient to cause us to give thanks. No more theological controversies: no more seeing through a glass, darkly; no more political wranglings and diplomatic deceptions; no more economic and racial warfare! With universal faith in God will be born, of necessity, the eternal peace and happiness predicted for the Kingdom by such inspired men as Daniel, Micah, and Amos.

It must be kept in mind, however, that, as Wilson said we are "to seek the divine guidance . . . and divine mercy and forgiveness." Else, we shall have no part in that Kingdom of righteousness. We are informed in the bluntest language by Paul, by Peter, by James, by Jesus Himself, that not only is wickedness to be destroyed in the coming Kingdom, but the wicked as well. The unpleasant parables of Matthew 25 demonstrate quite clearly precisely what we may expect if we fail to observe the ways of God and to ask divine forgiveness now.

There is no reason to thank God, as Wilson believed, for the arrival of a new day in our time. Peace is a chimera, and international bankruptcy a harsh reality. Starvation flings itself like one of the terrible four horsemen across much of the earth. (Continued on page 10)



Pilgrims Going to Church



The Family Altar

By G. S. Spring

When this country was settled by those hardy pioneers,
 When the hearts of men were tested by those stern and trying years,
 When scattered families ploughed and turned up the sod,
 The thing that cheered and helped them was their trust in God.
 When the day's work was done and dishes put away,
 They'd gather in the parlor where the family Bible lay:
 Read a message from the Scripture, then kneel down to pray—
 Asking for forgiveness and help for coming day.
 That good old family altar helped toilers of the sod,
 When Father read the Scriptures and Mother talked with God.

It is a blessed memory in my heart today:

That dear old family altar where we met to sing and pray,
 The gospel hymns we used to sing to that old melodeon—
 Then Mother led the singing and we children would join in,
 And the music of our voices made that dear old parlor ring.

A chapter from the Bible, then we'd all kneel down in prayer;
 And I never will forget my dear old mother there.
 It seemed the heavens opened and from the throne of grace
 I saw the light of Glory reflected on her face,
 And kneeling there beside her chair, my childish heart was awed
 With the strangest feeling, as Mother talked with God.
 We were sure He heard and would grant her prayer,
 For, though we could not see Him, we knew that He was there.

It's different in the modern home that we have here today;
 Although they may be Christians, one seldom hears them pray.
 They say that things are different: of that I do not know,
 For many things are changing; it may be this is so;
 But if the peace is threatened in this land our fathers trod,
 'Twill be because Pa reads no Scripture, nor Mother talks with God.



Governor Bradford's Proclamation

"Notwithstanding all their great paines & industrie
 and ye great hope of large cropp, the Lord seemed to
 blast, & take away the same, and to
 threaten further and more sore fam-
 lie unto them, by a great drought
 which continued from ye 3 weeke
 in May, till about ye midle of July,
 without any raine, and with great
 heat (for ye most parte), insomuch
 as ye corne begane to wither away, though it was set
 with fishe, the moysture whereof helped it much. Yet at
 length it begane to languish sore, and some of ye drier
 grounds were partched like withered hay, part whereof
 was never recovered. Upon which they set a parte of
 solemne day of humiliation, to seek ye Lord by humble
 and fervente prayer, in this great distress. And he was
 pleased to give them a gracious and speedy answer, both
 to their owne and the Indeans admiration, that lived
 amongst them. For all ye morning, and greatest part of
 the day, it was clear weather and very hotte, and not a
 cloud or any signe of raine to be seen, yet toward evening
 it began to overcast, and shortly after to raine, with such
 swete and gentle showers, as gave them cause of rejoyce-
 ing, and blessing God. It came without either wind, or
 thunder, or any violence, and by degree in ye abundance
 as ye earth was thorowly wete and soked therewith.
 Which did so apparently revive and quicken ye decayed
 corne and other fruits, as was wonderful to see and made
 ye Indeans astonished to behold; and afterwards the
 Lord sent them such seasonable showers, with enter-
 change of faire warme weather as through his blessing
 caused a fruitfull and liberal harvest, to their no small
 comfort and rejoycing. For which mercie (in time con-
 veniente) they also set aparte a day of thanksgiving."



MEDITATION

"The height of the stalwart mountain,
 With crown of glistening snow,
 The depth of the rocky canyon,
 Thousands of feet below;
 The power of the turbulent river
 Dashing up billowy foam,
 As it sweeps wildly onward
 Through deep-cut bed of stone:
 These fill me and thrill me and thrill me
 With thoughts I long to express
 Of the height and the depth and the power,
 Of God's almightiness."—Elizabeth Ehrlich.



Be Thankful for Christianity

By R. H. Judd, Colborne, Ontario



AN ARTICLE entitled "We Must Find a New Faith—or Perish" (October number of *Maclean's Magazine*, 1948) caused us to meditate the true values of Christianity and to conclude in a spirit of thanksgiving. Boiled down to its essential points, the article advocated a new religion, unmistakably endeavoring to ignore all faiths past and present, because, in that writer's view, none of them have succeeded as he envisions success. His warm appreciation of Gandhi as having the qualities of universal appeal to all peoples, and with those qualities the personal ability to put them into effect, which are necessary requirements for measuring the stature of true greatness, will not be shared by any except a comparatively small proportion of the best thinkers. To most of these, the influence of other men of the past has been, is, and will continue to be in the future, greater by far than that of Gandhi.

To come closer to the question of the moment, however, have all religions failed? Is there no religion that has successfully stood the test of centuries? Is there none that has been, still is, and will be *progressive*, not in one aspect only, but in all; and which was suited to the ideals of the past, meets the needs of the present, and will as fully meet the requirements of the future? The aforementioned writer seems entirely to have overlooked these fundamental necessities, specially that of continuity. The religion of the Book of Books (for there is no book like it) commenced ages before Buddhism, or any other of the so-called religions, was even thought of. Its theme began with, and was centralized in the fact of, *one God*, the Creator of all things, including man; and it affirmed that "there is none beside Him." The Apostle Paul, referring to it, said, "Because that, when they [men] knew God, they glorified him not as God," but "exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator" (Rom. 1:21, 25, R.V.). Men today are denying God, affirming that God is only a principle, and not a Personality. That fault lies at the base of all human religions. Beginning right, they left the worship of God for material things. God has declared that the nation that will not serve Him shall perish. The nations of the past, and their religions with them, have perished, or are even now sinking into oblivion. The worship of the true God—the one God whom Jesus the

Christ called "the only true God"—alone remains on sure foundations.

To "love the Lord thy God," to fear and serve Him, and to walk in His ways "with all thine heart," as Israel was entreated to do (Deut. 10:12), would have resulted in blessings to themselves and to the world at large.

The writer of "We Must Find a New Faith—or Perish" omitted to realize the undeniable fact that no matter how excellent any standard may be, it is impossible of realization among men of free will, apart from the co-operation of those for whom it was intended. Anyone who will carefully read Deuteronomy 28 cannot fail to acknowledge this obvious truth. Further, be it noted that the very details outlined in that marvelous chapter concerning the consequences resulting from the failure of sincere and earnest worship of the *one God* have been literally fulfilled. Prophecy so distinct, so definitely accurate, is unknown to other religions.

True Christianity, the religion of Jesus the Christ (there are many spurious forms of it), has its roots in the Old Testament and is based on the same fundamental and living truths. It is not a *new* religion, but is the prophesied continuity of the Old Testament, being a part, and an important part, of the one great divine plan of restoring mankind to the worship of Him who alone can give, or take away, the blessings of man's birthright. No other religion can supplant it, for it (Please turn to page 10)



Landing of the Pilgrims at Plymouth Rock

"Prove Me Now"

By C. E. Lapp, Grand Rapids, Michigan



WILL YOU join with me today in saying, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein"? (Psalm 24:1.) Now that we have joined in this first verse of the beautiful Twenty-fourth Psalm, can we go still further and accept it as an underlying principle of our faith in God? The God we worship is the Creator of the world and, therefore, its owner. It naturally follows that what a man possesses he holds in trust to be used according to the owner's purposes.

God always has ordained that all things should be "done decently and in order." His creation testifies to the truth of that statement, for all that God made was harmonious and beautiful and orderly in all respects. For man's benefit, God designated that it would be beneficial for man to stop working every seventh day and rest, or cease, from his labors. The day of rest was made for man, that he might find time and opportunity to think wholly of God and perform acts of worship in accordance with his faith.

God also realized that it would be necessary for certain individuals to carry the gospel message from one generation to another, and to maintain places in which man was to worship and perform those acts of faith conducive to worship. In accordance with this thought, our heavenly Father designated in ages past that men should bring one tenth and more of their material blessings back to those places of worship. As the day of rest was made for man's benefit, so also was the idea of the tithe and offering taught to man, that he could become a steward of the blessings of *Almighty God*.

During the times of captivity of the ancient Jews, Nehemiah was called of God to lead his people back to their homeland and to direct them in the work of rededication of self and possessions to God. Several problems faced him from the beginning of his task. The first was that many of the Israelites who had lived in captivity had intermarried with people outside of their nation, and as a result, there was a mixed multitude in the camp of the Jews. After they had read God's Word, the people began to separate themselves from those who had no faith in the God of heaven. "Now it came to pass, when they had

heard the law, that they separated from Israel all the mixed multitude" (Neh.13:3). In like manner we are admonished by the Apostle Paul, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14.)

The second problem Nehemiah faced was a desecration of the Sabbath, or the day of worship. Some of the Jews were treading out wine on the Sabbath; others bringing in of their harvest into the city; others brought fish and wares and sold. Nehemiah contending with the nobles of Judah, said, "What evil thing is this that ye do, and profane the sabbath?" (Neh. 13:15-18.) Further restraint had to be brought unto them in placing men at the gates, and finally a threat to close the gates, if the practice was not stopped. Men's greed for gold and earthly possession must be eliminated from his being if he ever will come to love the Lord with all his heart. Do you think we need a Nehemiah for today, that men may learn when to buy and sell?

The third problem facing Nehemiah was that the House of God was forsaken. He asked, "Why is the house of God forsaken?" The answer is quite obvious, for he said, "I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field" (Neh. 13:10, 11). To remedy the situation, Nehemiah put the workers in their places. "Then brought all Judah the *tithe* of the corn and the new wine and the oil unto the treasuries" (v. 12). We could well ask the same question today, Why is the house and the work of the Lord forsaken? The answer truthfully would come back to us, *Because the ministers have had to go out into the fields of work* in order to make their daily bread. Instead of the people bringing in their tithes and offerings into the house of God, they have withheld; and, in order to keep their families from hunger and cold, the ministers have had to neglect the house of God and their daily searching of the Scriptures with which they are to feed the Church of God. No man, however brilliant, can do what he should do, and would do, for his church, if he must

spend eight hours a day in another occupation. The laborer is worthy of his hire, and we believe the system which God used to promote and keep the spiritual work going in ancient times is profitable and as good today.

Our heavenly Father spoke to Israel, saying, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." The curse that is visited upon people who rob God was not confined to the people of that day and time. When workers of the ministry and missionaries who would spread the gospel cannot go full time into their work, it simply means that those who profess faith allow their children and their children's children to grow to maturity without knowing God.

God said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *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" (Mal. 3:10). It is poor policy even to think that because a person tithes he will

be granted great material increase, but because we are so minded we fail to realize that the greatest blessings we can possibly receive are those of a spiritual nature. Material things cease to be, but the treasures which are laid up in heaven will continue for all eternity. To see our children and our friends' children in the service of the Lord is of infinite value. To know we are fulfilling Christ's command when He said, "Go ye into all the world and preach the gospel," brings a peace and satisfaction not realized in stocks and bonds.

They who go into the Lord's work must be sent by those who stay at home. The more Christians who give their tithe into the Lord's work, the more that work can be enlarged and strengthened. Since God owns all, and we are the stewards of His blessings placed in our hands, can we afford to let many die without Christ because we fail to bring in the tithes and offerings? Someday, we shall be called to give an account of our stewardship, and we pray it may be a happy day.

*"Only one life; 'twill soon be past;
Only what's done for Christ will last."*

"Praise Ye the Lord"

By Gordon Landry, Ripley, Illinois

"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 117:7).

THANKS to God can be given for innumerable blessings. One who is truthful with himself can understand that without God even the earth upon which we stand, the air we breathe, the water that quenches our thirst, the food, clothing, and shelter we need for remaining alive—in fact our own lives would be impossible. Yet atheists disclaim the thought of God. Thanksgiving to them is not a day in which to praise God—far from it! "Offer God thanks?" they query. "If there is such a Being, which I doubt, why should I give Him any thanks? Didn't I earn this food, this clothing, and the shelter of my home, with my own two hands? Didn't I sweat and toil at my work, that I might provide for my family? Haven't I paid all the doctor bills of my family because I worked for the money? What has anyone given to me?—especially a Superhuman Being? No, there is no reason for my giving thanks to anyone."

Such questions are answered in a simple sentence of the

Psalmist: "The fool hath said in his heart, There is no God" (Psalm 14:1).

Thanksgiving truly must be dedicated to God, or there is *no* Thanksgiving. Yet, we cannot, we must not, give thanks on this Day *only*. Every day should be a day of thanksgiving to the Creator. He looks for true believers to worship Him.

Thanksgiving in recent years has come to mean football, or picnic, or joy riding. There is no particular wrong in these pastimes, except when one completely excludes God for them. Wrong comes as much in omitting God in our lives as it does in willfully committing error in His sight.

In giving a typical prayer of thanksgiving, Jesus said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as
(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

KNOWLEDGE INCREASES. Daniel spoke about the increase of knowledge in the time of the end. The fact that this condition was cited as one of the signs that would mark the end-time does not in any way indicate that the increase in knowledge would be evil, or that it would be detrimental to man's good and his over-all welfare. The increase in knowledge has lent to the improvement in the general betterment of society. It is true that some of the developments in the scientific field have been diverted into channels of destruction and evil, but this is not to the discredit of the forces of good that have been brought into being. It is perfectly proper for a man to rejoice in his works, and in this issue we salute some of the achievements of science which have contributed to the well-being of humanity.

NEIGHBORLY RELATIONS. Too often, one sees only the beam in the other fellow's eye, and is totally unconscious of some of the finer qualities he possesses. In a sense, this is true of Russia. Today, we think of Russia in terms of the Cold War, or her future role as the "King of the North." We would like to pass on to our readers one way in which Russia is co-operating every day with the United States and contributing to our general welfare. As members of the International Meteorological Organization, both Russia and the United States exchange weather reports several times each day through this organization to our mutual benefit.

There are five hundred ground stations in the U.S.S.R. from which full weather reports are received every six hours when weather conditions are suitable for radio reception. Two hundred stations are available in all kinds of weather. The reports cover temperature, pressure, wind velocity and direction, humidity whether it is cloudy, rainy or clear, visibility, pressure changes, which are all standard data. The United States has four hundred stations from which reports go forth. Inasmuch as most of our storms and cold waves in the Northern Hemisphere travel from west to east, a storm or cold originating in Siberia can be forecasted days in advance before it reaches Canada and the United States.

Russia has sixty to seventy locations from which pilot balloons are sent up four times daily. These are called "pibals" for short, and they secure wind velocity and direction up to thirty thousand feet. This is all for good, and there are many other areas in which there could be co-operation for mutual good if there was the will on the part of world powers.

MENTAL TESTS. "The American Journal of Psychiatry" carries an article on the

tests which Drs. Werner Simon and William M. Hales, Veterans Administration Hospital, Saint Cloud, Minnesota, employ in determining likely suicides. The questions are indirect and call for a "yes" reply. The test is known in psychiatry circles as the "Minnesota Multiphasic Personality Inventory." Questions in the "Inventory" include the following:

"I wish I could be happy as others seem to be.

"I certainly feel useless at times.

"Criticism or scolding hurts me terribly.

"I seldom worry about my health.

"I am easily awakened by noise.

"I work under a great deal of tension.

"My hardest battles are with myself.

"I frequently find myself worrying about something.

"I have periods of great restlessness that I cannot sit long in a chair.

"I have several times given up doing a thing because I thought too little of my ability."

Through a wise use of the test many potential suicides have been prevented.

AN OLD PANCAKE. The latest theory that has come forth from the ranks of scientists on the age of the earth and the way it came into existence is given by Dr. Gerard P. Kuiper, director of the Yerkes and MacDonald observatories of the Universities of Chicago and Texas.

Dr. Kuiper says that the earth is three billion years old. That is too much arithmetic for me; I will just have to report what the professor says. Here it is:

"Three billion years ago, there was a giant cloud of gas and dust rotating around the sun. A few thousand years passed and a thin pancake was formed, a gigantic ring in the plane of the present planets. Whirling eddies of matter appeared. These shrank and finally condensed into the planets and their satellites."

This is about the same theory as the Kant-Laplace Conjecture. One may not agree with these speculative suggestions; nevertheless, the urgings of the minds of scientists have led to some wonderful discoveries. While Kuiper's pancake theory may be flat, it is unfair to judge scientific achievements on the basis of occasional exaggerated theories.

MOTHER AND BABY. Long ago, Inspiration gave the truth formula; "As is the mother, so is the daughter." Science has come to the fore with an acknowledgment of this truth. Dr. Margaret Mead, anthropologist of the American Museum of Natural History, in her new book, "Male and Female," gives some very interesting conclusions. She says:

"What the baby learns when his body is first laid against that of his mother is the

physical forerunner of the sex relationship between the child and an object.

"We do not know at just what age the baby can distinguish the difference between a glass bottle with a rubber nipple loose in space from the breast which is part of the mother; but the mother knows from the start, and she makes it known to the child in her voice, in her hands, in the very tempo of her being. She is not giving the child herself; she is faithfully, efficiently providing the child with a bottle—an object.

"Thus, it is not surprising when the baby grows to manhood and thinks of his relationship with his wife in terms of automobiles, fur coats, or other gifts of lifeless objects.

"Bottle-fed babies, both boys and girls, learn at the beginning of life that mother is there to put things into their mouths—bottles, crackers, teething."

Not many years ago, boys and girls began to be taught that their mothers were mammals, and were grouped with all other animals that nurse their young; that was when the evolutionary hypothesis was trying to be supported. No, it is no wonder that children in this generation are disrespectful of parents! Our children are what we teach them! Science is beginning to realize, "As is the mother, so is the daughter."

SCROLL OF LAMECH. News dispatches are playing up the discovery of the lost Book of Lamech, who was the father of Noah and the son of Methuselah. This manuscript was found by a goatherd boy in the spring of 1947 along with seven other scrolls and fragments of writing. According to Dr. John C. Trever, head of the English Bible Department of the International Council of Religious Education, the scroll is expected to be about seven feet long and is written in Aramaic. Dr. Trever said that the authenticity of the book already has been established "positively." A little of the scroll already has been translated, recording a conversation between Lamech and his father Methuselah, in which Lamech talks about the birth of an "unusual child," which is being interpreted as applying to Noah.

There is no thought that this book is inspired, but is recognized only as a history that throws light on events of antediluvian times. Lamech was a murderer and was the first to introduce polygamy, according to Bible accounts; but this Lamech, while the son of Methuselah, was through the line of Cain, whereas the Lamech which begat Noah was also a son of Methuselah, but was through the line of Seth, and it is this last Lamech after which the book is named. Like the so-called "Lost Books of the Bible," published in 1922, these scrolls will throw some light on the accepted Scriptures.

The Nature of Man

By Harold J. Doan, Chicago, Illinois

WHEN one is thinking out a problem, outlining a creed, or coming to a conclusion, it is important to start with a correct premise. When one starts with an incorrect assumption, his conclusions and secondary thoughts probably will be wrong, also. This was illustrated by ancient men who based thought on the false assumption that the earth was flat. They said: "The earth is flat; therefore, if one goes far enough, he will come to the edge. If the earth is flat, then something holds it up, perhaps five pillars, one on each corner and one in the middle; perhaps it rests on the back of a turtle; perhaps Atlas holds it up." Belief that monsters lived on the edges of the earth grew on this false assumption. Ideas about heaven and hell also originated when it was believed the earth was flat. You see where a false assumption can lead one!

This same faulty logic can be seen in religious thinking. Men have begun with a false assumption, which has no factual evidence from the Bible or elsewhere, and from it have concocted many theories which are equally false. That false assumption, common to Greek philosophy, Persian, Roman and Egyptian heathenism and some orthodox Christians, is that man has a soul which is inherently immortal and which leaves his body at death. From this false assumption has been built a whole wrong philosophy.

For the sake of our own understanding of God and His Son and the working of God in the world, and the purpose of man on earth, and the future of man and the earth, it is important that we understand this basic religious teaching in truth. As Christians, we are not concerned in our thinking with heathen philosophies, only with what God teaches through His Word.

The Bible places man in a far different position than does modern theology, which glorifies man. It offers a far different salvation than is taught by orthodoxy.

In the beginning, God said to Adam and Eve, speaking of the tree in the Garden, "Ye shall not eat of it, neither shall ye touch it, lest ye die." The Devil immediately said, "Ye shall not surely die." There are the two opposite promises: God saying they would die, and the Devil saying they would not. They ate of the tree and they died; but *if*, as some believe, "they" did not really die, just their bodies, but they are still alive in heaven, then God lied and the Devil told the truth. Which will you believe, God or the Devil?

The words "soul" and "spirit" are used seventeen hundred times in the Bible, but never are they said to be immortal, never-dying, or everlasting. The word "immortal" is used in the Bible only once, and then it is spoken of God in 1 Timothy 1:17—"Unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

The word "immortality" is used in the Bible only five times, and never is even implied to be an inherent, present possession of man. Notice with me just two of these five references. Paul said to Timothy, "The King of Kings . . . who only hath immortality" (1 Tim. 6:16). Only God has inherent immortality and has given it to only one man, Jesus. We read also in Romans 2:7, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."

Christians, by patience and good works, are seeking immortality. They do not have it. It is the gift of God to be given them at the coming of Christ.

We have heard this false assumption that the soul is a thing whose activity is thinking, and from that statement the conclusion that the soul is immortal; imagining the soul to be separate from the body. Without any technical discussion, we ask you only to read Ezekiel 18:4, which says, "The soul that sinneth it shall die." If the soul can die, it is not immortal.

Things were not changed at the first advent of Christ. Jesus Himself said: "Ye shall seek me, and shall die in your sins; whither I go ye cannot come." Jesus went to heaven! There we cannot go, even at death. Again He said, "No man hath ascended up to heaven, but he that came down from heaven" (John 3:13). When man dies, he is *dead*. No part of him lives on. His breath leaves him. The dust returns to earth, and the combination of breath and dust which became a living soul is no more. The Psalmist put it, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

When Dr. Livingstone went into Africa, he was approached by natives who asked, "Is there no death with your religion?" They wanted hope, as do all people. Now, if the Bible teaches that man is mortal, that he will die and in the day he dies his thoughts and knowledge and

wisdom and work perish with him, that he is not immortal, that no man has ascended into heaven, that the soul shall die, where is any hope in Christianity? There is great hope, but it is not centered in a false assumption that the soul of man is inherently immortal and will fly away to heaven at death. Our hope is based on belief in Jesus Christ and His coming again to reward His servants by giving them, at resurrection, immortality.

Listen to these words of Scripture, "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." When the trumpet sounds and Jesus comes again (compare this when you have time with 1 Thess. 4:14-18), these dead bodies shall be raised incorruptible, made new like Jesus' body, incapable of destruction. Paul continued, "This mortal must put on immortality." We do not have it now, but when our bodies are raised at the coming of Christ, we will be made new with His life and then become immortal souls; not just living souls, but immortal souls, soul meaning actually the whole man. Our immortal life is reserved with Christ until He comes again, when we will be recreated to be like Him. In the meantime: if we live, we are mortal; if we die, we are dead till He comes.

Peter said, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1:13). When Jesus is revealed from heaven, shall we receive the grace of God, which is eternal life. In the same Letter, Peter, spokesman for the apostles, said, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Again, our crown, the reward, the unfading life immortal is pictured as being presented when Christ comes from heaven, making His appearance before men.

So, this is our understanding and our hope: We are mortal now; we shall die; our bodies shall return to dust, and the breath of life be expelled. Death is a sleep in which is no consciousness. Then, one day Jesus will come, we shall be raised from the grave, made immortal and live forever with Jesus in the Kingdom of God on earth. Be not deceived by false assumptions based on the Devil's lie, which said, "Ye shall not die."

You say, "So what?" So, "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" (1 Cor. 15:58). This was Paul's summary of his sermon on resurrection and the coming of Christ and the gift of immortality. Because you know these things to be true, because Jesus is coming, because immortality is possible, make this life count for the Lord.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:14, 15). This was Peter's conclusion to his remarks on the same subject. Prepare now, for no man knows the day nor the hour when these things shall be.

BE THANKFUL FOR CHRISTIANITY

(Continued from page 5)

alone has the dynamic power not only to change the lives of men now, but to succeed in fulfilling the prophecies it proclaims. Its prophecies of the past have been fulfilled, and its prophecies of the future, when men shall beat their swords into plowshares and learn war no more, will as literally come to pass. Christianity is not dead, nor dying! It is a mighty and living force, destined to succeed in the mission for which it was brought into being.

Everyday, and specially at this Thanksgiving Season, grant that men everywhere be thankful for the religion of Jesus, for true Christianity, that they seek no other or new religion, and that in Christianity they shall not perish.

THE UNIVERSAL FAITH

(Continued from page 3)

Racial antagonisms have rather been increased than lessened by the presence and aftermath of war. The new day, if it has come, has resembled Halloween more than Thanksgiving, has produced an assortment of political and economic ghosts instead of "the justice" which "shall replace force and jealous intrigue among the nations."

There *is* reason to thank God for the promises of a new day. There *is* reason to thank Him for the salvation offered through His Son—salvation from death, from disease, from poverty, from all the ills that sin has brought upon mankind. "Pray," Paul wrote the Thessalonians, "without ceasing. In every thing give thanks." Pray for divine guidance; pray for forgiveness of sins; pray for the power to elude temptation; pray for the restoration of Edenic perfection on the earth—and thank God for the opportunity to do so!

"PRAISE YE THE LORD"

(Continued from page 7)

we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and

the power, and the glory, for ever. Amen." No need to worry about tomorrow! "Give us this day our daily bread."

This reliance upon God as the daily provider of all our needs should be manifest in the lives of all Christians. Blessings come especially upon those who seek first "the

kingdom of God, and his righteousness." So, look to God for the blessings that can come only from Him. Pray to Him, often. Praise His Name, always. Look to Him for guidance and direction. Make this Thanksgiving Day a true day of thanksgiving to the Lord. Show by your life your appreciation of Him.

HECTOR, MINNESOTA

The church work in Hector, Minn., continues to show much zeal and faithfulness on the part of each member, and good interest is maintained in all services.

The fall State Berean Conference was held at the Hector Church, September 17, 18. The Oregon Bible College quartet supplied guest speakers and singers. One of the largest groups, in recent years attended the Berean Conference.

It was our privilege, on October 8, to assist Alden Johnson in putting on Christ in baptism. Alden is a young boy who has an excellent Bible training, and we pray God's blessing be with him in the years ahead, that he might ever remain faithful in the Master's service. His address is 1010 South 6th St., Stillwater, Minn.

Mr. and Mrs. Olaf Hammer recently celebrated their twenty-fifth wedding anniversary. Many friends gathered to help them remember the day. Mr. and Mrs. Hammer are faithful workers in the Hector Church.

The monthly meeting of ministers and laymen was held in the Hector Church, October 22; the studies and discussions proved very interesting and beneficial. Our next meeting will be at the Eden Valley Church, November 19.

Harry Goekler, Pastor.

MAHONEY - PEACE

At 7:00 p.m., October 22, Miss Patricia Ruth Mahoney, daughter of Mr. and Mrs. Charles Edward Mahoney of 3903 La Luz Street, El Paso, Texas, came down a stairway entwined with chrysanthemums and ivy to say vows with Raleigh Peace, grandson of Mrs. Elizabeth Thompson of Corbin, Ky. The double ring ceremony was solemnized in the G. F. Hardy home at 1420 Montana Street. The rite was read by the undersigned.

The bride was given in marriage by her father. Her long-sleeved satin wedding gown of simple lines had a long chapel train. Her fingertip veil, edged in lace, was fastened to a crown decorated with seed pearls. The bridal bouquet of white orchids and stephanotis was arranged on a white Bible, a gift to the bride on her eighteenth birthday.

The maid of honor was the bride's sister, Miss Jayne Mahoney. Miss Mary Mahoney, another sister, and Miss Rose Ann Mandel wore bridesmaids.

Dave Corbridge was best man. Groomsmen were J. L. Becker, Jr., and Neal Lane.

Nearly one hundred guests enjoyed the reception immediately following.

The newlyweds are temporarily at home at 3903 La Luz Street. May the Lord give His blessing to this union of two fine young people in the Faith.

Emory L. Macy.

OREGON BIBLE COLLEGE

Many of the students journeyed to Dixon, Illinois, to participate in the Quarterly Conference service. Kenneth Milne spoke on "Separation" Sunday evening, the Maranatha singers rendered a few songs, and others gave solos and short talks. We gained much inspiration in our fellowship with others of like precious faith.

Books were pushed aside for an evening of fun on Halloween. True to our united plan, festivities ceased at nine o'clock and all participated in united prayer for the spiritual and numerical growth of our college. We wish all of you could have knelt with us.

The Maranatha Singers were invited to render service in song for the dedication of the parsonage for the Oregon church.

Mary Railton, Reporter.

On Sunday, November 6, the quartet consisting of Kyle Davis, Bill Wachtel, Raymond Brown, and Bill Dick conducted services in South Bend, Ind. Bill Wachtel taught a Sunday school class. Ray was the morning speaker. Kyle conducted the afternoon service, and Bill Dick was the speaker. After the afternoon service, the group conducted discussions and songs.

Bro. Kenneth Milne, who recently went with Bro. Sydney E. Magaw to Hedrick, Ind., taught the adult Bible class.

At 8:00 p.m. Wednesday, November 9, Oregon Bible College students broadcasted over Station WSDR, Sterling, Ill. The Maranatha Singers sang two numbers, Raymond Brown sang two solos, and Bud Goodwin was the speaker. His sermon was entitled "Are You Ready?"

Warren Sorenson, Reporter.

HATTIE EMILY HETRICK

Hattie Emily Porter, second daughter of James J. and Mary Anna Porter, was born, August 20, 1883, in Brown County, Ill., and died on November 1, 1949. On October 12, 1902, she was married to William Hetrick. To this union was born one son, Alfred of Ripley, Ill.

Besides her son Alfred, she leaves to mourn her death two granddaughters, Reva and Joan Hetrick, Ripley; her aged mother, Martha Anna Porter, Ripley; two sisters, Martha Kendall of Kewanee, Ill., and Alta Smith of Ripley; and one brother, John Porter, also of Ripley. Her father and one brother preceded her in death.

Funeral services were conducted by the writer, November 3, at the Ripley Church of God, after which interment was made in the Ripley cemetery.

Gordon Landry.

RONALD COMPTON THOMS

Ronald Compton Thoms was born, January 16, 1908, in Brainard, Minn. He attended school in Crow Wing County and was graduated from the Emily school. Ronald became a Christian in early life and kept the faith all through his long illness. He fell asleep in death, October 20, 1949, at Brainard.

He leaves to mourn: his father and stepmother, Mr. and Mrs. V. R. Thoms, Emily; three sisters, Mrs. George Savage, Waite Park, Minn., Mrs. Wilsie J. McKnight, Sumas, Wash., Mrs. Albert Hagen, Shelby, Mont.; four brothers, Lauren, Crosby, Minn., Lester, Deerwood, Minn., Neil, Emily, Minn., Merritt, Helena, Mont., and a host of other relatives and friends.

Funeral services were conducted by the writer from the funeral home in Crosby. Because of the physical infirmity which so long had afflicted Ronald, Isaiah 35 was used as the basis of the sermon: noting that according to Leviticus 21, perfection was a requirement for service in the Temple, that Christians of today can expect, according to promise, work in the new creation as kings and priests where perfection will again be required, but we have a hope of the physical imperfections of today being healed for the perfection of "God's Tomorrow." The only hope of today's Age is death (Job 14); nevertheless, we have been given promises of a resurrection hope (John 11, 5). Ronald was laid to rest in the Emily cemetery to await the return of the Saviour.

V. E. Kirkpatrick.

ALPHA ADALINE ADDINGTON

Alpha Adaline Ausley was born in Floyd County, Ky., on August 28, 1861, and died on October 7, 1949. She was married in 1880 to A. J. Addington, who became a minister of the Church of God and preceded Sr. Addington in death in 1919.

Sr. Addington is survived by one son, William Addington, of Los Angeles, Calif.; three daughters, Mrs. Phil Jefferies of Abilene, Texas, Mrs. F. B. Roberts of Marene, Ariz., and Mrs. R. A. Jordan of Lufkin, Texas; fifteen grandchildren, twenty-two great-grandchildren, and eight great-great-grandchildren.

Sr. Addington was a member of the Church of God, and very brilliant in the Scriptures. She dearly loved God's Word and His wonderful plan for the redemption of mankind. The writer visited her many times, and always found it a source of pleasure to talk with her on Scriptural themes.

Words of comfort were spoken by the writer, after which we laid our dear sister to rest in the Phantom Hill Cemetery to await the call of Him who is "the resurrection and the life."

E. O. Stewart.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Thanks be to God for his unspeakable gift" (2 Corinthians 9:15).

Do We Give Thanks Carelessly?

Here is a poem that may express how we forget to say what is in our hearts:

"I found a pretty feather,
As blue as anything;
A blue jay sent it to me;
He dropped it from his wing.

"I tried to thank him for it,
But he flew very high,
And disappeared far out of sight
Against the bright blue sky.

"The only way that I could think
To send him thanks, you know,
Was my shiny red balloon,
And so I let it go.

"And up and up and up it went,
Until it found the bird;
But I'd forgotten in my haste
To send a single word!—*L. M. Haynes.*

Boys and girls cannot read each other's minds any more than the bird could have read the child's note, had the child sent one along with the balloon.

God can read our thoughts. He knows when our thanks are true and from our hearts, or when they are empty words. The heavenly Father likes words of praise and thanksgiving. He likes girls and boys to live in thankfulness and joy. He likes to have us say, "Thank you."

Thanksgiving and Joy

Thankfulness and joyousness go hand in hand. One seldom is very thankful for bad things or sicknesses, at least not at the time when afflicted, but happy hearts are thankful, too, but about things that make them happy or forget their burdens.

A question we often should ask ourselves is, "Do the words I speak, the thoughts I express, tell the hearers I am a follower of Christ?"

"Pleasant words are priceless,
The cost of one is small—
Use them most sincerely,
Or use them not at all.

"Cultivate the habit
O saying pleasant things;
Words can sing like thrushes;
Words can fly with wings!"

God's Unspeakable Gift

God's unspeakable gift is not one we cannot talk about, but it is one that is difficult to describe. It is difficult to see and tell it in its fullness. The precious gift each one of us hopes to receive is "eternal life" through Jesus. (Rom. 6:23.) The Lord God put this gift in store for us by giving a gift also. God gave His Son. (John 3:16.) His Son brings us the opportunity to become a part of Him, and to be saved by the unmerited favor or grace of God. If we have no faith, we cannot please God. We are to be saved by grace, through faith in God's Son. "Faith without works is dead." Therefore, we must show our faith by our works. Teach others of Christ and His Father. Teach of the Kingdom of God that will be established upon the earth.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing: enter into his gates with praise: be thankful unto him, and bless his name" (Psalm 100:1, 2, 4).

Happy Birthday Wishes

Dale A. Johnson, Nov. 12, age 12, Hector, Minn.
Patricia Ann Peters, Nov. 12, age 13, Paynesville, Minn.
Bobby Foster, Nov. 13, age 10, Hammond, La.
Gloria Fauntleroy, Nov. 13, age 8, Hammond, La.
Joyce Guillory, Nov. 13, age 14, Hammond, La.
David W. Stine, Nov. 15, age 6, Tipp City, Ohio.
Judith Irby, Nov. 15, age 6, Hammond, La.
Darrell Telschow, Nov. 17, age 13, Saint Cloud, Minn.
Cheryl Ann Gaspar, Nov. 17, age 5, Eden Valley, Minn.
Brenda Anderson, Nov. 18, age 3, Hammond, La.

The Berean Page

Timothy Pearson, Editor
Rt. 1, Box S 18 A
Hammond, Louisiana

"Search the Scriptures Daily"

Macomb Youth Rally

Macomb, Illinois, was very happy to entertain a Berean Youth Rally on October 15, 16. The Rally began at 6:30 p.m., Saturday. After a few Halloween games at the pastor's home, the Bereans went to a park for doughnuts, apples and "wieners." Joining hands in a large circle around the fire, we sang choruses and hymns and offered prayer.

Visitors helped us to break our Sunday school record when ninety-two were present. Brother William Dick, National Berean Evangelist, speaking at the eleven-o'clock hour, cautioned the young people against letting their lives become too full of petty things and urged them to do more for the Lord.

Ideal weather permitted a bountiful dinner to be served in the park. At 3:00 p.m., Brother Gordon Landry, pastor at Ripley, encouraged us to be missionary minded. He upbraided us for accusing others of not having the true gospel, yet failing so miserably, ourselves, to preach "this gospel of the kingdom" in all the world. Brother Landry told of his interest in preparing to go to the heart of Africa in about one year. (Here is a very consecrated young man, Bereans. He is worthy of your encouragement.)

There were twenty-three visiting Bereans: four from Iowa, thirteen from Oregon (Ill.), and six from Ripley (Ill.). The College quartet rendered some wonderful numbers. Praise God for this inspirational Rally!

Linford Moore.

Africa

Brother Gordon Landry recently revealed his desire to carry the gospel of the Kingdom into the heart of Africa. If someone or some group will sponsor his mission, he would like to go in about a year. The National Berean Board is interested in backing Brother Landry, if all Bereans will help.

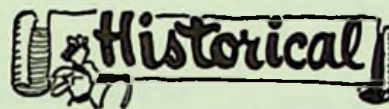
Bereans---Life of the Church

Ponce de Leon never found the fountain of youth, but the Church of God has! As leaders grow older and finally sleep in Christ, a gap in leadership is left to be filled. The Church of God has found that the Berean Society can provide that new life for the work. A sad truth is that some local churches do not have Berean societies—and no new life. Every week, we see the benefits of having young Bereans in our work. Have you not observed the same?

What to Deny Self

A week of self-denial has been proclaimed for Bereans, beginning on November 20. Here are a few suggestions for ways to celebrate it well:

- (1) Forget worldly pleasures, shows, parties, etc., and attend all religious functions.
- (2) Cease spending money foolishly and send your spending money to Virginia Wagenaar, Oregon, Illinois. Ask her to start an *African Missionary Fund*.
- (3) Deny yourself anger, gossip, trashy reading, and all ungodliness.



"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." So ends the Book of Jude. These

verses were adopted by the National Berean Society as its official benediction in 1933. They have been repeated by Bereans every week for more than sixteen years.

Banks Crash: Depression!

In 1931, a bank failure in Chicago caused the Relief Committee of the National Berean Society to lose \$242.23 which was on deposit there. This seemed to spell doom for the Committee, for, though \$96.88 was returned from the bank the next year, interest in the administration of relief waned. Although the Relief Committee did excellent work, circumstances in 1934 led to its disbanding. The depression was of spirit as well as of finance.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 14-27—Special meetings at Brush Creek, Ohio. (J. W. McLain, guest speaker.)

November 20—Special Thanksgiving services at Jordan, Mo.

December 4-18—Evangelistic meetings at Fonthill, Ont. (J. W. McLain, guest speaker.)

VOICE OF INDIANA

The Indiana State Conference Board met, Saturday, November 5, at the Hillisburg Church, all members being present. Bro. Willard Naylor reported that to date exactly \$250 had been received from the Dollar Day letters. With this amount on hand, your board started the work for which the funds were asked, namely, 1) improved facilities for the Conference, and 2) evangelistic work.

The board voted to purchase the lot back of the North Salem Church. This will amount to \$100 for the lot, plus cost of title, survey, etc. This will meet one need. A survey is under way for improved sleeping facilities. A report on this will be made later.

The Plymouth Church is to be reopened. It was first planned to have the first service on November 13; but, since some repair work was necessary, a delay of one week seemed advisable. The pulpit work, for the present, will be conducted by the pastors of near-by churches. The schedule is as follows:

November 20, Milon Hall, Kokomo

November 27, Dale Ward, North Salem

December 4, Harry Sheets, Burr Oak

After December, the work will be carried alternately by Bros. Ward and Sheets until other arrangements can be made. Brethren who can attend are urged to support this work. We are anxious to start the work again in Plymouth and nurture it until it can stand on its own feet. Church services will be at 9:30 a.m., for the present. This hour is necessary to allow Bros. Ward and Sheets to conduct their own worship services at 11:00 a.m. at North Salem and Burr Oak, respectively. Sunday school, as soon as it can be organized, will convene at 10:30 a.m.

It may be possible to employ an evangelist to serve as pastor for Plymouth for a few months. April 10-22, Bro. J. W. McLain is scheduled for special meetings. By the time school is out, it is hoped that a full-time pastor can "take over." We are asking the brethren to pray for this work and encourage it in every way possible.

The program undertaken by your Conference Board is a good one, but it will require several Dollar Days during the year. With the co-operation of each and every one, the work in Indiana can go forward. It must go forward! There is much to do. Your board is capable and eager to work. The ministers are ready to back the board and do whatever they can. Let us put meaning and spirit into the song, "Let the Church of God March On."

Harry Sheets.

RIPLEY (ILL.) CHURCH NOTES

The Ripley (Ill.) Sunday School is steadily gaining a little in attendance.

The Co-Workers Class met recently at the home of Sr. Thelma Ransom and made apple butter to be given to Oregon Bible College, Summer School, General Conference, and Golden Rule Home.

Our church was shingled recently and a belfry erected.

Our mid-week services are very interesting. Bro. Gordon Landry is leading in a study of the Book of Daniel.

Bro. Herman Lewis has entered a hospital in Kansas City, Mo., for treatment. He may be addressed at Thornton Minor Hospital, Linwood Blvd. at Harrison, Kansas City. We pray for his return to health.

Rolland Cox, husband of Sr. Vera Cox, is a patient in Saint Mary's Hospital at Quincy, Ill., having undergone major surgery. His condition has been critical, but we are glad to report it is improving. A note of cheer would help.

Mrs. Thomas Lewis, Secy.

See Page 11 for more news—Hector, Minn.; Mahoney-Peace wedding; Oregon Bible College; three obituaries.

GOLDEN WEDDING

Bro. and Sr. George Nell, former residents of Ripley, Ill., and members of the church at Ripley, but who now are established in their new home at 921 Wilson Avenue, Tempe, Ariz., celebrated their fiftieth wedding anniversary on Saturday, October 29. Fifty long years ago, Clara Addieville Long and George Nell were married in a late Sunday afternoon by Bro. F. L. Austin at the home of the bride's parents. They lived at Macomb, Ill., for twenty years, and then moved to Schuyler County where they lived contentedly until last December, then moving to Arizona to be with their two daughters, Srs. Mildred Huey and Helen Kee. Back in Illinois, October 29, 1899, was a bright warm day, and fifty years later in Arizona, it naturally was just such a day. They started their anniversary off early Saturday morning by opening gifts and reading greetings in cards and letters—nearly seventy in all in a setting of "flowers and flowers." In the afternoon, they had their picture taken; and at six-o'clock dinner in their new home, their daughters and families joined them. On Sunday after the morning worship service. Bro. and Sr. Huey entertained at dinner eighteen invited guests. Open house followed at three o'clock, with a large number of the church folk and neighbors coming to extend congratulations.

Bro. and Sr. Nell are strong in body and zealous in their faith. May their lives continue to be graced in the days that are ahead.

C. E. Randall.

GRAYTOWN, WISCONSIN

On October 23, we brethren at Graytown, Wis., had a pleasant surprise, when Bro. Bud Goodwin, his wife, her sister, and Bro. Fred Mulder drove in. Bud gave us a very helpful sermon, that day, which everyone enjoyed. We hope they will come again soon.

Mrs. Edwin Engebretson, Secy.

SOUTHLAWN CHURCH OF GOD

Grand Rapids, Michigan

Southlawn Church of God, Grand Rapids, Mich., was happy to have present the Oregon Bible College Quartet to help celebrate our 23rd anniversary on the 23rd of October. It was pleasant, too, to have David Holquist home again, even for such a short time.

Our day began with Sunday school and morning worship services, with Bro. Robert Hardesty in charge, ably assisted by our choir and the quartet. A bountiful potluck was enjoyed by many in the church basement, following the morning services.

At three o'clock, the quartet took charge of the afternoon services. In addition to the musical numbers, Bros. Raymond Brown, Kyle Davis and William Dick gave very good sermons.

Sr. Hazel Pixley told some interesting incidents of our early church history. Surely, our church is built on a foundation of faith and hard work.

Our thanks to everyone who helped to make that day a success! Irene Christie, Reporter.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Many News Reports ready for publication are crowded out of this week's Herald. Next week, we shall plan The Herald in such manner as to have sufficient room for all news items.

Bro. Leonard Brown reports an enrollment of nineteen students in the new Baraga (Mich.) Sunday school.

"Last Sunday morning, two young married couples came forward for baptism, for which we thank the Lord."—C. E. Lapp, pastor of Pennellwood Church of God, Grand Rapids, Mich.

Christmas Cards! Exquisite Christmas cards, bearing a text of Scripture, may be ordered from National Bible Institution, Oregon, Ill., at one dollar per box of twenty-one, postpaid. How many boxes? Tarry not!

Born to Bro. and Sr. Edward H. Goit, 1357 South Avenue, Niagara Falls, N. Y., a son, Robert William, on October 2 Congratulations!

CHURCH OF GOD OREGON, ILLINOIS

Each Wednesday morning at eleven o'clock, the grade school children are dismissed for religious education in the various churches. Twenty-one are conveyed to the Church of God where they are taught by Bro. and Sr. J. R. LeCrone and Sr. Myrle Claussen.

On October 30, Pastor LeCrone broadcasted over WAIT. Bro. Paul C. Johnson preached in the local pulpit in the morning.

On October 16, Rally Day was observed. The Junior Sunday School, under the leadership of Sr. Myrle Claussen, presented a program.

Oregon is missionary minded. Local workers are busy in three other places each Sunday morning—at East Oregon Chapel, Byron, and Flagg Center. Since conference, the local average attendance has been eighty.

Three of our young folk are away to college this fall—Don Capes and Betty Dick to DeKalb, and Louise Johnson to Cedar Falls, Iowa. We miss them.

Sr. Whitehead's Good Will Class of the Sunday school keep themselves busy with projects. A recent one was the presentation of ninety-five songbooks to the church. These were purchased by individual members of the class and from the class treasury. This class enjoyed a social evening in the Austin-Whitehead home on November 8.

The high school boys' Sunday school class was recently revived. Bro. Harry Payne is the teacher.

The Bereans "take over the evening pulpit service each third Sunday of the month. In September, three talks were given on Faith, Hope, and Charity—Harry Payne, Neil Thut, and Warren Sorenson being the speakers. The Bereans presented the church with twenty-four new songbooks.

On October 22, Milo Magaw entertained the Bereans at his home. All had a good time.

The Dorcas Society is active. It meets twice a month with from fifteen to twenty in attendance. All enjoy the devotions, choruses, fellowship, and "sew-fest," and a fine spirit prevails. On October 20, the annual all-day meeting was held in the Claussen home where thirty-one, including husbands and children, enjoyed a scramble dinner. The Dorcas Society has paid four hundred dollars on the parsonage debt and will soon be ready with another hundred.
Evelyn H. Austin.

HERALD RECEIPTS

W. H. Boyer; Mrs. C. P. Morgan; Mrs. Lou Lyon; Mrs. Earle Mogle; Mrs. R. D. Stanton; H. S. Bell; Mrs. Edith Burchell; Mrs. Irene Holland (6); Wm. Ford; Mrs. Geo. Munn; Vaughn Long; James Mattison; Philena M. Davis; Earl Koontz; H. F. C. Hill; C. E. Lapp; Mrs. A. M. Johns (2); Mrs. Fred Austin; W. I. Hunt.

Mrs. Fred Ronke; Mrs. Chas. Pearson; Mrs. J. F. Paustain; Kendall A. Coats (2); Mrs. Emma Carruthers (2); Mrs. Nellie M. Blakely; Mrs. F. L. Marsh; Mrs. Joe Dutcher; Maude Graham; James W. Cole; Bortha Lesh; Leota B. Hanson; F. A. Ramsey; Mrs. Will Scott; Mrs. H. Turpin; Mrs. W. F. Arbuckle; Mrs. L. C. Kirkpatrick.

MISSOURI QUARTERLY CONFERENCE

The Missouri Quarterly Conference convened, November 5, 6, at Doniphan, Mo. Bro. Francis Burnett of Jordan, Mo., was guest speaker and Bro. Weldon McCoy assisted with the work. Prior to the two days of conference, a week's series of meetings was held, Bro. Burnett preaching an interesting sermon each evening. Those having the opportunity to attend each evening reported each sermon was better than the one before. Bro. Burnett chose as the titles of his sermons, "Faith," "Jesus Is Coming and Why," "As in the Days of Noah," "God's Plan of the Ages," "Asleep in Death," and "The Two Creations."

Attendance throughout the week was good, there being an average of sixty-five. I mention the average attendance because Doniphan is our new church in the State, and this was its first time to be host to the conference. Most churches of the State were represented, and interest was unusually good—quoting Bro. Burnett, "Almost better than any minister could expect." Bible class was enjoyed each day—with an attendance of about twenty-five. The topic of study was principally "Israel." This study proved to be very interesting and instructive.

On Sunday, the regular Sunday school services were held and followed by a sermon by Bro. Burnett. After services, ladies of the church took advantage of the beautiful November day and served a bountiful dinner out on the lawn of the church. At 2:30 p.m., the young people, led by Bro. Weldon McCoy, favored the group with a musical program, after which the congregation participated in a query program. At 7:00 p.m., Bro. McCoy, evangelist for this section of the State, brought to a close a most successful conference. All reporting a profitable meeting and a very enjoyable time spent with the brethren at Doniphan.
Mrs. Ralph Thomas, Secy.

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—(Mrs.) Alice Carpenter.

PROVIDENCE AND PANORAMA OVER AMERICA

“O beautiful for pilgrim feet, Whose stern, impassioned stress
A thoroughfare for freedom beat Across the wilderness!

“O beautiful for heroes proved In liberating strife,
Who more than self their country loved, And mercy more than life!

“America! America! God shed His grace on thee,
And crown thy good with brotherhood From sea to shining sea!”

The Restitution Herald

VOLUME 39

OREGON, ILLINOIS, NOVEMBER 22, 1949

NUMBER 8

A Young Man's Vision

By Vivian Kirkpatrick, Saint Cloud, Minnesota

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isaiah 6:1).

ISAIAH possibly had, in the eyes of the people of Judah, one of the most enviable positions of his day. Although Isaiah was not king, tradition suggests he was a cousin of King Uzziah and at all times had ready access to the king. Isaiah was fortunate, too, in that King Uzziah was one of the *good* kings of Judah. In such surroundings, however, it was easy to enjoy a life of ease without doing much thinking or being interested in events of the kingdom in which he lived, or in events of the world beyond his kingdom.

Then, King Uzziah died, and the shock shook the very foundations of Isaiah's life. His king was gone! His hero was clay! As we all should do at such a time of grief, Isaiah fled to the Temple. There, he found a KING—one who does not die; one who rules men and nations, not with a rod of iron, but with love and desire for the work of His hands. Isaiah saw a vision of "the Lord sitting upon a throne, high and lifted up, and his train filled the temple." He saw the King and LORD who does not die, but who "shall endure for ever: [who] hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Psalm 9: 7, 8). He saw the "LORD [who] sitteth upon the flood; yea, the LORD sitteth King for ever" (Psalm 29:10).

It is always in the darkest hour that the vision is given. It is only when one loses that in which he trusted, that he can see God. It is only when one has the props of self-reliance knocked out from under him, that he can be placed in the mood for the vision which can lift him up

beyond temporal things of this life to see the vision of the great future that God has planned for His people.

Only when we Christians put out *our* light can we catch a vision of the Jesus "high and lifted up." We are told: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and

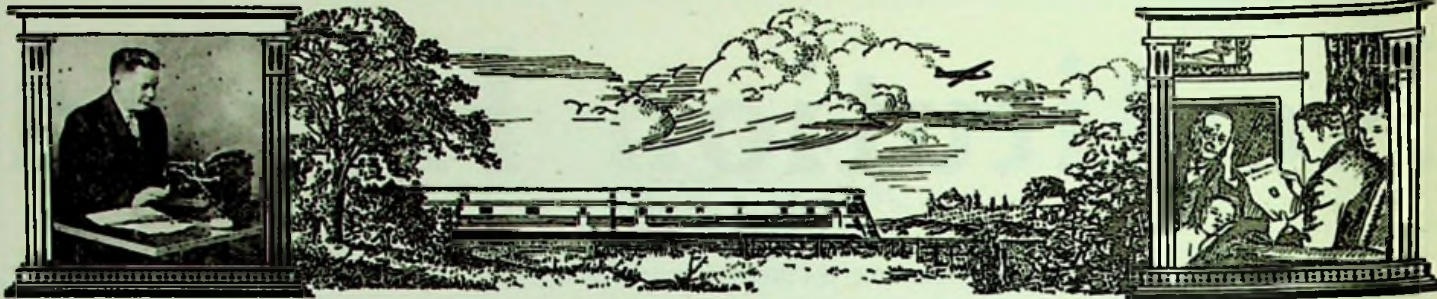
put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). This light is not *our* light, however, but a reflected light of the Jesus shining in and through us. Only when we Christians fully place ourselves under direction of our Lord and Saviour can this light become evident in the world in which we live, and have any influence for good in this present evil



Vivian Kirkpatrick

world. Kings must go—to show us the false emphasis on life! Prosperity must go—to bring us about, to the place wherein we can catch a "vision of the Lord high and lifted up." Not in the seven fat years, but in the seven lean years can we forget self and go to the Lord in prayer.

It is what a man sees that makes or breaks him. Isaiah saw a vision of Jehovah, for he had gone to the Temple in his time of sorrow. The vision transformed Isaiah from a courtier to one of the greatest prophets of his day. Such visions, if we place ourselves in a receiving mood, can be ours, and much service can be ours. To try to drown out the things of the world by visiting the saloon, or other such dives, truly may give us a (Please turn to page 10)



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Sydney F. Magaw, Editor

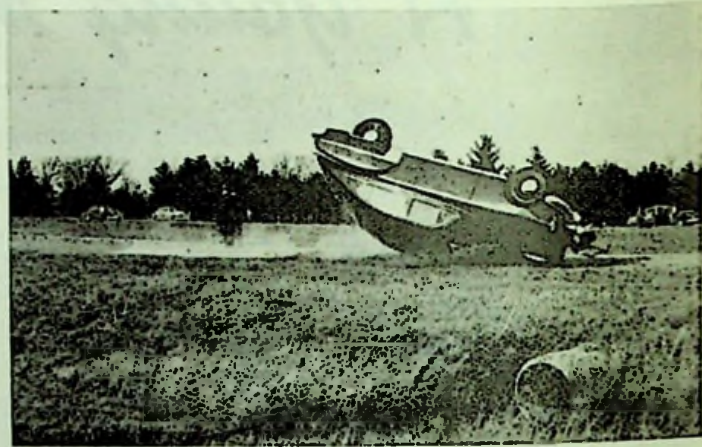
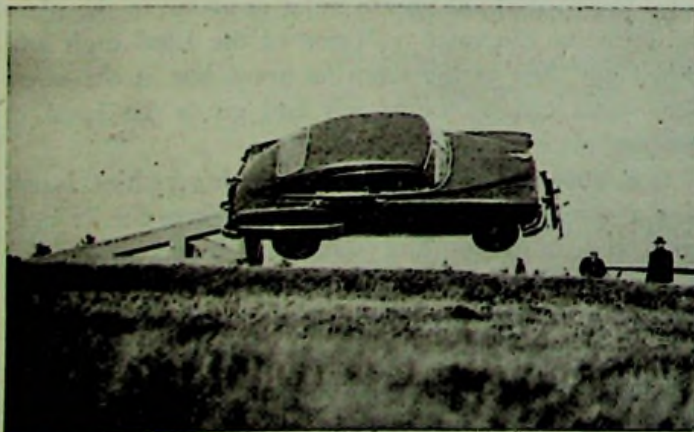
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Paul C. Johnson, Associate Editor

"Made Perfect Through Suffering"

The "Fisher Body Division" of General Motors Corporation, Detroit, Michigan, has expanded its engineering department to provide most rigid tests of automobile bodies. These tests are more rigid than any automobile body ever should undergo in normal service. In the "torture chamber" (covering eighty thousand square feet of floor space), Fisher bodies are subjected to the "cruellest strains and pressures." Bodies are "twisted, bent, shaken, and subjected to every conceivable sort of mechanical mayhem, to find how much they can take." One certain testing machine is "so large that it can hold an entire body . . . and shake it as a cat would a mouse." A smoke test "determines whether there are any panels on a new Fisher body that do not fit flush." Another testing device "bounces two-hundred pound weights on Fisher body seats thousands of times a day . . . to ascertain . . . how long a seat will hold up in years of driving." A "refrigerator test" is applied also, to be sure that locks, handles, and window devices will work in temperatures many degrees below zero. . . . "Weak points, if they exist, are thus located."

Probably the most spectacular of all Fisher body tests is the "roll-over" test. In a culmination of grueling laboratory and ground tests, a car is driven at high speed onto an inclined platform designed to make the car roll over, as pictured in views here reproduced by courtesy of



Fisher Bodies (General Motors Corp.). Notice, please: the second picture shows the overturned car is *not* wrecked to smithereens! *Why* not? Because, as a result of many cruel testings, it gradually was "made perfect." One innocent car *horribly abused*, though, for sake of all similiar cars!

The Apostle Paul, writing about Jesus, informed that God made the captain of our salvation "perfect through sufferings" (Heb. 2:10). Every conceivable testing tested Jesus. He "was in all points tempted like as we are, yet without sin" (4:15). Yes, Jesus endured *His* "torture chamber." Men mocked Him. Friends forsook Him. One, *in oath*, denied Him. Jews spit in His face. Romans whipped Him. In unfair trial, they "all condemned him to be guilty of death." Gentiles drove nails in His hands and feet while Jews cried, "We have no king but Caesar." *Caesar!* Oh, what pressure! What *apparent* tragedy!—until the heavens rent and the earth groaned in rebellion.

"*Eli, Eli, lama sabachthani?*"—and, *in agony* Jesus died. Jesus' death, however, was *not* final. Yes, "He was buried," but unchangeable testimony of the Bible declares, "He rose again the third day" (1 Cor. 15:4).

Resurrected to immortality, Jesus "ever liveth" (Heb. 7:25). Today, Christians throughout the world are stronger because of Jesus, and they love and serve the Christ not only because of His resurrection, but also because He was made "perfect through sufferings."

Resurrection

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

ONE of the most important foundation truths of the Bible is the doctrine of the resurrection of the dead. This teaching reveals one of the major differences between Christianity and the heathen religions. It is the center pillar upon which Christianity's entire hope of salvation is built. We are sorry, however, to observe that comparatively few sermons are preached on this subject. The prevalent teaching that one goes immediately to his reward at death has robbed resurrection of its rightful place in the minds of many people.

The Apostle Paul did not expect his crown of life until the return of the Christ, who shall judge the living and the dead at His appearing and Kingdom. The patriarchs, Abraham, Isaac, and Jacob, with the other faithful men and women mentioned in Hebrews 11, all died in faith not having received the promises. This truth is repeated in the last two verses of the chapter, saying:

"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." This clearly shows that the faithful of the past with the faithful of the present will all be rewarded at the same time, which will be at the return of Christ. It also is revealed in Revelation 11:18 that following the sounding of the seventh angel is the time of the dead, that they should be judged, and that God shall give reward to His servants the prophets, and to the saints, and them that fear His Name. Jesus explained in Luke 14 that we Christians shall be rewarded at the resurrection of the just—for the good we do to those who cannot reward us.

The necessity of the resurrection is seen clearly when we discover the state of man in death. In Genesis 2:7, the creation of man is described thus: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." From this verse, we understand that man was a lifeless image after God formed him of the dust of the ground, but the combination of the breath of life and this lifeless man caused him to become a living soul.

After man sinned, God informed him of the result of his sin and the nature of the condition into which he

would go. God said in Genesis 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Since, in death, man returns to that which he was before he was made alive, he must therefore be resurrected in order to live again after death.

Job had the resurrection in mind when he asked that all-important question, "If a man die, shall he live again?" (Job 14:14.) Daniel was assured of the resurrection by the angel which said to him: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Then the angel said to him: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13).

Jehovah, speaking by the mouth of the Prophet Hosea, faithfully promised what He would do for His people: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14). The Apostle Paul, in his defence before King Agrippa (Acts 24:14-16), testified that the resurrection of the dead, both of the just and unjust, was the hope of the prophets and of all twelve tribes of Israel.

Importance of the resurrection was stressed by the Apostle when he wrote to the Corinthians, some of whom had said there was no resurrection. Paul asked how they could deny the resurrection, since it is preached that Christ rose from the dead. He showed them that if there were no resurrection, Christ could not have been raised; and, if Christ is not raised, then there is no hope for us, and those who are fallen asleep in Christ are perished. (1 Cor. 15.) Paul reasoned, however, that Christ *is* risen and has become the first fruits of them that slept, or the forerunner of those who have fallen asleep. Therefore, those who have fallen asleep in death, having been faithful, are not lost, because they shall be raised, even as Paul explained to the Thessalonian brethren, saying: "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). (*Turn to p. 10*)



Harvey U. Krogh, Jr.

Why Do the Godly Suffer?

By W. Howard Beemer, Woodstock, Virginia

WHY DO the Godly Suffer? is a question that inevitably enters everyone's mind. Many answers have been advanced as to why Christians must need suffer the afflictions of this present life, but they often are mere theories with little or no real proof behind their assertions. So often, one hears these words, or similar ones: "He is such a good man, and such a devout Christian. Why do you suppose it is that he suffers from that incurable malady?" Again, the conversation may go in this manner, "Why do you suppose Christian people suffer from the diseases of this world just like those who do not serve the Almighty?" These are weighty questions, and ones that enter all minds at one time or another. Perhaps we should not ask these questions, but, being human, we naturally wonder about such problems.

Some people go so far as to voice this thought, "Do you suppose he has committed some dreadful sin, and this malady from which he suffers is the punishment?" Others possibly will maintain that the person who is sick does not have sufficient faith, or that his prayers have been insincere—or one of a host of other suppositions. Needless to say, it is not any Christian's place to be judging another Christian, for we are told *not* to judge another man's servant . . . and we all are God's servants. While we may never voice our questions concerning the maladies of our Christian brethren, and perhaps even about ourselves, they do come into our thinking from time to time. I believe the answer to such questions is to be found in the Book of Job.

At this point, a brief examination of the Book of Job may be of interest to the reader. Job is in actuality a dramatic poem, from the beginning of chapter three to the end of the Book, except for the last ten verses of the last chapter. The date of writing is a subject of much controversy, but the majority of authorities seem to think that Job lived either just before the time of Moses or that Job was a contemporary of Moses.

One important question which must be clearly understood, before discussion of Job may be intelligently begun, is this, Did Job literally exist? It would seem that the world today is favored with many so-called "thinkers," and these alleged intellectual giants are commonly

called "modernists." These modernists would have us believe the inspired Word of God to be nothing but a collection of myths, fairy tales, and fictitious stories pointing out morals. It is their contention, incredible though it may seem, that the inspired Word of God must be proved by mere man before it can be believed. The absurdity of such a contention is so apparent that we shall not waste time commenting upon it, but we shall give two Scriptural references to prove conclusively that Job did live and was very much a literal person. In Ezekiel 14:20, Job is mentioned in connection with Noah and Daniel. Also, in James 5:11, mention is made of Job that proves beyond a doubt that he really did exist.



W. Howard Beemer

The setting for the Book of Job is to be found in the land of Uz. This land lay to the south, southeast of Palestine in Idumean Arabia, and was adjacent to Edom. Verse one, of chapter one, tells that Job was a most righteous man and an exceedingly ardent worshiper of the living God. Job had seven sons and three daughters at the beginning of our story and was an extremely rich man. He was a chieftain among these peoples, one to whom the others paid much respect.

Of especial note to us, considering the title of this article, is the fact that Job very vigorously avoided evil. (1:1.) This would seem to point out to the reader that here, in this man Job, was one who very conscientiously and earnestly worshiped God and lived as he knew God would wish him to live. This definitely indicates that Job would not knowingly perpetrate any serious sin against God, and thus there would appear to be little or no reason for Job to be in fear of punishment for his conduct. Why, then, did Job suffer so grievously, as we read later in the story that he did, and have to endure the barbs and tormenting accusations of his three "friends"? Did Job lack faith? Considering the testimony given us of God, this seems hardly likely. Then, *why*? As we go along in the Book of Job, the Word of God will give us the answers.

Verses 6-12 present a picture of a heavenly tribunal. The setting was much like that of a king and his court in annual session, and this undoubtedly was intentional, the

we might be able to understand to some degree, at least, the events then occurring. Apparently, in verse 6, the "sons of God" had come to present themselves before God, when Satan came in among them. While there is considerable controversy concerning the term "sons of God," it seems most logical to assume them to have been angels, as mortal man could not have presented himself in the presence of God. The theory of Satan being a fallen angel (Luke 12:18) explains in a sense how he was able to come before God at this time.

Debatable, of course, is the question of whether Satan is a literal being or just a symbol of evil. I have no wish to take a dogmatic stand either way. Since the context, however, seems to imply so very strongly that Satan is a literal being, it would seem best to assume that he is such, for the general understanding of the story. There are many arguments on both sides of this controversy, and both sides claim to have convincing Scripture. Thus, it would seem best not to try to decide the issue here, but merely tentatively to assume Satan's literal existence to

facilitate our understanding the main theme of Job. After all, it does try one's imagination to conjure up a mental picture of an evil spirit, or force, speaking and acting as a person. Also, in the case of the temptation of Eve, the necessity for a cunning mind, a knowledge of God's Word, and an ultimate goal to be won are very, very obvious. As a concluding thought, consider John 12:31, where the Scripture speaks of "the prince of this world."

Satan's answer concerning from whence he came is of special importance to every thinking Christian. "From going to and fro in the earth, and from walking up and down in it." Constantly we have evil about us, since there are so many people and temptations of one sort and another faithfully serving Satan. Also, he, himself, wanders all over the face of this globe. We must never let our vigil against evil slacken even for a moment.

God asked Satan if he had "considered" His servant Job. The term "considered" seems to have meant, "Have you thought of tempting this man Job?" Satan claimed that Job was faithful to God only (*Please turn to page 9*)

Time -- The Enemy of Mortality

By Mrs. James Mattison, Riviera, Texas

IF TIME stood still, everyone would be immortal. Unfortunately, or maybe fortunately, it does not. In fact, time passes so rapidly, that it is sometimes a little frightening to think of events that happened five or six or more years ago; for they seem as yesterday.

Since we humans are not immortal (1 Cor. 15:53), and since immortality is conditional (Rom. 6:16; Mark 16:16), we better start "doing something about it." We all love life—even this life with all its pain and sorrow. How much better that perfect, endless life will be! Will we taste of it? Or will we be found among those who are wailing and gnashing their teeth? (Matt. 13:42.)

Just because we Christians have been baptized does not mean that we can relax now and wait for Jesus' coming, so we may be in His Kingdom. We dare not just sit and wait, for "faith without works is dead" (James 2:17). Although we may not drink, or smoke, or commit any outstanding sin, we need not pat ourselves on the back too hard. The question is, What good works are we doing? Has at least one person turned from sin to Christ because of your efforts? If not, you better get busy. Do not leave this important matter entirely to your minister. In the

first place, you undoubtedly come in contact with some people that he will never meet. Secondly, you will not be rewarded for your pastor's works when Christ returns. What are *you* doing for the Lord?

Now, to those who have not yet been baptized: do not plan to wait until you are too old to enjoy sinful pleasures before you decide to turn to Christ. Accept Him now! We read in Acts 17:30, "The times of this ignorance God winked at; but now commandeth all men every where to repent." God does not *request* that you repent. He *commands* it! Dare you ignore a command from God? Do not continue "putting it off" until a more suitable time. Christ may come before you are ready; or you may die, not having accepted Him.

We cannot, in any way, be sure of eternal life. We must work and pray and hope that Christ will give us His gift at His coming. We must work with more in mind, however, than mere thought of personal gain. The secret of Christianity is to forget oneself, completely—putting Christ first, others second, and self last.

The enemy, Time, rushes on. Are you ready for the end? If not, prepare *now!*

Needs of the Church of God from a Layman's Viewpoint

By S. O. Ross, Litchfield, Minnesota

WHEN ONE speaks of the needs of the Church of God, his mind usually runs to the thought of bigger and better churches, better seats, better musical instruments, better parsonages, and so forth. There undoubtedly is need for many of these items in many churches today, yet I believe too often these material needs are overemphasized. We members of the Church of God need to turn more to the spiritual needs of the Church. Doing so, where is our need greatest? I believe we should start at the *heart* of the Church of God. Where is that? Is it the General Conference? the state conferences? the local churches? No, it is none of these. The heart of the Church of God is in the homes of individual members of the Church. What are some of the needs within the home?

More child training is number one on my list. "Train up a child in the way he should go: and when he is old, he will not depart from it." We members of the Church of God often miss the mark in failing to teach our little folk in the beliefs of the Church. In one of the larger churches of today, a child five years of age can tell you exactly what is expected of anyone to be a good member of that faith. Children only five years of age have not been instructed by their clergy. It is the teaching within the home! Many of our members think if they send their child to Sunday school, each Sunday, that is sufficient. Surely, that is necessary, too. Better yet, let us *take* them to Sunday School. Also, let us see that they are present at each and every mid-week service and at each daily session of the vacation Bible school. Then, it is our duty as parents to instruct them daily: to turn our conversation to things of God when the little folk are around, to have regular Bible reading and family altar. Last, but certainly not least, we should emphasize prayer. All of us know the value of prayer. Let us make more use of it: communing often with our God and giving thanks to Him.



Then, we go to the needs in the local churches, remembering that the local church stems from these individual homes (the heart, again, if you will). We so often hear the cry for more preachers. I say to you that I believe we have too many preachers, but certainly

This message is outgrowth of an address presented first at the 1949 summer Ministerial Conference at Oregon, Illinois, and recently presented at a Ministers'-Layman's Conference in Minnesota.

not enough *ministers*. This is the day of *personal evangelism*. The ministers of today too often think a sermon on Sunday and maybe a mid-week Bible lesson constitute the work of a minister. Far from it! It includes the meeting and fellowship in the homes when lay members can ask questions and discuss matters, that a better understanding can be developed. Especially one who is somewhat new in the church work will feel more of a nearness, and he will become more interested, when he can meet with his minister on a more common ground. I believe, too, that too many ministers are spending too much time in secular work. Truly, there are many small churches which cannot possibly support a full-time pastor, but when a church can pay, and does pay, a living wage, the pastor is doing himself and his God a terrible wrong to accept outside work which is bound to require valuable time from his pastoral work. "Ye cannot serve God and mammon." When one is doing secular work for four, five, or six days a week, his mind is tired to the work and study of God. It infringes upon his time for duties to the church. It obstructs his best church work.

I believe also there is a need for more of the old-fashioned gospel in our services. Too often, the gospel invitation is omitted. When a salesman puts on a good sales talk, he never would think of leaving a customer without trying to close the deal. Likewise, a good sermon should be closed with the invitation, as one never knows who may be ready to take the first step in serving Christ.

Then we go to the state conference and to the General Conference. The greatest need there is to make every individual member feel he is a part of the Conference. There is a need of educating lay members as to the need and importance of the Conference. A body or organization is lost without a head. So is a head useless without a body! All must work together. There is no question of the necessity of our General Conference and National Bible Institution as a medium of evangelism through THE RESTITUTION HERALD and the evangelists in the field, as a medium of training for our future pastors, as a source of Sunday school and Bible lesson supplies, and as a clearing house for our mutual problems.

The problem and *need* is to get each member of the

Church of God to feel a part of, and a need for, the Conference. It is a challenge to the ministers and other delegates attending the General Conference to be cautious in the reports taken to the rest of the members back home. We must be very careful to paint a true picture of the conditions and workings of National Bible Institution and be careful not to distort the picture to fit our own whims.

So it all falls right back to the homes of individual members. They make the local churches; they make the state conferences; and they also make the General Conference a success or a failure. Let each member feel his responsibility and his need. Let each member put his shoulder to the wheel, that the Church of God ever may go forward in preparation for the soon coming of Christ.

CHRIST'S COMING

"Ages ago in the eastern lands,
They watched for Him,
Listening for His chariot wheels,
As the days grew dim,
And wondered if He would come again,
From Olivet;
With welcoming words on their lips they watched,
But He tarries yet.

"Every year across winter snows,
With wistful eyes,
Eager disciples have watched for Him,
To come from the skies;
Every year under summer suns,
They have sung His praise,
And cried for Him from their yearning hearts,
But He still delays.

"Sometimes we look at the fleeting clouds,
And in fancy trace
The shining robes, and the feet of brass,
And His glorious face;
We hush our breath when the gloaming comes,
And can almost hear
The thrilling sound of His blessed words,
But He is not near.

"Yet courage, brothers, we have His word,
And He will not fail;
Let us be patient, and watch and wait,
Till our prayers prevail;
He surely will come as He said He would,
In the light sublime,
And we shall forget as we see His face,
This waiting time."

—William A. Rurch in *Golden Sheaf*;
selected from *Messiah's Advocate*.

"Time of the End"

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12).

We see men running to and fro, up and down the highways from city to city, and from country to country. Knowledge has increased much the last few years. We find recorded in Matthew 24:37, 38 and Luke 21:25-28 signs that Jesus said will appear in the last days. Now we will see what is to follow these signs. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). How will this trouble begin?

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:13, 14).

These spirits are in the world today, causing the most brutal murders that were ever known, antichrist nations sending their spies into all the world, the false prophet spirits working in people of all walks of life, deceiving in every way. Men do not know whom to believe or trust; the world is about ready for "the battle of that great day of God Almighty."

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. . . . 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. 19:11, 14, 19).

The nations of the world have their armies ready, but do not realize the reason. It is but a short time before the heaven will open, and the one upon a white horse, and all his army, will appear with fire and chariots like a whirlwind. (Isa. 66:15, 16.)

The righteous will be here and see the destruction of the wicked. (Psalm 91:7, 8.) The earth will reel to and fro like a drunkard. (Isa. 24:20.) The slain will be from one end of the earth to the other. (Jer. 25:33.) All faces will be pale, and every man will be in travail. (Jer. 30:6.) It will be the day of judgment upon the earth.—J. E. Ray in *The Bible Advocate*.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

RURAL CHURCHES. A large number of rural churches throughout the nation are being closed and allowed to become dilapidated. Dr. Alva Hutchinson, director of the Methodists' Home Mission and Church Extension Division, states: "It is my pet peeve that we are walking out on these poor people, instead of putting in trained and adequate leadership to build programs for them. . . . We have such a shortage of pastors, that the churches with good leadership ask for the best pastors and the churches in the depleted neighborhoods have no one to speak for them. Often, they are left without a pastor. Yet there are more people in these areas than ever before. When we abandon these churches, we are abandoning our best opportunity in the nation."

Some of the so-called "emotional groups" are going into these forsaken communities and building up what are called "store front churches." Churches are moving out into new sections—getting away from the downtown and tenement rows where the poorer race of men live.

The emotional groups seem to be able to appeal and hold this class of people better than the more conservative bodies. It is not because they are emotional, but they place considerable emphasis on prayer and testimony. In this way, each member takes part and becomes an important member of the body. Christianity must have an outlet, if it is to remain strong and virile.

NON-CHRISTIAN POPULATION. Much credit must be given to those religious bodies who are expending large sums of money and maintaining numerous missionaries on foreign fields. We believe the Lord is blessing them in their efforts to take the message of the Bible to people who have not seen the glory of the Lord or heard His fame.

"The Missionary Tidings," published by the Free Methodist body, in making an appeal for support for missions, sets forth the following information:

(1) "Non-Christian areas of the world contain 1,400,000,000—or ten times the population of the United States.

(2) "At the present, there is only one missionary family or single woman missionary among each 75,000 of these people, of whom the greatest majority are illiterate, under-nourished, and without either doctors or hospitals.

(3) "Only one of seventy of the population constitute the native churches.

(4) "We devote less than one tenth of our church offerings to meet this vast and overwhelming need. This proportion should be greatly increased."

These statistics, which we have every rea-

son to believe are reliable, convey a picture that is seldom seen by religious leaders. The commonly held view is that through concerted effort the world eventually will be evangelized and, thus, the Kingdom of God brought into full action. The picture which the statistics quoted reveal is an entirely different one. The world is becoming more heathen, rather than more Christian. The heathen population is multiplying faster than the combined efforts of all religious groups can nominally Christianize them. If the world had to wait for the churches to convert humanity before the "times of restitution" could be brought in, then this great day of refreshing would never come. The gospel of the Kingdom must be given to the world as a witness, but the full evangelization of the world, when the everlasting gospel will be preached to every kindred, tongue, and people, must await that day when the Kingdom of God grows from a small stone until it fills the whole earth.

PROTESTANT MISSIONS. The following report, as given in "World Outlook," gives a very brief but comprehensive view of the size of the missionary forces throughout the world. It reads:

"A world survey of Protestant missions, made by the International Missionary Society of London, shows that the entire staff of Christian workers connected with Protestant missions include 192,987 persons. This includes 25,989 ordained ministers, 128,713 laymen, and 38,285 women."

CO-OPERATION. There are areas in which Protestant and Catholics are working together in close co-operation. One such case is in Christian Rural Overseas Program, usually called CROP. This work is organized in twenty-five states, and its work extends to both Europe and Asia. Last year, CROP sent millions of dollars worth of foodstuffs made up of wheat, corn, milk products, dried fruits, fats, and cotton. If it were not for the Roman Catholic Hierarchy, there would be other areas of life in which the two religions could work and would work, together.

TORMENT. It is not often in the religious press that one comes across such exhilarating paragraphs as the one which we are lifting from an editorial in "The Jews in the News," under the caption of "New Law Covenant for the New State." Beginning the story back in Eden, the writer says:

"Eternal torment did not in any sense or degree enter into the divine purpose. His sentence upon man, plainly stated, was, 'Dying thou shalt die,' not 'Living thou shalt live

in torment.' 'The soul that sinneth it shall die.' (Gen 2:17; Ezek. 18:4.) God purposed to exemplify in His dealings with our race a principle of divine government to be made operative everywhere ultimately—amongst all His creatures on the spirit plane, as well as the earthly."

The teaching of eternal torment for the wicked has done more to drive people away from God than ever drew them to Him. Belief in natural immortality of the soul gave rise to this horrible and God-dishonoring doctrine. Away with it! It has no place in a gospel of love.

DAVID'S THRONE. Some time ago, news reports carried the story of the two sons of Israel who claimed lineal descent from David, and were putting forth claims to the throne of David in ruling over the new State of Israel. We do not know anything about their lineage. Maybe they can trace their origin back through the centuries, although we doubt it; but regardless of their forebears, the sure Word of God is support of the thought that when the throne of David was thrice overturned, as mentioned in Ezekiel, it was to remain in that upset condition until He "come whose right it is." It is not hard to establish the identity of the rightful heir to David's throne. Gabriel did that when he appeared to Mary. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This is not merely a Christmas message; it is the very essence of the gospel and needs to be talked about throughout the whole world!

DIVORCES DECLINE. An encouraging report comes out of Washington: not necessarily a sign that the world is getting better, but at least an indication that a little more sober thinking is being exercised before so many couples rush to the divorce court. The year 1948, like the previous one, saw the number of marriages and divorces cut considerably over the all-time high set in 1946. Last year, according to government reports, there were 1,802,895 couples married and 405,000 divorces granted. According to the Federal Security Agency which compiled the figures, the divorce rate last year was about one-eighth under the 1947 figure and one-third less than the record for 1946. The rate showed 4.3 per 1,000 people in 1946 to 3.4 in 1947 and 2.8 last year; whereas the marriage rate was 16.4 in 1946 to 13.9 in 1947 and 12.3 in 1948. Nevada led all states in marriages and divorces, where the divorce rate stood at the notoriously high mark 67.1 per 1,000.

WHY DO THE GODLY SUFFER?

(Continued from page 5)

because God had not allowed anything or anyone to harm him. Sarcastically, Satan asked, "Does Job fear God for nothing?" The implication could have been no stronger, namely, Job served God merely for what he received in return. As proof, Satan maintained that if Job were to lose his possessions and his family, his loyalty also would disappear. Satan asked God to destroy all that Job had. God refused, as God does not bring evil or destruction to any man. God then permitted Satan to do as he wished to Job's possessions and family; however, He forbade Satan to do any harm to Job himself. Here again, in this biography of Job, one finds more great truths and teachings of the Bible being enacted in experiences of, and relating to, this great servant of God, Job. Satan cannot harm any servant of God except as God permits, and God will not allow any servant of His to be tried beyond that which he cannot endure. Also, God will not, and does not, bring evil to befall any man.

The remaining verses of this first chapter tell of the calamities that befell Job. Satan destroyed the possessions of Job, but Job did not allow those misfortunes to bother him too much. On receiving news of the death of his ten children, however, he was stricken with great remorse. He tore his cloak; he shaved his head; he prostrated himself upon the ground. Did he curse God because of the misfortune that was his—climaxing by the loss of all his children? Did Job do what many a man in his place would have done—blame God for what had happened to him? No. Instead, Job *blessed* the Name of God. The last verse in this chapter is a wonderful tribute for the man Job. Verse 22 states, "In all this Job sinned not, nor charged God foolishly." This verse not only commends Job, but does something else. It tells us that to blame God for bringing evil upon man is to charge the Almighty foolishly. Have you ever heard a person say of an earthquake or similar catastrophe, "It was an act of God"? Does it sound plausible to any sane person that a loving and merciful heavenly Father intentionally would bring calamity and grief to any person, especially to His own children? The *absurdity* of thinking God would cause misfortune and grief to befall His servants is at the same time utterly fantastic and bewildering.

God, in the case of Job, *permitted* Satan to bring certain trials and tribulations upon Job to try and to test him. So long as a person has only carefree days, he never will build any strength of character, nor form any self-discipline. A person who never experiences any trouble, grief, or hardship, who never has to overcome problems, will be a shallow person, and a soft, childlike weakling.

No person ever reaches true maturity without facing problems, without experiencing heartache and grief, and without solving at least a few of the many problems constantly confronting mankind. A person is much like a sailboat, in that the true caliber of neither can accurately be computed in fair weather. It requires some rough, stormy weather really to put a sailboat to the test, and, likewise, it requires some adversity and trouble really to put a person to the test.

At least a year had passed since the first meeting between God and Satan, as recorded in this biography of Job. Chapter two begins with a second meeting, or tribunal of the Lord, and again the topic of Job's faithfulness and righteousness is discussed. To all intents and purposes, one would say that Satan had lost and that was that. Satan does not give up so easily, however, nor does he admit defeat so quickly. Satan claimed that as long as a man has his health, that is all that really matters to him. It seems that perhaps Satan changed his story "quite a little bit," but one must not be too surprised at that. After all, if Satan did not lie very freely to gain his goals, sin would not be so widespread today. One must never expect to get a "square deal" when dealing with evil. Satan asked God to bring sickness to Job, but again God refused to do any evil thing. God did give Satan permission to bring grievous affliction upon Job, but forbade him to take Job's life. Although the Almighty allowed Job to be sorely tried, He was still looking out for his safety. God never forgets those who are His servants.

Job became very, very ill and appeared nigh unto death. Job was indeed in a very pathetic condition. He had lost his possessions: his wealth, his family, and now his health, and it seemed he was about to lose his life. His wife lost faith about this time and, in a burst of emotion, hurled at Job these four words, "Curse God and die." She apparently considered there was little or no use in further blessing God, considering the events of the immediate past. Undoubtedly, she felt very deeply the suffering that Job was experiencing, and she even believed he would be better dead than in the pain and misery of that affliction. Job perceived the sheer folly of such advice and did not hesitate to very forcefully tell his wife how foolish she was to suggest such a thing to him. Again, the Scripture commends Job for not having sinned with his lips in that moment of trial. *(To be continued next week)*

Consider Job as "an example of [one] suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:10, 11).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures."

If Every Day

"If every day I only try to do my part,
Then God will lend me of His love
To fill my heart.

"If every day I only try to do my best,
And ask God's help, I know that He
Will do the rest.

"If every day I only seek to find God's grace,
Then I will find my God
In every place."—*Marie Medora.*

While Paul Waited

Paul waited for Silas and Timothy to rejoin him at Athens. They had very exciting and dangerous adventures while they traveled about telling people of Christ. They had been separated—Paul fleeing for his life from the Jews who would not accept Christ.

While Paul waited for his missionary helpers, he was not idle. He was much interested in the people of Athens. He was sorrowful at the way they worshiped idols. He discussed with them every day in the public square where the people gathered. He also discussed his faith and teachings of Christ in the Jewish synagogues. He met great wise men of his day, but was not afraid to stand up for Jesus and talk with them. Paul, also, was a wise man of his times, well educated, yet never a boaster.

Some of Paul's hearers thought he was telling them of other strange gods. They had an altar upon which was written, "To the Unknown God." Paul used this to tell them about this unknown God. Paul said he could see that they were very religious, as indeed they were, to be so afraid of offending a god as to have an altar made to that one, unknown to them.

Paul told them about God who made the world, who created all things upon the earth and in the heavens. What other things did Paul tell them of God? God did not need anything. God gives life and breath and all things. God made of one blood all nations of men. God made mankind to live upon the earth. God made man with the ability to seek after Him, and find Him.

Mars' Hill

Another name for this hill is "Areopagus." There was also a "Council of Areopagus." The men, "Athenians and strangers," spent their time "in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). This hill was about sixty feet high. It sloped up gradually at one end, but ended with a cliff at the other end. Sixteen steps, cut in the rock, led to the summit. From this place, Paul preached his sermon about our God, their "unknown" God.

Let's Play!

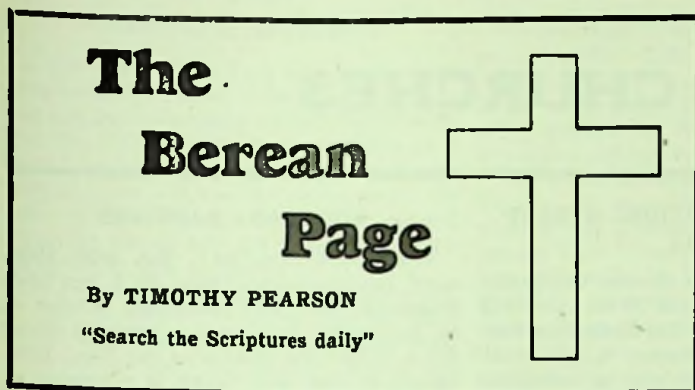
Answer "True" or "False."

1. Paul always worked alone on his missionary journeys.
2. Paul's custom was to reason from the Scriptures with the idolaters.
3. Paul talked with the Jews in their market places, but never in their synagogues.
4. The philosophers realized Paul talked of a new doctrine.
5. He told them of Jesus and the resurrection.
6. They were curious to learn what Paul's teachings meant.
7. They never wanted to learn new things.
8. They were religious, though they worshiped idols.
9. They were not Christians, because they had not accepted Jesus as their Saviour.

Answers: 1, F.; 2, T.; 3, F.; 4, T.; 5, T.; 6, T.; 7, F.; 8, T.; 9, T.

Happy Birthday Wishes!

Nina Jean Hayse, Nov. 17, age 4, San Benito, Texas
Paul O. Jenkins, Nov. 21, age 12, Stanhope, Iowa
Richard J. Worley, Nov. 22, age 13, Macomb, Ill.
Elden Cox, Nov. 22, age 9, Magazine, Ark.
Allen E. Smith, Nov. 22, age 2, West Milton, Ohio
Freddie Bauerle, Nov. 22, age 2, Hammond, La.
Shirley Tobias, Nov. 23, age 9, Fonthill, Ont.
Sonny Robinson, Nov. 25, age 5, Hammond, La.
Miriam Lea Burnett, Nov. 26, age 2, Jordan, Mo.
Patsy Joan VeNard, Nov. 26, age 14, Macomb, Ill.



Historical

Here is Brother C. E. Randall's story about his journey to Texas in 1922 as a Berean Organizer. Notice the zeal of the Bereans of former years.

"The editor of the Berean Page asked me to write a little account of the trip I made in 1922 to Texas to organize a State Berean Society. That was a long time ago—twenty-seven years ago this past summer. At that time, I was living at Mora, Minnesota. The National Berean Board requested that I make a trip to the southwest in interest of Berean organization, as I was chairman of the committee on organization. Those were the 'good old days' in Berean work, when such stalwart workers as Leila Whitehead, Evelyn Harsch, now Austin, Lydia Railsback, Anna Perrine, Anna Drew, Nellie Blakely, Leland T. Hanson, Floyd A. Stilson, and many others that limited space forbids to list, were at the helm. At the time I made the trip, Leila Whitehead was president and Evelyn Harsch secretary, and I believe in those days you either did your duty and the work to which you had been elected or appointed, or you were 'told off' in no unmistakable language. If that didn't serve to stir you up, your name on Berean stationery was removed the next year.

"I was given one hundred dollars for salary and expenses, and while I didn't return with much of that amount in my pocket, still that seemed a lot of money to me in those days, I left Minneapolis a little after dinner on the Chicago Great Western for Kansas City, arriving in Kansas City the next morning at seven o'clock, where I changed to the M.K.T. line to Waco, Texas, where another change was made for Gatesville. Here we were met and taken to Levita, where the Texas Conference was held. Brother Moses was president of the Conference at the time. A large tent was used and the attendance every night numbered three or four hundred. Brothers Bradley, Stewart, and Siple were the other ministers in attendance. While there, I had my first experience with chiggers. There were many episodes that I could relate if space were available, but it must be mentioned that a

wonderful spirit pervaded the meeting. Those attending took kindly and with good interest to the Berean cause which was presented. All of my files are not unpacked as yet, and I am unable from memory to name the officers who were elected for the Texas organization, but I believe Brother William Hall was elected president. I have pictures of the first officers chosen and several pictures of the conference, but these also are still in storage. It was a very inspirational conference and one that made a lasting impression on my mind. In reminiscing of those earlier days—and they say the older a person gets, the more he lives in the past—I long for the zeal and enthusiasm that fired the workers.

"Brother Bradley, getting well along in years at that time, still possessed great fervor for the gospel. In conducting the Communion service, he delivered one of the most profound addresses to which I ever listened. Had the work in Texas gone forward from that time, without wavering, it would have been a mighty field of gospel work today.

"At close of the conference, Brother E. O. Stewart and I went to Trigger Mountain, a rural community out from Goldthwaite, where we conducted a series of meetings, which Brother Dyche had started. The meeting, held in a schoolhouse, was blessed with good attendance and good interest. We have gone a long way since those days, but I love to turn the pages back in memory's lane and relive the days when men and women would weep with a godly sorrow as the gospel was preached. The past is gone; the present is with us; with the cloud of witnesses who have gone before as a testimony, may we lay aside every weight and press on toward the mark for the prize of the high calling. From Texas, I went to Bristow, Oklahoma. In my next article, I will relate some things about the Oklahoma-Arkansas Conference of 1922."

"Can you imagine a little acorn growing into a large oak tree? So it is in our lives. Even a cup of cold water given in Jesus' Name will bring blessings. It will never lose its reward. The very smallest thing which we may do for Jesus may bring much reward when He comes to reward His servants."



Remember!

NOVEMBER 20-27 is self-denial week!

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 27 - December 4 — Special meetings at Flagg Center, Ill.
 December 4-18 — Evangelistic meetings at Fonthill, Ont. (J. W. McLain, guest speaker.)
 April 2-9 — Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

HARRY PAYNE WINS SCHOLARSHIP

The "L. E. Conner Scholarship" award, which is offered each year to senior students for outstanding work, has been presented to Bro. Harry Payne of Fonthill, Ontario, The award, amounting to fifty dollars, is presented by the Golden Rule Church of God, Cleveland, Ohio, in honor of Bro. L. E. Conner, who served the Cleveland Church for many years.



Harry Payne

The presentation is based upon the student's scholastic standing, preaching ability, and spiritual qualities of the preceding year. Senior students who have won the award in former years are Gordon Landry, Timothy Pearson, Alva Huffer, Gary France, and Harold Doan. Otto E. Dick, Superintendent.

STUDENT WELFARE BOARD

In accordance with action taken by the General Conference, a Student Welfare Board has been established for the purpose of providing financial aid to Oregon Bible College students who need such aid. Anyone wishing to contribute to this cause may do so by sending his contribution to the Student Welfare Board, Oregon Bible College, Oregon, Ill., care of Otto E. Dick, Chairman. Since there is a present need for such a fund, the Board will welcome any contribution and use it where the Board believes it is most needed. Otto E. Dick, Chairman.

PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

At close of the evening services November 6, it was the privilege of this church to witness the obedience of Mr. and Mrs. Paul E. Spence, 3460 Birchwood S.W., and Mr. and Mrs. Samuel Burgess, 570 Shamrock S.W., to the command of Jesus in baptism.

It is always inspiring and uplifting when others accept the Lord. These two young married couples will be welcome additions to our church fellowship, and they will stimulate us to greater efforts in winning men to the way of life which is in Jesus. Pray for us.

C. E. Lapp, Pastor.

HERALD CONTRIBUTIONS NEEDED TODAY

Delegates at the 1949 General Conference approved a budget for 1949-'50 that provided for present cash needs of The Restitution Herald. That budget, in common speech, said: "The Church of God must plan on publishing The Restitution Herald at an operating cost that will exceed its income from subscriptions by approximately \$7,500. (Actual income from subscriptions probably will be a little more than \$4,000.)

Bluntly, subscription income of The Herald cannot even approach keeping The Herald alive and growing. Nobody wants The Herald to resort to that type of advertising that pays big revenue. Indeed, for many years, few persons have wanted any type of remunerative advertising in The Herald.

So, at present, there is only one recourse: report to all friends of The Herald that it needs \$7,500 to continue operating in good health; or, if you say Nay, it asks for \$6,000 to outwit the undertaker.

Sydney E. Magaw, Editor.

For more news see page 11.

ELDORADO, ILLINOIS

The Restitution Church at Eldorado, Ill., is progressing steadily under the leadership of Bro. and Sr. A. M. Jones. By their sincerity and complete devotion to God's cause, and by their lively zeal for life, they have won places in all our hearts.

A regular Wednesday evening Bible class and prayer service is held at the church. We are studying the Book of Hebrews. Attendance is very commendable, a goodly number of young people attending. A regular Berean class is planned for Sunday evening for the young people.

The Dorcas Society has resumed meetings and elected Sr. Jones to be our new president. Sr. Juanita Lloyd was elected vice president, and Virginia Davenport, secretary-treasurer. The paramount project is the obtaining of church pews. They are expected in late December.

A party was held on Friday evening, October 28, at the home of Bro. and Sr. Marshall Wiggins, for members and friends of the church. We all sang choruses and Bro. Jones offered prayer. Sr. Jones entertained us with a humorous reading, which was very ably given. Climaxing the evening and to announce the main purpose of the party, a gift of money was presented to Bro. and Sr. Jones as a token of our love and appreciation.

We were very fortunate in securing for them a completely modern home. They are well established in it, and they are happy in their new field of work.

Virginia Davenport, Reporter.

LOUISIANA BAPTISMS

Velma McKinney, Rt. 1, Box 8-25, Hammond, La., and Dennis Chain, Rt. 3, Box 50-A, Hammond, La., were baptized, October 9, by the writer, the services being at Blood River. Velma is a member of the Blood River Church of God, and Dennis is a member of the Happy Woods Church of God.

Timothy Pearson, Pastor.

HERALD RECEIPTS

Layman Tithing Foundation; Mrs. C. E. Blomquist; Emil Fredlund; Mrs. Ira Walker; Mary C. Jones; Donald Preiss; Virginia Davenport; Melvin Richardson; Mrs. Ida Jeffrey; Donna Miller; Mrs. Joe L. Carroll (2); Edith G. McKinney (28); Floyd Nedrow; T. M. Ferrell; I. O. Rogers; Mrs. Floyd Mills; L. L. Burnett.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"A person is much like a sailboat, in that the true caliber of neither can accurately be computed in fair weather."—W. Howard Beemer, Woodstock, Va.

"Darold (Richard) Leistman, one of our local church boys, while on Army maneuvers, dove and seriously injured his head. (Holes are drilled in his skull.) He is in the Percy Jones Veterans' Hospital, Battle Creek, Mich. He is alone there, and his mother is hoping we might have Church-of-God members in, or near, Battle Creek to visit him in his hours of loneliness."—Vivian Kirkpatrick, 1940 N. 4th St., Saint Cloud, Minn.

Special Christmas Offer: send The Restitution Herald to your friends for Christmas. From now until December 20, we will accept your gift subscriptions at the special rate of \$2.00, each, and send an appropriate Christmas card, for you, to each subscription submitted. A gift that continues week after week—fifty times during the year!

Bro. Emil Fredlund, Mora, Minn., informs that he and his family, now residing at 210 N. Robson, Mesa, Ariz., expect to winter there until about the first of next April. . . . Enjoy the sun! and walk in the light of the "Sun of righteousness"! (Mal. 4:2.)

Lend your Herald? "Please enter me as a new subscriber to The Restitution Herald. I have read a few numbers that were loaned to me, and I find much spiritual food therein." Mrs. Fred C. Ronke, North Evans, N. Y.

"We especially appreciate Bro. C. E. Randall's "News and Prophecy Digest," a very needful page in The Herald in these days of the 'end of the Age' "—Mrs. C. P. Morgan, Pendleton, Ore.

FONTHILL, ONTARIO

A few new touches have been made about God's house. The name, "Church of God," has been put above the large window on the south side. The Old English lettering, in black on a white background, is very attractive. A new bulletin board will soon be placed under the large window, directly below the lettered name. The case to hold the metal board is being made by Bro. I. Barnhart.

We have a new baby boy in our church family. On September 18, Bro. and Sr. Rose brought their new son to church, where a dedicatory service was held for him. (Read Prov. 22:6.) Our pastor tells us the Hebrew word for "train us" ("chanak") is translated "dedicate" four times of five occurrences in the Old Testament.

At Oregon Bible College is a young man from our group, and we do miss him a great deal in our work here. His name is Joe Fletcher IV. It is some weeks now since his going-away party was held. At this affair, short talks were given by several, and Bro. Gordon presented Joe with a gift from the church. According to reports received here, Joe is making good progress. Just recently, we heard he had been ill. Please take good care of him for us.

The first full meeting of the Dorcas Society was a supper at which the ladies entertained their families. Sr. Gordon, the president, acted as chairman. Solos were given by Marion Elliott and W. H. Holland, and a violin solo by Mrs. A. Napper. Miss Ruth Nightingale of Welland sang for us and gave a short account of some of her experiences in England and Germany while studying music there. Mrs. Blake Betler, also of Welland, entertained with recitations of her own composition. Duets were given by Mr. and Mrs. H. Lampitt and Mrs. E. Shute and myself.

At the end of October, Sr. M. Shute and Sr. A. Bousfield were hostesses to the Dorcas ladies, and Sr. C. Dilamarter conducted the devotions, drawing to our attention the greatness of God's love. Sr. J. Elliott donated material for needed church tea towels, and this kept the ladies busy.

Bro. Joe Fletcher has been ill with quinsy, but is much better now. Sr. W. Kirkwood and Bro. D. Elliott are on the indisposed list. Our senior member, Grandma Smith, well into her nineties, is keeping fairly well.

We have had a larger attendance at both the Fonthill and Welland Bible studies this fall. The classes meet together on the first study of each month, alternating the place of meeting. At Fonthill, the class members have been taking turns in conducting the opening devotional part of the study. Several requested subjects have been taken up by our pastor.

On September 15, a card shower was given for Bro. William Moore of Youngstown, N. Y. This was his ninety-third birthday.

This fall, we have been glad to welcome from the Cleveland (Ohio) church, Bro. and Sr. Austin, Bro. and Sr. Tavenier, Sr. Giles, Bro. and Sr. Carl Hess and Pat, Sr. Doris Smith. Also, from the Southlawn Church, Grand Rapids, Mich., Bro. and Sr. Earl Keyes worshiped with us one Sunday.

Bro. and Sr. Frank Lane report a pleasant trip to Oregon and to Minnesota where they visited Bro. and Sr. C. E. Randall.

We are happy to have Sr. Beemer back with us again, after visiting with her son, Howard, and wife in Woodstock, Va. She has told us of her wonderful trip, in beautiful surroundings; and for the Southern hospitality, she had praise and appreciation.

Our home-coming service, held on Sunday, October 30, was much enjoyed. Beautiful weather was granted us, and visitors were present from Niagara Falls, Hamilton, Winoona, Lancaster, N. Y., and Saint Catharines. During the morning worship service, Bro. Gordon spoke on "The Three Gardens," and the Communion service followed. A potluck was served in the basement.

In the afternoon, a vesper service was held, wherein Mary Lou Payne and Keith Standing told us a story, by word and flannelgraph. Three of the Elliott children sang—Harold and Ivan presenting a duet, and Marion, a solo. The Lord's Prayer was sung by Walter Robertson, and a violin solo given by W. Kirkwood. Truth Seekers' Class repeated the books of the Bible from memory, and four of the young men from this class favored us with a number. A few well-chosen remarks were given by Bro. Gordon, and congregational singing from our new songbooks was enjoyed. It is such a joy to feel sure of truthful words. We, as a church, wish to express sincere appreciation to Bro. H. U. Krogh, Jr., Sr. F. L. Austin, Sr. Evelyn Barr, and Sr. Frank Rogers (deceased) for the long hours of faithful effort given by them in compiling our "Songs of Truth" books.

We are anticipating and praying for our two weeks of evangelistic services here in early December. Bro. J. W. McLain plans to be our visiting speaker.

We are all very glad to know that Bro. Magaw has made such a good recovery from his recent operation.

We hope and pray that many throughout the land will join together in the nine o'clock, Monday night, prayer time for the College. "Prayer changes things."

On behalf of all the Canadians who attended Conference this past summer, we express appreciation and thanks to all at Oregon, Ill., for the kind hospitality shown us.

Irene Holland, Reporter.

OVER THE TOP! ! !
1948-1949

214. Howard Cramer	\$26.00
215. Hazel Cramer	26.00
216. Mr. & Mrs. Fred Austin	26.00
217. Mr. & Mrs. George Tabor	26.00
218. Fred Tavenier	26.00
219. Edna Tavenier	26.00

NATIONAL BIBLE INSTITUTION

Emil Fredlund	\$ 2.50
Mr. & Mrs. George Jones	25.00
Mrs. Carl Davenport	2.50
Church of the Open Bible, Pomona	35.00
Edith G. McKinney	100.00
Maurertown, Va., S. S.	24.50
Eden Valley, Minn., Church of God	27.07
Eden Valley, Minn., S. S.	40.00
Mrs. Ada Eldridge	95.00
Mr. & Mrs. Loren Burnett	10.00

"And running over"

— A new Print Shop and Office Building.

??????

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 400 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith.
— 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship.
— 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church.
— 25,000 Heralds sent on their mission of fellowship.

— I year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

Dedicatory Service at Macomb



November 13, 1949, was our Dedication Day. Brother F. L. Austin, one of the founders of the Macomb work, was with us for all-day services. In his morning sermon, he taught that the New Testament temple is not a building made with hands, but is a living temple composed of God's people. He emphasized the need of dedicating each individual life to God. The Dedicatory Service was at 2:30 p.m. Many out-of-town visitors helped to fill the church to capacity. (There were 129 present.) A fine spirit of unity, warm fellowship, and thankfulness were

The Macomb brethren are happy to present a picture of their newly enlarged church. We had been meeting in a little basement church for seven years. Although we were handicapped in many ways, the Lord has blessed us abundantly. In the spring of 1949, He opened up the way for us to build a better house for Him. The basement was enlarged twelve feet, and the superstructure was added. It seems wonderful to be meeting in our new building.

manifest as the congregation dedicated the house to the LORD. A wonderful day of worship was concluded with Brother Austin's message on "The Signs

of the Times," in which he stressed the nearness of our Lord's return. The time to work in our new building may be very short.

At this Thanksgiving season, our hearts are filled with gratitude over what God has done for us. Only one year ago, we were quite discouraged as we thought the high cost of labor and materials would prevent our building for several years. We needed the building badly. Although we were weak in faith, we kept praying individually and as a group. The Lord removed the mountain, and today we praise His Name!

The Macomb brethren are grateful also to Illinois Conference for its helpful support in pastoral aid during the past few years. Since meeting in our new building, attendance has built up very well. Our Sunday school is averaging in the fifties, and the morning worship service about thirty. The picture below shows your *Evangelist* editor baptizing Harold Carlson into Christ on October 2. We were happy when Harold thus joined his wife in the Faith. Brother Carlson's address is 1022 East Oak, Macomb, Illinois.

DIXON. The members of the Dixon Church of God are happy to announce that Brother and Sister J. M. Watkins will be with them the coming year. A new project soon is to be started which it is hoped will reach more people and interest them in the all-saving Name of Jesus. . . . The Dixon Church was host to the Illinois Quarterly Conference on October 29, 30. It was well-attended and very inspiring. (Your editor thought Brother Kenneth Milne's message on "Separation from the World" was especially edifying.) More of you Illinoisans ought to attend these conferences.

DON'T FORGET to listen to Truth Seekers' Bible Class each Sunday morning at 8:15 a.m., over WAIT (820 kc.). The program is sponsored by Illinois Conference and is worthy of your support.

FROM ELDORADO. Brother and Sister A. M. Jones are well established in a completely modern house and they are very happy. We all love them and feel that our work will be built up. Wednesday night

Bible class attendance has been very good. We are studying the Book of Hebrews. Sunday night services are attracting the young people and outsiders. Money for new pews keeps coming in. We expect to have them by Christmas. Brother Wilbur Mosby, a faithful elder in our church died on September 28.

A FORWARD STEP. Beginning with November, Truth Seekers' Church of God in Chicago has become self-supporting financially. The \$30.00 per month it has been receiving from Illinois Conference has been stopped at its request. The Illinois Conference has been glad to help the Chicago Church become established, and wishes Godspeed in all its work.

THIS MONTH'S EVANGELIST tells of the progress being made by the Macomb Church. This is the only church now supported by the Illinois Conference pastoral-aid program. It is bearing fruit. Remember the Conference with your tithes and offerings, won't you?



Nov.
1949

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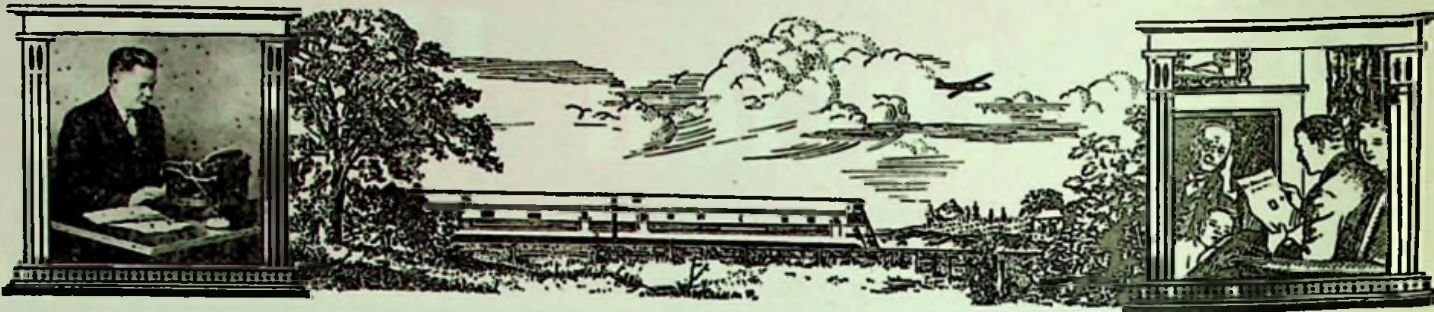
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 1



—Courtesy, Merchandise Mart.

World's Greatest Market Center --- The Merchandise Mart, Chicago



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

Prosperity and Prophecy

The Merchandise Mart, alongside the Chicago River and in an open and uncrowded position north of Chicago's congested Loop, is the "World's Biggest Buying Center." La Salle, who first explored the Great Lakes region, called this location "The Gateway to an Empire." Today, "storekeepers from all points of the globe" visit the Merchandise Mart to "replenish their stores for retail selling." Built at a cost of thirty-two million dollars by Marshall Field and Company (1928-1931), the building was sold in 1945 to Joseph P. Kennedy, a former ambassador to England.

When erected, the Merchandise Mart was the world's largest single structure. Today, it is exceeded in size only by the United States Government's Pentagon Building, Washington, D. C. The Mart, covering two city blocks, boasts a gross floor area of ninety-three acres, equivalent in size to Chicago's entire Loop area. The Merchandise Mart accommodates one thousand business tenants, has an average daily working population of twenty thousand persons, and another twenty thousand visitors daily transact business in the building. This one building is supporting, say estimates, a city of approximately sixty thousand people and may be compared to Cedar Rapids, Iowa; Fresno, California; or Atlantic City, New Jersey.

From every corner of the world, every year, buyers journey to the Merchandise Mart to seek the "newest and finest in furniture, housewares, automatic appliances, floor coverings, wall coverings, men's, women's and infants' apparel, toys, glassware and pottery, artware, giftware, and the hundreds of other odds and ends on display in this vast marketplace." Even foreign goods are here on display—such as artwork of the Orient, fine pottery from France, laces of Belgium and Ireland. Some of the showrooms have been designed and decorated at a cost of one-quarter million dollars, each. Only "registered buyers from recognized stores are permitted to make purchases." You and I are invited, however, to enjoy escorted tours of the building—privileged *lookers-on!* Although the Mart is not an office building, but a mammoth adver-

tising and display medium for wholesale purchasing, it does rent thousands of feet of space to the United States Government and to the State of Illinois. Also housed here are general offices of the Pullman Company, the Merchandise Mart National Bank (deposits exceeding \$74,000,000), the Mart's own Post Office (handling daily more than 38,000 pieces of mail), and numerous radio and television studios of both National Broadcasting Company and the American Broadcasting Company.

Consider now these stupendous details. Seven and one-half miles of corridors! Air conditioning throughout the building—complete change of air six times every hour! Has consumed 27,000 tons of coal in one year!—225 tons in one day! Twenty-six high speed elevators capable of accommodating 80,000 persons, daily! An elevated train depot inside the building! Ten thousand telephones! Has its own police department! Uses 30,000 gallons of paint, yearly, plus a "carload of water soluble paint"! "All the people of Chicago could be placed in the Mart at one time"! Eating places can feed 30,000 persons, daily! Materials used in construction included 54,000 tons of steel, 60 miles of plumbing, 380 miles of wiring, 6,500 windows, and 40,000 lighting fixtures!

Congratulations to this mammoth Merchandise Mart! *Caution*, however, to all enterprise and prosperity! Sodom, too, built and bought and sold. Jesus said: "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. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). Are you, am I, ready for the coming of the Lord? Prosperity may blind our vision. Prophecy shows us the way!

Sitting as queen and no widow, Babylon prospered on banks of a river. Kings lived deliciously with her, and merchants of all earth trafficked in her wares. The Euphrates went wild in commerce that filled the world with lust for gold. Now, Babylon must fall ere freedom is declared the souls of men. (Rev. 18.)

East and West

By Paul M. Hatch, Oregon, Illinois

IN A FORMER article of this caption (THE RESTITUTION HERALD, page 5, March 8, 1949), we analyzed differences between the East and the West, psychologically, these being the differences between religion and philosophy. As a point of review, religion, which is of the Eastern mind and from which all present-day religions sprang, is given to meditations and passiveness; while the Western mind, being basically philosophical, is given to action or reaction and calls its mania *progress*.

Christianity is not only a religion or a philosophy; it is a combination of both. In its pure sense, Christianity is a directed way of life above the usual meanings of both religion and philosophy. Christianity has the drive and alertness of philosophy and the passiveness and reflectiveness of a religion. This is Christianity in its pure and true sense, but peoples of the West never have attained a perfect balance in the two (in religion *and* philosophy) to establish Christianity in that enduring power revealed in the life of its God-sent founder, the Lord Jesus Christ.

Communism, the direct opposite of everything Christian, also can be termed a philosophy-religion. It, too, has the drive and alertness of philosophy and the reflectiveness of religion. Its aspirations, however, are in the opposite direction of travel to those of Christianity. Its motives are those of a despotic rule of the masses to accomplish an end—the *forced worship* of an ideal. This ideal is the all-inclusive State, omnipotent and omniscient in Man. It is pro-Man and anti-God. Man is its god—especially the despotic Man who can seize and maintain control. This is its last estate into which Communism is fast approaching. Its desire is the universal mastery, and it will be satisfied with nothing less. One strange thing about it, Communism is not bent to overcome by military might. Rather it employs political aggrandizement, and it is sparing no means to break political oppositions wherever they arise.

When Communism does attain to this political mastery of a country, it quickly subdues opposition—not in the military, but in the *policing* power and by secret spying upon the subjects. Soon, religious issues are at stake, for the freedom that religion often demands is *anathema* to the all-inclusive State, unless it be a State-dictated religion. Communism is the *State*, and it is the *Religion!*

Rise of Socialism and Communism

Let us look back to discern how this monster has grown. Its hunger for power seems never to be satiated. It must have more and more to live; its very life seemingly depends upon its expansion.

Geographers have divided the world into two hemispheres, the Eastern and the Western. Generally, one thinks of this division by the two great oceans. Geographers have given another division, however, which is more to our thought: that of dividing Europe from Asia. This division roughly follows the crest of the Ural Mountains from the Kara Sea to the Kirghiz Steppes, and

the Caspian Sea to the border of Turkey; thence, through the Black Sea and the Sea of Marmara through the Strait of the Dardanelles into the Mediterranean Sea; thence, south to the Suez and Red Sea into the Indian Ocean. This set-up puts a part of Russia in Europe.

In spirit of the times and this article, however, a new line of demarcation must be given—more a political and less a geographic line. Roughly, it splits Europe into two parts, the greater part going *eastward* to that of Russian influence. Roughly, that line begins at the Arctic Ocean on the borderline of Finland and Norway, thence southward to the Gulf of Bothnia between Finland and Sweden into the Baltic Sea to the shores of Germany; then cutting through Germany along the line of military districts of Russia on the one side and British and the American on the other side to the (Please turn to page 9)

The Man Immortal

You may prefer the Man of Steel;
I prefer the Man Immortal.
Steel from hardness can be blunted;
Edges keen are oft confronted
With a valiant foe of rust.

You may prefer the Man of Steel;
I prefer the Man Immortal.
Steel in the man is corrupting:
His strength of earth oft erupting
Into its volcanic dust!

You may prefer the Man of Steel;
I prefer the Man Immortal.
Into the man the death seeds grow;
Steel of its strength parries no blow
Of the rapier Death dealing thrust!

You may prefer the Man of Steel;
I prefer the Man Immortal.
Temptation, suffering, and death,
Conspiring in unholy breath,
Shook not God! His eternal trust!

You may prefer the Man of Steel;
I prefer the Man Immortal.
This life mortal, be it of steel,
Amalgamates not life's Great Seal,
Cast and buffed in love! Our Trust!

—Paul M. Hatch.

Genealogy and Adoption

A radio sermon by Harold J. Doan, Chicago, via W A I T, November 27, 1949

SOME PEOPLE take great pride in their genealogies, being able to name their forefathers of several generations. Like the potato plant, the best part of them is underground. Of course, all people are interested in their family trees, and, when one gets with some older member of his family, he loves to reminisce about his ancestors. Interesting though reminiscing may be, one's ancestors are of very little use to him, and, for all practical purposes and in the eyes of God, there really are only two families in the world to which one may belong. These two great family lines are opposite in characteristics and destiny, and all the world is divided between them. There is the family of Adam into which everyone is born, and there is the family of God by adoption—these two and no more.

Members of these two families look alike. They intermingle in the world, often working at the same tasks and facing the same problems. The family of Adam has the most money-wealth in the world, but the destiny of the two is diametrically opposite. Adam's family is doomed to eventual extinction like the dodo bird and the great auk. The adopted family of God is destined for eternal life and dominance over the world. What are the characteristics of these families? I know a family that has a peculiar walk. When the father and his children go down the street, one can tell immediately, by their walk, that they are of one blood. Almost every family has its little peculiarity. So there are characteristics peculiar to both these world families: they have entirely different manners of living, different origins, and different hopes and ideals.

The characteristics of the family of Adam are carnality, sinfulness, love of the world, separation from God, cursed existence, and hope only of death. Has Adam's line ever stopped? No, every person in the world could trace his natural genealogy, if it were known, back to Adam. The genealogy of Mary, the mother of Jesus, in Luke, is traced

way back to Adam. She was born into Adam's family and under Adam's curse, as has been every human being in the world. Paul referred to this fact: that all men are born into the Adamic family and thus into the foremost characteristics of that family, sin and death. Paul called the man of the family of Adam by many names: carnal man, the natural man, the first man, and sinner. Paul said, "In Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). A characteristic of the Adamic family, therefore, is death.

In another place, Paul referred to the child of Adam as carnal or fleshly man, saying in Romans 8:5-8: "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. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither in deed can be. So then they that are in the flesh cannot please God." The Adam family is separated from God, is not able to understand God, is destined to death, and exists today under the burden of sin.

Everyone is born into this family of Adam, and thus is born with its curse and traits of character. No one is immune. All have sinned; all are carnal, fleshly, natural, Adamic human at birth, destined to death. This is one of the two great world families.

"But," you ask, "how can there be two families, if everyone is in the first?" The reason is that God has established a way to leave this first family and join His own which is of opposite nature and destiny. One can leave the Adam family and all its characteristics and join the family of God with all its blessings and rewards. But how? Would it not cost very much? Are not only a few asked to join? Is it not very difficult?

In the world, there are only two ways in which one can leave his family and join another—by legal adoption

He Is Coming

"It may be in the morning at the rising
of the sun,
Or it may be at noontime,
That our blessed Lord will come—
Or in the evening when all our work
is done.

"No more pain and no more sadness;
Never any more the night;
When He comes in all His glory,
It will be a glorious sight.

"Then we know we shall be like Him,
Pure and spotless, white as snow,
When He comes in all His glory,
When with Him, His loved ones go.

"As we wait here for His coming,
We will try to others win
To our blessed holy Jesus
Out of darkness, guilt, and sin.

"So we'll try to all be ready
At morning, noon, or night,
When He comes in glory of His Father,
And all the angels bright."

—"World's Crisis."

or by marriage. When one has been legally adopted, his old family has no more jurisdiction over him, and he has full legal inheritance rights in the family he has joined. When one marries, he leaves father and mother and becomes the nucleus of a new family. The man and woman usually leave family ties and become, as the Bible states, "one flesh." By these two means, adoption or marriage, one may become loosed from his ties with Adam's family and join the family or church of God. These figures, adoption and marriage, often are used in the New Testament to illustrate this very process of change of family.

The figure of adoption was used of Israel. God adopted that people from among the nations and made Israel His very own people. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4).

The figure of adoption is used of individuals in which,

by accepting Jesus Christ as a brother, God adopts them from Adam's family into His own. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

The figure of adoption is used also of the eventual redemption of Christians' bodies. When the adoption is completed and final, we Christians will be living eternally in the presence of God. "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" (Rom. 8:23).

Also, one can become a child of God by marriage, thus leaving Adam's family and joining himself to God's. That is why Jesus often is referred to as the bridegroom, and why the joining of Christ to His church is called, in Revelation 19, the "marriage of the Lamb." It is the meaning behind the Parable of the *(Please turn to page 10)*

Assembling Together

By Shirley Logsdon, Rockford, Illinois

HOW OFTEN have you heard: "Why should I go to Sunday school and church? I can be just as good a Christian without going inside a church. Besides, there are a lot better people on the outside the church than those professed Christians who go to church every Sunday"? Sounds familiar, does it not?

These persons are really "missing out" on some of the most pleasant experiences of life. True, a person may be just as good a Christian without stepping into a church. True, many good people never go to church. True, there are hypocrites in the church. But stop!

Have you never gotten tired of listening to the radio, playing with the children, doing household chores, mowing the lawn, going on picnics and trips, watching football games, chatting with your neighbor about the weather, or about the people down the street, or the insects that ate up your garden last summer, or the new cars coming off the assembly lines? Have you never become discouraged with the work at your office, or with your family, or with yourself? Yes, we all do. Some of the best remedies I have found are to teach a Sunday school class, attend a church service, sing a hymn, or perhaps go to a church party. Just to see someone else doing the best he can is encouraging. Just to see the faith of a

little child makes me glad that I am a Christian and that I live among Christians.

Yes, we have good friends among the "good" people of the world. Perhaps we are with them much more than we are with the church people, but to whom do you go in times of adversity? I have more faith in the one who goes to church, for he believes in the same God I believe in; he has the same beliefs I have. To whom would you rather speak—Aristotle or Abraham? Drew Pearson or Isaiah? Eleanor Roosevelt or Dorcas? Your choices will show what is most important in your life.

Yes, there are hypocrites in the church. They should not be our examples, however, for Jesus is the true Example. We do not need to judge others; God will do that more expertly than we. All we need to do is to live in such manner that when God judges us, He will be able to judge us the way we want to be judged.

Let us not "forsake the assembling of ourselves together," for by meeting with persons of the same precious hope and promise, we will be able to overcome temptations and to meet disappointments with joy, knowing that soon we will all assemble with Jesus to be with Him forever in the Kingdom of God. . . . "Occupy," said Jesus, "till I come" (Luke 19:13).

Why Do the Godly Suffer?

(In Three Parts—Part Two)

By W. Howard Beemer, Woodstock, Virginia

THE CURTAIN rises again on the life of Job. The opening scene of this drama is centered around the ash heap outside an oriental village. Job's three friends are to be seen in the distance, approaching on camels. Job, in the foreground of this scene, prostrate, disfigured, and lying on the ash heap, is completely deserted by all his former friends. The three friends find Job in this place of the forsaken. They have traveled many weary miles to be with their friends during his time of suffering, and, while it appears that they give him very little comfort and aid with some of their barbed accusations, one must not forget that they did come a long way to visit him. Also, they did remain with him when most others had forsaken him. This does not excuse their shortcomings, but one should not completely overlook their virtues.

Eliphaz the Temanite was the leader of these three friends. The other two were Bildad the Shuhite and Zophar the Naamathite. All three were powerful men and very wise. They sat with Job for seven days and seven nights, without so much as saying a word. This was the period appointed for mourning. (The Israelites mourned seven days for Jacob—Gen. 50:10.) Job, sitting on the ash heap, must have presented a most pathetic and sorrowful sight, indeed, to have prompted these three men to fulfill the seven days of mourning set aside for the dead. They must have considered Job as good as dead.

Job 3 presents a transition from prologue to dialogue and the beginning of the debate between Job and his three visitors. Chapter 3 contains the verbal outburst of Job concerning his most miserable state, and his crying out not merely for death, but concerning obliteration at birth. A man must be suffering intensely, indeed, to wish for immediate death rather than for recovery, and especially must his suffering be most acute to wish he never had been born. Yet, remember that Job would not curse God, nor in any way sin with his lips. This man, indeed, had faith and love for his God.

Job had broken the week of silence, and Eliphaz asked if he and his companions could commune with Job. It might be noted at this point that Eliphaz felt he was superior to other men because of a vision he had. (4: 12-17.) Another important point as concerns the following series of speeches is this: these men mixed irrefutable

fact with the very weak logic and even with absolutely false theories and facts. This makes it so much more difficult to readily perceive the error in their statements. These were in reality men of wisdom, yet because of prejudiced opinion, they made very serious errors both in judgment and in logic. Eliphaz, like his two companions, was a religious dogmatist and had a very unsympathetic personality. All three, despite their apparent friendship, were very cruel and hard—somewhat like the Pharisees at the time of Jesus.

Eliphaz spoke three times to Job, and each time Job replied. Bildad also addressed Job three times, his speeches following those of Job in reply to Eliphaz. Zophar spoke to Job only twice, taking no part in the third cycle of speeches. A man named Elihu addressed Job, after Job answered Bildad in the third cycle. Elihu is a mysterious figure, and no one seems to be certain who he was. It is possible that he was a prophet. Elihu began in a more kindly manner toward Job; but before his speech was ended, he became as harsh in his condemnation of Job as were the other three.

The first cycle of speeches by the three friends centered chiefly on God. Eliphaz elaborated on God's holiness and goodness; Bildad spoke of His righteousness; and Zophar spoke of His wisdom. Judging from the inferences they made, one can draw only one conclusion: they considered Job to be guilty of a grievous sin. This theory was substantiated in the second cycle, when they used as their theme, "The Fate of the Wicked Man." It would appear that they judged Job guilty of adding deceitfulness and prevarication to his other alleged sins.

The third cycle opened with the theme being, "The Sinfulness of Job." Eliphaz, in his third and final speech, accused Job of dreadful and heinous crimes and sins both against God and his fellow man. Until conclusion of this third speech of Eliphaz, the three friends had been increasing in vehemence and viciousness concerning Job, in their accusations against him. Bildad's third and final speech was unexpectedly short and lacking in vindictive accusations against Job. He stated in his last speech that God is too great for any mere man to be absolutely just before Him. This was, of course, beyond contradiction, but it also was not relevant to the matter

with which they were immediately concerned—namely, Job's being in such a sorrowful plight. This speech and its irrelevancy were typical of the entire series of speeches proffered by these three "friends" of Job. At one point, Job openly became sarcastic with them, when he stated they were undoubtedly the only wise men on the face of the earth and with them would all wisdom die. Elihu, as stated previously, was not much more understanding than the "friends." Elihu resorted to harsh and even false accusations against Job. He flagrantly misquoted Job in his accusations against Job. (35:1, 2.) The idea that Job even inferred that his righteousness was anything equal to that of the Almighty God is completely preposterous, let alone, as claimed by Elihu, that Job would claim to be more righteous than God Himself.

Elihu had been present from the very beginning of the series of speeches, and his waiting until his elders had ceased speaking was commendable. He began well, stating that he would not do as the other three had done in their vicious attacks against Job. Unfortunately, he did not hold to this course. His one notable thought, however, was in stating that Job had spoken irreverently during the controversy, and that his suffering was not necessarily because of past sins. Elihu also maintained that one's duty to God is to submit passively to whatever God may permit to befall him, and not try to buck the will of God. His closing thoughts were eulogies of the Almighty. Job did not answer Elihu, possibly because he felt that Elihu had come very near the truth, although Elihu's harsh accusations were not all true, and decidedly unfair. Elihu's statements about the omnipotent, omniscient characteristics of God were very "well put," and very accurate.

Since Job did not speak on his own behalf at this point, it almost seems that the voice of Jehovah answered Elihu for Job. In Job 38:2, God rebuked Elihu for his attacks against Job. (See also 34:35.) God told Job that His wonders cannot be understood in inanimate nature, alone. One must consider the great wonders of God in the animal world, too. Job was then so aware of his minuteness in the sight of God, that he did not even attempt to reply to the statements of Almighty God. God warned Job not to attempt to usurp—even unconsciously—the position of the Lord God, as he, Job, could not even begin to overcome the crocodile or the hippopotamus.

Job retracted his bitter statements and promised that he would repent in dust and ashes. (42:1-6.) One finds here, for the first time, a completely repentant and submissive Job, one who realized the magnificence of the Almighty God, the Creator of all things. Job was vindicated of the Lord God (42:7) and restored to grace. Also, in the same verse, the other three were told of the Lord God's wrath against them. They were told to offer burnt offer-

ings: seven bullocks and seven rams, which they were to take to Job, who then would offer this sacrifice to the Almighty and offer prayers in their behalf. Because of the righteousness of Job, these offerings would be acceptable to God and their sins would be forgiven. If they would not do as God commanded them, they would be dealt with severely for their folly in speaking that of God which was not right. The three "friends" did as commanded, and were accepted of the Lord—as was also Job. The Lord's acceptance of Job meant that Job was released from his captivity, i.e., from his afflictions. Also, God blessed Job to the extent that he had his ten children restored.

(To be concluded next week)

A Little Leaven

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

"Know ye not that a little leaven leaveneth the whole lump?" (1 Corinthians 5:6.)

ALTHOUGH we Christians cannot understand all the Bible, we can purge the leaven of unbelief from our lives, if we have deep love for truth. To those who do not love the truth, who do not purge out the leaven of unbelief, and who hold firm to their own ideas, "God shall send . . . strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12).

Some persons hold to the truth only until they come to baptism. In not accepting baptism, their "little leaven" ideas leavens "the whole lump." Other persons may hold to Bible truth, except that they refuse to discard the ideas of eternal torment. Again, their "little leaven leaveneth the whole lump." Some hold to one false idea; some hold to another. Even one false idea will leaven one's strong hold on the Word of God, making it void. It is worthless to hold to any part of the truth, unless one is willing to purge out all his old leaven of unbelief and accept the light.

Jesus said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19, 20). If, however, we Christians "walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). So precious is true gospel light! Cloud it not with tradition or superstition!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

HAPPY HOMES. Writing in "Signs of the Times," Arthur L. Bietz set forth some very poignant facts about home life if it is to be a happy home. He touched on the effect which religious convictions have on the harmony and good will of home life. He said:

"If you want a happy home, be certain it is centered in Christian ideals, principles, and attitudes. There are two-and-one-half times as many marriages broken up where there is religious disharmony as where there is concord. Where both are Protestants, 6.8 per cent of the homes break. Where both are Catholic, 6.4 per cent of the homes break. Where there are mixed marriages between religions, 15.2 per cent of the homes end in divorce courts. Where there is no religious affiliation whatever, nearly 17 per cent of the homes break up."

It is disconcerting to observe so many Church-of-God parents who seemingly take no particular interest in who their children marry. While we do not have definite statistics on which to base our conclusions, it is very noticeable that we are annually losing a large number of our young people through marriage to other faiths; and, to maintain a semblance of harmony in the home, faith is allowed to slumber and die. Parents would do well to make it convenient for their young people to associate and contact other young people of the Church of God.

JEWS ASSIMILATED. Faith is the thing that keeps people separate; and when faith wavers, separation ceases to be an ideal. We were impressed with a recent article by Rabbi Albert I. Gordon on "Jews in Transition," in which he stated, "Prayer, both public and private, is apparently becoming a lost art." In this connection we draw upon an article recently appearing in "The Jews in the News," in which it is stated:

"Is it any wonder that American Jewry is prostrate in a spiritual faint? Where are the strictly Orthodox? You will find only one here and there. In the past we had our religion, and as a whole we were loyal to it. In those days we had the ghetto. And in spite of its shameful wrongs, it served to keep us together, so we could live the Jewish life. Today, the ghetto has disappeared. Now the sons of Judah are out in the current of the world's life, and that freedom is proving too much for them."

Unless Israel's Messiah returns, and that shortly, this people soon will follow the trend of the times and become intermarried, breaking down race barriers and losing their identity. Why? Because they are losing

their faith, and it is faith that keeps a people separate. Israel's house is becoming more desolate and fruitless all the time. Her only hope is to say the word to bring back the King.

A RIGHT SPIRIT. Anti-Semitism is persistent in its efforts to become a dominant force in America. Two of our institutions of learning have been offered \$5,000,000 from George W. Armstrong if they would teach the "superiority of the Anglo-Saxon and Latin races." The schools which turned down the proposition are the small Jefferson Military College at Natchez, Miss., and large Southern Methodist University at Dallas, Texas. These schools are to be complimented on putting principle ahead of money. Nearly all schools are seeking funds to increase their endowments, and when a school will refuse to violate a principle for the sake of filthy lucre, it is a good omen.

In 1945, a subcommittee of the House Committee on un-American activities investigated the Armstrong Foundation and discovered that the Armstrong Foundation had paid out \$10,000 for eight or nine anti-Jewish pamphlets. A pamphlet on "World Empire," issued by this Foundation in 1947, urged deportation of all Jews and negroes and asked repeal of the 14th and 15th amendments to the United States Constitution.

NEW PLAN. The partition of the Holy Land and the internationalizing of Jerusalem has not met the success that was intended when the UN proposed such a settlement of the Palestine question. A new proposition has been presented by Bartley Crum, a member of the original Committee of Inquiry on Palestine. He sets forth four propositions, as follows:

1. "The boundaries of Israel shall be redrawn so as to include all of western Palestine; in short, the territory of Palestine as it existed before partition and the establishment of Israel on May 14, 1948. This would create a single unitary state of Israel in all of Palestine west of the Jordan River, a democratic state that would be at once economically viable, militarily defensible, and politically unified.

2. "This final definition of Israel's boundaries shall receive the sanction of the United Nations only if the government of Israel accepts, as free and equal citizens, such Arabs, refugees or otherwise, who were bona fide residents of Palestine on May 14, 1948, and who pledge themselves to be loyal citizens of Israel. This would include Arabs now living in Palestine outside the present Israel boundaries, and former Palestinian Arabs who fled the country under the goad of the ex-

Mufti of Jerusalem and his late, unlamented Arab Higher Committee.

3. "Those Palestinian Arabs unwilling to live under an Israel regime should be resettled, through the offices of a United Nations Refugee Commission, in the Arab states, preferably Iraq, which is sorely in need of population; in return, an equal number of Jews should be transferred from Iraq to Israel.

4. "The city of New Jerusalem, whose population is nearly 100 per cent Jewish, shall become an integral part of Israel, on condition that the Old City (in which are 95 per cent of the holy places) becomes an internationalized enclave within Israel sovereignty, with Israel responsible to the United Nations in all matters concerned with the requirements of decorum and public order at such places. All holy places and sites in Israel—not only those in the Old City, but throughout the country—shall be similarly internationalized."

WETS BECOME ACTIVE. The prohibition forces are becoming very active throughout the country as the pendulum begins to swing in favor of curbing the wet element that has done so much to curse the nation with its products.

The wets are beginning to fear the drive by the dries and are again bringing up the results of prohibition such as the Valentine's Day slaughter in Chicago by the gangs that were permitted to operate by a corrupt political regime. The press avoids telling the public about such tragedies as the S.S. Noronic, in which the investigation of the disaster brought out that the captain had been ashore and taken "one small drink," and when people admit taking a small drink you can rest assured there were other drinks, too. The report indicated that one of the maids was "discovered in the linen closet sorting linen with one hand and holding a cigarette with the other."

CREATE LOVE. The ugly head of anti-Semitism constantly is being reared in this country by the rabble rousers who seek to exploit a much-maligned people for their own personal gain. There is much which we can do to offset this pernicious propaganda and hate-creating talk: 1) Let us give the Israelites credit for giving us the oracles of God, 2) always speak well of them, for they are the apple of God's eye, and he who touches them strikes at God Himself; 3) enlighten people concerning God's purpose for Israel.

There was a man in Canada, with whom I was well acquainted, who seemed to have an inborn hatred for Israelites, but when he was reminded of the place in the plan of God which they hold, his speech was always tempered. Let us create love for these people.

EAST AND WEST

(Continued from page 3)

shores of the Adriatic Sea and including all countries east of the Adriatic to Russia, except Greece and Turkey, and joining the line of demarcation of Europe and Asia, southward. The line is more-or-less stabilized in Europe, but the *Far East* is becoming a boundary line rapidly girding the power of Russia. None of Russia is *west*, according to this division.

Some historians have observed that the prophets of the Old Testament had ideas of socialism and some commentators have deigned to call the New Testament Gospels the *Social Gospels*. The early apostolic church evidently practiced a form of socialism for the definite purpose of unification and positive direction to spreading of the gospel of Christ and the organization of Christian assemblies as outlined in the Book of Acts, but these were not in any sense the beginning of Communism as viewed in the present day. Rather, it was the common effort that called for a common treasury and common thought of accomplishing the unity necessary to exist and expand in the common belief in Christ.

Other historians see in *Plato's Republic* the basis of political socialism, and it evidently had great influence in the political trends of that early Hellenic Era. Actual socialism of our day arose, however, through the ranks of labor. The first labor organizations were composed of small business men who manufactured and sold their goods on a small scale. Ordinarily, they were not employers of labor; they produced and sold by their lone efforts. Better to establish themselves and to secure fair dealings with local burgomasters, they came to organize themselves into merchant guilds, and each member was called a guild merchant. This idea of guilds for protection of laboring classes was embraced by skilled laborers who later worked for guild merchants, so those guilds came to be called *labor guilds*. These, of course, did not guild themselves together to secure a better understanding with the guild merchants, nor with the public at large, but was for the sole purpose of protecting themselves from the lower strata of labor invading their rights and privileges. (We Americans still have the idea in the "closed shop" of union labor.) This was not socialism or communism; but the revolutionary idea was there, and it was used effectively by the later preachers of socialism.

Not until close of the eighteenth century and beginning of the nineteenth century did the seeds of socialism begin to grow mightily. The first successful uprising was in the spring of 1792, when the French Revolution got underway. Among those revolutionaries were the *Reds of the Midi*, having their center in Marseilles, the Med-

iterranean seaport of southern France. Among famous marches of history is the march of the Marseilles Battalion from the Midi to Paris, in the spring of 1792, with the battle cry to put King Capet off the throne. The decapitation of Capet and his wife are history—as thousands of other deaths in that bloody year! The song they sang as they marched has become the national anthem of France, *The Marseilles*.

Socialism in France, England, The Netherlands, Belgium, and Germany grew astoundingly after the Napoleonic wars. These wars, conducted on a mass scale of armies, urgently called for a great manufacturing program. Accordingly, an industrial revolution occurred in large factories, and there was employment of large groups of labor. Naturally, there arose huge labor problems. The dignity of labor in the Latin expression, *labor omnia vincit* (labor conquers all things), gave diligence to the preachers of socialism. Outstanding names in the social revolution that kept pace with the industrial revolution were those of Karl Marx and Frederick Engels, who collaborated their efforts of organizing labor, internationally. The first joint session of socialist organizations in the *First International* occurred in 1864 in London, but it died twelve years later in Philadelphia under the internal strife of its several parties. (This fall of the *First International* was forced mainly through nationalistic socialism and the strong opposition to socialism in the bulk of European humanity, and especially by the severe defeat of the Communists. After overthrow of the Czar by the Mensheviks and Bolsheviks in 1917, the Bolsheviks organized at German Army in 1871.)

The *Second International* was not organized until 1889—at Paris. It kept up the framework of international and intersocial collaboration until well after 1925, but it was dying a slow death and socialism under that name was declining in its influence. It was not revolutionary in its concept of gaining power, politically, but had sought to work with other political parties and so gain its ends in a democratic fashion.

Taking its place, and definitely *revolutionary*, were the Communists. After overthrow of the Czar in Russia by the Mensheviks and Bolsheviks in 1917, they organized at Moscow (March, 1919) the *Third International* (radical socialists, or *Communists*), and this is the *Communism* today rapidly gaining power. Until this *Third International* was formed, the Comintern of world-wide revolution, the parent organization acting with it as a single political ideal until the Spanish Civil War. Then, the *Third International* suddenly changed face: dropping the Comintern, it began to collaborate politically with minority groups in popular fronts. This procedure continued through the Second World War and until the "cold

war" was developed between the Allies and Russia. The common front was dropped and the Cominform was re-organized for world-wide revolution again as a definite plan.

Labor was the horse on which the system of Communism rode into power in the East. Labor was the means that gave Communism its rise. After its victory, labor, no longer useful as a tool, was subjected to a dictatorial regimen that has well nigh brought the laborer there into depths of degradation and poverty. Certainly, laboring men are less free under Communism than they ever were under so-called Capitalism. Free labor should take alarm in the toleration of *communistic* seizures of union directives.

All this is somewhat beside the more vital intent of this article. Someone may ask, then: Why all this recitation of the rise of Socialism and Communism? Why should it appear in a religious paper? Is there more than a curiosity of Communism's effort to overcome the Christian religion? The answer is simply this:

God Versus Communism

There is one book that leads men and women into the light of our times. It requires deep study and alert observation to know that our days are the threshold of specific terrible times to come. Even the common uninformed man or woman can sense, however, that something is wrong. The world is heading in the wrong direction to give anyone any complacency of mind. Desperate battles are being waged on both sides—East and West—to attain the mastery. The question arises, Can this world exist half slave and half free? Both sides say, No. It must become completely one or the other. What will be the outcome? From a worldly standpoint, that question cannot be answered with any degree of certainty. Only those who know the Bible can aptly discern and know the ultimate outcome.

Look into the revelation of the Bible concerning our times. How does one know that Communism will play a leading role in the days to come? Nowhere in the Bible is the word "Communism" used. Well, one may know it from observation of other revelations and using those revelations to measure Communism and companion events. Fulfillment of prophecy is a collection of events happening together. That is where a number of students and observers of happenings have erred in times past in distinguishing events as fulfillments of prophecy. To illustrate: some of these have pointed to happenings many years apart to be the fulfillment of the prophecy of the Lord contained in Matthew 24. There have been statements that the great earthquake at Lisbon, Portugal, on November 1, 1755, a dark day occurring in 1791 or 1792,

and the shower of meteors in November, 1833, fulfilled promised signs of this chapter. One may as well say the destruction of Pompeii and Herculaneum in A.D. 79 was a fulfillment of that prophecy!

The bulk of Bible prophecy relates mainly to the nation of Israel, and less to the world and the church. When one recognizes this fact, he can begin to divide off those portions of Scripture that deal exclusively with the church and the nations, and see where they integrate with prophecy relative to Israel as a nation. The nationalism of Israel to become a dominant force in world events happened at the birth of national Communism in Russia. One can place his finger, definitely, on the date. Balfour, then Foreign Minister of Great Britain, declared in Britain's Parliament in November, 1917, that "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people" and would help all possible to further the same. In the same month of 1917, an election by the proletariat in Russia placed Lenin and his Bolsheviks into power over the lives and fortunes of all Russia.

Since that time, the world has witnessed tremendous growth of these two forces—Israel's nationalism and Russia's Communism. The nationalism of Israel is firmly established. Communism, with its atheistic doctrines and aggrandizement of political power over almost one quarter of the globe, is a world-wide threat. These two—the "little stone" and the threatening avalanche—have grown together to the present.

What does the Scripture say relative to this? Well, let us look for a moment at Second Thessalonians, chapter 2. The opening verse is a beseeching about the coming and gathering unto the Lord. The day of that coming could not be until a "falling away" or great apostasy arrived. Any number of people have concluded that this apostasy concerned only the Christian church. The writer views it that the statement engulfs all long-established religions, the world over. We know about the decline of the Christian church. Orthodox Jewry, also, reports extreme lack of genuine religious interest and its spiritual decadence. Undoubtedly, if Mohammedan or Buddhist or Brahmin pamphlets were available, similar trends would be mentioned in them. The fervor and dynamic energy of Communism shows up in bold relief against this general decline in religious interest. Such force will not be easily broken, even with atomic bombs.

Looking further into 2 Thessalonians 2, we find this new power described as the Man of Sin, Son of Perdition, God Opposer, God Usurper, and that Wicked. All these words and thoughts used in the course of six short verses to describe the tremendous power God's opposer will wield over the lives of men!

In the nation of Israel, there is a segment of political Communism. As a result of haste to establish the State strongly, some of the administrations are definitely on the Communistic plane, such as collectivization of land for farming purposes. The possibility exists that, when the strong assault of Communistic forces from without reaches this fifth column within, Palestine will speedily be overwhelmed. Prophecy relative to Israel in the last days indicates this will happen. Israel's acceptance of the Anti-Messiah is foretold in several prophecies. Israel's Day of Trouble is ahead of her, not behind, as some have believed. One can be sure about this, for Israel's day of prophetic trouble will not come until the archangel stands up. (See especially Dan. 9:24-27; 11:40—12:1.)

Only in appearing of the true Messiah will Israel, a badly crippled nation, be saved. The true Messiah will destroy this false Messiah. So completely will be his destruction, he never will rise again. (2 Thess. 2:8; and, in Ezek. 21:25-27, see how God has revealed with great emphasis by repetition of the overthrow how completely will be his destruction.) There will be no actual repentance in Israel, no mourning over her hardness of heart, until the true Messiah appears in His glory. (Zech. 12:9-14.)

Thus, East and West finally will meet in the Land of Promise. Arms! religions! ideologies! philosophies! and governments will be overwhelmed in a grand and awful "Time of Trouble"! Indeed, it will be the "Valley of Decision"! God will decide the issue! (Joel 3:13-16.)

GENEALOGY AND ADOPTION

(Continued from page 5)

Bridegroom and the Ten Virgins. Anyone can join the family of God by a symbolic marriage unto Christ, the Son of God.

Paul used this figure in detail in Ephesians 5:23-25, saying: "The husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." So, one sees that, by adoption as a brother of Jesus and by marriage as bride of Christ, he can leave Adam's family and join God's. What beautiful figures these are! for *love* is usually the basis for both adoption and marriage. In adopting a child, the new parents want to do something for it, to love it and watch it grow. They do not care about its financial status, how beautiful it is, or particularly from whence it came; they *love* the child, and they will sacrifice anything to have it. We know people who would do anything to have a child to love. So with God toward men! He loves

us, wants us in His family, and went so far as to sacrifice His one true Son to make it possible, and to win us. Because God *loves* us, not because He needs us, that is why we are asked to be adopted. Marriage is on the same basis.

Baptism is the seal of adoption and engagement to Christ. It shows one's willingness and recognition of Christ as Saviour, Brother, and Husband. It is the seal of a convert's transfer from Adam to God. Just as the adoption papers and the marriage license and ceremony are indispensable, so is baptism. In that act of immersion, one shows his desire to leave his old estate in Adam with its sin and death, and to become an adopted son of God, a part of the bride of Christ, and, thus, an heir and member of the family of God.

What then will be one's family characteristic and destiny? The Bible puts it this way: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

First, we Christians are separated from the world: being no longer carnal and fleshly, but living by the Spirit of God. The world knows us not. Before, we were estranged from God; now, we are estranged from the world and are become enemies of sin. The new son of God strives to purify his life, to be like Jesus. These are the characteristics of the family of God. The destiny of this family, said Paul, is obscure, for "Eye hath not seen, nor ear heard" what is in store for the sons of God, but we do know that we will see Jesus, eventually, and be made like Him—new, perfect, incorruptible, and immortal. This family is different. It is opposed to sin; it abhors sin and the world of sin; it lives in purity; it looks for hope beyond the grave, in the coming of Christ, for, "When he shall appear, we shall be like him."

Yes, there are only two families in the world, the family of Adam and the family of God. The family of Adam is born in sin, lives in sin, dies in sin. It is lost and without hope. All people are born into the family of Adam. One can change families, however, by adoption or marriage into the family of God, through baptism into Christ. By accepting His sacrifice for sins, one can become a child of God, freed from sin, freed from the permanence of death, living in hope of seeing and being like Jesus.

In which family are you? You were born into the family of Adam. You can change today into the family of God, if you believe in Christ and will be baptized into His Name. Become an adopted son of God! Live in hope of LIFE, instead of under the shadow of death!

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

A Lesson of Christian Love

Jesus talked to His disciples and other listeners on what is called "Christ's Sermon on the Mount." (Matt. 5, 6, 7.) He taught the law of love, rather than the law of obeying the letter of the law. Obeying the letter of the law did not change the hearts of the people. There must be love, Christian love, in the hearts of those who follow Jesus.

Are You Christ's?

If you are old enough to understand the doctrines of Christ, and have been baptized into Christ, and are living "after the Spirit" rather than "after the flesh," then you belong to Christ. You are no longer your own "boss"; you have Christ to obey, to follow. It is not an easy task; but you can be an overcomer, if you study and desire to seek God through Jesus, our High Priest.

Our Behavior

Did you ever stop to think of the "behavior" of a Christian? That is the conduct of a Christian at home, in school, or in church—at work or at play.

We should be different from boys and girls who do not know of Christ's love and goodness. Concerning boys and girls and men and women who are without God, we read they "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 2:25). Boys and girls who are studying in Sunday school, at home from their Bibles, and are practicing Christian activities and ways of living, are "in training" until they are old enough to understand and accept Christ as their Saviour. The ones who have accepted Christ should bear themselves honorably, as the temples of Christ and God, at all times and in all places.

Should such a thing as listed in Paul's Letter to Timothy be named among followers of Christ? If one belongs to Christ, will he be more of a lover of himself and his own will than of Christ's will and teachings? Will he be disobedient to parents? Will he be unthankful? If so, that

one is indeed "unholy" and none of His.

Ponder these verses:

"He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25:28).

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

No one is more responsible for another than he is for himself. God gives us one day at a time to live for Him, to behave oneself and humbly serve Him.

God in Us

If we yield ourselves to God through Jesus, He has promised to come and dwell within us. In fact, both Jesus and God will dwell within us, because there is "one spirit" which dwells in our temples (bodies).

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). May nothing stand between us and our worship of God, and may we belong to God, through Christ our Saviour.

We Are So Happy!

We introduce the following: George Allen, Judith Marie, Bonita Jean, and Richard J. Hartman, Sauk Rapids, Minnesota. Their mother, Mrs. George Hartman, gave me their names.

Happy Birthday Wishes

Judith M. Hartman, Nov. 27, age 5, Sauk Rapids, Minn.
Donald Forbes, Nov. 29, age 5, Hammond, La.
Jack Madden, Nov. 29, age 6, Holbrook, Nebr.
David M. Randall, Nov. 29, age 7, Tipp City, Ohio.
Roger Lee Saatzer, Nov. 30, age 9, Saint Cloud, Minn.
Patsy B. Holt, Dec. 1, age 7, Morristown, Tenn.
Eliska E. Anthon, Dec. 2, age 10, Hammond, La.
Lottie J. Foster, Dec. 2, age 11, Hammond, La.
Lynn English, Dec. 3, age 3, Burnsville, N. C.
Ar Gene Wadden, Dec. 3, age 9, Holbrook, Nebr.
David A. Jones, Dec. 4, age 5, Kimball, Minn.
Duane C. Emigh, Dec. 4, age 11, Corvallis, Ore.



The Berean Page

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Allegiance to the Law? or Christ?

"As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). The inference here is that it is necessary for a follower of the law to keep every ordinance, or come under the curse of death. He that would keep the Sabbath, let him be circumcised, for this is the law. Let him also keep the Hebrew feasts and all other ordinances given of God to the Israelites, for these were the law. To live by them and to omit one or two brings down the curse. Let the keeper of the law abstain from pork and other forbidden food. These ordinances are not for Christians. Let us quote the last verse of Leviticus, the law: "These are the commandments which the LORD commanded Moses for the children of Israel in Mount Sinai." Those laws were not made to enslave the people of Christ.

Faith took the place of law. Abraham, who lived before the law was given, became a righteous man. In Galatians 3:11, we discover that "no man is justified by the law in the sight of God. . . for, The just shall live by faith." The promises of a Kingdom that were given to Abraham and his righteous seed came by faith, instead of by law. Verse 18 says, "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

End of the Law

Naturally, then, one wonders why the law was given, if the promises do not require keeping the law. The following explains: "Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3: 19). Verse 29 informs that Christ is that seed, and we are agreed that He has come. There is no question that this refers to His appearance on the earth nearly two thousand years ago, and not to His return, for we read about the *end of the law* and the beginning of the Christian Era. (Vv. 24, 25.) "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Do you wonder of yourself, "Am I as a Christian bound to do the works of the law?" The answer is "No." Not if

you are under faith, that is, if you believe in Christ, His literal death, burial, and resurrection. If you believe He is coming again to the earth, you have left behind the Mosaic ordinances. Once the world was driven to Christ, the law was fulfilled, and the teaching of faith began. In Paul's statement here, he alluded to the case of the truant school boy. The law acted as a schoolmaster, which in the original text was a truant officer. The law made the world come to Christ, as the officer makes the boy come to school if he is absent often. After arriving at school, the officer gives the boy to the teacher and his mission is complete. So the law brought the world to Christ, and then expired because its mission was finished. Present custodian is Christ who, through our faith in Him, teaches, punishes, praises, and rewards.

Shall We Keep the Law?

The richest reward for Christian service is immortal life. Life that slips away so easily is too inferior. Eternal life is promised to the faithful at the return of the Lord. If one keeps the law, however, life will *not* be the reward—for the law could not promise life. "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). No law ever enacted by the will of God or man can give life. Life must come through faith, and it must be administered by the grace of God, not the law.

We hope we are not more narrow on these things than is the Word of God. Broadmindedness is a good attribute, though it can be carried to extreme. One who is too broadminded has no principles, no moral rules, and no opinions. He cannot advocate the teachings of the Bible. Because man's mind is full of prejudice and narrow thoughts, we shall let the Bible be our guide. Turning to Galatians 5:3 we quote Paul's words: "I testify again to every man that is circumcised, that he is a debtor to do the whole law." If one keep part, he must keep all. If one keeps the law, Paul continued, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." To keep the law is to fall from grace. That is a serious, but *Biblical*, proposition!

Pastors and Reporters, Attention

The Social Correspondence Committee relies upon your reports for information of baptisms. Names and addresses of newly baptized members are distributed to the members of the Committee, who write encouraging letters to new converts.

The merit of this system is apparent; but to make the system work, the Committee must have the *name and complete address* of each one baptized. Will you help, please, by reporting these details to THE RESTITUTION HERALD? Committee chairman is Mary Railton.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 27 - December 4 — Special meetings at Flagg Center, Ill.

December 4-18 — Evangelistic meetings at Fonthill, Ont. (J. W. McLain, guest speaker.)

April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

HOPE CHAPEL South Bend, Ind.

Three services on Sunday, November 20, concluded a week of meetings at Hope Chapel, South Bend, Ind. Bro. Harry A. Sheets, pastor of the Burr Oak Church of God, gave us very interesting, timely, and helpful sermons. The good seed was sown, and it now is our duty to see that it is well watered and tended. We were glad to have visitors from Burr Oak and Nappanee, Ind., and from the local Morning Star Church of God.

Oregon Bible College Quartet furnished us with good music on Friday and Saturday evenings and Sunday morning and afternoon. We recommend them to enjoy hearing a male quartet sing gospel songs. We thank them, also those of our own group who provided special music during the meetings.

Harvey U. Krogh, Jr., Pastor.

COLLEGE NEWS

The week end of November 12 and 13 was very quiet at the College, as most of the students were gone. Kenneth Milne, and "Mom" and "Pop" Pearson accompanied Raymond Brown to Graytown, Wis., where Raymond and Kenneth conducted services. The Minnesota Gospel Team also conducted services (Sunday p.m.), Bro. Orville Westlund, a former student at Oregon Bible College, being the speaker. Eugene Ferguson, accompanied by Joe Fletcher, journeyed to Anderson, Ind., Eugene's home town. Darrell Maddock, David Holquist, William Wachtel, Warren Sorenson, Virginia Wagenaar, "Aunt Mattie" Agard, and the writer went to Macomb, Ill., to attend the dedicatory services of Macomb's new church.

We wish to thank the Graytown, Wis., brethren for their contribution to the College. Also, we thank Mrs. O. J. Dorsey, Elko, Nev., for sending General Mills coupons and for her offering toward buying chapel seats.

Recently we received a letter from Bro. C. E. Lapp, commending the College students upon their practice of prayer. We appreciate these little expressions of interest in the College students.

Last week, Bud Goodwin was our chapel speaker on Tuesday. He gave us an inspiring talk. Thursday's chapel period was a Thanksgiving service in which most of the students participated by testimonies, readings, and singing.

Bro. Otto E. Dick announced in chapel,

Thursday, that Harry Payne would be awarded the L. E. Conner Scholarship. The Scholarship is awarded to the student showing greatest promise by scholastic attainment, preaching ability, and personality during his junior year. Congratulations, Harry!

The "Campus Caller" staff has been very busy this week, trying to make the "Caller" better. We thank them for their hard work.

Irene Payne, Reporter.

Only a few students—Warren Sorenson, Joe Fletcher, Eugene Ferguson, Leon Driskill, and Bill Wachtel—remained at the College over Thanksgiving. The other students either went home for the holidays, or to one of our churches to preach. Dale Ward journeyed to Plymouth, Ind., where he was to preach. Bud Goodwin drove to Emerald, Wis., to preach there in the Methodist Church. Ray Brown went home to Baraga, Mich., where he expected to preach in the church begun by his brother Leonard.

A gospel team was formed, consisting of Kenneth Milne, Kyle Davis, and Neil Thut. They prepared a gospel program, and planned to present it at five churches in Indiana and Illinois—Hillisburg, Kokomo, North Salem, South Bend, Ind., and Chicago, Ill.

Several gifts have been made to the College. The Dorcas Society of the Oregon (Ill.) Church of God presented us two comforters. Sr. Irvin Ferguson, Anderson, Ind., gave the College two dozen glass tumblers. Mrs. Ida Orem and others of Golden Rule Home repaired fourteen comforters for the College. We thank all these people for their kindness, and pray that God's blessing may rest upon them.

William Wachtel, Reporter.

HERALD CONTRIBUTIONS NEEDED TODAY

Delegates at the 1949 General Conference approved a budget for 1949-'50 that provided for present cash needs of The Restitution Herald. That budget, in common speech, said: "The Church of God must plan on publishing The Restitution Herald at an operating cost that will exceed its income from subscriptions by approximately \$7,500. (Actual income from subscriptions probably will be a little more than \$4,000.)

Bluntly, subscription income of The Herald cannot even approach keeping The Herald alive and growing. Nobody wants The Herald to resort to that type of advertising that pays big revenue. Indeed, for many years, few persons have wanted any type of remunerative advertising in The Herald.

So, at present, there is only one recourse: report to all friends of The Herald that it needs \$7,500 to continue operating in good health; or, if you say Nay, it asks for \$6,000 to outwit the undertaker.

Sydney E. Magaw, Editor.

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.

Thank You! Several friends of The Restitution Herald have made contributions in effort to forestall the 1949-'50 deficit, expected to be between \$6,000 and \$7,500. Help THE HERALD!

Correction: Page 9, beginning in line 25, second column, read: (This fall of the First International was forced mainly through nationalistic socialism and the strong opposition to socialism in the bulk of European humanity, and especially by the severe defeat of the Communards of the Paris Commune who temporarily seized control of the Paris government under siege of the German Army in 1871.)

Thanksgiving Day was celebrated somewhat as a home-coming day at the Austin-Whitehead home, Oregon, Ill. Guests were the John Railton family, Bro. and Sr. Leland T. Hanson, the Paul C. Johnson family, Sra. Leota B. Hanson and Janice Johns. These with Bro. and Sr. F. L. Austin and Sr. Leila Whitehead composed a happy family—especially joyous to Bro. Austin because of his three daughters being present.

"Some people take great pride in their genealogies, being able to name their forefathers of several generations. Like the potato plant, the best part of them is underground."—Harold J. Doan.

Bro. and Sr. Gordon Landry, Ripley, Ill., spent Thanksgiving Day with Sr. Landry's parents, Bro. and Sr. Dan Kump, Jr., Oregon, Ill.

Special Christmas Gift rate of \$2.00 per subscription until December 20! How many?

DAVID LISTERBARGER

David Listerbarger, eldest son of Mrs. Catharine Davis, 1016 S. Locust Street, Freeport, Ill., died of a cerebral hemorrhage, October 28, 1949, at the Veterans' Hospital in Portland, Ore.

David was born in Savanna, Ill., March 6, 1896. He was a veteran of the First World War, serving eighteen months overseas.

He leaves to mourn, besides his mother, his wife and two step-children, Oswego, Ore., and four sisters and one brother at Freeport, Ill.

David was a good, honest, and upright man. He will be greatly missed by all who knew him.

Catharine Davis.

CHARLES LEONARD McCALLISTER

Charles Leonard McCallister was born in Terre Haute, Ind., on June 29, 1876, and died on October 30, 1949.

On September 25, 1913, he was married to Laura M. Adams at Las Cruces, N. Mex. Besides being survived by his faithful wife, he is survived by two brothers and one sister. One brother, Edward, and the sister, Mrs. E. H. McKibben, reside in Garden City, Kan. The other brother lives in Spencer, Ind.

Bro. McCallister was a faithful member and officer of the Church of God in Los Angeles, Calif., having been immersed into the body of Christ by Elder S. J. Lindsay in January, 1927. Bro. and Sr. McCallister had been residents of Los Angeles for twenty-eight years. His lifetime occupation was that of railroad-ing. After his retirement from the Los Angeles Railway Company, his health began to fail, and, on February 8, 1949, he suffered a stroke from which he never fully recovered. He was a patient sufferer during the past nine months.

Funeral services were conducted by the writer assisted by Bro. Daniel Judy, at the E. W. Holman Funeral Parlor, at 2:00 p.m., November 2. Interment was at the Ingewood Cemetery, where he was laid to rest until he hears the call of the blessed Master on that glorious morning of the first resurrection. Then, all who are Christ's will come forth to be clothed upon with immortality; to an endless life of joy and peace when there will be no more pain, sorrow, nor crying. Until then, our deceased brother will be missed sadly by the church which he loved and served, and by all his many friends and acquaintances.

Our most sincere prayer and deepest sympathy go out for Sr. McCallister, who is caused to suffer this great loss. May God's Holy Spirit comfort her and give her courage and strength to continue the good fight of faith, until we are all gathered to that great reunion with the saints of all ages—never more to part.

Roy G. Graham.

HERALD RECEIPTS

Dr. G. M. Logan; Mrs. Clifford Loser; Robert B. Johns; Mrs. Al Joesten; Fred J. Doll; Mrs. A. H. Zilmer; Mrs. J. M. Shirley; Mrs. Myrtle Mitchener (2); A. J. Hoke; Mrs. Velura Karnett; Vivian Franco; George P. McMurtrie; Robert Westfall; Lucy Yeoman; Mrs. J. W. Wilson; Mrs. Iris Kirkley; Mrs. Emma Swan; L. A. Chaplin; Mrs. Horace Haines (2); Eugene Anderson; Mrs. D. L. Orr; Mrs. Walter Ritter.

ETTA GOOD

Etta Sirbaugh was born at Capon Bridge, W. Va., June 6, 1880, and died, October 2, 1949, at Kendall, Fla.

She was united in marriage to Charles E. Good at Rock Enon Springs, Va.

In 1920, together with her family of three sons and three daughters, she joined her husband, who had gone on before, at Miami, Fla.

In January, 1937, she was baptized by Bro. Earl Thayer, and she died in full faith of life through Christ Jesus.

Surviving are her husband, Charles E. Good and three daughters, Mrs. Leola Pope, South Miami; Mrs. Nellie Somerville, Kendall; Mrs. Hazel Damron, Miami; two sons, Harry and Clarence, both of Miami. Maurice preceded her in death about three years ago. She is survived also by three brothers and three sisters in Virginia and West Virginia.

Death came in her sleep, as she had often wished. She retired as usual, and not until next morning was it discovered she was no longer numbered with the living.

The writer and wife have done much Bible work with the family over a period of ten years, and we will greatly miss her on our next visit to this home. Her granddaughter, Ada Fitstephens, yet in high school, is planning to carry on in the home.

She now sleeps in Memorial Cemetery, Miami, to await the call to a fuller life in Christ Jesus.

Floyd A. Stilson.

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.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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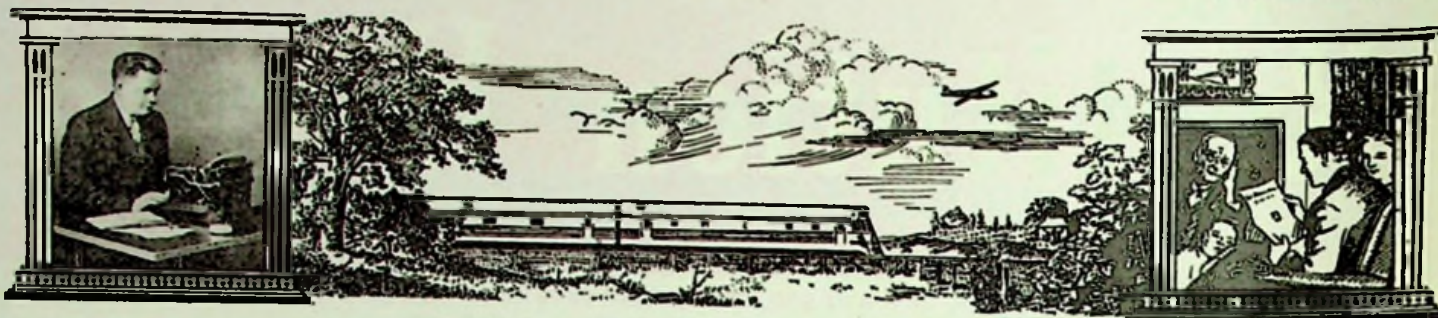
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 10



—Grace Line Photo.

Beyond Home Horizons --- Willemstad, Curacao, in the Caribbean Sea



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

Beyond the Horizon

A spirit of adventure and instinctive desire for wealth led many American colonists to move westward: over and beyond the first range of mountains to a new horizon, and then to another, and another, until America stretched "from sea to sea." Jesus' commission to His apostles, "Go ye into all the world, and preach the gospel to every creature," should fire every true disciple with somewhat of that conquering spirit to cross mountains and deserts and seas, ever onward to new horizons, until the gospel of the Kingdom of God encircles the earth. A Christian's motive is not, of course, merely the seeking of adventure or wealth. His motive is to tell more people, all people, about Jesus, the Son of God. To encourage missionary spirit, this week's Restitution Herald presents a front-page picture of "Schooner Market" in Willemstad, Curacao, Netherlands West Indies—far beyond the boundaries of our own nation, down in the Caribbean Sea.

"Schooner Market" was so named because residents of Willemstad enter the schooners from Venezuela to purchase fresh fruits, vegetables, fish, and other meats. Venezuela vendors "hawk their produce and use the schooners as 'hotels' in port."

Although the island of Curacao is only thirty-three miles long and six miles wide, it occupies a position of importance in world travel and trade out of all proportions to its size. Located on the doorstep of Latin America, only forty miles from Venezuela, this tropical island is inhabited especially by Hollanders. Curacao and Aruba, a sister island, were selected long ago as ideal sites for oil refineries. Today, nearly nine thousand ships drop anchor annually at Willemstad. To this port, also, sails each week a Grace Line luxury ship on excursion from New York City. Magnetic pull of pleasure!

Down in Willemstad is a Protestant church that dates back to



Oil Refineries, Curacao, West Indies

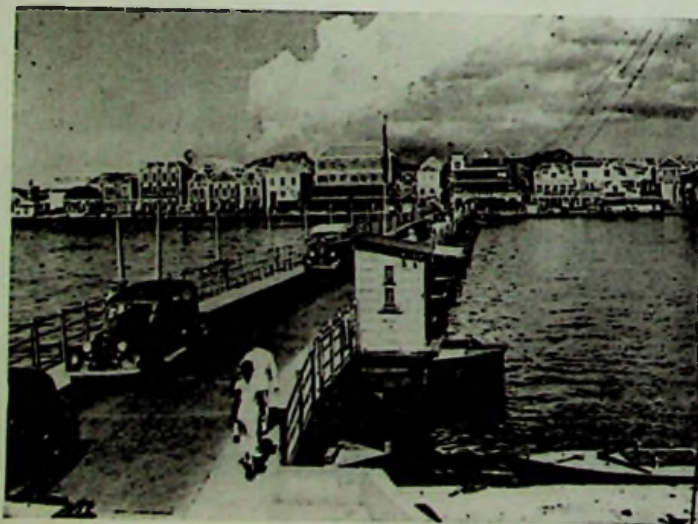
1769, also a Jewish synagogue founded in 1732, and—come Ripley—a cemetery in which tombstone engravings date back to 1640—the "oldest Caucasian burial place in the Western hemisphere" (Edna Mae Stark). Curacao's "oil refineries and shipping create fabulous wealth. Visually, the island is a bit startling: trees grow sideways [bent by prevailing winds], and colorful buildings leap as though from a child's picture book. Autos and mule carts share the highway. Though tropical, the isle is cool" (Grace Line Publicity).

Lest this glimpse into the Caribbean seem utterly irrelevant to Church-of-God interests, we are pleased to report that at least one of our church members resides down there, not in Curacao, but in her sister island, Aruba. Weekly, The Restitution Herald starts on its journey to Brother Forest Leighty, formerly of South Bend, Indiana, but now residing far "beyond the horizon" in tropical Aruba. (Hello, Forest!)

Well, if industry and occupation lead "beyond the horizon," how much farther ought not the spirit of Christ and His Great Commission lead missionaries from the Church of God over mountain ranges, across deserts, and beyond seas! Prevalent excuses are little better than those that Jesus rejected: excuses of having bought some land, of needing to prove five yoke of oxen, or of having "married a wife" (Luke 14:20).

Fifty Christmas Gifts

Until December 20, anyone may order The Restitution Herald as a Christmas Gift at a special rate of \$2.00 per subscription. Order as many of these gift subscriptions as you desire for your friends. Here is an appropriate gift, for it directly relates to the Christ; it is non-expensive; it is a gift that repents itself—fifty numbers during the year. An appropriate card will be mailed announcing your gift.



Famous Pontoon Bridge, Willemstad, Curacao

One Bread

By Norman J. McLeod, Pomona, California

MANY centuries ago, the children of Israel were starving in the desert. They murmured against God. Then God gave them bread from heaven to eat. Forty years later, Moses commented on giving of the manna, saying: "He [God] humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). Giving of the manna was a lesson in spirituality. The bread God gave the Israelites and which they ate for forty years, was not merely for the sustenance of the body, but for a discipline. The Israelites were made to understand their dependence upon God for their very lives. Centuries later, when Jesus was tempted to perform a miracle to satisfy the desires of His flesh, He quoted from Moses, saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

In discussion with the Pharisees, Jesus was asked to perform a miracle. They said that Moses had given them bread from heaven to eat. Then came an enigmatical statement from Jesus—*He* was that "true bread from heaven"! Those people who believe that bread of the Communion becomes the actual flesh of Christ, when the prayer of a priest is spoken over it, would do well to pause here! Did the flesh of Jesus actually become bread? Did a miracle of transubstantiation take place whereby the reverse process of the Eucharist happened? Certainly no such ridiculous thing is meant! Yet it is just as logical as the other teaching! Furthermore, we read: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16, 17). Into what foolishness would one be led to give a literal meaning to that figure of speech! Certainly no miracle of universal transubstantiation takes place at the Communion table whereby we all become bread! No doctrine, however fantastic, stretches the credulity that far. What, though, is all this talk about bread? What is the purport of the words of

Jesus and the Apostle Paul, as well as Moses, about bread from heaven?

What did the manna teach the Israelites? Their dependence upon God, their dependence upon the Word of God, and necessity of spiritual food for the spiritual needs of their minds! That is what Moses said, and that is what Jesus replied to the temptation after He had fasted forty days in the wilderness. That is what He told the Pharisees when they asked for a miracle similar to the giving of the manna in the wilderness.



Norman J. McLeod

Did Jesus actually come down from heaven? Did He descend, as one teacher said, in embryo form from heaven? No! The thing which came from heaven was the truth that He taught. That was the true bread from heaven. Every word that proceeded out of the mouth of God! Every precious truth that Jesus left us! When we come to the table of the Lord's Supper, we are partaking of truth in symbol. When we partake of the bread, which represents the body of our Saviour, broken for us, we are testifying to the truths He taught. It is not food for our bodies, unless we do as the foolish Corinthians did by making the sacred service of the Communion into a drunken feast. Otherwise, we would not obtain enough food from the tiny portions that we eat at the Communion table to sustain our bodies. When we partake of the bread, we partake of the truth of Jesus' sacrifice, of the miracle of His resurrection, of the miraculous story of His sojourn with His disciples after His resurrection. When we partake of the cup, we testify that we believe in the shedding of Jesus' blood for us, that we might partake in the glories of His resurrection when He shall come to establish His Kingdom upon this earth, and we shall also come forth to be heirs with Him in that Kingdom.

When we Christians contemplate these truths, then can we understand the sayings of Jesus that He represented the true manna, that we must partake of His flesh in the Communion service, that man does not live by bread alone. Then the statement of the Apostle Paul, that "we being many are one bread and one body," makes sense. When we come to Christ, then are we partakers of that one bread, and by that *(Please turn to page 11)*

Jesus, the Son of God

A Radio Sermon by Harold J. Doan, December 4, 1949, via WAIT, Chicago



IN ADDITION to the facts that Jesus was a man and suffered as men suffer, and ran the whole course of human life, yet without sin, Jesus was also the Son of God. He is called "Son of God" forty times in the New Testament. As the Son of God, He is Saviour and our King. It is very important that we Christians understand and believe in *this* fact of Jesus' nature, also, for it is the secret of salvation. Our imagination and loyalty are first seized by Jesus the Son of man, for we can best first understand Him thus, but if our belief that Jesus was the best Example and Friend of man does not carry us onward to belief that He is *Son of God* and our personal Saviour, we have experienced only half the truth.

The New Testament presents many proofs of Jesus' divine nature. These are signs that He was more than a man. He was an extraordinary, supernatural man, because His Father was God. You would be amazed at the number of people who do not believe this fact. There are few men foolish enough to deny the existence of Christ, and even few who deny His greatness, but there are many who believe in Him only as the Son of man, not knowing Him or wanting to know Him as the Son of God. Yet belief on the "only begotten Son" is necessary to eternal life (John 3:16.)

Before Jesus was born, the Angel Gabriel made some prophecies about Jesus that leave no doubt that he believed Jesus was to be born miraculously as the Son of God. To Joseph, Gabriel said: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). Again a name of Jesus points out part of His character: Emmanuel—God with us. Not only was Jesus the Son of man, a perfect Man among men, but, as the divinely conceived Son of God, He was the living Word, a manifestation of God among us.

Men can know that there is a God from observing His creation in nature. As Abe Lincoln expressed it, "Only a fool can look up into the wonders of heaven and be an atheist." One can come to the general conclusion from nature that God is like a man who said, "We all know there is a General Manager up there who knows what's going on." But to understand God, one must see Him

reflected in Christ. You have heard: Like Father; like Son. Well, this is especially true of the heavenly Father and His Son Jesus. Jesus Himself said, "If ye had known me, ye should have known my Father also" (John 8:19). The Angel's message and Jesus' fulfillment of it showed Him to be the Son of God. He was born of a virgin, a miracle never repeated, and He was in His life the very manifestation of God.

Jesus' miracles proved His Sonship to God, for they have never been duplicated—not even by modern science. Jesus did not do what modern science is doing, nor is science doing what Jesus did. No man but Jesus ever has stilled a storm with a word, healed men born blind, deaf, and dumb, and lame. No man with a word heals a lunatic or quiets a maniac, or miraculously multiplies five loaves and two fish into a meal for five thousand people, and then has twelve basketfuls of leftovers, but Jesus did because He was more than a man. He was the Son of the living God, and, as such, enjoyed the power of God without measure.

One reason for the miracles seemed to be to prove and emphasize that fact. One result of Jesus' stilling the storm was the exciting of wonder and amazement in the minds of the disciples who exclaimed, "What manner of man is this, that even the wind and sea obey him?" (Mark 4:41). These miracles still perform their purpose, for they have agitated volumes of printed defense and denials and have caused many thoughtful persons to ponder seriously this man Jesus, and to ask themselves, "Was He, or was He not, the Son of God?"

The results of another miracle, the healing of the lame man let down through the ceiling, had similar results. When it was done, people said, "We never saw it in this fashion" (Mark 2:12). The fact that Jesus' works never have been duplicated proves His Sonship for those of us who read and believe God's Word, and the miracles pose the question in the minds of those who do not believe. "What manner of man is this Jesus?" Our conclusion—He was more than a man! He was the Son of God!

Even further proof of Jesus' divinity was shown in His last days on earth: miracles performed in nature on the crucifixion day, in the marvelous resurrection from the tomb, in His ascension into heaven. John said, "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 20:30, 31).

So, what does it mean to me, and what does it mean to you, if Jesus is proved to be the Son of God? Is it not

enough for Him to be simply the Son of Man, a great Example, Friend, and Mediator? No, it is not enough, for we need salvation; we need new life; we need a King. Only the Son of God can fill these needs. Because Jesus is the Son of God, we have a solid Rock on which to build.

(Please turn to page 10)

Why Do the Godly Suffer?

(In Three Parts—Part Three)

By W. Howard Beemer, Woodstock, Virginia

SO JOB died, being old and full of days." Job's final blessings and long life amply illustrated that God does ultimately reward those of His people who are faithful to Him, despite the most severe adversity. Job possessed a faith in God which even all his afflictions, both physical and mental, could not shake. He was lacking in one very important quality, however, and that was humility. This fact is disclosed in Job 29. Paul, too, was zealous in service of the Almighty, but it required his being struck down to the ground and remaining blind for a time, that he might be brought to a proper understanding of God's wishes. Paul suffered grievous physical handicaps throughout his entire life, yet was a most faithful servant of God.

First Corinthians 11:21 has, for one of this day, a very pertinent thought concerning this very subject. Provided we see our own folly and mistakes, there is no need for the Almighty to point them out to us. Of course, it is assumed that when we become aware of them, we will try to correct these mistakes. If we do not perceive and correct these errors and faults, it is necessary for God to judge and chasten us, that we be "not condemned with the world" (v. 32). John 15:2 tells a similar thought. God purges, or corrects, everyone in Christ Jesus, so he may be more fruitful; for if a person is not fruitful, he will be cast out completely.

The biography of Job presents a wonderful illustration of one of the great Bible teachings, one especially taught by our Lord and Saviour. We find it again in Hebrews 12:7-11. We are truly sons of God, if we *endure chastening*. What earthly father does not find it necessary to chastise his children? If one does not endure, or submit passively to the chastening of the Almighty, as did Job, he is not a child of God. Hebrews 12:11 states that no chastisement is pleasant, but a great blessing is granted unto them who are taught to endure. Job was an example.

The answer to our title, "Why Do the Godly Suffer?" now has been given. We have based our answer upon the Holy Scriptures, from which our findings are as follows: 1) The godly suffer afflictions, that they may be brought self-knowledge and self-judgment; 2) These afflictions are not necessarily for past sins, not necessarily punishment for past wrongs against the Almighty, but they may very likely be of a remedial nature and for the future good of the person; 3) Better, far better, that one suffer for short periods now and then during this life, than that he should be condemned to obliteration for all time!

One may also have here the answer to why it sometimes seems a godly person suffers more than an ungodly person. God is not the heavenly Father of an unrighteous person; therefore, God is not as concerned with correcting an unrighteous one as He is with His own. This fact is seen easily in the example of a parent not being nearly so concerned when a child of another parent commits some offense, as when his own child is guilty of the same offense. Naturally, God wishes all men to accept Him as their heavenly Father, but He has made them free agents. If they choose not to accept Him, that is their own business—but *poor* business!

In conclusion, let us who are Christians find in Job not only a fascinating story, but also a very practical lesson. We must try to ferret out our sins and wrong-doings and correct them; but, if affliction should come to us, let us realize that it is for our own good and endure patiently. God is all-wise, all-powerful, all-loving. Therefore, we may rest assured that whatever God allows to befall us is for our own good. Never let us say, or even think, that God brought trouble or grief upon us, but realize that the Almighty *permitted* it for our future good and edification. Thus, better understanding the ways of God, we Christians may better please Him in our everyday lives.

Fanaticism

By D. G. Harvey, Kokomo, Indiana

"Concerning spiritual gifts, brethren, I would not have you ignorant. . . . There are diversities of gifts, but the same spirit" (1 Cor. 12:14).

SOME time ago, in an article, we expressed some doubt as to one's position in the true Church of God, if, after water baptism, he had not been "*sealed with that holy Spirit of promise*" (Eph. 1:13). The first thought to enter the minds of most readers may have been "*Just another fanatic!*"—thinking, also, that the writer is one who might indulge in deadly poison, or handle a rattlesnake, or try to talk in tongues. Such was far from our thought in the former article. True, our Lord Jesus did promise such miraculous power to the apostles. They did "*speak with other tongues*" at Pentecost. (Acts 2:4.) They did bring "*sick folks, and them which were vexed with unclean spirits: and they were healed every one*" (Acts 5:16). When Paul was bitten by a snake, he "*shook off the beast into the fire, and felt no harm*" (Acts 28:5). We cite these few cases to show that this power was with the apostles, but that is no reason for one today to expect the Spirit of God to protect him from frenzied zeal.

God had a special purpose in those "*signs and wonders*" (Acts 5:12). As "*demonstration of the Spirit and of power,*" they proved the word spoken. "God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:4). One must remember that the early church did not have the printed Word in hand. Those first Christians could not point out, as you and I, the words of Paul or John. So, as they "*went forth, and preached every where,*" the Lord worked with them, "*confirming the word with signs following*" (Mark 16:20).

The Spirit is needed today, yes, even in 1949, although not in the same way. Paul said, "There are diversities of gifts, but the same Spirit." *Think of it:* "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). Then, without the Holy Spirit, no one would come to Christ! Did not the greatest of all teachers, our Lord, teach the same? "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

"Oh," someone will say, "that is holiness doctrine; we cannot accept that." In Acts 9:31, we find that the

churches of Judea, Galilee, and Samaria were "edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Jesus promised that Comforter, saying, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Notice again, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "He shall teach" who? Is the "he" a third Person? Let Jesus answer our question. "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Do not we Christians need that power from on high? What can we do alone? "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:23, 24). "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). What greater evidence of a union with Christ? "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

No, brethren, I am not just another fanatic. Only to the man of the world, to the natural man, I undoubtedly am foolish; that is to be expected. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Good Bye, "Ghost"! The word "ghost" in Job 11:20 quietly disappears in the marginal reading: "Their hope [i.e., hope of wicked ones] shall be as the giving up of a puff of breath." Puff!

The Kings and Prophets of Judah and Israel

Part of the Course pursued by Students of the Bible Institute held in Oregon, Illinois, August 7-16, 1905, in connection with the Annual State Conference of the Churches of God in Christ Jesus.

Three kings of all Israel—*Saul, David, and Solomon*, each reigning forty years.
(Ussher's Chronology is the one used.)

Prophets of Judah	Text	Kings of Judah	Text	Date	Kings of Israel	Text	Prophets of Israel	Text
Shemaiah	1 Ki. 12:22	Rehoboam	1 Ki. 12	975	Jeroboam	1 Ki. 12	Man of God (Josiah)	1 Ki. 13:1
Oded	2 Ch. 15:8	Abijah (Abijam)	1 Ki. 14:31	958	Jeroboam		Abijah	1 Ki. 11:29
Azariah	2 Ch. 15:1	Asa	1 Ki. 15:8	955	Jeroboam			
Hanani	2 Ch. 16:7	Asa		954	Nadab	1 Ki. 15:25		
Jehu	1 Ki. 16:1	Asa		953	Baasha	1 Ki. 15:28		
		Asa		930	Elah	1 Ki. 16:6		
		Asa		929	Zimri (7 days)	1 Ki. 16:10		
		Asa		929	Omri	1 Ki. 16:16	Elijah	1 Ki. 17:1
		Asa		918	Ahab	1 Ki. 16:28	Micah	1 Ki. 22:8
		Jehoshaphat	1 Ki. 15:24	914	Ahab			
Eliezer	2 Ch. 20:37	Jehoshaphat		898	Ahaziah	1 Ki. 22:51	Elisha	1 Ki. 19:16
				896	Joram (Jehoram)	2 Ki. 1:17		
Jahaziel	2 Ch. 20:14-15	Jehoram (Joram)	2 Ki. 8:16	892	Joram (Jehoram)			
		Ahaziah	2 Ki. 8:24	885	Joram (Jehoram)			
		Athaliah (Qucen)	2 Ki. 11:3	884	Jehu	2 Ki. 9:3		
		Joash (Jehoash)	2 Ki. 12:1	878	Jehu			
		Joash (Jehoash)		856	Jehoahaz	2 Ki. 13:1	Jonah	2 Ki. 14:25
Zechorah (Son of Jehoidah)	2 Ch. 20:14-15	Joash (Jehoash)		841	Joash (Jehoash)	2 Ki. 13:9-10		
Zechariah	2 Ch. 24:20	Amaziah	2 Ki. 12:21	839	Joash (Jehoash)			
	2 Ch. 26:5	Amaziah		825	Jeroboam II	2 Ki. 14:16	Hosea	See Book
		Azariah (Uzziah)	2 Ki. 15:1	810	Jeroboam II		Amos	
		Azariah (Uzziah)		773	Zechariah (15:8, 6 mo.)	2 Ki. 14:29		
		Azariah (Uzziah)		772	Shallum (1 mo.)	2 Ki. 15:12		
		Azariah (Uzziah)		772	Menahem	2 Ki. 15:14		
		Azariah (Uzziah)		761	Pekahiah	2 Ki. 15:22		
		Azariah (Uzziah)		759	Pekah	2 Ki. 15:25-27		
Isaiah	Isa. 1:1	Jotham	2 Ki. 15:32	758	Pekah			
Micah	Mic. 1:1	Ahaz	2 Ki. 15:38	742	Pekah			
				730	Hoshea	2 Ki. 15:30	Oded	2 Ch. 28:9
Nahum	Biog.	Hezekiah	2 Ki. 16:20	726				
				721	Kingdom of Israel overthrown by Assyrians	2 Ki. 17		
Joel	Biog.	Manasseh	2 Ki. 20:21	698				
		Amon	2 Ki. 21:18	643				
		Josiah	2 Ki. 21:26	641				
Jeremiah, Habakkuk, Zephaniah	Read the Books	Jehoahaz (3 mo.)	2 Ki. 23-30:31	610				
		Jehoiakin (Eliakin)	2 Ki. 23:34	610				
		Jehoiachin	2 Ki. 24:6-8	599				
Ezekiel, Daniel, Obadiah		Zedekiah	2 Ki. 24:17	598				
		Judah taken captive by Nebuchadnezzar		588				
		Governors of Judah after Captivity						
Haggai		Zerubbabel	Hag. 1:1	546				
Zechariah		Ezra	Ezra	457				
Malachi		Nehemiah	Nehemiah	445				

—Selected by Mrs. Henry Mattison (Oregon, Illinois) from the records of her father, Brother S. J. Lindsay.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

INFLUENCE. An interesting report compiled by Dr. Ralph A. Filton, department of rural church, Drew Theological University Seminary, Madison, N. J., on theological students and who influenced them to enter training for the ministry, contains the following statistics:

"From 1,978 ministerial students, 1,471 stated they were influenced to enter the ministry by various persons in this order: pastor, 34 per cent; mother 17.4; father, 11.2; balance, evangelist, college friend, wife, girl friend, high school teacher, high school friend, vocational guidance teacher."

It will be seen that 62.6 per cent of those interviewed were influenced to enter the ministry by the pastor, mother, and father. The moral of this should be plain: If the pastors and fathers and mothers of Church-of-God young people would use their influence to get them to take up the study for the ministry, Oregon Bible College soon would be a large school. Young men can be influenced to enter the ministry and it should be done.

HE SHOULD KNOW. Monsignor Jose Cardijn, a Belgian priest and founder of Catholic Worker Youth Movement, has this to say about the religious situation in South America:

"In maps and mission reports, South America appears as a Catholic block of 130 million. That is one-third of the Catholics of the entire globe.

"In reality, the religious ignorance there is something frightful. Christianity has no influence at all in the economic and social life. In South America, they recognize only three sacraments: baptism, communion, and processions. Christianity is presented in an exaggerated exclusivist cultural form. About 80 per cent of the births are illegitimate. If Pope Pius XII should go to South America and teach his social doctrine, he would certainly be arrested as a Communist, and would be sent to a concentration camp in the interior of the country."

A man that heeds such corrupt religious system that produces no higher moral ratio than exists in South America, where they have almost full sway, should be sent to a concentration camp.

COMMON GROUND. Comment on the effect which the house of God has on people in various segments of society by Charles E. Jefferson, former pastor of Broadway Tabernacle for fifty years, holds some challenging thoughts:

"In the house of God, we are no longer members of a class; we are members of humanity. We forget our position and work.

We are just fellow mortals. We lose sight of our wealth or our poverty, our learning or our ignorance, our rank or our obscurity, our age, and our sex, and become, simply, needy creatures in the presence of the Eternal. We think about the things we have in common. This gives new breadth to the heart. We are alike in our temptations and hardships, our troubles and disappointments, our joys and our sorrows, our hopes and our fears, and yet we are all the time forgetting that we belong to one another. We forget one another, often misunderstand one another, sometimes harbor hard feelings toward one another, but in the house of God we are reminded of the ties which bind us together and find ourselves thinking more kindly of one another.

"No man or woman, no matter what he thinks and no matter how he feels, can afford to stay away habitually from the place of praise and prayer. Public worship humanizes us."

NATIONAL INCOME. Here are some figures on national income and expenditures. In 1948, the national income amounted to 226,204 million dollars. Wages and salaries account for 133,108 million. Federal, state, and local taxes took 21,107 million. Taxes took about 16 per cent of the total personal income. Food, tobacco products, and alcoholic beverages took 52,235 million, and 910 million went for religious purposes.

OPEN SUNDAYS. Canada has been known for its strict observance of Sunday during the years past; but the forces of unrighteousness have been continually boring from within, until now the day of worship is little more regarded in Canada than it is in the United States. The city council of Vancouver, B. C., voted to legalize lotteries and submit a plebiscite to the voters on an open Sunday. The church forces went into action, and the council rescinded its action. In Toronto, Ont., the forces working for an open Sunday have succeeded in having the question submitted to the voters at the next municipal election. The churches, both Protestant and Roman Catholic, also the three daily papers, are opposing the move to commercialize the day of worship.

The future welfare of the Church of God is dependent on its members observing the day of worship. When people disregard and give up the sacredness of the day of worship, they soon relinquish their zeal for the faith which they have espoused.

CENTENNIAL. This year marks the centenary of the opening by George Muller, Bristol, England, of his first orphanage. From the

beginning, which was started on faith and has been so continued for the century, over thirty thousand boys and girls have been cared for by the George Muller orphanages. There is no organization behind the work—no endowment to sustain it. It is a work of faith. It was said of Muller that he spent so much time on his knees, he had to have knee pads sewed on his trousers. On one occasion there was no food in storage for the orphans, but George Muller had the children sit down to the breakfast table and conduct their morning devotions as usual and offer thanks for the food which as yet they did not have. While the children were having their devotions, Muller went to his study and prayed for the food. By the time the children had finished their morning prayers, a bakery wagon stopped in front of the orphanage and its entire load was given to the orphanage. George Muller proved that God hears and answers prayers of those who ask in faith, believing.

PROPHECY. Some good-intentioned folk believe that the burden of the gospel message should be centered around our own time and should not concern the prophetic future. People are concerned about the future, and the nearer we approach the end of the Age, the more some will inquire into what is going to take place.

The late Charles Beard, America's noted historian, edited a book entitled, "Whither Mankind?" The book contained twenty chapters by twenty different authors. These men were concerned about the future, like the majority of people. Dr. Beard stated:

"All over the world, the people who scan the horizon of the future are attempting to assess the value of civilization and speculate about its destiny. For one reason or another, the intellectuals of all nations are trying to peer into the coming days to discover whether the curve of contemporary civilization now rises majestically for a distant zenith or in reality has already begun to sink rapidly toward the end."

One thing about the voice of prophecy is—it is not speculation; it is the sure Word of God. It can be counted on for literal fulfillment. The prophetic student is the best posted man in the world today. Who but the student of prophecy would have predicted and believed in the restoration of Israel a half century ago. In 1829, Patrick Fairbairn, a student of prophecy, said: "If these predictions of Ezekiel do not prove the future restoration of literal Israel to the land of their fathers, it may be asked in what language could such a promise be made?" What Fairbairn saw in prophecy over a hundred years ago, we are seeing fulfilled today.

Your College

By Otto E. Dick, Superintendent



Otto E. Dick

ALTHOUGH enrollment at Oregon Bible College is not as large as that of last year, we believe that in many ways the College is experiencing its most successful year. Most important of all is the increased interest in the devotional periods and the chapel hour. The increased use of prayer as an approach to our problems is an encouraging sign. There seems also to be a growing appreciation for the opportunities provided by the College. A sincere desire on the part of students to obtain practical experience in preaching, teaching, and singing in the Lord's service is most noticeable.

Nearly all our students are busy in the Lord's work in one of the several projects or churches available. The student council has been granted occasional free time on radio station WSDR at Sterling, Illinois. Our first broadcast, made a few weeks ago, consisted of songs by the Maranatha singers, solos by Raymond Brown, and a sermonette by Bud Goodwin. The East Oregon Chapel, superintended by Leon Driskill, has an average Sunday school attendance of about sixty-five. Flag Center, a work started by Arnold Johns and his helpers, has an average Sunday school attendance of about thirty-five. The Sunday school near Byron, where Darrell Maddock and Mary C. Railton are now working, has an average attendance of about sixteen.

Dale Ward is preaching at North Salem and Plymouth, Indiana. Raymond Brown is serving the Graytown, Wisconsin, brethren once a month. A National Berean quartet, composed of College students Raymond Brown, William Wachtel, Kyle Davis, and William Dick, have conducted several singing and preaching services in the interest of the National Berean work. At present, an effort is being made to organize another male quartet within the College. Mary Catherine Railton, Patricia Andrew, Irene Payne, and Janice Johns compose a College Girls' quartet, the Maranatha Singers. During the Thanksgiving vacation, a College gospel team, composed of Kenneth Milne, Kyle Davis, and Neil Thut, made a gospel tour—visiting the Chicago Church and several churches in Indiana.

Nearly all of our students are carrying from twelve to eighteen hours per week of classes. Since all classes are held during the forenoons, students work outside in the afternoons in order to pay their way through college. That our students are busy and deserving of commendation is quite evident.

Because we think you may be interested in the class-work of our students, we list for your information the subjects being taught this semester:

"Introductory Logic," a course in the technique of logical thinking and reasoning.

"New Testament Interpretative Studies 2," a verse-by-verse study of Corinthians and Thessalonians, in which other correlating texts are used.

"Preaching 2," a course for upper classmen, in the technique of preparation and delivery of sermons.

"Introductory Psychology," a study of human behavior with emphasis upon how one can learn to understand better his own behavior and that of others.

"English Composition 1," a course in the fundamentals of grammar, punctuation, capitalization, vocabulary, pronunciation, spelling, etc.

"Public Speaking 1," a course designed to give much practice in speaking. Each student is required to prepare and deliver on the average of one speech each week.

"Spanish 1," a course offered this semester for the first time at Oregon Bible College, is designed to give students a working knowledge of a modern foreign language.

"Medieval History" is a course which gives students an



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understanding of historical developments during that period of history when the church was passing through its most interesting and critical period.

"Modern Religious Movements" is a study of the smaller religious bodies in America with emphasis upon their origin and points wherein they differ in belief from that of larger denominations.

"Steps to Successful Evangelism" is a study of methods of evangelism which have proved successful. Methods used by many great preachers of the past and present are studied and evaluated.

"Church of God Doctrines 1" is a study of conditional immortality, the second advent, the Kingdom of God, restoration of Israel, world-wide restitution, signs of the times, Scriptural baptism, the nature of man, sleep of the dead, correct meaning of hell, spirit, soul, etc.

The courses in English, Spanish, psychology, history, and public speaking will be continued through semester two. Additional second-semester courses being considered are expository preaching, major prophets, sociology, history of the Bible, and word study. Music will be offered, if a teacher can be employed.

For a more effective and economical use of our educational facilities, we need more students. Twice as many students as we now have would add very little to our total cost of operation. A letter and a circular, setting forth the needs of our College, are being sent to about three thousand people who should be interested in its growth. We have faith that the response to our appeal will be favorable and that our College will continue to enjoy the support and loyalty of its many friends. Our urgent need is for at least six new students to begin training at opening of the second semester, January 23, 1950. Who will come? Who will help us find them?

JESUS, THE SON OF GOD

(Continued from page 5)

We have a Saviour to take away our sins. We have an immortal King to reign now in our lives and to reign tomorrow in all the world.

Jesus, Son of God, is the foundation stone of the church and all Christian experience. When Peter confessed of Jesus, "Thou art the Christ, the Son of the living God," Jesus said, "Upon this rock will I build my church, and the gates of hell will not prevail against it." Christ builds the true church, and the foundation stone is belief in the truth that He is the Son of God.

There was a parable about two houses: one was built on sand, and the other on rock. A storm came, and it hit both houses. The one on the sand fell; the one on the

rock stood. It was the same storm and the same kind of house, but the foundations were different.

Any Christian life or church or Christian organization which is founded and built on any foundation but the solid rock, which is Christ the Son of God, will fall when storms come. It will come on us all; those who are well-founded on Christ will stand; those who are founded on some socially diluted imitation of Christ will fall. When Jesus, the Son of God, is given a secondary place in a church or in life, and a creed or program or social affairs or the pastor is given first place, beware of the storms.

When the divinity of Christ is taken out of Christianity, as it is by some self-righteous people, hope goes with Him. The modern church has trimmed its sails, denied everything from the inspiration of the Bible to the divinity of Christ, and cast its lot with the essential goodness of man. Now, when man is failing to show any essential goodness, these poor churches do not know where they stand. When they say this is the millennium, because war is over and man can strike and we can all have running water, and then man immediately begins to prepare for another war, this make-believe Christianity begins to look rather childish, and pessimism and atheism set in. Let us hope and pray that our foundation is Christ.

In Jesus, the Son of God, we have a Saviour from sins. Had Jesus been only another man, a great teacher, His death on the cross would not have meant anything, being only the passing of another martyr for a cause. But, because Jesus was born of a virgin as God's own begotten Son, because He had no sin and no taint of sin, He could take our sins and pay the penalty on them.

Jesus was able to pay the penalty because He Personally was without sin, being born outside the stigma of the Adamic race. He is Saviour because He is the Son of God. As the Son of God, Jesus is Messiah, Master and Lord, the One to whom all power and authority have been given, the One who reigns now in the lives of men and who will one day reign eternally over all the earth.

Jesus is the Son of man, and as such is our perfect Example, our personal Friend, and our Mediator with God. More than this, Jesus is the Son of God, and, as such, He is the Rock of our salvation, the Foundation Stone of our Christianity, our Saviour from sins, the Giver of eternal life, the Ruler of our lives, and the coming King of all the earth and the Kingdom of God.

When we know Him thus, we can go onward to understanding of God and to holy living, knowing we are on solid rock, and have a living Saviour to deliver us from sin and its consequences.

"He that believeth and is baptized shall be saved."—
—Jesus. Do you believe? Are you baptized?

ONE BREAD

(Continued from page 3)

act we partake of the unity of His belief. We become one in Him. We are no longer of many beliefs, but are united in Christ. That Paul had such ideas in mind is shown by his words in another place in the same Letter: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it" (1 Cor. 11:17, 18).

The doctrines that are of a dogmatic nature are those things that Paul described as the "sincere milk of the word." They are the things of our early nurture. They are the things upon which first of all we should be united: the understanding of the things of the gospel of the Kingdom of God. Those teachings need not be complicated. They need not include all manner of beliefs concerning what God is going to do to those people who do not believe as we do. That is where the church in the past has gone astray. It is not necessary to bring such people before the inquisition, to excommunicate them, or, as some more recently have termed it, to disfellowship such people. In Jesus' parables of the tares and the net cast into the sea, He showed that wicked ones would be in the church along with those who were justified by faith, and that God is going to separate them at the end of the world. We are not the ones to judge those things which we cannot understand. We cannot look upon men's hearts to know if they are justified before God. Let us not be so much concerned about who shall be destroyed. Rather, let us so order our lives, that we will make our own salvation sure.

When we have achieved unity upon the basic teachings of the gospel, the sincere milk of the Word, we can ingest the strong meat of the gospel which we commonly call practical Christianity. The things which Paul and Peter called fruits of the Spirit, which James called the royal law of love, and which John called the light, are the harder things for us to achieve. After we have laid the foundation, let us go on to perfection. Those are the things that by nature we do not tend to do. When anybody injures our pride and dignity, we immediately think of revenge. It is most difficult for us to return love for injury. In fact, if we return love for injury, people think we are "a little bit off." When Jesus went before Pilate, did Jesus act in a normal human way? Certainly not! A man who would attempt no defense against false accusations would be, in our way of thinking, a good prospect for a psychiatrist. Anyone knows, however, how useless it is to defend oneself against false accusations. Lies can

be created faster than they can be refuted. That is why a politician does not attempt to answer the attacks on his personal integrity. We should learn from the worldly politician, just as Jesus told His disciples to do as the Pharisees said, but not as they did. When we spend our time in attempting to refute malicious gossip, we merely dissipate our forces that we could use in furthering our work. To fill our lives with useful activities will prevent us wasting our time in those activities that will bring us no results.

The gist of the whole matter is this: to be "one bread" and "one body," we should unite in the promotion of those beliefs that we have received from the Lord, and press forward our activities in preparing ourselves for the coming of our Lord. "One bread" and "one body" mean unity, not divisions.

A Business Transaction

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

SALVATION is obtained through a business transaction, from a business standpoint. Everyone is given a choice of one of two parcels, life or death. If one gives acceptable service, he will receive life; but if his service is not acceptable, he will receive death.

God offers everyone many opportunities to serve Him, many opportunities to work out his own salvation. Too often, man turns down God's offers and then wonders why God seems not to know he exists. If man will accept God's offers for service, He will always "be there" when needed. If one turns down every offer God provides, He will soon leave that person. God will not force anyone to help Him. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

We who are Christians must serve God, not in fear, but in love, for "perfect love casteth out fear. . . . He that feareth is not made perfect in love" (1 John 4:18). Serving God for fear He will cast one into the lake of fire will not please God. The Lord said, "My spirit shall not always strive with man" (Gen. 6:3). Sometimes, one sees quite elderly people drifting on in sin, seeming little concerned about any hope of eternal life. Perhaps they have rejected Christ, refused to accept Him as their Saviour, refused to consider the opportunities He has offered them.

Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Yes, it is better to hear the calling of the Lord while He will hear, while He is near. Let us serve Him as best we can, *while* we can!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen" (Psalm 72:18, 19).



Joyous Living

In many ways, we Christians are not different from those who know not God. A Christian is different only because he is "zealous of good works." Because a Christian belongs to Jesus, he tries to live as Jesus would be living, were He here.

Christians go to school with non-Christians. They eat at the same eating places. As far as possible, Christians choose clean, respectable places to eat in, but so do many others who do not know Christ, or have not accepted Him as their Saviour. They go to the same shopping centers. They go to many of the good, clean places for relaxation. They swim in the same pools. You know what Jesus said about His coming again: "One shall be taken, and the other left." Regarding Christians and sinners being likened to good seed and tares, the Word says, "Let them grow together until the harvest."

Christian boys and girls should be the happiest in the world. They have a hope of living forever with Christ, in a land where none will be crippled or sad. They always should play fair and be honorable and helpful. That is the correct way to "occupy" until Jesus returns.

Scouting is helpful. It teaches young people to be good citizens of this present world. A good Christian is always a "good scout" and more!

The Moon Walks High

"The moon walks high in the purple sky;
And looks on the fields below;
Through a boundless space she steps with grace
As softly as falling snow.

"She's round and bright, and she lights the night
With her face that is all aglow.
She glides through space and her golden face
Lights all the earth below."—*Nona Keen Duffy.*

The moon is like you and me. It only reflects the light of the sun. We only reflect the light of Christ. The moon is not a sun with its own light. Christ is our light. We reflect the light we receive from Him. We are warned not to hide our light under a basket: "Let it shine! Let it shine! Let it shine! Let it shine!"

Let's Play!

The title is: "When Jesus Rules the Earth." (Read Psalm 72:7-17.) Put "T" or "F" before each statement for "True" or "False."

1. Peace will last as long as the moon does.
2. Jesus will rule from sea to sea.
3. Jesus will not rule from the rivers.
4. Those who live in the wilderness will never know Jesus.
5. Kings of earth will bring Him gifts.
6. All kings and nations will serve Jesus.
7. Jesus will not hear the cries of the poor and needy.
8. Jesus will redeem the souls of the needy and poor, for they are precious in His sight.
9. There shall be a handful of corn upon the top of the mountains.
10. Jesus will make the nations and people happy in Him.

Answers: 1, T; 2, T; 3, F; 4, F; 5, T; 6, T; 7, F; 8, T; 9, T; 10, T.

Happy Birthday Wishes

- Donald R. Mercer, Dec. 5, age 7, Macomb, Ill.
Erna M. Morris, Dec. 5, age 12, Royal, Ark.
Kimberly V. Mills, Dec. 7, age 8, Cozad, Nebr.
Sara Jane Peters, Dec. 8, age 6, Paynesville, Minn.
Patrick L. Patesel, Dec. 10, age 7, South Bend, Ind.
Timmie Zavitz, Dec. 10, age 7, Stamford Center, Ont.
Elizabeth F. Ryan, Dec. 11, age 7, Pueblo, Colo.



The Berean Page

By TIMOTHY PEARSON
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"



A Knock at the Door

"Not many sounds in life, and I include all urban and rural sounds, exceed in interest a knock at the door," wrote Charles Lamb.

In Europe and Asia, a knock at the door is feared like the plague. It may mean the police have come for a loved one who will never be seen again or will be tortured beyond recognition. The knock may mean separation of members of the family and deportation to bleak areas. The knock of totalitarianism drains blood from happy faces and injects fear and worry.

In the underworld a knock means that a friend or a foe is at the door. This uncertainty gives rise to the use of peep holes in doors through which one may view who is outside before the door is opened. More often than not, a knock at the door means the law has arrived and the victim will spend long months or years in prison.

There are other times and places when a knock on the door sounds good. A friend seldom seen may be there, or a neighbor making a social call. On dreary, rainy days, in particular, a knock makes one feel glad, for someone has come to chat a while.

The most pleasant knock at the door comes with the arrival of a visitor from afar—perhaps a relative or pal not seen for many years. On the edge of your chair you perch, expecting any minute to hear a rap. Then, seemingly after hours of waiting, it comes—knock, knock, knock! You rush to the door, throw it open, and there stands the smiling visitor. Surely you think, "My cup runneth over." Old friends are reunited.

Someone is knocking at your door right now! Listen, can you hear the rap?

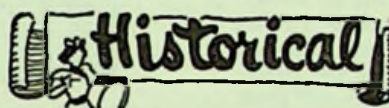
He speaks, "Here I stand knocking at the door. If anyone listens to my voice and opens the door, I will be his guest and dine with him, and he with me." Who is your visitor? Jesus of Nazarus. These words of His are quoted from Revelation 3:30 (Goodspeed). He stands at the door and raps. No Gestapo, nor officers of the law! Not a friend with ill tidings or sickness or death! This is a time for

joy. The Saviour stands at the door. If you will let Him in, He will start you on the highway to salvation.

"Not many sounds in life . . . exceed in interest a knock at the door," especially a knock by a holy hand.

Money for Overseas

It has been suggested that any offerings received because of Self-Denial Week could be used to start a fund for sending a minister overseas to preach the gospel. This seems to us a worth-while enterprise. Would you be interested in contributing to such a fund? Send donations to Virginia Wagenaar, Oregon Bible College, Oregon, Illinois.



(We need material for this column. Send us the history of your society? The following record of the Blood River Bereans is taken from the Berean scrapbook.)

"The Berean Society at Blood River was organized, January 11, 1932, under leadership of Bro. M. W. Lyon. At the start there were twelve members, some of whom had to walk three miles to Bible classes. None of the members owned cars. Most of them later bought trucks for hauling strawberries, before they owned cars. Early leaders of the Bereans were Bros. Alfred Anthon and Albert Siple from the Happy Woods Church."

Under Berean leadership, a log cabin was erected in 1934. Later it was enlarged. See the accompanying picture.

A modern church was dedicated, November 30, 1941, while Bro. Harry Goekler was pastor. Since then, a parsonage and garage have been erected, and an annex is contemplated. We shall see, tomorrow, what today's Bereans accomplished.



At Left, Former Blood River Church (La.)

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

December 4-18—Evangelistic meetings at Fonthill, Ont. (J. W. McLain, guest speaker.)

April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

GRAYTOWN, WISCONSIN

The Church of God at Graytown, Wis., expresses deep appreciation for guests who attended and assisted in our services on November 12, 13. They were: Bro. and Sr. Charles Pearson, Bros. Kenneth Milne and Raymond Brown, Oregon Bible College, also the Minnesota Gospel Team, including Marion Otto, Lois Ruhn, Betty Ann Mills, Phyllis Johnson, Lorraine and James Gaspar, Orville Westlund, and Stanley Ross.

Bro. Kenneth Milne preached, Saturday evening, on "Prayer." Lois Ruhn sang a solo. Both Bro. and Sr. Pearson gave talks about duties and activities at the College.

On Sunday morning, Bro. Raymond Brown preached a sermon on "What Is Christianity?" Bro. Ross sang a solo.

In the afternoon, the Minnesota Gospel Team conducted the services. Bro. Orville Westlund preached a sermon on "Fear." The Gospel Team choir, also, Bro. Raymond Brown, sang. All the services were inspiring, and all the Graytown brethren enjoyed this fellowship with visiting brethren of "like precious faith." We extend a hearty invitation—"Come again!"

Mrs. Edwin Engebretson, Secy.

When The Herald pleases you, tell your friends. When it displeases you, tell the editor.

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.

Where Will Jesus Reign? Said Gabriel to Mary, "The Lord God shall give unto him the throne of his father David" (Luke 1:32). Let's think, now. Where did David have his throne?



MACOMB CHURCH OF GOD HISTORY

(A history prepared from memory by Sr. Mae Mercer and read at the Dedicatory Service, November 13, 1949.)

For a history of the Macomb (Ill.) Church of God, I hardly know where to begin, but I believe we should go back to 1911 when Sr. Anna Drew came to Macomb and organized a Berean society for the purpose of studying the Bible. We were few in number then. Bro. and Sr. George Nell and their two daughters (now Mildred Huey and Helen Kee), Sr. Hattie Long, Sr. Josephine Checseman, and her daughter Elsie (who are both fallen asleep in death), and Sr. Mac Mercer composed the class.

During the years that followed, others joined the class. Different ministers visited and encouraged us. Among them were Bros. S. J. Lindsay, G. E. Marsh, and some of the students from the Bible Training Class at Oregon—Bros. C. E. Lapp, Harry Sheets, M. W. Lyon, and others.

On January 10, 1937, Bros. F. L. Austin and J. W. McLain began a series of evangelistic meetings. They were held at the Moose Hall, which at that time was located just off the square on West Jackson Street. At the close of that two-weeks' series of meetings, eleven people came forward and requested baptism. Those baptized were: Mary VeNard, Mary Wilson, Leo Wilson, Dick and Marguerite Mercer, John Mercer, Gladys Mercer, Dale and Lillian Brewer, Raymond and Margaret Eyer. Of these, two have fallen asleep (Lillian Brewer and Margaret Eyer); some have drifted away; but most of them are with us today.

On February 12, 1937, the group met at the home of Sam and Helen Kee. Bro. Austin served as chairman. A church was organized, and officers were elected. In addition to the eleven just baptized, the following were charter members: Josephine Checseman, Ruth Allen and her sons and daughters—James, Robert, Edna, Dortha, and Helen—Mildred Huey, Helen and Sam Kee, Ruth Miller, Emma Carruthers, Clara VeNard, Mary and Dwight Pestle, and Mae Mercer.

We now had a church organization, but no building. Bro. J. W. McLain served as pastor part of the time that first year, and also Bro. Harvey U. Krogh, Jr., who was pastor at Ripley, Ill. Right here I would like to say that the Ripley brethren have helped us in many ways. They met with us and encouraged us; they released their pastor for our services; they gave us our first songbooks and loaned us their Communion set; they were ready always to give needed assistance. To them we express our thanks.

In September, 1938, we rented a house at 409 S. Dudley, where we met for two years. Bro. McLain and family lived in part of the house. Later, Bro. Krogh and wife lived here while he served as pastor. The Illinois Conference met here several times while we were located at this address. We next rented a hall on West Washington Street.

About this time, Sr. Clara VeNard suggested we start a building fund and made the first donation. Bro. C. E. Lapp was called to be the pastor in 1939, and came about November 1. Bro. Lapp began to boost the building fund. Most of us remember the big chart with the thermometer marked with fingernail polish. The fund did grow. We had \$600 with which we bought our present lot in June, 1940.

We had to forfeit the building on West Washington Street in the summer of 1942, and we could not get another place because of war and scarcity of rooms. As we look back now, we can see how all things were working together for our good, for we had to do something about it. Bro. J. W. McLain encouraged us to plan a building of our own. It was in September of 1942 that the first ground was broken in preparation to build our basement church, which has finally developed into this present building.

We are thankful to the ministers who have served us here, for they helped and encouraged us toward this goal. We remember the work of Bros. Robert Hardesty, James Matison, J. R. LeGrone, and Gerald L. Cooper. Bro. and Sr. Linford Moore came to Macomb in the summer of 1945 and have had this

work close to their hearts. They have worked hard for this building, and we are glad they are here today to rejoice with us.

The Illinois Conference has helped us through the years to meet our expenses. They also contributed to our building fund. To each one who has contributed in any way, we express our gratitude. May God bless you! Most of all, we are thankful to our heavenly Father. We feel that He has indeed heard us and has answered our prayers.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

January 1, 1950, will be a special day to be observed by all congregations of the Church of God and by all members, individually, in appreciation of The Restitution Herald. Read, please, the back page of this Herald.

"Pop" Logsdon, former campus superintendent at Oregon Bible College, is visiting his mother and other relatives at Harlingen, Texas. He writes (Nov. 30), "One hot day here—96."

Sr. Verna Thayer, Children's evangelist for National Bible Institution, came recently from Arkansas to headquarters, being accompanied by Bro. C. Alan McLain, London, Ark. Alan drove Sr. Thayer's car for her, as she has recently been sick. Sr. Thayer's address is now Greenbrier, Ark.

Christmas Herald. A special Christmas number of The Herald is already "under way" for next week.

Bro. Eugene Ferguson, new part-time employee in The Herald print shop, visited his parents at Anderson, Ind., during the Thanksgiving holiday. His mother, Sr. Irvin Ferguson, Rt. 2, is sick and bedfast. Bro. and Sr. Charles Pearson, campus superintendent and matron at the College, accompanied Eugene in a Thanksgiving visit among their home friends, relatives, and brethren at "Brush Creek," near Dayton, Ohio.

Bro. R. H. Judd will celebrate his eightieth birthday on January 3, 1950! See his Christmas message in next week's Herald.

Sr. Frank Moran, Clinton, Iowa, reports that Bro. Moran is seriously sick and asks to be remembered in prayer.

Dale Thomas, Kennedy Hospital, Memphis, Tenn., is recovering slowly from paralysis caused by a neck injury. Dale is a son of Bro. Lloyd Thomas, Overland, Mo.

Bro. J. M. Morgan recently closed a series of evangelistic meetings at East Porterville, Calif. He writes, "I am ready to hold meetings in any isolated field where any of our brethren desire my services."

Songbook compliment. "You folks have done a wonderful work of weeding out the Devil's lie in the new songbook 'Songs of Truth.'"—D. K. Shaver, 1809 W. 24 St., Vancouver, Wash.

IT CAME TO PASS

Bro. Simon Renner, Lanark, Ill., made provision in his will that \$2,000 be paid from his estate by his widow, Sr. Myra Renner, to the Illinois State Conference for use in evangelism. Some time after Bro. Renner's death, Sr. Renner made payment to the Conference. The Conference then put Bros. F. L. Austin and J. W. McLain in the field in an effort to revive some of the older churches and to open new fields.

It came to pass in their work that they went to Macomb, Ill., for the meetings recorded in "Macomb Church of God History" on opposite page, during which time eleven people were baptized and the Macomb Church of God was organized.

We bring this to your attention that all may realize how provision in one's will can carry on the Lord's work after one can no longer carry it forward himself.

Paul C. Johnson.

Born, November 23, 1949, a daughter, Mary Ann, to Mr. and Mrs. Donald Mattison, Oregon, Ill. Congratulations!

Bro. E. H. Goit, 1357 South Ave., Niagara Falls, N. Y., reports Sr. Goit has been extra busy recently caring for their four children sick with whooping cough.

HERALD RECEIPTS

Mrs. Ward Lyman; E. H. Goit; C. J. Heineken; Emma C. Clark; W. A. Reid; H. T. Cooper; Raymond Wernecke; Elizabeth Ordnung; Mrs. Joe D. Lawrence; Mrs. W. C. Price; H. G. Pierce; Mary E. Magorian; W. H. Boyer; W. O. Jenter; M. Fetters; Esta McInturff; D. M. Gardiner; Edith M. Richardson; Mrs. F. F. Blyth; J. L. Humphreys, T. F. Presley; Mrs. Helen M. Schafer; Roscoe V. Halstead (2); F. S. Van Fleet; L. B. Hanson.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

**1948-1949 ENROLLMENTS
Layman's Campaign**

258. Mr. & Mrs. Don Overmyer, LaPorte, Ind.
259. Iva M. Boyd, Plymouth, Ind.

OVER THE TOP

221. Mr. & Mrs. Don Overmyer \$30.00
222. Iva M. Boyd 26.00

NATIONAL BIBLE INSTITUTION

Esther C. Peterson (R.H.) \$ 5.00
A Sister 4.00
Dorothy Magaw 8.00
Mrs. F. F. Blyth 7.50
Oregon, Ill., Church of God 12.22
Mr. & Mrs. Frank Moran 10.00
E. H. Magaw (R.H.) 3.00
Marian R. Richards (R.H.) 152.00
Mr. & Mrs. Roscoe Halstead 25.05
E. F. Marsh 20.00

"And running over"

— A new Print Shop and Office Building. !!!!!

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith.
— 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship.
— 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church.
— 25,000 Heralds sent on their mission of fellowship.

— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.



THE RESTITUTION HERALD DAY!

January 1, 1950

Restitution Herald Day! By decision of the 1949 General Conference, Churches of God everywhere are solicited to boost their official church paper, THE RESTITUTION HERALD. Sunday, January 1, 1950, will be a special day to promote THE RESTITUTION HERALD by speaking of its services, praying for its success, planning to assist in its finances, seeking new subscriptions.

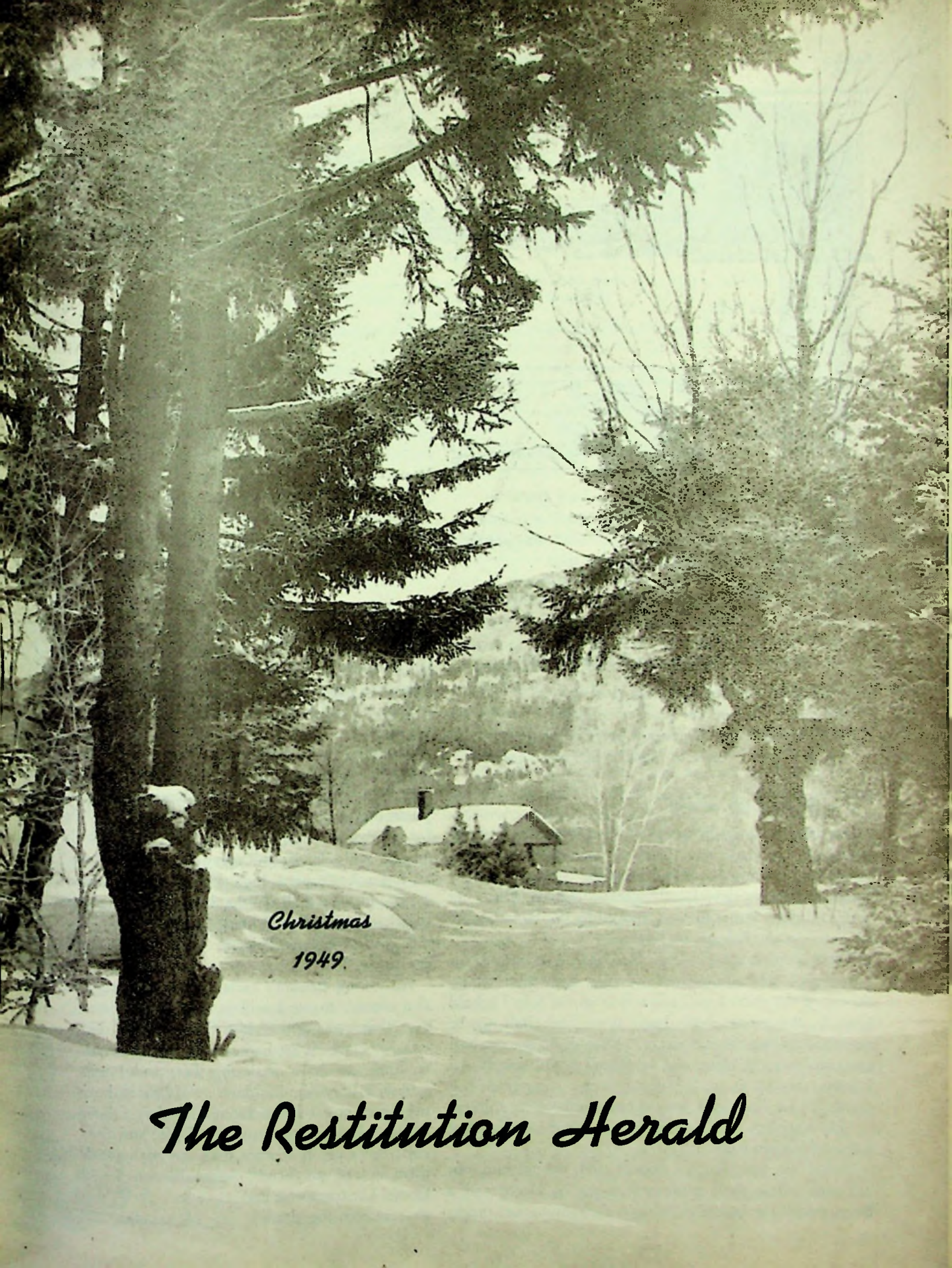
Defeat the Deficit! Year after year, operating costs on THE RESTITUTION HERALD exceed subscription income by nearly \$6,000. An effort is being made, therefore, to obtain contributions of at least \$6,000, and, if possible, \$7,500, to defeat the contemplated deficit for the fiscal year of 1949-'50.

Seeking 1,000 New Subscriptions! To increase the evangelistic influence of THE RESTITUTION HERALD, an aggressive campaign will be launched on January 1, 1950, to gain one thousand new subscriptions by April 1, 1950.

Unsolicited Testimonial Wishing to defeat one week's deficit in publishing THE RESTITUTION HERALD, Sister John A. Richards, 3973 Sixth Avenue, Los Angeles 8, California, recently contributed her check of \$152.00 for that purpose and wrote these kind and appreciative words: "OUR RESTITUTION HERALD must continue to be published. It is the one organ to unify all our churches. It is invaluable for its sermons, histories, Bible-study outlines, College news, and news in general of our church people whom we have come to know and love through its columns. . . . Every member of the Church of God should be a subscriber and keep abreast of the 'signs of the times,' prophecy being fulfilled, and what our church is doing in the field of evangelism. . . . May God bless the fine work of THE RESTITUTION HERALD. . . . I wish to contribute the price of one week's issue." . . . *Thank you! Thank you!*

*Preaching
via the Printed Page*





Christmas

1949.

The Restitution Herald

Christmas Meditation

A Yuletide Challenge to Youth

By Otto E. Dick, Oregon, Illinois

AT THIS TIME of year, thoughts turn naturally to Christmas festivities with all the church activities relating to observance of the anniversary of Christ's birth. We shall have the Christmas program with the tree, the gifts, and perhaps use the occasion to reconsecrate ourselves to the Lord. Christmas carols will touch our hearts and perhaps inspire us to do great things for our Lord during the coming year. We may even shed a tear or two, as our hearts swell with gratitude for God's great gift to mankind. All this is acceptable response to the Christmas season, but I should like to suggest a further thought for meditation upon the approach of the birthday anniversary of Him who is the foundation of our Church.

A study of church history reveals a very interesting and important trend. You will recall that from the very beginning the early apostolic church was called a "sect." In fact, almost all religious bodies began as sects and grew into denominations, or large organized religious bodies. Each sect usually followed a definite pattern in growing from a sect to a denomination.

Usually, a sect begins as a schism or a separation from a larger body because of some religious or political controversy. Very often the controversy is that of fundamentalism as opposed to modernism. The larger body, in growing, has become liberal and modernistic in its creed and practices; therefore the more conservative element in the church becomes dissatisfied and separates to form a new religious group. In this new group they can, in their own minds, recover primitive Christianity and maintain the integrity of the Bible. They think that only in this way can they preserve true Christianity and restore the church to its original purity.

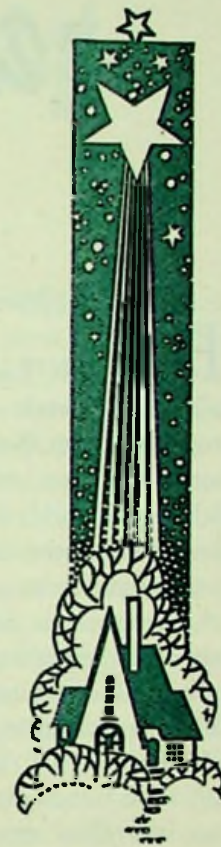
As the new sect develops, the next generation is not so interested in the controversial principles which caused the separation. The "Back to the Bible" and "Back to Christ" ideals frequently give way to the influence of modern thought and more worldly practices. To keep up with world progress, the sect makes "progress" also. The reasons for organizing the new sect disappear and the manner of life against which the fathers rebelled is embraced by their children. As the sect grows and prospers, as it

absorbs thousands who are not interested in the reasons for the schism, it evolves from a sect into a full-grown church.

I believe that the history of the Church of God will reveal we are not so much a separation as a union of several small adventist bodies who held similar religious views. Whether this be true or not, we have many of the characteristics of a sect and are in danger of following the usual pattern of development. We regard the name "Church of God" the only authorized name for the church. We profess to adhere closely to the Bible as our guide. We are fundamentalist in our teaching and are considered rather conservative by the larger churches. While we have not grown rapidly, we have made progress, and we are becoming more prosperous.

If we follow the usual pattern, we shall continue to grow and prosper. In doing so, we likely shall become less conservative and more modernistic. If we follow the trend of sects as they grow, we shall emphasize less the fundamental doctrines of the Bible and emphasize more the social and moral advantages of the church. We shall become less spiritual and more social, less humble and more proud, less Christlike and more carnal. If we yield to the temptations which usually accompany development, we shall surrender many of the principles for which our church has stood these many years and conform to the world.

But does this have to happen to us? (Perhaps some of you are thinking it has already happened.) It need not happen if we determine to profit by the experience of others. We can reap all the benefits of growth without yielding to the temptations of prosperity, if we "fight the good fight." The struggle will not be easy and will be most difficult for our young people. Every young member of the Church of God knows how strong are the forces which urge compromise. The public school, secular colleges, the radio, motion pic-



(Please turn to page 10)

"Unto Us a Child Is Born"

By R. H. Judd, Colborne, Ontario

"Jesus advanced in wisdom and stature, and in favour with God and men" (Luke 2:52).

HOW TRUE it is that people generally take interest in that which vitally concerns them. Some are inclined to describe such an attitude as self-interest; others may call it selfishness. Is there not, however, another aspect in which such a temperament may be viewed? As the characteristic is admittedly almost universal, it seems logical to believe it is a phase of character belonging to mankind as a definite gift from his Creator. While it is true that no theme in God's universe stands alone, it is also true that no individual can embrace all themes.

Personal preference permits *concentration* of effort on the theme of one's choice and prevents that well-known disaster of following interests too widely divergent. Earnest effort on one particular theme is bound in due course to attract others interested in the same, and unity of purpose of those in like mind in each of the various avenues of thought results in reaping new treasures from sources absolutely unlimited in every line of endeavor in both the material and spiritual spheres.

Can anyone help but notice how intensely interested in their theme were both Simeon and Anna the prophetess? Each of them had but one topic, that of the coming of the Messiah; but they could no longer find room in their hearts to keep it to themselves when their overflowing earnestness manifested itself at the sight of the Child brought to the Temple. We believe it impossible for this to have been the first occasion of their testimony. Their very utterances reveal that a deep knowledge of Scripture was the cause and basis of their belief, and their familiarity with it gives evidence of long acquaintance and much study. They were living witnesses of the fact that people who meditate on the Word, both by day and by night, cannot but speak of that which they have received.

The Prophetess Anna began her testimony concerning "him" of whom she spoke at the very beginning of that wonderful life which was to mean, and has meant, so much to all the world. The narrative in Luke's Gospel shows she was not alone in her expectations of the com-



Presenting Jesus in the Temple

ing Messiah at that time. Many besides her "were looking for the redemption of Jerusalem"—the city of the coming King long prophesied of the seed of David.

There is no mistaking the fact that widely envisioned expectations of coming momentous events have been of frequent occurrence in human history. Not yet have we seen a satisfactory explanation of this astonishing phenomenon. Human science appears to have failed completely in seeking to account for it. We believe the Bible alone supplies the answer, for that Book of books opens

the marvelous story of creation with what might be called casual mention of "*the Spirit of God*" as the indispensable moving cause of all that follows. Throughout the Old Testament, covering centuries of time, the theme of the Spirit of God penetrates it, pervades every changing scene, and manifests its power through a long line of prophets that has had no parallel in the world's history. We well may ask, What is that power? for every prophet in Israel claimed to be possessed of it, and each was "filled" with an earnestness of heart and intensity of purpose that singled him out from his fellows. One might almost say that in giving his message, his own identity was lost, for he seemed to be speaking not only for himself, but for Another. Was not that actually the case? The very phrase "*the Spirit of God*" indicates it; and it must, as it does, reveal that *God Himself* was the actual Source.

In special cases of need, scriptures which suitably fitted the occasion were frequently brought to memory. How noticeable this was with all the prophets! How truly it could be said with reference to each of them, "The Spirit of the LORD spake by me, and his word was on my tongue" (2 Sam. 23:2). One proof of the unity of the Old Testament with the New, and the New Testament with the Old, is the inescapable fact that the Spirit of God enters even more fully into the New Testament message. To the "power of the Most High" is given the honor of being the means of bringing into being that Child destined to be Saviour of the world. (Continued on page 11)

The Christmas in Your Life

By Harold J. Doan, Chicago, Illinois

THE FIRM foundation for the joy of the great host of angels and men who celebrated that first Christmas Day is also the foundation for every Christian's joy and ecstasy in this Christmas season. Jesus, the Son of God, was born to save the world, to reconcile it to God, and to reign over it in eternal peace. It is still Christianity's hope and joy to think thus of Jesus.

Though joy was great among the heavenly host and godly men, a shadow of the evil world was falling across the then weak and tender life of Jesus. Even then, forces of evil were working toward destroying this new godly life which had come to save other men and eventually destroy all evil. There is a somber note even in the joyful Christmas story, for Jesus was not welcomed with open arms by all men. Even in Jesus' infancy, the opposition which was to increase as He grew older began to work against Him, to keep Him from His obvious purpose of saving mankind. The Christmas story relates three instances of this evil force working in different ways to destroy Jesus.

Within the month before Jesus was born, a decree went forth from the Roman emperor, Caesar Augustus, that everyone was to register (for a head tax) in his home town. So, while Mary was "great with child," she and Joseph journeyed from Nazareth to Bethlehem. Placing Mary upon the family donkey and packing a few provisions for the journey, they set out for Bethlehem nearly one hundred miles away: over rough country, around Samaria, and through Jerusalem. It must have been a terrible trip for Mary. In this first instance, Jesus could have been destroyed by circumstance. No one was at fault; no one planned the hazardous journey to destroy Jesus, but it happened (why, we know not) even to the Son of God. Circumstances, which under normal conditions would have been "taken in stride," became a hazard to the new, tender, unborn life of Jesus.

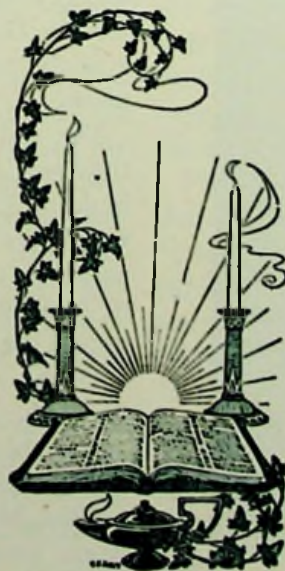
When Joseph and Mary arrived at the little town of Bethlehem, where they were to register, they were faced with a housing problem. The town was filled with people who had come to register for the tax, as had

Joseph and Mary. Joseph went to the village inn to seek a room, but the keeper turned them away. "While they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke 2:6, 7). Because they could find no room in which to stay, Mary was required to give birth to her child in a stable. The stable was little more than a cold, damp cave cut in the limestone hill behind the inn.

One can imagine the inn was doing a thriving business, its greatest in years. It was catering to wealthy travelers in town for the census. They were making the innkeeper rich. Then Joseph came. His wife was ill. She needed a warm room—but, unfortunately, Joseph was poor. The innkeeper must have had a little battle with his conscience: this man *needed* lodging, but others could pay more and eat better; thereby he could make more money. "No, we have no room." Then, to salve his conscience, "You can take your wife into the stable." So, Jesus was born in a cold stable. There, His guests were received, and there He could have died from cold or dampness or disease. This second (shall we call it "attempt"?) to destroy Jesus was by human indifference, greed, and selfishness. The innkeeper put Jesus in a stable when He should have had the finest room—all because more money could be made that way!

The third attack on the Christ child was aimed directly at Him. Matthew tells the story. Three magi (wise men) from the East (probably Persia or India) had seen through their study of the stars that a wonderful event was to occur in Palestine. Knowing the prevalent feeling in the Orient about a coming Messiah, they deduced that He was to come soon in Jerusalem. They set out immediately in search of the truth. Coming to Jerusalem, they began inquiring about the new King, expecting that everyone would know all about Him. Herod, an apostate Jew then ruling the land, also was aware of the air of expectancy which hovered over Palestine. He, too, was anxious to know if a new king was born.

(Continued on page 10)



God's Christmas Gift

By Linford Moore, Macomb, Illinois

THE CHRISTMAS season having arrived many persons are hurrying to stores to purchase gifts for relatives and friends. For many centuries, it has been the custom in America, and in countries over all the world, to exchange gifts at Christmas time. This custom can be made a pleasant one, or it can be made a burden. Let us consider the origin of this long-standing custom. Where did it have its beginning?

Some tell that gift giving had its beginning when the Wise Men came to Bethlehem to present their gifts to the Christ child. Perhaps that is the answer. If so, we Christians should learn this important lesson: the Wise Men brought their gifts *to Jesus*. Let us learn to give our most precious gifts, not to one another, but to Jesus.

Another gift, given at Christmas time, was given not by man, but by the Lord God Himself. Nor was this gift given to any particular person, but to the whole world. The gift that God gave to the world was His own Son. At Christmas time, most of us are inclined to think too much of the gifts we are giving to one another and too little of God's gift. Let us give special thought to God's gift.



Long before God gave His gift to the world, He promised it through His holy prophets. The birth of Jesus was foretold in Isaiah 9:6, saying: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder." So sure was God's promise, that Isaiah wrote as though Jesus had been born in his day. It was not, however, until seven hundred years after Isaiah had died, that the Angel Gabriel appeared to the virgin Mary to announce that she was the one chosen to give birth to Christ. Mary was greatly surprised. She could not understand how she could give birth to a child, for she had known no man, but the Angel explained the power of God would overshadow her and cause her to conceive. Therefore, the holy Child to whom she would give birth would indeed be the very Son of God.

When Mary's time came for her to be delivered, she brought forth her first-born son. The Record tells that His name was "Jesus," meaning, "He shall save his people from their sins." Thus, the prophecy was fulfilled which had been written so long before, "Unto us a child is born." Little Jesus was born at Bethlehem. God's wonderful gift was given to the world.

Turning back to Isaiah 9:6 notice a second part of the prophecy: "Unto us a child is born, *unto us a son is given.*" The question arises, When was the Son given? "Unto us a child is born" was fulfilled that holy night in Bethlehem, but when was the Son given? Some might answer that it was at the same time; and that is somewhat true, for God did give His Son in birth at Bethlehem, but it is also true that *God gave His Son in death at Jerusalem!*

The real meaning of Isaiah 9:6 is not only that the child would be born, but also that the Son would be given in death. Especially at Calvary, God gave His Son to the world. We suggest that this prophecy has three distinct parts, two of which have been fulfilled, and one is yet to be fulfilled. The first concerns the birth of Christ; the second concerns the death of Christ, and the third concerns the second coming of Christ to reign as King over the earth.

It is the second one that we wish to consider further, for through the death of Christ, man receives *atonement* for sin. Many people fail to understand this important word "atonement." Perhaps its meaning would be more

clear if we changed its pronunciation to *at-one-ment*. Atonement means the bringing together of two who were at variance. It was necessary that at-one-ment be provided, for sin had separated man from God. Writing about man's condition before atonement was provided, Paul said:

"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the

covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

Surely ours was a hopeless condition, for sin had placed enmity between us and God! But Paul continued his thought, saying, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (v. 13). Through the blood of Christ, at-one-ment was

(Please turn to page 9)

Keep Christ in Christmas

By Gordon Landry, Ripley, Illinois

TENDENCIES often develop into ideals. Sometimes a tendency is upright and good; sometimes it disrupts and tears down. If a tendency advances to its fruition, the ideal that develops therefrom will reflect the original thought. This natural outcome is good only so long as the tendency is toward decency. Otherwise, the outcome—the ideal—may disengage some not-too-thoughtful person from his belief in Christian principles.

A certain tendency, manifested more completely this year than in past years, rapidly is becoming an ideal of the materialistically-minded people of the United States. We refer to leaving "Christ" out of "Christmas." Actually, the reason for *Christmas* is to worship and to exalt the Name of Christ. Many years, though, see Christmas come and go with many individuals and families never thinking of the Christ-child that lay in a manger almost twenty centuries ago. Generation after generation sees a *smaller* number of people celebrating *Christmas* by a re-dedication of their lives to the principles of the Messiah who gave His life for lost mankind.

Why should men worship Jesus? Reasons are multitudinous. One good reason is: He provides a way to God and to eternal salvation. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus does not ask that men who accept the way He provided present riches to Him in return. Jesus does not ask that His disciples be perfect physical specimens. He does not demand that we be among the aristocracy of the land. He asks only that we accept Him and the stipulations of the Scriptures.

How can men worship Jesus? After Jesus' birth, Wise Men, seeing the star, brought gifts to the Christ child. Jesus today desires gifts from those who would follow Him and accept His way of life. Not the gold, frankincense, and myrrh, though that the Wise Men presented

as an offering to the Babe of Bethlehem! The Apostle Paul named the gift that both the Father and the Son desire. "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."

Why were the men who trekked the deserts to follow the star called "Wise Men"? The reason is simple: they realized, even in their distant lands, that a Saviour had been born. They studied, evidently, and watched for a sign. That study and watchfulness led them to be among the first to understand the significance of the brilliant star that appeared in the dark-blue sky that night.

The worldly, less studious element in Jerusalem and Bethlehem that night was so near the birth of the Messiah—yet so far! The inns were overcrowded by people who had come to the capital, but who were concerned only with their personal interests.

We of today can be "wise men" by accepting the plea of the Saviour, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). We need not be like those in the cities near Bethlehem who were too engrossed in the cares of this world to recognize the signs of Jesus' birth!

People of today not only leave Jesus out of their thoughts and actions, they actually leave "Christ" out of "Christmas." Glance over the advertisements in your local paper. Or, walking through the shopping district of the town or city in which you live, see how many times "X-mas" appears in the place of "Christmas." Letting an "X" stand for "Christ" is one of today's pathetic tendencies. Many persons are thinking of *Christmas* only as an X-day—a day having no purpose beyond gifts and feasts. How much today's sordid world has deviated from the original purpose of Christmas! . . . *Keep Christ in Christmas!*



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CHRONOLOGY FOR 1949. It is interesting to note some of the great events which have transpired in connection with the new State of Israel during the past year. For information of *The Herald* readers, we will list some of the more important happenings; as recorded in the "Sunday Compass":

Jan. 6: Egyptians agree to armistice negotiations with Israel.

Jan. 19: U.S. Import-Export Bank grants \$100,000,000 loan to Israel.

Jan. 24: France grants de facto recognition to Israel.

Jan. 25: Election. Israel votes on members for Constituent Assembly. Italy grants de facto recognition to Israel.

Jan. 29: Britain, Belgium, Holland, Luxembourg, New Zealand grant Israel de facto recognition.

Jan. 31: President Truman signs de jure recognition to Israel.

Feb. 10: Last Cyprus detainees arrive in Israel.

Feb. 11: James G. MacDonald named U.S. Ambassador Extraordinary and Plenipotentiary to Israel.

March 4: U.N. Security Council approves Israel's application for U.N. membership.

May 11: U.N. admits Israel as the 59th member.

July 20: Israel and Syria conclude last armistice of Palestine war.

GREEKS CELEBRATE. The press reports the Greek Orthodox Church as making plans for the celebration next June of the 1900th anniversary of the Apostle Paul's landing in Greece. Churches belonging to the World Council of Churches have been invited to send representatives to the celebration. A pilgrimage to the places where Paul preached will be made. That this apostle to the Gentiles made a most profound impression on Greek religious and cultural life, and should receive such an honor, is a testimony to the impact which the true gospel has made on the nations of earth where it has gone. It would be tremendously interesting to visit the places where Paul preached some of his powerful discourses, which to some seemed as turning the world upside down. Indeed, they did turn the course of history.

HOUSING PROBLEM. One of the greatest problems facing the new State of Israel is the housing problem. Since May 15, 1948, nearly 250,000 immigrants have entered the country, and it is expected that 500,000 more will enter the country by the end of 1950. To meet this great need at least 200,000 housing units are needed. To carry forward the housing program, Amidar (the Israel

National Housing Corporation for Immigrants) has been founded. The program calls for the following construction effort as detailed in the "The Sunday Compass":

"(1) At least 24,000 standard concrete dwelling units to accommodate the 70,000 immigrants still in the transit camps, and another 20,000 units to accommodate the immigrants expected to arrive in Israel during the last months of 1949; at least 5,000 units for immigrants still serving in the Israel army accommodated by relatives.

These units consist of one room 21 feet by 12 feet in size, a kitchenette and sanitary facilities, to be occupied by a family of three or four. Close to 11,000 units will be completed by the end of this year, but the supply will still be far behind the demand.

"(2) At least 100,000 standard concrete dwelling units by the end of 1950 to accommodate the estimated half million more immigrants expected to arrive by then.

"(3) At least 50,000 two-room flats by 1951 to ease the non-immigrant housing shortage and to reduce the population density in urban areas. A statistical survey of urban areas revealed 100 two-room flats for every ten one-room or three-room flats built."

It is an interesting commentary on the progress of construction work to learn that with the aid of a Le Tourneau concrete casting machine, a three-to-six room house can be cast in one hour.

DRIVE-IN SERVICES. Innovations are to be found in modern church enterprises as well as in the commercial field. The trend to drive-in services started with hot-dog stands. Then the "movies" took up the novelty. Lately, according to Federal Council of Churches reports, drive-in services were conducted last summer at Hollywood, Calif.; Lakeland, Iowa; Rockford, Mich.; Grove City, Ohio, and several other places. Services were conducted by the Emmanuel Lutheran, Baptist, Christian, and other churches. Ushers would pass among the cars and receive the offerings of the worshipers or onlookers. We will leave our readers to form their own opinions of this type of religious service and its effects on the worshipers.

JEW'S EMIGRATE. "The "National Jewish Post" reports that all the Jews living in the French Somaliland have emigrated to Palestine, leaving only three Jews to close up their business affairs, and, as soon as that work is completed, they will follow their fellows to the Land of Promise. Already, all the Jews in the Italian and

British Somaliland have gone to the new State of Israel.

AS GARDEN OF EDEN. The Prophet Joel gave a picture in his Book that students of the Word need to look at very often these days. He portrays the land of Palestine as a "garden of Eden" before the hordes that finally will gather on the mountains of Israel for the last great battle of the nations which will terminate in Armageddon. Joel foresaw the land developed to a veritable Garden of Eden. It is being so developed today. The mighty achievements that are being worked out today by the new State of Israel, which cause the world to marvel at the size and progress made in the development by the new government, will all come to naught when the overflowing scourge descends on a world that will be crying "peace and safety." This may sound pessimistic to the worldly minded, and undoubtedly, the time will come when those of us who adhere to the prophetic predictions that "wars and rumours of war" will continue until Christ's coming will be branded as agitators against the peace and warmongers.

Joel's prediction follows: "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."

COLLEGE GIRLS. A recent survey made at the State College of Pennsylvania reveals that "twice as many college girls drink regularly as those who do not drink at all." The survey concluded that "both drinking and smoking among women were strongly supported by extensive advertising campaigns and upheld by motion picture models of behavior."—(Prophecy Monthly.)



It Happened on Christmas Eve

Selected by Glenn M. Birkey
from the "American Christian Signal"

IT WAS Christmas Eve, 1875. Ira D. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlight evening, and there were many passengers gathering on deck. Mr. Sankey was asked to sing. He stood leaning against one of the great funnels of the boat, and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but he was driven almost against his will to sing "The Shepherd Song."

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched.

After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said, "Did you ever serve in the Union army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the Confederate army. When I saw you standing at your post I said to myself, 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow, completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

" 'Let him sing his song to the end,' I said to myself. 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.' But the song you sang then was the song you sang just now. I heard the word's perfectly:

'We are thine, do Thou befriend us;
Be the guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon; otherwise much in my life undoubtedly would have been different.

"When you had finished your song, it was impossible for me to take aim at you again. I thought, 'The Lord, who is able to save that man from certain death must

surely be great and mighty,' and my arm of its own accord dropped limp at my side.

"Since that time, I have wandered about, far and wide, but when I just now saw you standing there praying as on that other occasion, I recognized you. Then my heart was wounded by your song. Now I ask that you help me find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the War had been his enemy. That night, the stranger found the Good Shepherd as his Saviour.

Jesus said: "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the door . . . by me if any man enter in he shall be saved, and shall go in and out, and find pasture" (John 10:11, 9).



GOD'S CHRISTMAS GIFT

(Continued from page 7)

provided. "He is our peace," and Christ has reconciled us "unto God in one body by the cross, having slain the enmity thereby" (vv. 14, 16).

The only place in the New Testament where the word "atonement" occurs is in Romans 5. In verses 8-11 of this chapter, we read:

"God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us*. Much more then, being now *justified* by his blood, we shall be saved from wrath through him. For 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.*"

The word "justified" means to be made right in the sight of God. Because we Gentiles were sinners, we were enemies of God and had need of justification. Through the death of the Lord Jesus Christ, we were reconciled to

God. Therefore, only by believing in Christ who died for us can we be made "at one" with God.

Although Jesus willingly gave His own life to cover our sins, we think of it also as a gift from God. This is because Jesus was submitting to the will of His Father. So, we understand 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).

At this Christmas season, a time of gift giving, let us who are Christians think more of God's gift. Let us think of the Child who was given in birth at Bethlehem; let us think of the Son who was given in death at Calvary. Be not among those who refuse God's gift. Accept it as your very own. It is a gift that will become very precious to you as the years go by. Through the acceptance of God's gift, your sins can be covered, so you may be "at one" with God. Then, "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19).

Prayer: Father in heaven, we thank Thee for the unspeakable gift of Thy Son. Lead us to accept of Him, that we may be "at one" with Thee. When Thy Son returns to take the government upon His shoulder, grant us a place in Thy Kingdom. In Jesus' Name. Amen.

CHRISTMAS MEDITATION

(Continued from page 3)

tures, and society in general are demanding that our young people surrender the ideals for which the Church of God stands.

It will not be easy for our young people to remain happy in our church. Life outside is more exciting; the church is too old-fashioned. It is easy for our young people to mingle freely with others of the world without becoming worldly. Being forewarned, however, youth can avoid compromise; the future leaders of our church can avoid the pitfall of other small religious bodies. I challenge the youth of the Church of God to take the lead in protecting the doctrines and christian principles of the true Church. I challenge youth to lead in making the Church of God a praying church. I challenge youth to take a definite stand against questionable worldly amusements. I challenge everyone to meditate upon these things during the Christmas season.

Christmas Herald Meditation: Grant, O Lord, that under Thy Spirit all that is good in this Christmas Herald may accomplish double what the writers expected.

THE CHRISTMAS IN YOUR LIFE

(Continued from page 5)

His interest, however, was in saving his throne. When the magi came in town asking about a newborn king, Herod had them brought to him.

"What about this king?" he asked.

"We have seen His star and followed it here. Where is He?" the magi replied.

Then Herod called the Sanhedrin together and asked where the Messiah was to be born. The Jews studied their Scriptures and replied, "Micah said He would come to Bethlehem."

So Herod told the magi, "He is in Bethlehem. If you find Him, tell me, so I can go to worship him, too!"

The magi found Jesus, but after presenting their gifts, they returned to the East, having been warned in a dream not to go back to Herod. Joseph, in the meantime, had fled with Jesus and Mary to Egypt where they waited until Herod was dead, for Herod had ordered the death of all boys less than two years of age. So, another attempt was made to destroy Jesus: this time by a man filled with jealousy and hate.

Millions of times since Jesus was born in Bethlehem, basic factors of the Christmas story have been re-enacted, even to the rebirth of Christ. In fact, every time a convert is won, the Christmas story is repeated, for then Christ is reborn in the heart of an individual.

Galatians 2:20 says: "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." A convert has a new life within him, and that life is a spark of the Christ-life, weak at first as a newborn babe, but growing till it becomes matured like Jesus. Christ is born in the converted heart as a babe, lacking deep understanding and strength. It is in this period that evil seeks to strike, and to destroy that life, as it tried in Bethlehem. At conversion comes birth of the new Christ-life in one's heart. Then follow the attempts of evil to destroy that life, as in the Christmas story. Attacks against a convert come in different forms, as they did against the Christ child.

First, uncontrollable, ordinary circumstances of life, such as Mary's trip to Bethlehem, may become hazardous to the converted Christlike life struggling for expression within the convert. Circumstances, which before conversion were everyday affairs causing no mental conflict or indecisions, can become death to the revitalized conscience of the Christ-life. If one is not constantly near to God, the very circumstances of life may destroy the new life, as they might have destroyed Jesus before His birth.

There is a more serious threat to the new life, however,

personified by the innkeeper. Selfishness, greed, lust for wealth, may force Jesus into the background in one's life and destroy his new life. Here, indeed, is one's enemy. A convert becomes the habitation of a small seed of the new life which begins to grow and make him a real Christian. Then selfishness and other matters get in the way; he no longer has time for Christ, and the new life withers and dies. The innkeeper did not care if Jesus died. He was making money and increasing his reputation. Do you care? Then give Jesus the best place in your life, or the new life will become choked within you by the cares and troubles you give first place.

The last enemy to attack the baby Jesus was hatred and jealousy. A wicked king sought to kill Jesus because He was a threat to the throne. The new Christ-life of the convert has its out-and-out enemies, too. Sometimes, they are in the shape of friends, sometimes governments, sometimes relatives, sometimes religions, but they seek one thing—to destroy anything that resembles the Christ.

What Christian has not suffered ridicule, loss of "face," and humiliation at the hands of so-called friends who cannot see any sense in spending so much time and effort on religion? Sad as it seems, the attacks are often successful, for the convert, rather than stand true, allows the new life to be snuffed out, and drifts back to the old. Only God can help!

There is a parallel between the Christmas story and the birth of a convert into the household of God. There was joy in heaven and among godly men when Jesus was born. The angels sang; the shepherds and magi came. But there was sorrow in the ranks of Satan. Evil rose up to counteract the Saviour's birth and continued to battle Jesus until He finally was murdered. Ordinary circumstances became a hazard to the infant boy. Indifference and selfishness caused His birth in a lowly stable. Hatred and jealousy would have destroyed Him in His childhood. Through it all the new, different, perfect life of Jesus was spared by a protecting God, a solid faith, a deep love and devotion, and a strong self-discipline.

There is joy in heaven and among godly men when a convert is made to the household of God. There is sorrow in the ranks of evil. Immediately, through the medium of our own sensitized conscience, through our own in-born sinfulness and inclination to put self first, and through the hatred and ridicule of the world, attempts are made to destroy the new life within us. Only strength from God, living faith, love of God and man, and strong self-discipline can keep that life alive and nurture it until it reaches the "fulness of the stature of Christ."

Rather than reminisce about the facts of the first Christmas, let us remember the practical Scripture truth that Jesus' life is today in you who have been converted to

Him, and that it is struggling to find expression in your life. You would lay down your life for the Christ child of Bethlehem. The life of that child is instilled today in you who have been converted to Him. Do you care enough for it to keep it alive and growing, to benefit the Lord, your fellow men, and you?

"UNTO US A CHILD IS BORN"

(Continued from page 4)

Both these saints of God, Simeon and Anna, assiduously drew their inspiration from the writings of Isaiah, that prince of prophets. Simeon quoted from Isaiah 9: 1, 2; 49:6; and 52:10 concerning God's salvation, the light to lighten the Gentiles, and the glory of God's people Israel. Anna, almost at the same hour, drew her inspiration from the same Prophet when she began to speak about the Child "to all who were looking for the redemption of Jerusalem." (See Twentieth Century N. T., Weymouth's N. T., and The Complete Bible—Luke 2:38.) Surely, Anna already had linked in her mind the Child in her presence and the prophecy of Isaiah 9:6, and she shared also the joy of an eastern mother that the *firstborn* Child was a Son.

The story of the birth of Jesus, a unique and beautiful story, never fails to arouse interest in any family home. That period of human existence is in every land regarded as a period peculiarly its own. The wonder, the sacredness, and the beauty of a new life coming into the world it, and always has been, a matter for deep contemplation. Here, however, is a life that, while it had never before been in Being, a devout reader of the Word of God could glean from the pages of Scripture the salient features concerning it: for, little by little down through the centuries, it was all foretold in marvelous detail long before His birth.

The next information concerning this Child, whose name rightly is called "Wonderful," is that He *increased* in wisdom and stature, and in favor with God and men. The New Testament is the detailed history of that increase: first in the Gospels, continuing in the Epistles, revealing how Jesus came to be "CHRIST, the power of God and the wisdom of God," both to Jews and Greeks. Jesus is the theme of every chapter. His name, the "name above every name," is the *only* name given among men *whereby we may be saved* (have life).

Then, "Let us know, let us follow on to know the LORD"—who gave His only begotten Son—"His going forth is sure as the morning: and he shall come to us as the rain, as the latter rain that watereth the earth" (Hosea 6:3, R.V.).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psalm 104:24).

The One True God

When asked to tell about God—His power, His strength, His glory—the thoughts of David, the singer, come to mind:

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. . . . O Lord our Lord, how excellent is thy name in all the earth!" (Portions from Psalm 8.)

Although we Christians know God is only one God, He has many names that describe His character.

One name of God means creator, governor, and upholder of the universe. Another name refers to God as "the God of revelation and grace dwelling with His people, guiding and delivering." Jehovah is the personal name of God. Jehovah is also translated LORD. These are only a few facts writers have studied about God.

Man is without power in himself to amount to anything. If God took away the breath one has, he would not live.

If God would withhold the air or sunshine, every living creature would die. But God is strong; God is powerful! He spoke and His words became facts: trees, mountains, and life—depending upon what He said. God placed the earth and moon, sun and stars in their places—hung them "over the empty place," or upon "nothing." (Job 26:7.)

By God's power we live. By His power we are called to be His children. By His power Jesus was born and lived. Yea, by the power of God Jesus died, and was raised.

The rivers, lakes, and oceans have their boundaries. Sometimes, after heavy rains or the melting of snow, some rivers go over their boundaries for a short time. They soon return, however, to their proper bounds. In Job we read, "He hath compassed the waters with bounds, until the day and night come to an end" (26:10).

We read more from Job: "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" (26:14.)

Let us love and revere our great and mighty God.

We Are So Happy!

New members for our ECE Club are: Stewart Kirkpatrick, Cass Lake, Minn., and Earlyne Warmolts, Crescent City, Fla. These names were sent in by Mrs. V. E. Kirkpatrick, their aunt.

We also introduce Robert, Karen Lea, and Gary Bormes of Saint Cloud, Minn. Their names were sent in by their mother, Mrs. Robert Bormes.

Send in names of your youngsters or others whose parents read THE RESTITUTION HERALD.

Happy Birthday Wishes!

Linda Le Ann Burnett, Dec. 12, age 2, Holbrook, Nebr.

Carol Lea Johnson, Dec. 15, age 15, Tempe, Ariz.

Helen L. Unterkircher, Dec. 15, age 10, Sherrard, Ill.

Sarah E. Ellis, Dec. 18, age 2, Waterloo, Iowa

Glenda E. Breeland, Dec. 17, age 1, Hammond, La.

Lloyd Foster, Dec. 17, age 14, Hammond, La.



The Berean Page

By TIMOTHY PEARSON
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"



Our Need

Dear Bereans: The Berean Page needs more material. It needs this material, *every week*. Write *now*. History, current events, or future prospects of your Society will insure an interesting Berean Page, each week. For the many articles received, thanks, but they are not enough.

"He Cometh with Clouds"

Though 1 Thessalonians 4 is famous for its prophecy of the Second Coming, the final chapter of the Book does not slight the return, either. It warns of wrath to come and tells the way to escape punishment that will come upon the world. "Of the times and seasons," Paul began, "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." Paul's words remind one about the teaching of the Lord: that when the great and terrible day arrives, two will be in the bed, two at the mill, or two in the field. One will be chosen, but the other one left behind to suffer the wrath of God.

In fact, conditions here described by the Apostle are not much different from current events. "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." They shall be as a woman in travail with child. That is a gloomy picture to place before God's people, but it warns what will happen if they stop living Christianity.



The way of escape, however, is revealed. "Ye brethren, are not in darkness," Paul said, so the day should not come upon you as a thief in the night. "Ye are all the children of light, and the children of the day . . . therefore . . . let us watch and be sober," for God has appointed us "to obtain salvation by our Lord Jesus Christ."

Then follows a list of suggestions that will help one live a cleaner, more spiritual life: be at peace, comfort one another, help the needy, be patient, be forgiving, do good, rejoice always, pray without ceasing, give thanks for everything, stir up the Spirit, love prophecies, select and keep only the good things, do not appear evil, and preserve yourselves "blameless unto the coming of our Lord Jesus Christ." Here again, in the last chapter, Paul reverted to the promise of Jesus' second coming.

Undoubtedly, some of the prophecies about the Second Advent were running through Paul's mind as he dictated these lines. Perhaps, he pictured the Advent as portrayed in these words: "I will come again and receive you unto myself," or, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven," or, "Behold, he cometh with clouds; and every eye shall see him," or, "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be."

In ending the Epistle with these words, "The grace of our Lord Jesus Christ be with you. Amen," Paul reminded that we Christians need that grace to remain steadfast to the end. We need to be soothed when angry, stabilized when off balance, and uplifted when downhearted. We need—and can obtain through prayer—the help of God as our daily food to keep our spirituality alive, if we but ask Him.

The Question

Was Self-Denial Week a success? From it, were there enough contributions to the African Missionary Fund? Have you sent to Miss Virginia Wagenaar, Oregon Bible College, Oregon, Illinois, your extra savings accumulated through Self-Denial? Has your society paid its dues to the National Berean Society? Do these things and we shall have the answer.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-27—Mid-Winter Ministerial Conference at Oregon, Ill.

April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

FLAGG CENTER, ILLINOIS

Sunday, December 4, brought to a close our week of meetings here at Flagg Center, Ill. Interest and attendance were good, though we had no large crowds. Many were edified by spiritual messages they received from sermons by Bros. Sydney E. Magaw, James M. Watkins, and Paul C. Johnson.

Mrs. Edna Beach and Mrs. Rolland Huntley expressed their faith in the Lord Jesus by the obedience of baptism. The service took place on Sunday afternoon, December 4, in Rock River at Oregon, Ill. These two sisters had been considering this step for some time. That they may continue to grow in the knowledge and grace of the Lord is our prayer.

Arnold Johns, Pastor.

LOOKING AHEAD

Looking ahead for the glory of God, we send Christmas greetings to all, especially to the isolated brothers and sisters, their children, and their many friends. We desire to continue doing evangelistic work that will proclaim the gospel of the Kingdom of God into every place wherein reside isolated members of the Church of God. Write us, if you desire our services. If you who love God and His truth will join in my evangelistic work by sending financial assistance, you may know that God will bless you for giving that help for His glory. According to present plans, my headquarters until spring will be at Tempe, Ariz., care of C. E. Randall, Box 330.

God will bless everyone of you for the help you give to help others to be ready for endless life in the ages of endless joy! Loving regards, Christmas greetings, and a Happy New Year to all brethren!

J. M. Morgan, Evangelist.

OREGON, ILLINOIS

The Good Will Class of the Oregon (Ill.) Sunday School keeps busy with some project which it chooses. The last project was the purchase of ninety-five song books for the local church. The present project is to raise funds to sponsor one of the regular radio broadcasts over WAIT, Chicago (8:15-8:30 a.m., each Sunday; 820 on the dial.)

We offer this as a suggestion to other Sunday school classes or groups: sponsor a broadcast over some radio station that is being regularly used by our people.

Leila E. Whitehead.

BAPTISM NEAR ZYBA, KANSAS

December 2 was a day of rejoicing for brethren here in Kansas, who, with a few friends, drove to Minniseah River, near Zyba, where Nelson C. Anthony was baptized into Christ. May he prove to be faithful.

Lyle Rankin.

Next week's Herald, a New Year's number, will be your last Herald for 1949. Come '50!

TRUTH SEEKERS' BIBLE CLASS

WAIT—Chicago

820 on the Dial

8:15-8:30 Every Sunday Morning

Anyone desiring free copies of the new radio booklet, containing eight recent messages on basic Bible doctrines given over Station WAIT, should write to Truth Seekers' Bible Class, 5052 W. Division St., Chicago 51. It will be—first come, first served.

We have received some interesting mail concerning these broadcasts. Read these excerpts:

"This morning, I heard a very interesting talk over the radio. May I please have a copy of the talk given. I tried to jot down the Bible references, but did not get them all."—Mrs. F. B., Benton Harbor, Mich. (The sermon on "Conditional Immortality" will be mailed as requested.)

"I listened to Mr. J. R. LeCrone's sermon on October 30 and would like very much to have a copy of all the sermons that have been broadcast."—B. B., Oregon, Ill.

"Would you please send me your printed sermon on immortality. We heard it on the radio, last Sunday. It was very instructive and interesting, but it does not seem to be in harmony with 2 Corinthians 5:6-8. A clarification of this would be appreciated."—Mrs. A. C., Elgin, Ill. (A "clarification" and tracts were mailed.)

"Your sermons are very interesting, convincing, and helpful. Such sermons as these are very timely, and I am glad that your churches are doing such a fine work. (I am a Lutheran.)"—G. M. Chicago. (With the letter, requests for our booklets came from three Lutheran ministers in North Carolina.)

"Yesterday, I heard a certain Church-of-God preacher. I couldn't catch his name or address, but I would like to write to him."—W. P., Crown Point, Ind.

"I am a member of the Evangelical-Lutheran denomination where I was reared. For want of a better Scriptural place to worship, I meet with them. I am a conditionalist, however, and an Acts 28:28 dispensationalist. I shall be pleased to hear from you concerning these matters which I think are important. May I receive a reply from you and others interested?"—Edward Diebel, Washington, Ill.

Harold J. Doan, Radio Director.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. William Densmore, Ripley, Ill., visited recently at the home of Bro. and Sr. Albert Logsdon, Oregon, Ill.

Bro. and Sr. George Siple, Oregon, Ill., are vacationing at their winter home in Hammond, La.

"Having not recovered very rapidly from my last operation, I wish to extend my Christmas greetings to all of you through The Herald. May God's richest blessing be with you at Christmas and throughout the coming year."—Gerald L. Cooper, 501 N. 18 St., Saint Lukes Sanatorium, Phoenix, Ariz.

Bro. and Sr. F. A. Stilson, South Bend, Ind., and Bro. and Sr. W. A. Roose, Nappanee, Ind., are winter vacationing at White City Tourist Court, Sarasota, Fla.

Kable Brothers Courtesy: The full-page front picture, this Herald, is presented by courtesy of Kable Brothers Co., Mount Morris, Ill.

"The children of Israel shall abide many days without a king . . . afterward shall the children of Israel return, and seek the Lord their God, and David their king . . . in the latter days" (Hosea 3:4, 5). David was dead and buried when Hosea prophesied. Either Jesus (David's Son) will be Israel's King, or David will be resurrected—or both!

Tradition "has it" that the Apostle Thomas, once doubter, became a fearless missionary into Persia and India, and that in Parthia, Persia, he met and baptized the Wise Men who from the East followed the star to find Jesus.

"I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). "In his days, Judah shall be saved" (v. 6), but "who hath believed our report? and to whom is the arm of the Lord revealed?"

Bro. Lyle Rankin of Cashmere, Wash., preached, nightly, November 27 - December 4, at Riverdale, Kan.

Merry Christmas to everybody!

"Bro. J. M. Morgan arrived here this morning and will spend some time in the 'Valley of the Sun,' thus avoiding some of the winter's rigors of the colder areas."—C. E. Randall, Tempe, Ariz.

"The government shall be upon his shoulder. . . Of the increase of his government and peace there will be no end, upon the throne of David and upon his kingdom."

BAPTISMS IN CHICAGO

It was our pleasure and privilege, November 20, to assist Miss Yolanda Restivo, 1824-26 Randor Rd., Jamaica Estates, Long Island, N. Y., and Mrs. Caroline Cundy, 5438 W. Cortez, Chicago 51, to put on Christ in baptism. We thank God that He has called these two ladies thus to consecrate themselves unto Him, and to take upon themselves the Name of Christ. We pray that He will continue to be with them with spirit and grace.

H. J. Doan.

"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 1:32, 33).

COLLEGE NEWS

Kyle Davis, Raymond Brown, William Wachtel, journeyed to Graytown, Wis., where they conducted services on Saturday night and Sunday, December 3 and 4.

The Flagg Center Sunday School held special meetings, at which Bros. Sydney E. Magaw and James M. Watkins were speakers. William Diek had charge of the singing; and the Male Quartet and Maranatha Singers sang special music.

The students who teach at Flagg Center, Byron, and East Oregon Chapel, are quite busy preparing Christmas programs for their Sunday schools.

Most of the students took part in a Christmas pageant, presented by the Oregon Choir at a union service of all the Oregon churches, at the Church of God on December 11.

We wish to thank all those who have contributed General Mills coupons to the College. We have received enough coupons to send for one dozen teaspoons, and one table-spoon.

Dale Ward and his family traveled to Plymouth, Ind., Sunday, December 11, where Dale conducted services.

The students are all looking forward to Christmas vacation which will begin on December 16. Several students are going home for the two weeks, and some are planning Gospel Teams; if possible, one will be going to Casey, Marshall, and Eldorado, Ill., another to Missouri, and another to Fonthill, Ont., Niagara Falls, N. Y., and Cleveland, Ohio.

The students are still having special prayer sessions every Monday at 9:00 p.m. We invite one and all to join us in prayer for the College and other departments of our work.

The Dorcas society of the Southlawn Church of God has written to Bro. Otto E. Diek, asking if they might decorate one room at the College, or help with anything else that needs to be done. We thank them for their interest in the College.

Each Tuesday and Thursday from 10:00 to 11:00 a.m., the students gather in the chapel room for regular worship periods. The students have charge of the Thursday chapel hours, and Bro. Diek has charge on Tuesdays. This Tuesday, December 13, there will be a film shown, entitled "Emotional Health." Anyone who wishes to attend this period is cordially invited. Irene Payne, Reporter.

JEWISH HOLIDAYS. Our readers are interested in the activities of the Jewish people, and their observation of holy days has a very important bearing on Biblical history. The following questions and answers are adapted from the "Southwest Jewish Chronicle".

Q. What do the words "Rosh Hashana" mean?

A. Beginning of the year (literally, "head of the year").

Q. When is Rosh Hashana observed?

A. On the first day of Tishri, the seventh month in the Hebrew calendar.

Q. What does "Yom Kippur" mean?

A. Day of atonement.

Q. What is a shofar?

A. An old surviving wind instrument, usually made of the horn of a ram, which is blown in the synagogue on the High Holidays.

Q. Name three occasions in the life of the Jewish people on which the shofar was sounded in ancient times?

A. To announce the new moon and festivals; to proclaim the jubilees or years of release; to issue a call to battle; to communicate tidings of victory.

Q. For what kind of transgression does Yom Kippur atone?

A. For sins involving the individual's relation to God, but not for wrongs committed against another's person, unless they are rectified.—C. E. Randall.

HERALD RECEIPTS

John B. Mock; Mrs. C. J. Lamberson (3); Frank Laning; Dr. Samuel Matheny; M. B. Schreiber; Marie Black; Mrs. L. R. Hillard (3); Mrs. Isabelle Weaver; Patricia Rossner; Fred Schuld; Elzie Robbins; O. R. Anthon; Jennie Nicol; G. M. Birkey; Mrs. R. Long; Cecil A. Patrick; E. Anderson Drake (2); Ernest Barnum; Clara Fredyl; Mrs. Ivan S. Powers; Elmer C. McChesney; Robert Tyler; Jennie Townsend; John A. Garrard; Mrs. Ella Johnson; Elgin A. Curtis; Amanda Hazard; Emma Rankin; Dorothy Alexander; Emma Clark; Faye L. Brown (3); Mrs. W. H. Holland (3).

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Cecil Patrick	\$50.00
Church of the Open Bible, Pomona, Cal.	35.00
Maybelle Hanson	5.00
Amanda Hazard	2.50
Marian L. Long	12.00
Virda Sitler	10.00
Lura Boyce	12.00
Macomb, Ill., Church of God S. S.	15.00
An Isolated Sister	13.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Mrs. Emma Magaw	2.00
Mr. & Mrs. Francis Burnett	47.80
Mr. & Mrs. E. H. Robbins	3.75
Mr. & Mrs. Glenn M. Birkey	5.00

"And running over"

— A new Print Shop and Office Building. ??????

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith.
— 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship.
— 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church.
— 25,000 Heralds sent on their mission of fellowship.

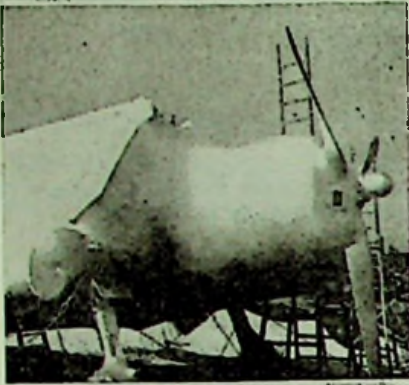
— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.



AWAARD AIRPLANES - See Page 2

THE RESTITUTION HERALD DAY!

January 1, 1950

Restitution Herald Day!

By decision of the 1949 General Conference, Churches of God everywhere are solicited to boost their official church paper, THE RESTITUTION HERALD. Sunday, January 1, 1950, will be a special day to promote THE RESTITUTION HERALD by speaking of its services, praying for its success, planning to assist in its finances, seeking new subscriptions.

Defeat the Deficit!

Year after year, operating costs on THE RESTITUTION HERALD exceed subscription income by nearly \$6,000. An effort is being made, therefore, to obtain contributions of at least \$6,000, and, if possible, \$7,500, to defeat the contemplated deficit for the fiscal year of 1949-'50.

Seeking 1,000 New Subscriptions!

To increase the evangelistic influence of THE RESTITUTION HERALD, an aggressive campaign will be launched on January 1, 1950, to gain one thousand new subscriptions by April 1, 1950.

Unsolicited Testimonial

Wishing to defeat one week's deficit in publishing THE RESTITUTION HERALD, Sister John A. Richards, 3973 Sixth Avenue, Los Angeles 8, California, recently contributed her check of \$152.00 for that purpose and wrote these kind and appreciative words: "Our RESTITUTION HERALD must continue to be published. It is the one organ to unify all our churches. It is invaluable for its sermons, histories, Bible-study outlines, College news, and news in general of our church people whom we have come to know and love through its columns. . . . Every member of the Church of God should be a subscriber and keep abreast of the 'signs of the times,' prophecy being fulfilled, and what our church is doing in the field of evangelism. . . . May God bless the fine work of THE RESTITUTION HERALD. . . . I wish to contribute the price of one week's issue." . . . *Thank you! Thank you!*

*Preaching
via the Printed Page*



THE RESTITUTION HERALD

VOLUME 39

OREGON, ILLINOIS, DECEMBER 20, 1949

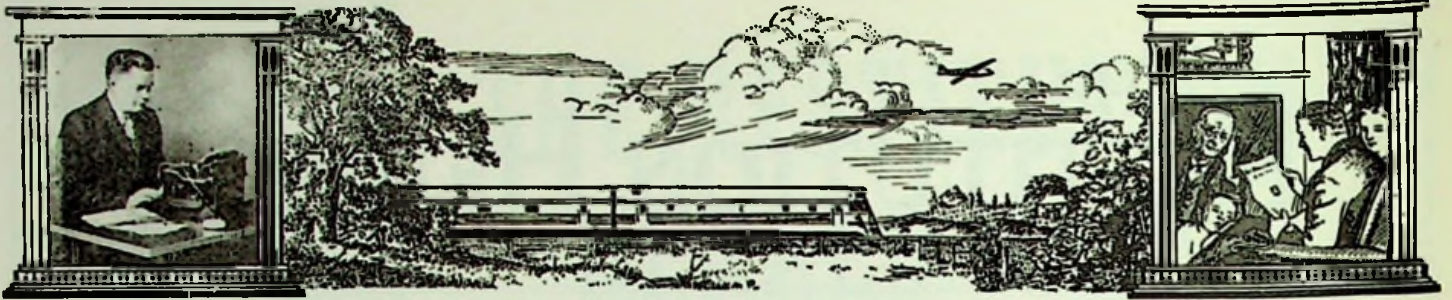
NUMBER 12



WE are entering the door that leads into the mansion of the new year. Let us meet bravely what we shall find there, fulfilling every duty, strengthening every friendship, increasing every entrustment to the end that kindness and good-will may prevail.

—Courtesy, Kable Brothers.

Happy New Year Greetings!



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

New Year's Prayer

Studying the front-page picture, and meditating the unapproachable grandeur and wisdom of Jehovah, we were led, slowly, to pray:

We praise Thee, God, for snow and tree,
 For trail and bright sunshine;
 Now grant us, Lord, prosperity
 As clean as snow divine.

We praise Thee, God, for radiant health,
 For gladness and good cheer;
 Now grant us, Lord, unmeasured wealth,
 Thy wisdom, all the year.

How Long Until Jesus Comes?

How much more sand remains in the hourglass of Jehovah's patience? "How long, O Lord, holy and true, dost thou not judge . . . them that dwell on the earth?"

The Apostle Paul well foretold events and trends of "our times," saying: "In the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth. . . . These also resist the truth: men of corrupt minds, reprobate concerning the faith. . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:1-13).

How much more sand in the hourglass of God? How much longer until Jesus comes? Watch now the signs!



Signs of Jesus' Second Coming

Although the United Nations control Jerusalem, that "city of the great King" is not trampled under foot by Moslem and Turk as was true for centuries, thus leading one to believe the "times of the Gentiles" may be almost "fulfilled" (Luke 21:24). More, Israel is a nation. *Why?*

Behold, Ezekiel's valley! The dry bones are reassembling: "bone to his bone." Today, a skeleton, still lifeless (without Christ); tomorrow, "an exceeding great army" to smite the nations! . . . Come soon, O Christ. Like Joseph, reveal Thyself to those who sold Thee—and be their King!

Great, grand Book! It tells not only of signs in Palestine, but signs throughout the world, all foretelling that Jesus' second coming is near. Here they are in verse:

"Do we see the signs around us,
 Long foretold on Bible page,
 Of the coming of the Saviour,
 And the ending of the Age?"

"Earthquakes, wars, and still more rumors,
 Troubles dire on every hand;
 Pestilence claims hosts of victims,
 Whilst grim famine stalks the land.

"Soon the Lord will come from heaven,
 Wars and tumults then will cease;
 When o'er all the earth, the Saviour
 Reigns in righteousness and peace.

"Glorious then will be His Kingdom,
 Evil banished—gone all care;
 Happy those who are found worthy
 To with Him that Kingdom share."

—*The Faith.*



What Will 1950 Bring to You?

By Patricia Andrew, Oregon, Illinois



Patricia Andrew

WITH the New Year nearly upon us, all we who belong to Christ should be giving serious consideration to what we intend doing in 1950. Will 1950, the beginning of a new decade and the beginning of a new half century, be filled with days and weeks of service to God? or will it be selfishly wasted on ourselves? Will the year 1950 be spent in prayerful living: visiting the sick, helping the poor, teaching the Word of God? Or, will 1950 be a year of material gain: making money and accumulating possessions? When 1950 is completed, what shall we be able to say we achieved for Christ? Will we have led one soul to accept Him? If we can say that we have, the year will not have been wasted.

In our plans for the New Year, we who believe in Christ should remember to find a place for Christ in all these plans, for without Him we can do nothing. After all, what does this life mean? What is life's value, without Christ? Man's life is short, and, in short time, everyone who is reading this article will fall asleep in death, as all mankind has been doing from the beginning of the world, unless Christ should come before the Enemy strikes. When Christ does return, we shall want to be unashamed of our works for Him. We shall want to feel we did everything possible to live righteously and to spread afar the good news of the Kingdom of God on earth. At what better time could we start than in 1950? Those of us who already have started on the road to the Kingdom can renew our pledge to strive more diligently and to find new ways and new opportunities to serve God.

Let us who love the Lord think *positively* in 1950, and not negatively. Let us think about the ways and places we can serve God and constantly be taking advantage of every opportunity during this New Year. If we fill our lives with good works and plenty of them, there will be little need constantly to be fighting against worldly pleasures and bad habits. During this New Year of 1950, let us not say, merely, "I must quit this and stay away from that." Instead, let us say, "I am going to speak often with God in prayer; I am going to spend much

time on my Sunday school lesson, making the Word of God clear to those children; I am going to visit the sick and lonely; I am going to study the Bible, daily, in 1950, and find strength and help for each day therein." We cannot all be ministers, but we all can live spiritual lives and spread abroad the Word of God.

In this New Year of 1950, let us be a people of prayer: prayer for ourselves and our families; also let us pray for our national work: for Oregon Bible College, national evangelism, Golden Rule Home, and for more extensive use of THE RESTITUTION HERALD. Prayer is strength. Through prayer we obtain the Spirit of God which can overcome all obstacles and supply every need.

Will you think positively, during all this New Year, of what you can do for Christ, in what ways you can best serve Him? Will you not pray for our College and all our National Bible Institution work to make great strides in 1950? "Whatsoever thy hand findeth to do," said Solomon, "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 conclusion, consider as a 1950 appeal from the Apostle Paul his words as follows: "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" (1 Cor. 15:58), and, "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10). Finally, Jesus pleads, "Come, take up the cross, and follow me."

A NEW START

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine."

—Selected.

The Spirit of the Reformation

By James M. Watkins

In the lives and motivations of the leaders of the Reformation is to be found some of the greatest lessons for our day.

IN THE YEAR 1320, near the little town of Richmond, Yorkshire, England, John Wycliffe was born. Nurtured by the life and teaching of John Wycliffe, the true spirit of the Reformation came to full flower. Very little is known of his early life, or of his childhood development, that may have influenced his attitude toward his later work. It is known that by the age of forty years, if not before, he had distinguished himself as a popular teacher and was mentioned frequently in the discussions of his day. Five years later, he appeared in historical records as the King's chaplain. From this time forward, he continued in a position closely related to the political and religious issues of his time.

From the year 1377 onward, Wycliffe was called to account regularly for his teachings. His connection with the Royal Family apparently stood him in good stead. Beyond doubt, it did much to temper the wrath of the church which would have normally fallen upon all those branded as heretic in that day. Whether it was solely because of the intervention of the Royal Household, or because the religious and political conflicts had not yet become so acute, is open to question. It is clear, however, that only circumstances or fate spared him the fate later suffered by John Huss, who carried his teachings to their height and paid by being burned at the stake.

While the accepted date for the beginning of the Reformation is 1517, Martin Luther challenged the dictates of papal authority with his famous "Ninety-five Theses," the credit for much of the great preparatory work must rest upon John Wycliffe. The seeds of his teaching grew to maturity in the fertile soil so carefully tilled by the spirit of the Reformation.

It was from two of the outstanding works of Wycliffe — *De Ecclesia* and *De Potestate Papae* — that the great reformer Huss composed the greater part of his *De Ecclesia*, a work which for many years was credited solely to him and for which he paid with his life. It was also upon the theological concepts of Wycliffe that much of the anti-papal controversy rested in the later years. The abolition of the hierarchical and papal authority, pro-

nouncements against pilgrimages, the use of images in churches as objects of worship, certain religious orders, the theory of transubstantiation and many others came under searching theological questioning.

The beliefs and teachings of John Wycliffe undoubtedly can be pointed to as the seedbed in which the spirit of the Reformation grew. Greater issues were at work long before this time. His own teaching grew and developed as a natural consequence of their presence. These issues and their practical application to the essence of the Reformation should hold great interest for the religious world of today. The present determined move upon the part of many to unite all Protestantism under a common head is, in its final analysis, an actual reversal of the Reformation. As such, there can be little doubt that it will foster and create the same areas of conflict to be found in the Reformation; nor, that its ultimate destiny will be determined by the influence these conflicts will have upon its final religious nature.

As early as the year 1200, and even before, protests against the absolute powers of the church over all religious thought were already beginning to be voiced. The "Eternal Gospel" by Joachim of Flora can be cited as an example. As time went on, the trend of the universities and schools of higher learning was toward the inevitable skepticism of church creed that fostered the opening wedge of materialism and pantheism. Once the power of the church to dictate the thinking of man was questioned, it began to lose its element of authority over the lives of the general public. It was undoubtedly the bringing together of the underlying spirit of revolt, and giving it voice and concrete expression, that brought to John Wycliffe his great popularity among the lower classes.

As evidence that Wycliffe was conscious of this fact, one has only to look to the course of his later life. He appointed himself as a leader before the people to carry the banner of a "Simple Gospel" dedicated to the social aspects of the gospel and definitely opposed to the secular and material aims of the Roman Church. A further evidence of this realization is found in Wycliffe's attempt



James M. Watkins

to break down religious ignorance, superstition, and intolerance, by the only way it could be done successfully, namely, taking the Bible to the common man. Because of this aim, he became known as the first to translate the Bible into the English language, a task which he and his associates completed in 1382. To further this work of taking the Bible message to the common man, he also instituted the practice of itinerant preachers, who went forth among the people preaching in behalf of a simplified church system and gospel message.

John Wycliffe appears to have conceived of the church as existing only for the righteous. As a result, the materialistic and immoral practices of the clergy of his day and the clergy's obvious lack of consideration for the welfare of the ordinary person seem to have been one of the great motives that inspired him to action. This, combined with the sentiment and influence of the Renaissance which preceded him and which, through its humanistic and pragmatic doctrine, rose to challenge the right of the church to exert control over the human and secular activities of mankind, provided a fertile ground upon which he could build. By drawing heavily upon communistic trends and a social gospel which reflected one great branch of Renaissance thinking, he drew many followers from among the common classes.

Today, as a vast majority of the religious world is clamoring for the uniting of all Protestant religious thought under a common head, the life and teaching of John Wycliffe could stand as a great testimony to the possibility of failure. As is true of all great religious movements, the man or the issue that receives wholehearted acceptance is merely an expression of the inherent desire within the hearts of those who accept him.

It is the desire that creates the man; it is not the man that creates the desire. This is the fundamental law of all religious or political revolution. It is the same method by which the antichristian sentiments of the last days will give expression to the undercurrents of feeling within mankind, through the medium of a man of sin.

For this reason, we can assume that John Wycliffe attained the element of his greatness only because of the spiritual factors lurking in the minds and sentiments of the people. Through disgust with the church and disrespect for the church, the emphasis of thought was slowly shifting from

strict theological acceptance to a mixture of humanistic philosophy that regarded no theory or doctrine of any consequence that did not find a practical application and help to complete the needs of the individual.

Albert Henry Newman in his excellent work, "A Manual of Church History," states that, "Most of the Evangelical parties of the Middle Ages were communistic or semi-communistic in doctrine and practice: their communism being consciously based upon what they understood to be the teachings of Christ and the practice of the Apostolic Church." This adaption of communism and the trend toward the social gospel were brought about by this same underlying tendency toward humanistic materialism.

Secondly, there was an obvious revolt against what was felt to be a deterioration of the church, which resulted in the desire and demand for a higher spiritual challenge on the part of some. While this appears to be opposed to the previous thought it actually reflects the extent to which human rationalization can combine the two.

Finally, there is the demand for the right of personal expression in religious matters. There was an overwhelming objection to the right of any church to speak entirely as the sole determiner of the convictions of the mass. It was upon these great issues that the spiritual seeds of the Reformation were based.

It was because of the desire for an expression of these underlying convictions in the hearts and minds of the people, that a man like John Wycliffe was able to attain his hearing and his power.

Because of these obvious factors, many today question the possibility of complete unification of the Protestant

forces of Christianity. A return of all churches to the common administration of one head would actually be a complete reversal of the foundation objections which the divisions of the Reformation helped to correct. Advocates of national church union are using the same grounds of humanistic dogmatism, communistic theory, and social gospel aims to foster such unions. The only hope for the success of such unions rests in the utter neglect of doctrine and the substitution of a social and fundamental gospel as the foundation of all teaching and preaching. Peculiarly enough, precisely the same arguments (Turn to page 10)



The Perfect New Year's Resolution

Harold J. Doan, Chicago, Illinois

THREE verses of Scripture, particularly applicable at the New Year's season, contain the perfect New Year's resolution. Everyone needs a time each year to take stock and wipe the slate clean for a fresh beginning. New Year's Day is the traditional time for beginning again. The three verses to which we have reference were words of the Apostle Paul, recorded in Philippians 3:13-15: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Here is the equivalent of Paul's New Year's resolution.

Paul was in prison in Rome at the time in danger of losing his life. A long ministry was closing. In the verses before, he seems to have been in reverie. He remembered how hard he had worked and how successful he had been. He remembered also his failures and admitted his lack of perfection. Paul said, "I do not claim to have understood everything or to have been invulnerable to wrong. I now can do one thing, however—forgive and forget all that has gone before and, leaving it all behind, strive unto greater and more glorious attainments, press on toward other goals, and strive more earnestly to do better and more for the Lord." Concluding, he said, "Let us therefore, as many as be perfect, be thus minded." Let all of us follow this example and do likewise.

Yes, these verses are especially applicable as this year 1949 draws to a close and a new year with new opportunities stands before us, for here are the elements of a perfect resolution, a sound philosophy for ending the old year and beginning the new.

First, let us call to remembrance, openly and unashamed, our failures and successes of this year. Wherein have we been weak and wherein have we been strong? To face our weaknesses and successes, frankly, to analyze them, to acknowledge them, to bring them into the open, is a prerequisite to correcting and disposing of them. It is good psychology and good religion.

Paul admitted frankly to his beloved Philippian converts that all had not been perfect with him. He had had misunderstandings, dark moments, slips, and relapses. He was, after all, a human being. Before he could lay these things aside, he had to call them to mind and face them.

John said, "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). Not only should we call to mind and acknowledge our faults, but also our successes: not to boast over them, but to take inventory and analyze them and see why we succeeded in some things and failed in others. As individuals, let us remember objectively what has made the past year what it was. Let us admit it. In some things we have failed miserably, and the fault is our own. In some things we have succeeded, and the glory is God's. The healthy mind is the one which can admit its weaknesses and overcome them, not the one which tries to bury them beneath a mask.

Then, following the leadership of Paul, being of like mind and striving as he was striving for perfection, let us forget those things which are behind. Here is the wonder and beauty and comfort of Christianity. Anyone can call to remembrance his mistakes of the past year, but only Christians have a way of forgiveness and thus a way of putting them completely out of mind. This is a most important step in beginning the New Year and in pressing forward to bigger and better attainments.

If one were to visit Shanghai, he would see dredges always at work in the Whangpoo River, drawing mud and silt out of the river bottom to keep it free for ocean liners. Such must be constantly done with our minds. Bringing to the surface the hindrances, the weaknesses, the sludge carried in by the daily flow of evil. When we Christians have brought to the surface our shortcomings, and have gazed at them and done what we can to make up for them, we can forget, free our minds from their taint, and go onward to better works. Such was the way of the Apostle.

The reason we Christians can forget is that we have a Saviour who died for those weaknesses. We have a Mediator in attendance before God. Paul, speaking of Christ, said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

We once heard a memory expert on the



radio. He was given a magazine which was the first off the press and sent into a room to glance through it. Five minutes later, he could tell on which page every article and advertisement appeared, the colors and subject matter of every illustration, and even called the M-C's attention to some minute changes which had been made in the editorial department listings. A good memory is an amazing and wonderful asset, but so is a *good forgetter!*

It is difficult to know just how many people there are in the world who are spoiling their lives because they cannot forget. Some of them spend a lifetime in the shadow of an indiscretion, always trying to "live down"

the past. Some go into every day carrying yesterday's worries, being burdened down before the day begins. Some cannot forget what someone did against them, and spend a lifetime hating and seeking revenge. Some cannot forget their successes and will always think themselves successful because of one success. They will hold up as justification and as example their one big day—never mentioning the many opportunities they have missed in the meantime. Jesus' words are still good advice, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is

(Continued on page 10)

In That Hour, Where Will You Be?

By Lou M. Lyon, Elgin, Illinois



WE WHO are members of the Church of God claim to be of the "Faith of Abraham." Sometimes I wonder!

"Abraham believed God and it was counted unto him for righteousness." Surely, Abraham *believed* God, but would that faith have been

accounted for righteousness if he had not obeyed? When God told Abraham to go into a "far country," he might have said, "That's a long journey. I do not know the way; and besides, I like it here." When God asked Abraham to sacrifice his son—his most precious possession—he might have said, "Oh, no not that!" Would he then have been called the "Father of the Faithful"?

We who are members of the Church of God are asked to make sacrifices, too. We are told to offer our bodies as "a *living sacrifice*." That does not mean that we have to be burned at the stake, but every day *gladly* sacrifice worldly pleasures and ambitions. We are told that he that "believeth on the Lord Jesus Christ shall be saved," but Jesus said, "To him that *overcometh* will I give to sit with me in my throne." "Overcometh" what? "Overcometh" self! There is a vast difference between just being saved and being co-rulers with Christ.

We who are members of the Church of God call ourselves a "peculiar people"—different, "called out." Well, are we, if we do as all the other churches do? If we go to as many "movies," use as much lipstick, chew as much bubble gum, and use as much *slang* as do the other denominations, how are we peculiar?

Can anyone *see* that we believe in Conditional Immortality or the establishment of the Kingdom on Earth?

Members of other churches are *good people*: honest, sober, charitable, but they are not after the same thing we are. They think they are going to heaven. We are headed for Jerusalem, the "city of the great King."

We are told in Romans that "the sufferings of this present time are not worthy to be compared to the *glory* that shall be revealed in us." Let me tell you—the people who have acquired only houses and lands and yachts and airplanes and big bank rolls are *paupers* compared to those who can say with Paul, "Henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:8). Is *any* sacrifice too great?

"Every man that hath this hope in him purifieth himself, even as he is pure." When a child is born into a royal family, his training starts at the day of his birth to fit him for rulership. The day that one enters God's family, he should start training himself to be a ruler with Christ. How can one rule others, if he cannot rule himself? If we members of the Abrahamic Faith cannot overcome the "bubble gum and slang," how are we ever going to overcome the greater temptations?

Last summer at General Conference, when talking to one of our ministers, I expressed the belief that the money our people spend on "movies" would help keep an evangelist in the field. He replied, "It would keep *two* evangelists in the field." Think about it.

"In such an hour as ye think not the Son of Man cometh." Will you be in a "movie"? *In that hour*, where will you be?



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

TEMPLE PLANNED. Speaking in New York City, the commander of the Irgun in Palestine, and head of the Freedom Party in that country, stated: "The third Temple, as outlined by Ezekiel, will assuredly be rebuilt in our own generation."

These are really heydays for prophetic students. Nearly every religious and secular paper carries news items that have a direct bearing on some prophecy of the Scriptures.

PILTDOWN MAN. "The famous Piltdown man, long considered one of mankind's oldest ancestors, is 'only 10,000 years old, after all,' says Dr. K. P. Oakley of the British Museum. Previously, scientists thought he was 100,000 to 500,000 years old, but recent analyses of the fluorine content of the jawbone and skull place him definitely in the last interglacial period, according to 'Science News Letter' (Sept. 17, 1949).

"In view of the many times scientists have been shown to be wrong, it is very difficult to accept any of their anti-Scriptural theories. It is much easier, as well as safer, to believe the record in God's Book."—Pentecostal Evangel.

EVIL FRUITS. Here are some stunning comments for the religiously minded who uphold the social customs of modern society, as set forth in "Protestant Voice":

"In a recent year, government records show there was a total of 95,000 illegitimate births in our nation. This record is not complete, since fourteen states keep these facts off the public records in order to avoid a stigma upon the child.

"Awful! Pitiably! Shameful! Yes, but let us place our finger upon some of the antecedents of this crime. The statistics say nothing about intoxicating liquor which causes men and women to lose moral control of their sexual passions. The statistics say nothing about the near-nude clothing that fashion has foisted upon women, which is not only void of true artistry but is calculated to lure the opposite sex into illicit attentions. Nor do the statistics say anything about the modern dance which brings sexes together in physical contact that is safe only within the limits of matrimony.

"Shame on Christian leaders who lend their influence to, or participate in, these non-social improprieties. We had better stop buttering the skids at the top of the slide if we don't want to find our young people in the maelstrom of wrecked lives at the bottom, where the statistics are taken."

WORLTLINESS IN CHURCHES. It is easier to wink at certain evils found within and without the church, than to come to grips

with the moral problems which are created. The "Missionary Worker" faces some of these issues without soft pedaling its words. Here is the short story:

"A prominent west-coast preacher in a large denomination submitted to his conference for its approval the following statement concerning moral trends in the world today: 'Worldliness is undermining the spirituality of the people in the—denomination. Christian ministers need again to face squarely the tobacco question, social drinking, social gambling, and the participation in those dances that in road horses the police watch with grave suspicion. Moving such practices into church circles and sheltering them within the social units of our churches neither sanctifies the practices nor saves our church members from the ravages of such dissipating diversions. Moreover, how can ministers of God go out to battle against the liquor evil, the race tracks, and the underworld, while our members drink cocktails, gamble at bridge, and engage in other acts of worldliness which often serve as feeders to these festering sores in our society?'

"The issue was tabled because it was deemed 'controversial.' Do you wonder that America is breaking down morally when so-called ministers of the gospel refuse to take their stand against worldliness in the church? It can be said of many preachers today, as it was concerning the prophets of Israel: 'They are dumb dogs; they cannot bark . . . They all look to their own way, every one for his gain from his quarter.' (Isa. 56:10, 11.)"

MARIOLATRY. It is interesting, even if it is not edifying, to read of the efforts on the part of the Roman clergy and hierarchy to exalt Mary to the place of worship and urge that the teaching of the assumption be made an essential doctrine of that church. A couple paragraphs from the November issue of the "Eminent Anthony Messenger" will give the trend of Roman Catholic thinking on the subject:

"Nor can any explicit statement for Mary's bodily assumption into heaven be found in the Christian writers of the first four or five centuries. . . . The silence of the first centuries regarding the death, resurrection, and corporal assumption of our Blessed Lady does not indicate a lack of interest in things pertaining to Christ's mother, but must be ascribed to the constant pre-occupation of the early church in consolidating a body of truths establishing Christ's place in the Godhead and fixing His claims to a true humanity. In other words, the pressure of continuous Christological heresies caused Mariology to be temporarily set aside. . . . Who knows but that the elevation of the doctrine of Mary's corporal

assumption to the rank of dogma of the faith may prove so pleasing to Our Heavenly Queen, that she will deign to cast her eyes of mercy upon a world so inextricably entangled in a mesh of self-devouring materialism, and will lead her Divine Son back into a society from which He had been long rejected, there once again to sit enthroned in the hearts of men?"

With such preposterous teachings being foisted on, and fastened to, the minds of unthinking men and women, is it a wonder that the last days will find the great apostasy in full swing? The Roman Church is becoming "Maria-centric," rather than "Christo-centric."

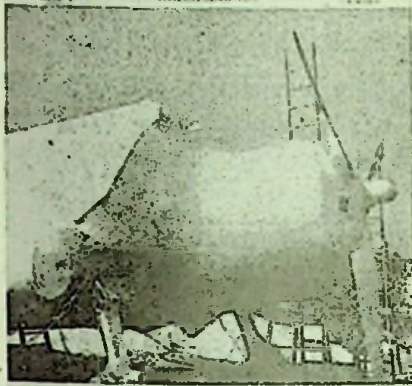
RELIGIOUS THINKING. It is doubtful if there ever was a time when thinking of the religiously minded was at such a low ebb of morality as today. Void of the true perspective of the ancient prophets and apostolic church these pseudo-Christians are grasping at all kinds of straws to save a decadent and dying civilization. The Anglican bishop of Birmingham, England, Ernest William Barnes, comes forward with the proposition that the unfit among adults in England should be sterilized and the defective children killed in order to develop a strong Britain.

Said the Bishop: "We look like being permanently the paupers of the English-speaking world. We need to restrict our population." In his creed of restriction he would "preserve the better stocks in the population, and hinder the increase of the worse." He thinks the time is "quickly coming when sterilization of the unfit will have to be essential in our social organization." Indirectly, he suggests the doing away of the unfit children. He states:

"Many are beginning to think that medically controlled euthanasia for defective infants should be an element in the social policy. I have met mothers of such children who have been thankful when death brought release."

Most of these unfit children are the products of immoral living on the part of the parents or grandparents, or both. The sins of the fathers are visited on the children unto the third and fourth generations. Stand for high morals, and let the children live!

A GOOD EXAMPLE. The Minneapolis Symphony Orchestra has changed its night of concerts from Friday to Thursday, for benefit of the Jews who observe their Sabbath. The Jewish Sabbath begins on Friday evening at sunset. This is an important conces-



J. W. ALLEN - No. 2

THE RESTITUTION HERALD DAY!

January 1, 1950

Restitution Herald Day! By decision of the 1949 General Conference, Churches of God everywhere are solicited to boost their official church paper, THE RESTITUTION HERALD. Sunday, January 1, 1950, will be a special day to promote THE RESTITUTION HERALD by speaking of its services, praying for its success, planning to assist in its finances, seeking new subscriptions.

Defeat the Deficit! Year after year, operating costs on THE RESTITUTION HERALD exceed subscription income by nearly \$6,000. An effort is being made, therefore, to obtain contributions of at least \$6,000, and, if possible, \$7,500, to defeat the contemplated deficit for the fiscal year of 1949-'50.

Seeking 1,000 New Subscriptions! To increase the evangelistic influence of THE RESTITUTION HERALD, an aggressive campaign will be launched on January 1, 1950, to gain one thousand new subscriptions by April 1, 1950.

Unsolicited Testimonial Wishing to defeat one week's deficit in publishing THE RESTITUTION HERALD, Sister John A. Richards, 3973 Sixth Avenue, Los Angeles 8, California, recently contributed her check of \$152.00 for that purpose and wrote these kind and appreciative words: "Our RESTITUTION HERALD must continue to be published. It is the one organ to unify all our churches. It is invaluable for its sermons, histories, Bible-study outlines, College news, and news in general of our church people whom we have come to know and love through its columns. . . . Every member of the Church of God should be a subscriber and keep abreast of the 'signs of the times,' prophecy being fulfilled, and what our church is doing in the field of evangelism. . . . May God bless the fine work of THE RESTITUTION HERALD. . . . I wish to contribute the price of one week's issue." . . . *Thank you! Thank you!*

*Preaching
via the Printed Page*



THE PERFECT NEW YEAR'S RESOLUTION

(Continued from page 7)

the evil thereof" (Matt. 6:34). Forget yesterday; forget tomorrow; do the best you can today!

Moving onward, pressing forward, striving for the goal is the third part of this perfect New Year's resolution.

Paul's remembering and forgetting, his reorganization of life, was not for the purpose of bringing to a close his labors; it was to prepare him for even greater service. So it should be with us. In balancing our book of life for the year, in paying our debts, and wiping the slate clean, we are not ready for a year of waiting, but setting the stage for a bigger and better year. Paul said, "I reach for those things which are before, I press toward the mark." He was comparing himself to a runner, anticipating with joy and excitement the next lap in the race, and pressing harder toward the goal.

There must be progress in the Christian life. A Christian must gain a little each year, and come a little nearer the goal. He must redeem the time lost, the opportunities wasted, by trying a little harder, working a little more.

Jesus once said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:26). It is not enough to stand in the furrow looking at the road ahead. We must plow steadily ahead, working while it is day.

The mark toward which we Christians are pressing is Paul's goal, the "prize of the high calling of God," the final words from the Great Judge, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord"—even into the Kingdom prepared for you. This is our hope, the motive for our forgetting what is behind and for pressing forward.

One day, a man walking along the sidewalk was reading his New Testament. Another man asked what he was reading. He replied, "I am reading my Father's will." "What did he leave you?" "He left me a hundred-fold interest in this life and in the world to come life everlasting." Such a hope is one which keeps our eyes firmly on the goal and keeps us progressing and pressing forward for Christ.

Let all of us who are brothers and sisters of Paul through Christ, all who are trying as he was to be Christians, follow Paul's model resolution for 1950.

First, let us dredge our minds and bring to the surface our past weaknesses, failures, and successes. Let us view them, frankly, and if possible make restitution. Then, let us forgive and ask forgiveness, and then forget those things which are past. Carry no old hates, grudges, guilts, or worries into the New Year. You have a Saviour; lay them at His feet. Only thus can we wipe the slate clean.

Having thus laid the foundation, we can begin to try a little harder, to do a little more, to redeem the time, to avoid old mistakes, to rise to new heights of endeavor.

If we can follow this Pauline blueprint, it will be indeed a *Happy New Year!* "This is the year the Lord has made; let us be glad and rejoice in it."

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" (Eccl. 10:1).

THE SPIRIT OF THE REFORMATION

(Continued from page 5)

are being used to reunite the church that were formally offered as a reason for its division.

When the church becomes supreme, it becomes intolerant of the views of the individual, it denies the right of personal expression, and brands as heretic anyone who questions its decision. The United States, which is supposed to be founded upon religious tolerance, was so influenced by the colonial church, that it had on its law-books statutes which would brand every member of the Church of God as a heretic and make him subject to the condemnation of death.

The division of every church group throughout the pages of history has been founded upon the desire of a few to meet a greater spiritual challenge and individual expression. It is obvious that these individuals cannot be happy in a church medium devoted solely to the elements of a social gospel. These factors are proof enough that any trend toward the reversal of the spirit of the Reformation will ultimately result in a manifestation of an intense conflict between the spirit of Evangelical fundamentalism and the liberal trend necessary for a social gospel.

SOMETHING TO REMEMBER

An old and homely story tells of a father who, in guiding his boy, told him to drive a nail into a post every time he did an evil thing, and to withdraw one each time he did a good act. The son did as he was told, but regretted he could not pull out the nail holes.

So with the record of every life. We may amend, change our program, turn over a new leaf, but some flaws remain. Habits, long continued, become hard to break. The nail holes stay, and they remind us of unwise decisions.

—Selected by Joe D. Lawrence.

TIME AND TIDE

By C. E. Lapp, Grand Rapids, Michigan

THERE is an old saying, "Time and tide wait for no man." Yet many men and women have waited until they were flat on their backs, being rushed in an ambulance to the hospital, before they started to evaluate life, its blessings, and future possibilities.

That "we are here" is an undeniable fact. Through no effort on our part, or fault of our own, do we live in this wonderful land of privilege and blessing. How long we shall remain in this world is known to none of us, but we do know that sooner or later we must prepare to meet our God and Creator. We also know that we must face death with all its terror; and from it we shrink, trying to buy security with dollars, insurance, and all kinds of protection.

Many look up only when they are flat on their backs. Why not start looking up *now!* Jesus called men centuries ago to know the signs which would tell of *His coming.* He said, "*Look up,* and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Further, "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 un-awares" (Luke 21:34).

While you are well and full of life, why not make peace with God and man, so you will not be caught un-awares?

"Time and tide wait for no man."

"NO TIME TO PRAY!"

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
Mid each day's dangers, what retreat
More needful than the mercy seat?
Who need not pray?

"No time to pray!"
Must care or business urgent call
So press us as to take it all,
Each passing day?

"What thought more drear
Than that our God His face should hide,
And say through all life's swelling tide,
"No time to hear!"—*Selected.*



TRACTS--BOOKS

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I Am. A. Marsh		Free for postage
Position of Women in the Church		
Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Worshiping God with Music, Macy, 66pp.	.20	1.25
An Important Biblical Discovery, Haupt, 8pp.	.25	1.60
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

Memories at Christmas Time

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:8-11).

The little toys of Christmas,
O bring them back again
To cheer the hearts and lift the souls
Of worn and weary men—
The jumping-jack, the whistle,
The little train that roars,
The tops and books and knives and skates
And the blocks that strew the floors!—*Selected.*

Christmas

God gave us hills,
White hills in the moonlight;
And lacy shadows
That quiver and run;
And light, fluffy snowflakes
That sift in the dusklight,
To a world veiled in stillness
As night is begun.

God gave us waters,
Ice-bound and frozen;
God gave us little white
Tracks in the snow,
And little, fat sparrows
That sleep in the church-tops,
And bells that peal out
To the stillness below.

God gave us Christmas,
And bright wreaths of holly;
Taught us, like Jesus,

To bless and forgive;
Filled all our hearts
With that peace universal;
And God gave us love
And the spirit to give.—*Author unknown.*

The Search

I sought Him where my logic led,
"This friend is always sure and right;
His lantern is sufficient light—
I need no stars," I said.

I sought Him in the city square.
Logic and I went up and down
The market place of many a town,
And He was never there.

I tracked Him to the mind's far rim.
The valiant intellect went forth
To east and west, and south and north;
And found no trace of Him!

We walked the world from sun to sun,
Logic and I, with little faith;
But never came to Nazareth,
Or found the Holy One.

I sought in vain. And finally
Back to the hearts' small house I crept,
And fell upon my knees and wept;
And lo—He came to me!

—*Sara Henderson Hay.*

Christmas Greetings to all friends of like precious faith!

Happy Birthday Wishes

Nancy King, Dec. 20, age 13, Lawrenceville, Ohio
Edna Schliegmeyer, Dec. 20, age 12, Hammond, La.
Juanita J. Gainey, Dec. 21, age 13, Hammond, La.
Beatrice Richardson, Dec. 21, age 13, Hammond, La.
James Capps, Dec. 23, age 12, Shady Springs, W. Va.
Dwayne Morgan, Dec. 24, age 6, Hammond, La.

National Berean Society Presents--

The Berean Page

By TIMOTHY PEARSON
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"

Another New Society

November 16, South Bend, Indiana. Tonight, an earnest group of young people met at the Morning Star Church of God and organized a Berean Society. Officers were as follows: president, Richard Rouch; vice president, Phyllis Kugler; secretary-treasurer, Jean Bonjorno; and corresponding secretary, Diane LeMasurier.

Each member will take his turn leading the Bible discussions. Further plans include directing the Sunday evening service, once each month.

In co-operation with the National Berean Society, the Berean lesson books will be used for study.

If you wish to meet with this group of Bible students, you will find them in the parsonage basement at the Morning Star Church each Wednesday at 7:30 p.m. A letter will reach them by sending it to Diane LeMasurier, 217 E. Burke Rd., South Bend 17, Indiana.

Types in the Book of Philemon

Paul's Letter to Philemon typifies God's plan of salvation. Let us place the individuals in their proper places to see what message can be found in the Book of Philemon. Philemon stands for God; Paul represents the Christ; and Onesimus typifies man. If we arrange these three to their proper relationships, circumstances will be similar to those at the end of the Book of Philemon, and one can truly say they "lived happily ever after."

God is wealthy like Philemon. God possesses all. He is the Leader of the church. He has many servants; every man is under subjection to God, some willingly and others rebelliously. God lives in the center of the universe, and all authority extends from Him. Philemon lived in the religious center of Asia Minor.

Man, the servant, is not content with his lot. He rebelled in the Garden of Eden. Whenever God has erected a monument, man has torn it down. When God made laws, man broke them. Finally, man fled from the face of God and for six millenniums has tried to escape God.

One day, man became acquainted with Jesus of Nazareth, represented in our story by Paul. Jesus taught man the truth. He gave rise to hope for a pardon. He taught man to love and not to despise the Master. He wrote an

epistle, by the acts that He did, that appealed to God. But man owed God a heavy debt. True to the picture Paul created, Jesus offered to pay all these back debts and to wipe out the handwriting of ordinances against man. Anything that God held against man was placed upon the Christ and was paid. Man returned to God and was forgiven. Then God elevated man to a high position, crowned him with glory and honor and placed him in high authority. That, at least, is the salvation plan of God, but there is just one little, but so important, flaw.

In the story of Onesimus, he repented for his rebellion and was willing to be taught of Paul. Finally, he was willing to return to face His master and the charges waiting for him, for he had complete faith in Paul's ability as a mediator.

Mankind is not repentant; it has not turned to the Mediator; nor does it intend returning to God. What if Onesimus had said "No" to Paul? If he had fled on and on, where would he have ended: drowned in the sea? killed by highwaymen? lost in the desert? Perhaps any of these fates, but surely not nearer his master! Everything depended upon his being willing to place his trust in the Apostle.

John Doe in 1949 must learn that temporary escape from his Creator into the false security of wealth and pleasure is not worth the price. He must learn the value of these things that are eternal. To enjoy those everlasting blessings, however, he, too, must become eternal. He must in some way discover the secret of life.

Paul was the only hope of Onesimus; Jesus is ours. Onesimus obeyed; we must obey. Philemon forgave the servant; God will forgive us. Onesimus was rewarded; we shall obtain the crown of eternal life.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-27—Mid-Winter Ministerial Conference at Oregon, Ill.

April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

"People that do know their God shall be strong and do exploits" (Dan. 11:32).

SUBSCRIPTION CAMPAIGN

As part of the program for Restitution Herald Day, January 1, 1950, brethren everywhere are urged to enter the Herald subscription campaign. Be moved with the spirit of friendly competition: not merely to discover winners among our members, but to discover how much all of us, working together, can win for the Lord.

The Restitution Herald, one of the best available means for teaching the Bible, should be used far more widely, extensively, than now being used. In this campaign, let everyone help to attain the goal of one thousand new subscriptions by April 1, 1950. That means we must obtain more than 330 new subscriptions in each of the next three months.

The subscription rate during this campaign (January 1-April 1) will be reduced to \$2.00 per year. (Six months' subscriptions, not solicited during this campaign, will be accepted only at the usual rate of \$1.25 and will not be counted in this campaign.)

Something New: Weekly, results of the Campaign will be published in The Herald, and published in a little different way than heretofore. Instead of showing new subscriptions as coming from the forty-eight states, they will be shown as coming from the local congregations. What churches will be first to "catch the Spirit" and walk out into the lead? —a lead, we believe, for Christ and the gospel of the Kingdom! Isolated members submitting new subscriptions should inform home congregation that their submitted subscriptions may be credited properly.

Operating Expense Campaign

Along with the subscription Campaign, an effort will be continued to encourage contributions sufficient to meet operating expenses of The Restitution Herald. This Operating Expense Campaign will be continued until June 30, 1950, final date of the 1949-'50 fiscal year of National Bible Institution. It is estimated that contributions (in addition to subscription income) should reach at least \$6,000 and, if possible, \$7,500, to maintain a clean-clear slate for The Herald, so it will not have any sour-taste deficit to report at next summer's General Conference.

Briefly, to make 1950 one of the most aggressive and progressive years for The Restitution Herald, we solicit help in two ways: 1) new subscriptions; 2) contributions. Sydney E. Magaw.

OREGON BIBLE COLLEGE

Vacation time is here for the students, and many are getting ready for their planned journeys home.

Three of the College boys honored Sr. Ida Orem on her ninetieth birthday, Tuesday, December 13. They sang a number of solos and trios which were much appreciated. May you have many more happy birthdays, "Aunt Ida."

Members of the Campus Caller staff were entertained, Thursday, December 15, at the home of Bro. and Sr. Harry Payne. Everyone enjoyed the party very much.

A number of the students went carol singing, December 16, to bring some joy to those in Warmolts Clinic, Golden Rule Home, and the Ogle County Home.

Thank you, Pennellwood Church of God, Grand Rapids, Mich., for your offer to send \$10.00 per month, for the next six months, to the College's "Student Welfare Fund."

Harry Payne, Reporter.

MICHAEL FETTERS

Michael Feters was born, August 26, 1866, in Marshall County near Burr Oak, Ind., and fell asleep in Christ, December 2, 1949.

He was united in marriage, December 31, 1896, to Hettie Shearer. To this union were born seven children: two sons, who preceded him in death, and five daughters—Mrs. Ethel Davidson, Mrs. Opal Miner, Mrs. Hilda Turner, Mrs. Lutrella Hollenback, and Mrs. Florence Kidd, all of Indianapolis.

He was baptized, March 25, 1917, by D. E. VanVactor of the Church of God of Plymouth, Ind., of which church he was a faithful member until his death.

Bro. Feters lived in Lucerne, Ind., for about thirty-five years. His quiet, retiring, and loving disposition gained him many friends, and few, if any, enemies. The most beautiful floral display we have ever seen was evidence of the respect and esteem with which he was regarded.

Double funeral services were necessary. At Lucerne it was our privilege to speak of his hope of a "Better Resurrection," and at Burr Oak the comfort of the "Hope of Resurrection," as expressed by Paul in 1 Thessalonians 4:13-18.

Bro. Feters, now sleeping in the Burr Oak Cemetery, awaits the trumpet call of the archangel at the return of Him who conquered death that we might have life.

Harry Sheets.

"Regarding 'Prayer Day' for General Conference, we had a very good attendance. Everybody seemed very much interested and participated. We still have our posters on display."—F. G. Carpenter, 3705 Ames Ave., Omaha, Nebr.

SURE!

When Theodore Roosevelt was police commissioner of New York, he asked an applicant for a position on the force: "If you were ordered to disperse a mob, what would you do?" "Pass around the hat, Sir," was the reply.—Stewardship Committee.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Happy New Year!—to everybody!

"'Annt Mildred' resumed her weekly broadcasts, November 26, with the story of 'Peter Walking on the Water.' She will continue broadcasting, each Saturday, at 10:00 a.m., over station KCLW, Hamilton, Texas, 900 on your dial."—Texas Church of God News.

Born, December 11, 1949, to Bro. and Sr. Arlen Marsh, 1907 Lathau, Rockford, Ill., a daughter, Cheryl Ann. . . . Congratulations!

Watch Jerusalem. Ben Gurion is in Jerusalem. Good! In a few days, all the Israeli government offices will be in Jerusalem! What Next? "How long?"

Christmas Spirit. Sr. Clifford Weaver, 340 Parsons Ave., Dayton 7, Ohio, ordered forty extra copies of the Christmas Herald. "You see," she informed, "my youngest son (Ivan) is a newsboy, and he is going to hand out The Herald to his customers. . . . If all members of the Church of God would send Christmas Heralds, instead of cards, to their friends, it surely would help The Herald." —an idea for next Christmas!

Accompanying contributions for The Herald, come such comments as "We want the Restitution Herald to keep it's head above water," and, "I hope everyone will help to wipe out The Herald deficit, so The Herald can continue to spread abroad the gospel."

Bro. J. M. Morgan has returned home, Rt. 5, Bristow, Okla., following his recent evangelistic trip into the West.

Sr. Ida Vogel, more than two months a hospital patient, writes that she is gaining strength and says, "My hope is that the Redeemer soon may come to this sin-cursed world." . . . Address her at Latham Sanitarium, California, Mo.

No Herald next week! Vacation time and holidays! Your next number will be dated January 3.

Bro. F. L. Austin, Oregon, Ill., is feeling considerably stronger, following a rest period that kept him part-time in bed.

The Editor preached, December 18, at Waterloo, Iowa.

RENA MAE WILLARD

Rena Mae Gordon, eldest daughter of James P. and Emma A. Gordon, was born July 7, 1876, near Saint Paul, Howard County, Nebr., and died at the home of her sister Mrs. Eva Phelps in Holbrook, Nebr., December 4, 1949.

She was graduated from the Saint Paul, Nebraska, High School, and attended the University of Nebraska. In August of 1893, she was baptized by Elder Almus Adams and became a member of the Church of God, remaining faithful through life. She taught more than forty years in rural and city schools in Nebraska and Colorado.

On August 11, 1904, she was united in marriage to W. S. Willard. To this union was born one son, Wayne, who resides in Boulder, Colo.

Sr. Willard is survived by her son Wayne, his wife Ruth, and their six children; six sisters: Mrs. Eva Phelps and Mrs. Cora Pace of Holbrook, Nebr.; Mrs. A. P. Nelson of Omaha, Nebr.; Mrs. W. F. Greenlee of Oshkosh, Nebr.; Mrs. Ida Pinkerton of New Raymer, Colo.; and Mrs. J. F. Steele of Tooele, Utah; and two brothers: Harry Gordon of Seattle, Wash., and Bro. Grover Gordon of Fonthill, Ont., Canada. Her husband died in 1933.

Sr. Willard enjoyed good health throughout her life until two years ago. Since that time, her decline in strength and health did not hinder her greatly from regular church attendance until two months ago. Since that time, she was confined in her home in Arapahoe where she was tenderly cared for by her sisters and her neighbors. Periodically, they would take her to Holbrook where she could be cared for more conveniently at Sr. Phelps' home. Her last attendance at the Holbrook Church was at the Ladies Aid meeting on October 7.

Sr. Willard was the teacher for the young people's class at the Western Nebraska Conference at Holbrook last summer and had prepared extensive lesson material for future classes which she hoped to teach.

Few persons with a firm conviction of the salvation which comes through Jesus Christ are possessed with the gifts that seemed to be natural in her. The meek little lady with a loving smile for everyone was the special description of our dear Sr. Willard. As late as thirty hours before she fell asleep into death, she was able to smile and ignore questions relative to her physical feelings by speaking commendably of the good care given by her sisters and friends.

Funeral services were conducted by the writer at the Holbrook Church of God at 2:00 p.m., December 6, where relatives and friends gathered to pay their last tribute of respect to one who was dearly loved in life, and the loss of whom is sadly lamented.

She sleeps in the Arapahoe, Nebr., cemetery, awaiting the first resurrection call of the Master to life evermore.

Ernest E. Graham, Reporter.

OHIO EVANGELISM

Evangelism by Paul

(Concluded from back page)

of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Telling others of the riches of Christ, Paul created the foundation of the Christian church among the Gentiles. Filled with the righteous zeal of the Christ, great things were accomplished by Paul for Christ and the church, leaving us an example to follow.

If we would remember, as did Paul, that while we were yet sinners, Christ died for us (Rom. 5:8), our evangelistic fervor would increase, our service would be more spontaneous.

When the membership of the Church of God catches the zeal, the vision, and the deep sense of Christian values found in the Apostle Paul, God will open avenues of stewardship to us that we may grow numerically and, even more important, in grace before our Lord Jesus Christ.

Editor's Note

Ohioans: Very soon you will receive a letter explaining how you can help in this important work of spreading the gospel in Ohio.

We hope you will express your approval of this movement and to what extent you are able to assist.

George Jones.

HERALD RECEIPTS

Maybelle Hanson; Mrs. Kenneth Rutt; Mrs. W. H. Rose; Ada C. Simpson; James H. Vance; Robert Lindau; Mrs. G. Kuehne; Mrs. E. L. McIrwin (2); John C. Howell; Edgar C. Harvey; V. E. Thayer; Mae S. Todd (5); Ethel Gross; Mrs. Grace Skinner; Mrs. Elmer Winfrey (2); Mrs. Jack Pease; Mrs. Minnie Telschow; Mrs. Emma C. Railsback; Mabel Payne; Mrs. Anna Cochran (2); Mrs. Robert Follin; Mrs. Nora Wiley.

Our Prayer

Every Christian a Tither
Every Tither a Soul-Winner

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. S. L. Rife	\$ 10.00
Anonymous	5.00
Mr. & Mrs. Charles Netts	5.00
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Mauriee Robinson (R.H.)	12.00
Mr. & Mrs. Delos Andrew	5.00
Mr. & Mrs. Harry Payne	5.00
William Huffer	100.00
J. L. Humphrey (R.H.)	1.50
Happy Woods Church	10.90
Mr. & Mrs. E. C. Railsback (R.H.)	20.00
Mrs. E. R. Burke (R.H.)	20.00
Maurertown, Va., Sunday School	21.25
Mrs. Howard Moore (R.H.)	10.00
Pennellwood Church of God (S.W.F.)	10.00

LAYMAN'S CAMPAIGN ENROLLMENTS

260. Elizabeth Ordnung, Oregon, Ill.
261. Ethel Chitty, Yuma, Ariz.

Over the Top—1948-1949

223. Elizabeth Ordnung \$26.00
224. Ethel Chitty 26.00

"And running over"

— A new Print Shop and Office Building. ??????

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith.
— 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship.
— 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church.
— 25,000 Heralds sent on their mission of fellowship.

— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

"I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Ecc. 3:14).

OHIO EVANGELISM

"Beautiful Ohio"

Conference Officers:

Clark Ballentine, Pres.
George Jones, Vice Pres.
J. D. Swartz, Secy.
Ruth Tomlinson, Treas.
E. J. Demmitt, Trustee
Mary E. Jones, Trustee
Vivian Magaw, Trustee

Pastors:

G. E. Marsh
C. R. Randall
E. R. Smith

Churches:

Cleveland
Brush Creek
Lawrenceville
Delta

The Churches of God in Ohio have the potential ability and the financial strength to carry it out. The question is, "Will we individually, and as churches, accept the challenge?" The world needs the true gospel. We have it! There is an old saying, "Rome was not built in a day." However, Rome was started in a day! Ohio evangelism should be started!

THE EVANGELISM OF JESUS CHRIST

G. E. Marsh, Pastor, Golden Rule Church of God, Cleveland, Ohio

Jesus Christ the Evangelist! Our Lord appears before us in many guises: as the Babe of Bethlehem for whom the Wise Men sought; the questioning lad in the Temple; the young man demanding baptism at the hands of John that He "might fulfil all righteousness"; the wonder-worker of Galilee who healed the sick, cleansed the lepers, fed the hungry, comforted the sorrowing, raised the dead. But beyond all this, more important than all this, He is presented to us as Jesus Christ the Evangelist! He was the Messenger of God bringing good tidings of great joy to all people—the glorious news that a Kingdom of peace, prosperity, and righteousness is soon to be established on this earth under His own benign control. To proclaim this inspiring truth was His first purpose in life: "I must preach the kingdom of God to other cities also: for therefore am I sent."



G. E. Marsh

Jesus the Christ was born, He lived, He performed miracles, He taught, He died and rose from the dead, all for the one great evangelistic purpose of bringing to the hopeless world the glad tidings of the coming of the Kingdom of God! His was the gospel of the Kingdom of God! Ours is the gospel of the Kingdom of God! "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Let us carry it forward with unflinching zeal until the King comes!

EVANGELISM BY PAUL

E. Richard Smith, Pastor, Church of God, Lawrenceville, Ohio

The evangelistic zeal of the Apostle Paul has never been surpassed. Before his conversion, he had been one of the most zealous persecutors, of the Church of God. Paul himself testified of this zeal later in his defense before Agrippa. (Acts 26:5-11.)

Realizing the greatness of his misdeeds, Paul made every effort to compensate in some small way for the sins he had committed. He could easily see the wonderful difference between the Old Testament law of condemnation and the New Testament law of grace. (Rom. 7.) Knowing that only through trusting God's grace and following the gospel of Christ could one be brought to salvation, he wrote: "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 wrote to the Ephesians saying, "I was made a minister, according to the gift of the grace of God given to me by the effectual working of his power. Unto me, who am less than the least (Turn to preceding page for conclusion of Ohio Evangelism)



E. R. Smith

EVANGELISM AS PRESCRIBED BY THE OHIO CONFERENCE

By Clark Ballentine, President

Those present at the annual meeting of the Ohio Conference voted unanimously that your officers should actively promote evangelism in Ohio during the fiscal year. For the purpose of establishing a method of approach to this most important project, your officers met in Mansfield a few weeks after the conference and outlined a procedure. At the same time, a tentative goal was set.

Using the information gained from the survey conducted last year, it was decided that each church now affiliated would choose what may seem to be a fertile spot not too far from its home church and endeavor to hold regular Bible studies there, the place chosen to be in the midst of members who are living too far from any church to attend regularly. Several places were found where

sufficient members were located to hold such meetings.

Our aim this year is to get groups of this kind together and organize into living units. If enough enthusiasm is shown after a fair trial, we will then get an evangelist to visit those points. With aid from the Conference, we believe that at least one new church can be started this year.

To accomplish this aim, it is necessary that each member in Ohio direct all reserve support to this movement. We feel confident of your assistance.

WHAT IS OUR PART IN EVANGELISM?

C. R. Randall, Pastor, Brush Creek Church of God, Tipp City, Ohio

The Great Commission as spoken to Jesus' disciples was, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We sometimes limit this Commission to Jesus' disciples in their day. Upon close analysis, however, we notice this is not true, for He said to preach the gospel to "every creature."

Jesus realized that He must ascend to His Father and remain there until the time appointed for His return. He also knew that the disciples would die, thus relieving them of all responsibility.

This leaves us with only one conclusion, that Jesus did not expect the apostles to do all the teaching of the gospel for all ages. With this conclusion, we find only one other source of teaching potential, that being the

members of the body of Christ. The truth is plain and the responsibility is evident.



Clark Ballentine



C. R. Randall

The Restitution Herald

VOLUME 39

OREGON, ILLINOIS, JANUARY, 3, 1950

NUMBER 13

Church of God Responsibility

By D. G. Harvey, Kokomo, Indiana

IN OUR Church of God zeal to present the *love*, the *mercy*, and the *goodness* of our God, and the joy and the blessing of the church as the bride of God's Son, we seem often to overlook that short period of horror and distress which will immediately precede the establishment of the Kingdom of God upon earth—when "the desire of all nations shall come"

(Hag. 2:7). Could it be true that, because of this oversight, a lukewarm attitude is prevalent? Our people, we know, have no fear of eternal tortures in hell. May it not be true that many of our members, through love of family and friends, have requested baptism, although possessing only little or no knowledge of the responsibility they incur as members of the Church of God? Many have heard only of the glory that awaits the church, those faithful ones, consecrated ones of this Gospel Age, and forget the grave danger of failure. Danger of failure in our day is even more serious than in the past, for, as we understand the "signs of the times," this generation is in its very death struggle.

For example: we who in this generation are members of the Church of God saw the regathering of Israel and the birth of that new nation. The new Israel flies again the Star of David. Listen to a prophecy from the Psalms about this new Israel: "They have taken crafty counsel against thy people. . . . Let us cut them off from being a nation, that the name of Israel may be no more a remembrance. . . . With one consent: they are confederate against thee" (Psalm 83:3-5). We lived to see that Arab confederation, well armed, well trained for war, attack on three fronts little helpless Israel, and we saw that confederation driven out in less than one year.

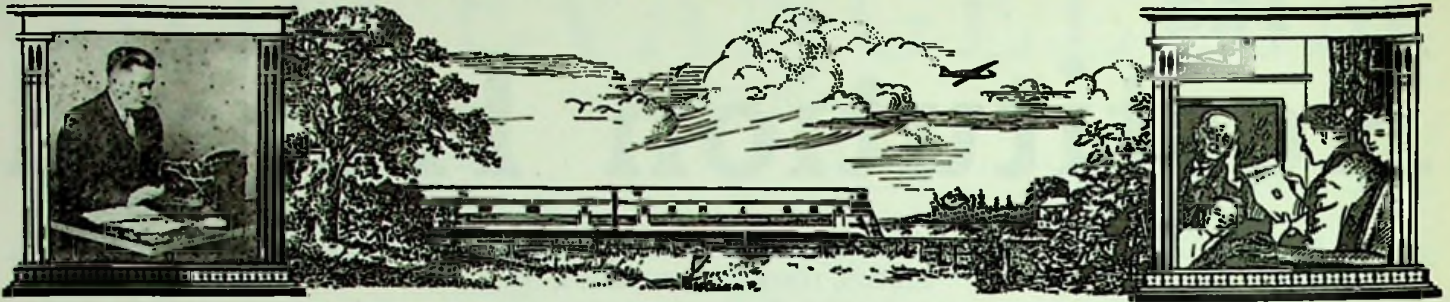
"If the watchman see the sword come, and blow not the trumpet, and the people are not warned; if the sword come, and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezekiel 33:6).

Does Israel's achievement mean nothing? Our Lord said, "Behold the fig tree and all the trees." *Watch those nations!* "This generation shall not pass away, till all be fulfilled" (Luke 21:32). Jesus referred not to the generation of His day, not to those to whom He then spoke, but to the generation about which He was speaking, that generation which

would see the budding "fig tree"—a restored nation putting forth buds. *"Look up, and lift up your heads!"* Where else than to God can we look for help? There is no permanent help in the plans of man. All plans of men to give the world peace and safety have failed. Then *"look up . . . your redemption draweth nigh"* (Luke 21:28).

The coming of the new Jewish State, now seated in Jerusalem, should be proof that the "day of Jacob's trouble" (Jer. 30:7) is at hand. "Then shall be great tribulation, such as was not since the beginning of the world to this time" (Matt. 24:21). Consider that the horrible siege of Jerusalem in 70 A.D. (when mothers ate their own children), that famines, wars, all disasters, yes, even exploding atomic bombs, will be as nothing compared to the Great Tribulation described not once, but many times in the Bible. Limited space does not permit they all be considered here. The sole aim of the writer is to urge that we members of the Church of God, as watchmen, *must warn the people* while there is yet time. We must warn the people of terror soon to come, that they may escape this wrath of God; for the true church, the *called out ones*, will not go through this coming Great Tribulation. "The day of the Lord so cometh as a thief in the night. Then sudden destruction

(Continued on 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

"Bone to His Bone"--Clickety-Clack!

True to publicized declaration, the Israeli Parliament moved, December 26, 1949, from Tel Aviv to *Jerusalem!* Israel's Parliament now is convening daily where it first assembled, last February, to elect Dr. Chaim Weizmann president of Israel. Today, the only office of consequence remaining in Tel Aviv is that of Foreign Ministry. Israel's move to Jerusalem, a bold, if not defiant, rebuttal to the United Nations' plan for cutting God's cake, puts pep into Israel's claim that Jerusalem, her historical capital, is the only satisfactory site for her present capital.

Further, whether or not Israel yet hears as does the Church of God, there was heard on December 26, 1949, a clickety-clack in Ezekiel's very great valley filled with very dry bones. (Ezek. 37.) "Bones came together, bone to his bone" (v. 7). Israel's national skeleton was fast forming, and that assembling of bones is a sign of the second coming of Jesus Christ. "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "Yet a little while," and Jesus Christ "shall be king to them all" (Ezek. 37:22) — King to all twelve tribes of Israel.

Can you not hear, O Israel, the clickety-clack of Ezekiel 37? Is it impossible for you, O Israel, to recognize fulfillment of prophecy within your own nation? Impossible for you to foresee from Ezekiel 37 that Jesus Christ soon will come to give your skeleton nation a new life and power and glory? He whom you yet disown is asking, "Whom say ye that I am?" Down through the long corridors of twenty centuries echoes Pilate's answer in the words placed above Jesus on the cross, "THIS IS THE KING OF THE JEWS" (Luke 23:38).

Prepare yourselves, O Israel, soon to receive wind, breath, *life*, to your reorganizing skeleton. As God first created Adam a lifeless structure, then breathed into his nostrils the breath of life, thus making him alive, God is today creating you, O Israel, a mechanism, a wonderful mechanism, but one that awaits the Messiah from heaven to make you live as head of all nations. "O ye dry bones, hear the word of the LORD . . . I will cause breath to enter

into you, and ye shall live" (37:4, 5). "O my people, I will open your graves, and cause you to come up out of your graves"—sounds like literal resurrection—"and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live."

Only Jesus of Nazareth ever has claimed, "I am the resurrection and the life." Only Jesus was rejected, crucified, and resurrected. Only Jesus, the Jew, "was born King of the Jews" (Matt. 2:2). Stumble no more over the Rock of your salvation: "set for the fall and RISING AGAIN of many in Israel" (Luke 2:34). When He returns, you will know Him, as did Thomas, by the prints of the nails in His hands. (Zech. 12:10; 13:6.) Listen with rapt attention to the clickety-clack of your very dry bones reassembling into your skeleton nation, for this is the beginning of your grand, new Day.

Come, sinews; come, flesh; come, skin; come, O breath, and "breathe upon these slain, that they may live . . . an exceeding great army" (vv. 8-10). Come, Jesus, to "reign in mount Zion, and in Jerusalem before his [Jehovah's] ancients gloriously" (Isa. 24:23).

Asked by the Apostle Peter, "We have forsaken all, and followed thee; what shall we have therefore?" the Lord Jesus replied: "In the regeneration when the Son of man shall sit in the throne of his glory, ye also [the apostles] shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28). That is why you are in Jerusalem, today, O Israel: getting organized, bone by bone, for the coming of your King! for resurrection of the apostles! for righteous reign in the Kingdom of God.

Two Valleys

Two valleys prophesied in Scripture today challenge thoughtful attention: first, Ezekiel's *valley of dry bones* reassembling into Israel's skeleton nation; second, Joel's "valley of decision" (3:14), called also the "valley of Jehoshaphat" (3:2), wherein earth's fatter nations soon will gravitate for outpouring of God's wrath and judgment. Ezekiel today; Joel tomorrow! "Watch and pray!"

Resurrection of the Body

By Janice Johns, Oregon Bible College

THE MOST universally accepted of all Bible truths is the resurrection of the dead. In one form or another, it has established itself in the faith of almost every Christian creed. Its possibility is testified to by the resurrection of Jesus. Jesus' resurrection has been well substantiated by both profane and Biblical history. Josephus, a historian of the Jewish nation at the time of Christ, with first-hand information of the life and times of Christ, had this to write concerning Him:

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

Luke wrote, in chapter 24 of his Gospel, of the conversation of the angels with the women who came to anoint Christ's body. "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

In the Gospel of John, we read of Jesus' appearance, after His resurrection, to Mary Magdalene and the Ten Apostles. The Bible tells of at least nine different appearances of the Christ after His resurrection: to James, to the Eleven at the Mount of Olives, to seven of the apostles at the Sea of Tiberias, to the disciples going to Emmaus, to the Eleven, to Peter, and to the Ten—without Thomas. Paul wrote also of one time when Jesus appeared to more than five hundred brethren.

God chose certain men to be witnesses to all the world of the miraculous resurrection of the Christ. The resurrection of Christ was the divine evidence of the possibility of the resurrection of all the dead.

That Christ's resurrection was a literal flesh-and-bone resurrection was doubted by some of the witnesses at first, but Christ Himself allayed their doubts. When He appeared to Mary Magdalene, she supposed Him to be the gardener until He revealed Himself; therefore, He must have appeared to her as being the body of natural man. When Jesus walked with the two disciples on the road to Emmaus, He must have appeared to them as another man might have appeared, because they talked with Him as with a newly found friend, telling Him of their disappointment in not seeing the risen Christ.

When Jesus appeared to the Eleven disciples shortly afterward, He quieted their doubts as to His literal resurrection by eating fish and honeycomb before them all. At this time, Jesus also 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).

Afterward, when Jesus appeared to Thomas with the other apostles behind closed doors for fear of the Jews, Thomas had only to see to believe that this one was the resurrected Christ.

Many persons use John 3:8 seemingly to prove that we Christians will be spirits after our resurrection. The Emphatic Diaglott renders it thus: "The spirit breathes where it will, and thou hearest its voice, but thou knowest not whence it come, or where it goes; thus it is with every one who has been born of the spirit." I believe Jesus here was speaking to Nicodemus of conversion and how the Spirit of God works in one who is truly converted. The Spirit of God is with all those who have been converted, or *begotten* to the new life in Christ.

We who study the Bible know that we have conclusive proof from the Bible that we shall be resurrected in a body like Christ's resurrected body, if we are among the faithful who have abided in His commandments. David wrote in Psalm 17:15, "I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." In 1 John 3:2, we read: "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."

Paul wrote in Romans 6:5, (Continued on page 10)



Janice Johns

The Spirit of the Reformation

(Part Two)

By James M. Watkins, Oregon, Illinois

In the lives and motivations of the leaders of the Reformation are to be found some of the greatest lessons for our day.

IF THE ROMAN CHURCH hoped to stamp out all anti-Roman sentiment by the death of John Wycliffe, it was destined to utter and bitter failure. The Church, too, seemed to realize this fact, or it would not have been led to the childish and futile gesture of attempting to consign him to a heretic's fate more than forty-four years after his death. It was then his bones were disinterred, burned, and the ashes thrown in the Severn. This act was an acknowledgment that the spirit of the Reformation still moved forward at the hands of other and very competent advocates. The theories and teachings of John Wycliffe were coming to new life under the nurture and influence of a Bohemian reformer by the name of John Huss.

John Huss was born at Husinec in Southern Bohemia, near the Bavarian frontier, on July 6, 1369. He studied in the University of Prague. In 1401, he became dean of the faculty of theology and, in 1402, rector of the University. Because of his opposition to the Roman Church, he was burned at the stake, July 6, 1415, and his ashes consigned to the Rhine.

The spirit of materialistic decay within the Church, which nurtured the teachings of John Wycliffe, found its opposition in leaders long before his time. It was reflected in the Manichaeic thought of the third century and reaffirmed by the leadership of various groups from that time forward. It is seen in the teaching of the Bogomiles, the Cathari, Joachimites, Beghards, the Waldenses, and many, many others who voiced a vigorous opposition to the practices of the Church in the years preceding the time of Wycliffe. It developed more fully in the Reformation of later years. As the opposition voiced by these leaders found its culmination in the teaching of Wycliffe, so also the teachings of Wycliffe came to their greatest fruition in the work of John Huss.

The sentiments and goals which brought public acclaim and popularity to John Wycliffe appear also to have characterized the viewpoints and teaching of John Huss. It is said that his sermons were tremendously popular and gathered very large audiences. In his personal demeanor, he was a very mild and kindhearted individual with great

spiritual enthusiasm. His untiring sympathy is represented as being always with the suffering, the downtrodden, and those of the under-privileged classes. In opposition to vice, falsehood, and the abuses of the Church, he spared no one. To the lower classes of Prague, he became the idol of the great dream for a better day in their religious and political opportunity. Strangely enough, the popularity of

John Huss was not limited entirely to the lower classes. It is said that he was the confessor of Queen Sophia, and King Wenceslaus was reckoned as one of his closest friends.

Behind the successes of John Huss and his popularity with the common man, one finds the same undercurrent of human feelings that characterized the entire spirit of the Reformation from the third century onward. It was the cry of the everyday man for the opportunity of personal religious expression entirely unham-

pered by the dictates of a decadent church. It was the old story that, with a sense of the deterioration of the church toward materialism and outright immorality, there had come to be a greater awakening of the old conflict between the evangelical and fundamental trends of religious expression as opposed to the liberal and highly secularized attitudes of the church. The challenge of higher spiritual attainments has always been felt when the tendency of the church has been to liberalize. This has been the basis of all reformation. As the church moves forward, it must maintain spiritual concepts necessary to challenge the lives of individuals or a separation takes place which provides a new medium in which certain individuals find an acceptable challenge by a more stringent way of life. It is obvious that the teachings of Huss found their greatest acceptance because of the nationalist political feelings of his time and the great social needs of the people. But it is also true that his doctrine was characterized by a religious fervor manifest in all other groups which preceded it.

Very little of the faith and teaching of John Huss were original. They were borrowed almost verbatim from the earlier works of Wycliffe. It was the life and meaning which Huss gave to these works that brought him his re-



James M. Watkins

nown. It was the realization of a direct connection between the preaching of Huss and the writings of Wycliffe that led Archbishop Seynko of Prague to order a confiscation of all the books of Wycliffe and, after a bull of condemnation had been received from Alexander V, to have them burned publicly as an example of church protest against such teaching. Under a new pope, a committee of cardinals was appointed, and it denounced Seynko's act as a transgression of his legitimate power, but an accusation of heresy was also returned against Huss.

Shortly thereafter, he evidently realized his betrayal. From that time forward, things went from bad to worse. Finally, on June 5, 1415, he was allowed the privilege of appearing before the council. It was obvious, however, that his appearance was simply a matter of form and his fate already had been determined before the convening of the council. On July 6, he was sentenced, and, rather than risk the threat of those who might rise to his aid, he was burned at the stake the same day. This was the climax in a long series of mistakes on the part of the Roman Church. His willingness to die rather than forsake his belief, and his attitude in the face of immediate danger by bursting forth into song as the leaping flames began to burn his clothing and sear his flesh, stamped him forever as a martyr in the minds of his followers.

If the ecclesiastical forces felt that they had stamped out forever the teachings of Wycliffe in the curling smoke that rose from the dying embers consuming the flesh of John Huss, they were destined to even greater disappointment. His followers in Bohemia immediately arose and took terrifying revenge on the priests, monks, and membership of the Roman Church within their borders.

When, with the Treaty of Iglau, the Emperor Sigismund granted to Bohemia both religious and political freedom, it was obvious that John Huss had not died in vain. Although the victory was not complete until 1485, when this treaty was confirmed by the *Diet of Kuttenburg*, its reality was assured by the results of the uprising touched off by the betrayal and death of the leader of the Hussites.

Whatever the great lessons may be that are to be found in the life of John Huss, it remains without question that one man, willing to live and die for the things he believes, has time and again been able to change the course of history. To the leaders of today who would

rejoin all the forces of the church, his life, his success, and his teaching stand as great monuments of warning. The end of the universal church has always been the oppression of the minority, a deterioration to material and political ambitions, the worship of materialism, and devotion to ecclesiastical machinery rather than to fundamental spiritual expression. These, in turn, inevitably inspire a conflict between the spiritual aspirations of individuals and churchly restraint against their personal expression.

It was the appeal of a social gospel to the common man which was used to bring about the great spiritual upheavals which resulted in the Reformation. It is this same appeal for us to substitute a social gospel for the doctrinal certainties of personal belief and faith that is being used today to advocate the creation of a supreme Protestant church. It is obvious that both instances cannot be right. The curling smoke and blinding heat of a fire kindled by a too-powerful church to consume the last efforts of the mild, kindhearted little man that was John Huss, did not obliterate the wisdom of his general principles. They have lived for more than four hundred years as a testimony to the world that the value of individual religious expression is an inherent demand of human existence.

* * * *

LIVING FAITH. "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped

the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (*Of whom the world was not worthy:*) they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11:32-38.)



—Religious News Service Photo.
John Huss

Christian Objectives

By Harold J. Doan, Chicago, Illinois

TOO OFTEN, we Christians teach and live without objectives. Our lessons and sermons are "hit and miss." Our daily reading is without goal. Christians have a tendency to be like the devil fish: striking out this way, then that way, instead of traveling with purpose toward one objective. Because we Christians have spread the emphasis of our religion over so much ground, we are sometimes at a loss to know just what is really expected of us. If I were to ask, "What is a Christian?" probably few could answer the question in a simple, concrete way.

Jesus, who is final authority on Christianity, did not strike out "hit and miss" in His teaching. He had one great over-all objective, and that was to transform or convert lives. Jesus wanted changed men, and that was the goal toward which He slanted His message.

To assist Him in reaching this goal, Jesus had four closely defined objectives toward which He guided His thought. Each of these four definite objectives was a step toward the great goal of conversion.

Our study leads us to believe that Jesus' first objective in making a real convert was to teach complete faith and trust in God the Father. This is to me the first mark of a true Christian. This is the first step toward conversion, which was Jesus' goal.

The Teacher, Jesus, placed great emphasis upon this first objective. It colored many of His parables and ushered forward many of His most profound teachings. God is the Father. Put your trust in Him. Trust yourself in His hands: never falter; never look back; know always that He will "carry you through." Jesus put God first, and allegiance to Him was a "must" for any follower.

When a lawyer came to Jesus, asking Him to tell the greatest commandment, Jesus minced no words, but said, "Thou shalt love the Lord thy God with all thy might." This was the greatest commandment and first required for being a Christian.

The extent to which one can believe was implied by Jesus when He said, "Let not your hearts be troubled: ye believe in God, believe also in me" (John 14:1). Belief in God should be so great as to banish fear and anguish from

*"Go break to the needy sweet charity bread,
For giving is living," the angel said.
"And shall I be giving again and again?"
My peevish and thoughtless answer ran.
"Oh no," said the angel, piercing me through
"Just give till the Master stops giving to you."*

—Selected.

the heart. Jesus here implied that fear, worry, doubt, anxiety, and the other forces which trouble men, are but evidences of lack of faith in God.

Jesus continually slanted His teachings toward this objective of teaching faith in the Father. Walking through the fields, He

was impressed with the beauty of the lilies. Instead of giving a cultural discourse on the wonders of nature, He said, in substance, "Notice the lilies. God cares for them and arrays them in beauty greater than the court of Solomon. Are you not better in God's eyes than they? Will He not care for you?"

The goal is conversion. The first objective is complete belief in God. One cannot reach the goal without first reaching this great objective. A Christian must have faith in God. "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).

Jesus' second objective was to instill in His converts an active, living faith in Himself as the Son of God. A Christian is not only a believer in God, but also a believer in Jesus Christ, the Son of God. In fact, the foundation stone, the center of Christianity, is belief in Jesus.

When His disciples were gathered round Him, discussing the various beliefs concerning who Jesus was, Jesus turned to Peter and said, "Who do you say that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God. . . . Upon this rock will I build my church." (Matt. 16:16-18.) Upon confession of Christ, the Son of God, the church is built. Christianity is centered in Jesus the Christ, not in culture, the Golden Rule, the United Nations, or democracy. The second objective of Christ and the distinguishing mark of the true Christian is belief in Jesus Christ the Son of the living God.

Just like a jig-saw puzzle, many truths are interlocked in this one key fact. The mystery of atonement is explained. We have a Saviour. We have a Mediator. We have a King, all in Jesus the Son of God. Baptism, the outward demonstration of our belief in atonement, as-

sumes its great importance when we know that Jesus is the Son of God and that He is "the Way, the Truth, and the Life." All these teachings and ordinances Jesus slanted toward the objective of making converts who had an active, working faith in Him.

Can a man say he is a Mohammedan because he has read the Koran, or lived in Arabia, or believes in the historical fact that Mohammed once lived? Hardly! He

must be a devoted believer in the Prophet. Can a man be a Buddhist because he has lived in India, or read the Rig Veda? Hardly! Can a man be a Christian because he exposes himself to Christianity and believes in a historical Jesus? A Christian is a devoted disciples of Jesus, the Son of the living God. "On this rock I will build my church," said Jesus.

(Please turn to page 11)

Cart Before the Horse

By R. O. Hardesty, Grand Rapids, Michigan

THE CHURCH OF GOD needs a revival! Something is wrong, for, as a national organization, we are not growing—we are not even holding our own. What is the reason for our failure?

We who are members of the Church of God believe that we have a message of truth, yet we seem to be ineffective in convincing others. We are unable to support evangelists and missionaries. Many of our churches are unable to employ full-time pastors. Financial support of the work of the General Conference has been decreasing in recent years, despite campaigns, slogans, and pleas for contributions.

The General Conference, in an effort to overcome this serious financial weakness, has launched a program for the education of Church of God members to tithing. Is that the solution of the problem? True, the tithing system is God's way of supporting the ministry of His Word, and, if all Church of God members were tithers, the financial strength of our local churches, state conferences, and the General Conference would be greatly multiplied—but we've gotten the *cart before the horse!*

One must have a reason for tithing—a good reason, a personal reason. The need of the Church and the General Conference is a good reason, but it is not a personal reason. The promise of increased material wealth may be a personal reason, but is not a good reason—not a Christian reason for tithing. God forbid that we should encourage such a selfish motive for giving the tenth unto the Lord.

The giving of the tithe should be prompted by love of God and appreciation for all that He has given and promised to give. There should be absolutely no other motive for tithing! That this was Jacob's reason for promising to give a tenth unto the Lord is plainly indicated in the twenty-eighth chapter of Genesis. Having seen the vision

of the ladder reaching to heaven, and having heard God's promise to be with him, Jacob said:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22).

Jacob was not bargaining with God. God had said that He would be with Jacob to protect him and to bring him again to his father's house, and Jacob said, in effect, "If you are going to do all that for me, then I want to show my appreciation by giving you a tenth of all my prosperity." Jacob gave tithes because he loved God. If Christian people truly love God for all He has done for them, they, too, will want to give a portion of their goods to the Lord as a token of appreciation.

It appears that we have tried to accomplish the results of consecrated Christian living without first laying the necessary foundation. All Christian service must be prompted by love. As a man comes to realize that God is concerned about his salvation and loves him to the extent of providing a way for his redemption from the curse of sin and death, he, in turn, will love God and want to please Him. "We love him, because he first loved us" (1 John 4:19). One who is careless about attending church services, not interested in carrying the gospel to others, feels that Christian living is an unpleasant duty, and gives grudgingly, has not learned to love God.

If the Church of God is to grow, it must put first things first. We must start by preparing our hearts. Until our love for God is stronger than our love for this world's goods, we cannot hope to inspire others, nor even to "hold our own" as a church organization.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

COMIC BOOKS. Canada has taken the lead in suppressing the publication and distribution of comic books that depict crime real or fictional. On December 8, the Senate at Ottawa passed "a bill banning the publication, distribution, or sale of comic books that depict the commission of crimes, real or fictional." The House of Commons had previously passed the bill, unanimously. Violators can be punished up to two years in prison. The penalty is fair, for many a boy is spending more time than that in jail for offenses that were inspired by pictorial description of similar offenses.

FREEDOM AT STAKE. There are some men in this country who have the vision to see what the present trend of events in this country are developing. Two "isms" in the world today claim full privileges for themselves, but deny it to others where they have the power of control. One is Communism, and the other Roman Catholicism. As far as their oppressive tactics are concerned, there is not much difference between the two. Speaking before the annual meeting of the Board of Missions and Church Extension of the Methodist Church, Bishop Oxnham said:

"The Roman Catholic Church does not believe in religious liberty as we understand it. The Communist Party does not believe in civil liberty as we understand it. I regret to record these matters. However, Protestants must understand and face them to meet a crisis, now world-wide, in which freedom itself is at stake.

"When the Roman Catholic Church or the Communist Party seeks to deny us either religious or civil liberty, our freedom is involved and it is not a part of tolerance to submit to such denials until at last our freedom passes.

"It is part of a carefully calculated plan to break down the American doctrine of the separation of the church and state, part of a plan so to mold the thinking of youth as to discount the values that lie in liberty of conscience and of worship, in liberty of speech and press."

It is high time Americans were waking up to the serious attempts which the Roman hierarchy are making to win a dominant role in the control and direction of the American way of life, both in government and in our school system.

PEACE GATHERING. Dr. Brock Chisholm, director general of the World Health Organization, spoke at a meeting in Switzerland. He said that "mankind can be wiped out by seven ounces of a known biologic, if spread widely enough." He went on to say that "manpower and industrial strength are unimpor-

tant" in resisting attacks by biological weapons. "A small country, with a couple of bacteriologists and a few fanatics to act as distributors, is as powerful as the largest country in the military sense."

The meeting was called a "peace gathering," but the sound it echoed was more like a death knell than a chime of peace. The true "peace gathering" for which the world waits shall be when Shiloh (Messiah) comes, for it is written, "Unto him shall the gathering of the people be." (Pentecostal Evangel.)

CHURCHES AND SHRINES. During World War II, hundreds, yes thousands of churches were destroyed and damaged: some of them purposely, others due to their proximity to bombed areas. In Israel, however, no churches were destroyed during the fighting that took place in delivering the land from the Arabs. The army of Israel showed high respect for churches and holy places. It has been stated that approximately forty-five Christian schools, monasteries, churches, and other types of religious properties were occupied by the Israeli army. According to Dr. Karl Baehr, Executive Secretary of the American Palestine Committee, there was very little looting and vandalism during the war, and the churches suffered very little. The new State of Israel is doing all it can to repair the damage and return them back to the regular congregations. Says Dr. Baehr:

"Israel has established a state which accepts and practices the principle of religious freedom. Each religious group has full freedom to carry out its religious practices and to use its property in the pursuit of its program. Both Catholic and Protestant authorities enthusiastically testify to the truth of this proposition. Small groups of Hebrew Christians, though closely watched during the early days of the conflict because of their relationships with the British, also have full freedom to carry on their religious program. Some Hebrew Christians complain of a kind of social ostracism. This condition, of course, does not stem from governmental policy, but out of the universal tendency to break off relationships with those who repudiate the faith. Within the Jewish community itself, Orthodox Judaism dominates the field, and the rabbis of the few existing Reform synagogues do not have an equivalent standing. Orthodox Judaism is reluctant to recognize the existence of other forms of Jewish religious life."

LABOR MOVEMENT. The labor movement in Palestine, which now is the new State of Israel, dates back to 1920, when the Histadrut, the General Federation of Jewish Labor, was founded in the city of Haifa. At that time, it represented 4,400 workers, whereas

today it has a membership of 215,000, with dependents numbering over 400,000. The labor movement in Israel is different from that of this country. It is more of a co-operative movement. At present, there are more than 400 agricultural settlements based on the co-operative pattern, and these settlements supply approximately two thirds of the food supply of the nation.

This organization sponsors a medical system called Kupat Holim of Histadrut, and serves 450,000 people. They operate a chain of "11 hospitals, over 400 clinics, dental clinics, sanatoria, pharmacies, and other institutions spread throughout the entire country, from Galilee to the Negev."

ANTITHESIS. Writing in "Words of Life," George H. Skelton has this to say concerning the wages of sin:

"'The wages of sin is death.' 'In Adam all die.' Death is the antithesis of life—'Thou shalt die and not live.' The dead are dead and not alive; the living are alive and not dead. Adam lived and Adam died. God has never altered—nor added to—that sentence. By sinning, man forfeited the right to live, was expelled from the Garden of Eden, and was debarred from the tree of life, lest he take and eat, and live forever (Gen. 3:22-24). . . . Man is a terrestrial being. He was created to dwell on the earth—not in it, or under it."

QUONSETS. The B'ni B'rith sent more than \$4,000,000 worth of equipment to Israel last year to help ease the housing situation and to get Israel established in her home land. At present, they are financing shipments of quonsets to Palestine. Each quonset will house four families and costs about \$1,000, exclusive of labor costs in putting the building together. "A crew of six men can put together one of these prefabricated four-apartment houses in less than five days. Each building is insulated, has built-in ventilators, and is wired for electricity."

JEWISH IMMIGRATION. Jewish immigration into Israel is so great that 65,000 newcomers are living in tents and sleeping outdoors because of the housing shortage. They are suffering various privations, but are glad to be in the land of their fathers Abraham, Isaac, and Jacob. The Government would like to have some control of immigration but dares not set up any quotas. An Israeli soldier put it:

"We fought against overwhelming odds for the right of every Jew to find refuge in his own country. It was a miracle that we succeeded. Now we have to perform another miracle and settle all these people. With God's help, we'll do it."—"The Jews in the News."

The Gospel's Gospel

By Alfred Anthon, Corvallis, Oregon

THE LORD GOD commanded Adam, saying, "Of every tree of the garden [of Eden] thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die," or, according to the marginal reading, "dying, thou shalt die" (Gen. 2:16, 17). In effect, God said, "Obey Me, your God; eat of the tree of life and live eternally."

The Lord God said to the woman (Eve), "What is this that thou hast done? . . . Who told thee that thou wast naked? Hast thou eaten of the tree" of knowledge against My law? (3:13, 11.)

Yes: I am in anguish, my Lord.

The Lord God said to Adam, "Because thou hast . . . eaten of the tree [of knowledge] . . . cursed is the ground . . . in sorrow shalt thou eat of it all the days of thy life"—all the days that thou art dying till thou be dead. "Dust thou art." Now, to "dust shalt thou return." (Vv. 17-19.)

Poor Adam and Eve,

Their verdict had just been read—

Guilty as charged—

Sentenced to slow death till dead.

Then—

Through the deathlike atmosphere

Came words dreamlike—

"The Serpent shall bruise thy heel,

But thou shalt bruise his head."

Gospel? Gospel's gospel! The first gospel, the gospel in its incipency, the gospel when it was born to humanity, the naked gospel, was: Eat of the tree of life, so you will live eternally in Paradise; eat *not* of the forbidden tree.

Adam and Eve ate, however, of the tree of knowledge, and a verdict of death was "brought in" to them. Then a dress was put on the gospel. Since the villain, the Serpent, had succeeded in deceiving, God granted a conditionalized pardon—

"Adam and Eve, your heel will be bruised, but come to Me, your God, and I will give you a chance to bruise the Serpent's head."

Gospel? Yes! 'Tis gospel's gospel!

Only a small part of Adam and Eve (that is, only a few of Adam and Eve's children) would go to God. Therefore, only a few persons "get in on" this good bar-

gain gospel. Abraham was one of them who came to God.

Abraham came to God so fullheartedly that, to him, God put, as it were, more clothes on the infant gospel, saying, "I will give all Paradise to thee and thy Seed forever." This indeed was a wonderful Godsend to Abraham. According to Galatians 3:16, God explained to Abraham that Abraham's "Seed" did not mean all the children of his family. The "Seed" promised was one certain child—Jesus of Nazareth, the miraculously begotten child of Mary, one of Abraham's many-times great-granddaughters—fifty-fifth, to be exact. (Luke 3.)

This "Seed," Jesus of Nazareth, will take unto Himself a bride, all persons who come to God. Naturally, a groom takes his bride with him and gives her of all that he has; so Jesus will have His bride partake of the Paradise God gave to Him and Abraham.

God further explained to Abraham that Jesus should possess the gate of His enemies. Unto Jesus "will I give all this land"—when it is Paraded. Jesus' bride will be many people, as many as the dust of the earth. Through Abraham's Seed, Jesus, "shall all the nations of the earth be blessed" with an opportunity to come to God, thus everyone having opportunity to become one of Jesus' bride and a partaker of a full heirship in Paradise.

That was all of the gospel as Abraham knew it. Abraham never knew a word about his great Seed, Jesus, going to be crucified. Jesus' crucifixion was not a part of the gospel to Abraham. The Seventy preached "the gospel before Christ's crucifixion, and they, at that time, did not know anything about the crucifixion. Fact is, they later argued against it, and, when it did come about, they still did not believe. Nor did they believe three days later, He had been resurrected!

Most of Abraham's children refused to go to God that they might be members of Jesus' bride. But one of Abraham's many-time great-grandsons—sixth generation after Abraham—Moses, by name, chose rather to be afflicted with those who go to God, than to enjoy the pleasures of Egyptian sin in this life. Therefore, God gave him a special task of encouraging Abraham's children to go to God.

Through Moses, God proclaimed to Abraham's wicked descendants that He would be specially lenient with them, if they would come near enough to Him to obey the

laws He gave them through Moses. This, indeed, was gospel to them! Though they had disobeyed God, the door of forgiveness was opened to them, so, if they would enter, they yet could have eternal life instead of eternal death.

This, God's law given to Israel only, was added to the naked gospel. God never gave this law to other people. Never was the crucifixion of Jesus mentioned in this law. During the days of this law, God did say, however, Obey Me, your God, and I will give you eternal life. The gospel never was, Do a certain deed and you will live eternally; but the gospel was, is, and always will be, Believe and do as God tells *you*; pay no attention to what He has told some other persons. Do just as He tells you, and your more-than-wages will be eternal life.

God's law through Moses to Israel prescribed symbols showing that a man should rather die than disobey God. Therefore, the great Seed, Jesus, who is to be King and Husband of all those who would rather die than disobey God, was required to prove that He Himself would submit, actually, to execution, rather than disobey God. This is *one of the reasons* His execution was necessary.

This, to us who are Christians, is another dress put on the gospel, proving to us that the one God is going to establish as King over us is indeed a perfect, God-fearing Man; and, therefore, He will rule over us in righteousness and in perfect judgment and equity.

Indeed; this is gospel!

God foretold that people would be so wicked as to execute capital punishment upon the perfect man, Jesus of Nazareth. Yet, if they would only repent, God and Jesus were bighearted enough to give them eternal life to be spent in Paradise. This is God-sent gospel. Lay hold of it!

Thus, one sees that God's grace is greater than man's sins. God first gave man the naked gospel to Adam. All men sinned. So, God opened the door of forgiveness, if we sinners would believe God and do some little symbolical deed, and, *in the heart*, repent. Man again sinned, yet God's grace came again. Thus, the wicked circle continues getting larger each time God's grace is enlarged. All this teaches us the greatest of virtues—a broken and contrite heart. We sinners do not deserve to be forgiven, yet God will forgive us if we will but appreciate it.

Gospel? Brethren, it is gospel's greatest gospel!

Therefore, for a person to be a properly qualified candidate for baptism, he must have the temperament, attitude, and spirit of—I come to do whatever is Thy will concerning me, God, O my God!

What is God's will concerning us in the year 1950 A.D.? Believe the gospel and be baptized. If already a Christian, *continue* in faith and loving service.

What is the gospel now in 1950 A.D.? Plainly, our gos-

pel does not demand the correct interpretation of Revelation, which was given more than sixty years after Jesus preached "the gospel." Today the gospel is Jesus' message of hope and cheer, including *His* commandments, whether our record of them be quotations of Jesus' words, or the words of His apostles who preached His gospel. Think of this when discussing baptism. Declare all the counsel of God.

CHURCH OF GOD RESPONSIBILITY

(Continued from front page)

cometh upon *them*" (1 Thess. 5:2, 3). Notice verse 9, "God hath not appointed us to wrath."

There shall be a "falling away." That trend has been true throughout the Gospel Age. Paul said, "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). Did the weakness of Demas cause Paul to slacken his effort? Is there any excuse for the Church of God now to waver in its effort? "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed" (2 Thess. 2:3).

Soon, the church will be taken away, *glorified*, to "meet the Lord in the air" (1 Thess. 4:16, 17). All righteousness will be removed, just as Abel and Enoch were taken out before the Flood. Evil will prevail with no restraint. Wickedness rampant! "As in the days that were before the flood . . . so shall also the coming of the Son of man be" (Matt. 24:38, 39). Then, wealth, political power, and glory of men will mean *nothing!*

The Church of God, then, as God's watchmen, must warn the people; we have been drifting idly down the stream of time too long. The rocks of destruction are just ahead. Can we be content, or even mildly satisfied, with our present efforts? Let us to the oars—and pull. Pull together! The Day of God's Wrath is near. The people must be warned, or their blood will be upon our hands. *The time is now!* "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

RESURRECTION OF THE BODY

(Continued from page 3)

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." In Philippians 3:20, 21, Paul also wrote, "Our conversation is in heaven; from whence also 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 to subdue all things unto himself."

If we Christians believe we are to be resurrected in a body like unto Christ's resurrected body, we must believe that we shall be resurrected in a literal flesh-and-bone body as Christ was resurrected.

With this irrefutable evidence of Christ's literal resurrection, which has been given by Josephus and a great number of Biblical writers and witnesses, I can only say with Paul, "How say some among you that there is no resurrection of the dead?" The answer is written in the pages of history and in the bodily nature of our resurrected Lord.

CHRISTIAN OBJECTIVES

(Continued from page 7)

The third objective of Jesus was to make converts who would follow a new way of life in contrast to mere formal religion or worldly living. Jesus wanted "doers" of the Word. This should be our third objective in making converts: not just believers, but *doers*, men to whom Christianity is a Way of living to be applied in every situation. Jesus wanted converts who would say in every situation, What would the Son of God do in this instance?

The Sermon on the Mount is one of the best illustrations of Jesus working toward this third objective. Almost every idea Jesus set forth in this Sermon on the Mount was previously recorded in the Old Testament, but had become in His day mere formality, theory and moralizing. Jesus' whole moral message was to teach the way of God, which is the true way of life, as a *pattern* for living, not just as a set of laws. Jesus' idea of a convert was one who lived naturally by the Spirit of God.

A man sitting in the front row, and listening to Rufus Jones speak of the new life, was heard to say, "I am just going to make my life a miracle," and he did. That is what Jesus wants, lives changed so much that it seems a miracle. A taxi driver tells that every morning when he takes his cab out, he bows over the wheel and says, "Lord, ride with me in my cab today and help me to pass Your healing spirit on to everyone I meet." Here is the fulfillment of the third objective of Jesus—taking your Christianity into your every act of life. This is what Jesus wanted!

The fourth objective of Jesus' teaching was to produce disciples who would be active witnesses in spreading the new faith throughout the world. When Jesus first called the disciples to His service, He said, "Follow me, and I will make you fishers of men" (Matt. 4:19). During their training, Jesus gave His followers practical previews of their duty by sending them two by two carrying the gos-

pel, healing the sick, and witnessing for Christ. This evangelistic experience strengthened their faith and brought others into the fold. Jesus' last instructions were, "Go ye into all the world." Within two weeks, at least three thousand new converts had been made. To tell your belief, to witness for Jesus, to share the blessings of Christianity, is the fourth distinct mark of a true Christian.

Christianity does not grow like a weed; it needs cultivation. Christianity does not grow silently and passively, but with hard work and noising abroad of its principles. Sometimes it is a wonder to me that the name of Christ is as widely known as it is. A true Christian has the gospel-sharing spirit of an evangelist.

When Cornelius first heard the Word, he invited in his neighbors that they, too, might have life. The three thousand who accepted Christ on Pentecost went daily from house to house through Jerusalem, praising God and witnessing for Christ. The Lord daily added new souls to the way of Christ.

At the close of an evangelistic meeting in India, the evangelist asked if any of the Christians present wished to give personal testimony about the truth of his statements concerning the wonders of being a Christian. A diplomat stood and told of his conversion, saying he had since received great blessing. A housewife testified. A native Indian and others followed. At the close of the service, an agnostic came to the evangelist and said, "I can answer all your arguments, but this I cannot have." A true Christian fulfills Jesus' fourth objective and confesses Christ before men at any opportunity.

Jesus had four objectives in His ministry toward which His teachings were aimed. He wanted converts who would love God and have faith in Him, who would have an active faith in Jesus the Son of God, who would live always in the way of Christ, and who would promulgate the gospel to all people. A true Christian is the person who fulfills these objectives of Christ and demonstrates a transformed life. This would be Jesus' answer to the question, What is a Christian?

"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, 'Who believes?'
Faith answers, 'I.'"—Selected.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matthew 13:43).

Playing Store

"It always seems such jolly fun
To play at keeping store
When my turn comes to sell the things
To Sister, who is four.

"The counter's just an upturned box,
But Mother's scales are real;
While saved-up string and paper bags
Hold sawdust porridge meal—

"Or coffee made from curl-dock seed,
A birchbark writing pad;
Perhaps some nice clean sugar sand,
Or ribbon grass for plaid.

"When everything is sold at last,
Our customers come back;
And, ready for another day,
The counter box we pack."

—Alice Kidd Linstead.

Everyday Christian Expression Club

"Everyday Christian Expression Club" is the name of our Club. The poem we just read helps to show us how we can live and play or work together. Christians express their faith in Christ and God by their living. Every day gives us another opportunity to be an example to the believers, as well as to worldly people. How does *your* light shine? Pale and flickering, or strong and constant? It all depends upon how much of "self" is showing, or how much of "Christ" is held up in our lives.

How Christ Lives in Us

We have the Parable of the Kingdom of Heaven, where it is likened unto a grain of mustard seed. The mustard seed is the "least" of all seeds; but, when it is grown, it becomes the "greatest" among herbs.

The Word, mixed with faith, finds its way into our hearts. There it grows, if we are willinghearted. If we keep studying and seeking, it will grow to fill our lives. Christ, the Kingdom-treasure indeed to fill our hearts and

lives! The place of Christ should be first in our living. His will is our chief delight; but not in the lives of people who are "all for themselves." Selfishness has to go, to give Christ His rightful place. We are His. We are *not* our own. Neither should we desire continually to do our own will, our own pleasure. Man was made to please God.

We are told to "ask," "seek," "knock," and those important life-giving truths will be made known to us. We are told also to "open" our hearts to Christ. He cannot enter if we hold fast shut the door.

Let's Play!

Connect with pencil lines the different parts of the following. Several lines may run from the same beginning statement.

The Kingdom of heaven is like	Shines as the sun. A grain of mustard seed. Sold all he had.
The mustard seed	A treasure hid in a field. Is the least of all seeds. A merchant man. Fills the air. Becomes a great tree. Grows into a mountain. Makes birds' homes when it is grown. Is a pearl of great price.

Happy Birthday Wishes!

Harlan Swanson, Dec. 29, age 5, Hector, Minn.
Curtis Matheny, Dec. 29, age 8, Blackduck, Minn.
Tommy F. Stabler, Dec. 29, age 10, Tempe, Ariz.
William Gaspar, Dec. 29, age 7, Eden Valley, Minn.
Margaret Ann Guillory, Dec. 30, age 12, Hammond, La.
Dweight E. Smith, Dec. 31, age 5, Big Springs, Nebr.
Millicent Kennedy, Jan. 1, age 12, Hammond, La.
Lawrence E. Biesterfeld, Jan. 4, age 3, Itasca, Ill.
Gayle E. Pryor, Jan. 5, age 2, Hendersonville, N. C.
Irene Richardson, Jan. 7, age 14, Hammond, La.
Charlotte A. Robinson, Jan. 8, age 4, Hammond, La.

The Berean Page

By TIMOTHY PEARSON
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"



British Youths Organize

Sometimes, we Bereans become so engrossed in the affairs of our own country that we forget there are people very much like us in all countries the world around. In Great Britain, for example, there exists a group of people called the "Conditional Immortality Mission." Their faith is built upon many of the truths we hold dear, such as: literal resurrection of the dead, final destruction of the wicked, second coming of Christ, His literal reign on the earth, and eternal life only through Him. Like the Church of God (Abrahamic Faith), they thoroughly stress the mortality of man.

The annual conference of the Conditional Immortality Mission was held recently near London. Reporting his "Impressions of the 1949 Conference," A. G. Bowker revealed that one of the "crying needs" of the Mission is "a strong Young People's Fellowship." It is planned that a Y.P.F. will be organized during this January. Echoing these sentiments, the general secretary wrote, "We do want to harness the energies and enthusiasm of the young people to the work of the Mission." More and more value is placed upon the service of young people, increasing youth's responsibility in the Lord's service.

Missionary Wanted

In every generation, in every country, to every denomination there seems to have been an urge to send out foreign missionaries—perhaps because that is the way the early church worked, or because Jesus' Commission was to go into all the world and preach the gospel. Whatever the reason may be, the same urge exists in churches today. The Conditional Immortality Mission, like the Church of God, burns with enthusiasm to send out an evangelist to some foreign country, but for the same reason is still holding back. In the words of its general secretary, "We are still waiting to be led into a sphere of overseas' missionary ministry, where we can join in gospel work that will be based on teaching held and propagated by the Conditional Immortality Mission."

May the National Berean Society manage to secure and

dispatch a minister to the foreign field, and may these worthy brothers across the Atlantic also prosper in spreading the gospel. We shall try to keep informed of their young people's progress.

Remember!

Perhaps you knew but have forgotten that Oregon Bible College is supported by gifts. For it to endure, hundreds of persons have sent presents for more than ten years. The most needed gift is money. Supplies must be purchased, instructors paid, and improvements added. Our ministerial "seed-bed" must be watered. Please remember the College!

Another department of our General Conference that well could use your support is THE RESTITUTION HERALD. Bereans, have you ever helped THE RESTITUTION HERALD? You *can*, by either of two ways, or both. If enough subscribers can be obtained, THE HERALD would be self-supporting. So, *send in new subscriptions!* Second, until such an ideal condition is reached, please help in this most worthy cause by sending your check or Money Order, today.

May you have God's blessings throughout the entire new year of 1950.

Your Bible



- When in sorrow, read John 14.
- When men fail you, read Psalm 27.
- When you have sinned, read Psalm 51.
- When you worry, read Matthew 6:19-34.
- When you are in danger, read Psalm 91.
- When you have "the blues," read Psalm 34.
- When God seems far away, read Psalm 139.
- When you are discouraged, read Isaiah 40.
- When doubts come upon you, try John 7:17.
- When you are lonely and fearful, read Psalm 23.
- When you forget your blessings, read Psalm 103.
- When your faith needs stirring, read Hebrews 11.
- When you feel "down and out," read Romans 8:31-39.
- When you want courage for your task, read Joshua 1.
- When the world seems bigger than God, read Psalm 90.
- When you want rest and peace, read Matthew 11:25-30.
- When you want Christian assurance, read Romans 8:1-30.
- When you grow bitter or critical, read 1 Corinthians 13.

—American Bible Society.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-27—Mid-Winter Ministerial Conference at Oregon, Ill.

April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

CORVALLIS, OREGON

The Church of God at Corvallis, Ore., held its annual meeting, December 5, 1949. Officers for the coming year were elected. May God bless them and guide them to do their work as He wishes them to do.

We are very happy to have with us Bro. and Sr. Kirby Davis to bring to us God's Word so fluently, also to help create an interest in the study of the Lord's Book. Bro. Davis brings to us, each Sunday, two wonderful sermons. God bless these young people in their work.

Every Thursday night, there is a Bible-study class of the adults and young people. The ladies have their Dorcas meeting in the first and third weeks of each month for the purpose of helping the poor.

The young people prepared a Christmas program which was presented on the evening of December 21. Lulu Tremaine was director.

This dispensation is growing short; so, let us strive to live better lives, that we may have a more abundant entrance into the Kingdom of God, and to help others to see the way into the Kingdom. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

Hazel B. Adams, Secy.

"People that do know their God shall be strong and do exploits" (Dan. 11:32).

GIVE OF YOUR SUBSTANCE

God tells us to rest one day in seven for our own good: that we will accomplish more and do it easier on the remaining six days of the week.

God tells us to rest for Him one dollar in ten—to give this dollar to His work—that the remaining nine will go farther and produce greater results than the ten would have. Prove it for yourself.

Abraham tithed (Gen. 14:20), and "Abram was very rich in cattle, in silver, and in gold" (Gen. 13:2).

Jacob tithed (Gen. 28:22), and "the man [Jacob] increased exceedingly, and had much cattle" (30:43). In twenty years, Jacob returned with much riches.

Prosper the Lord's work with your tithe, and you will be blessed for doing so. Try it! Ellsworth Routson.

Gleanings from the Field

"The field is the world."—Jesus.

Restitution Herald Campaign reports will begin next week. Where will your church stand in the special effort for one thousand new subscriptions? (\$2.00 per year—special "Campaign" rate.)

Season's greetings from John R. Fiske, South Haven, Kan.

Thank You, one and all, who have been contributing toward the operating expenses of The Restitution Herald. One of The Herald's goals is to reach the end of the fiscal year (June 30, 1950) without showing the usual annual deficit of several thousand dollars. Wanted by June 30—\$7,500; definitely needed, at least \$6,000 in contributions.

Sr. Carl E. Hoganson, Spanaway, Wash., still recovering from a broken hip, writes that she is able to sit up to write and to sew. Also, she sends best wishes for the General Conference work, that it may continue expanding.

Bro. N. S. Westfall, 425 W. Water St., Troy, Ohio, afflicted with arthritis, writes that he is "better now," sends his greetings to the brotherhood at large, and expresses his desire for "our soon coming King to rule in peace."

Christmas vacation guests of Bro. and Sr. Charles Pearson, Oregon Bible College, were their daughter and son-in-law, Mr. and Mrs. Gale Harleman, and grandchild Joseph Arthur, also their daughter Peggic Pearson, Berwyn, Md.

Sr. Louise Johnson, accompanied by Raymond Tolentino, Oahu, H. I., Christmas vacationed with Louise's parents, Bro. and Sr. Paul C. Johnson, Oregon, Ill.

Bro. Gary France has been "pinch hitting" for Bro. Lyle Rankin in the Wenatchee (Wash.) radio broadcasts. Hope he hit a homer!

Sr. Verna Thayer's home address is now Greenbrier, Ark. Address her there, if you wish her help in a Vacation Bible School or similar evangelistic effort.

We are sorry to report that Sr. J. R. LeCrone's father, W. B. Reed, Omaha, Nebr., died at about noon, December 19, at the age of seventy-four years. Bro. and Sr. LeCrone and family left Oregon, Ill., for Omaha shortly after receiving word of Mr. Reed's death.

Sr. I dona Romine, longtime matron of Golden Rule Home, writes appreciatively of The Herald. She now resides at 125 S. Carmelina Ave., W. Los Angeles, Calif., is in normally good health, and is near three of her children.

Oregon Bible College is grateful to Southlawn Church of God, Grand Rapids, Mich., for a contribution of \$50.00, and to sisters of the Blair, Nebr., Church for \$10.00, both gifts to be used in the Students' Welfare Fund.

Accompanying their own generous contribution to National Bible Institution, Bro. and Sr. A. E. Wethers, Roy, N. M., write, "We hope and pray that all members of the Church of God can do more financially in the future than in the past."

Addressing the Virginia Churches of God at Maurertown, Dry Run, and Browntown, Bro. Howard Beemer, retiring pastor, writes: "You are indeed fortunate to have obtained the services of Bro. Alva Huffer. With the Lord's blessing, it is certain that the churches here will progress."—"Voice of Virginia."

A College gospel team (Bros. Arnold Johns, Kenneth Milne, and William Wachtel) left Oregon, Ill., on Thursday, December 29, scheduled as follows:

Thursday evening—Saint Louis, Mo.
Friday evening—Fredericktown, Mo.
Saturday evening—Doniphan, Mo.
Sunday (most of the day) Jordan, Mo.

"The gospel team from Oregon Bible College, consisting of Bros. Milne, Brown, Davis, and Wachtel, gave us a real inspiration. . . . We enjoyed hearing about the College; their music was exceptional, and their sermons upbuilding and inspirational. We are hoping they will visit us again."—A. M. Jones, Eldorado, Ill.

REED-ANTHONY

On December 4, 1949, at the hour of two o'clock in the afternoon, Nelson C. Anthony of Belle Plaine, Kan., and Vesta E. Reed of Anthony, Kan., were united in marriage at the home of Claude J. Rinehart near Wellington, Kan.

These two young people of the Church of God, being of common faith, have a good foundation for a Christian home. May the prayers and examples of the brethren be such that they shall encourage Bro. and Sr. Anthony to establish a home to the glory of God. Lyle Rankin.

FRANK MORAN

Mr. Frank Moran was born, February 8, 1866, in Belle Plaine, Iowa, and died, December 3, at his home in Clinton, Iowa.

On December 25, 1890, he and Adella Steffa were united in marriage at Belle Plaine, moving shortly thereafter to Clinton. In 1937, Mr. Moran retired after fifty years service as a conductor for the Chicago & North Western Railroad. In 1940, Mr. and Mrs. Moran celebrated their fiftieth wedding anniversary.

Funeral services, conducted at the Snell Funeral Home in Clinton, Iowa, December 5, were in charge of the local Odd Fellows Lodge and the writer. Our sermon presented the Bible hope of resurrection and eternal life through Christ.

Surviving are: his wife; two sons, Earl S. of Los Angeles, Calif., and F. L. of Chicago; four grandchildren, and several nieces, nephews, and cousins. A son, five brothers, and two sisters preceded him in death. Burial was made in Springdale Cemetery
Sydney E. Magaw.

MARY ALICE BRONELLE

Mary Alice Stedman, daughter of George and Esther Stedman, was born in Davis County, Mo., November 16, 1874, and died in Lincoln, Nebr., December 6, 1949.

She, with her parents, three brothers, and two sisters, came to Frontier County, Nebr., in the spring of 1886. Here she lived near Moorefield until after the death of her mother, when she went to Beatrice, Nebr. She married Carl Bronelle in Beatrice and then moved to Lincoln, where she resided until her death.

Her father and mother; two sisters, Mrs. Elizabeth McMillan and Mrs. Lucy Lapp; and one brother, Charles Stedman, preceded her in death. She leaves to mourn her death, her husband (who is a patient in a Lincoln hospital); two brothers, James Stedman of Arapahoe, Nebr., and John Stedman of Denver, Colo.; also several nieces and nephews.

She was a member of the Church of God, having been baptized in 1894 by Almus Adams. Her life was one of affliction, but she bore it in a Christian way and was ever true to the teachings of God's Word. Now, she waits the call of the Life-Giver, our Lord and Master. Then, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, no weeping, neither shall there be any more pain: for the former things are passed away."

Funeral services were conducted in the Church of God at Moorefield, Saturday, December 10, the writer officiating. Mrs. Bronelle was laid to rest in the Moorefield cemetery.
E. E. Giesler.

MRS. GOLDIE BOOCHER

Funeral services were conducted, November 29, 1949, in the Bubb Chapel in Mishawaka, Ind., for Mrs. Goldie Boocher (fifty-three years of age), who died suddenly on November 26, en route to a hospital.

Mrs. Boocher was the mother of Sr. Marshall Miller of the Morning Star (South Bend) congregation. To Sr. Miller and to her family we extend our sympathy.

T. M. Ferrell, Pastor.

HERALD RECEIPTS

Forest Carpenter; Lucian Murphy; R. C. Stilson; Sylvan Richey (4); Lynn Leighty; Ruth Tomlinson (3); Orley Patton; Mrs. Phil Jeffries; Alice L. Chase; Lillian Simpson; Mrs. M. E. Bray; Mrs. R. E. Powell; B. L. Walter; C. R. Meyerhoeffer; Margaret Rankin; Mrs. Effie Hess.

Mrs. A. P. Leamon (7); Mrs. Lewis Lindsay; S. Ward Lindsay; Mrs. R. F. Dunbar; C. B. Smead; Macomb, Ill., Co-Workers; Fredda Berry (2); Jessie M. B. Kauffman (2); Emma C. Railsback; Arnold Johns (3); Mrs. George Pry; Milton A. Becker; D. W. Kirkpatrick (2); Mrs. Victor I. Corbell (3); Eleanor Ragan; Letitia Waller (2); Hazel Cramer; R. E. Powell; N. S. Westfall (3); Ernest Patton; Mrs. Ora Thompson (2); Mrs. Ray Maysilles; Mrs. J. A. Swihart; E. T. Renner; Mrs. Elvera Edwards; Mrs. Clara Ristrim; Mrs. J. M. Prime; Dora Scoggins; Mrs. Ray Adams; Frank Switzer; Chas. F. Doll.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

LAYMAN'S CAMPAIGN ENROLLMENTS

262. Mrs. Cora Pace, Holbrook, Nebr.	
263. Mr. & Mrs. F. C. Montross, Troy, Ohio.	
Over the Top	
235. Mrs. Cora Pace	\$26.00
236. Mr. & Mrs. F. C. Montross	52.00

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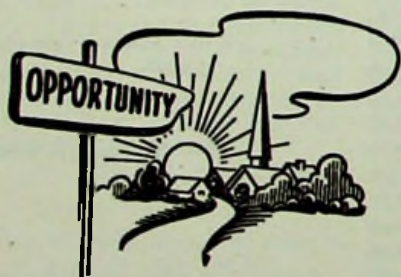
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THE RESTITUTION HERALD

VOLUME 39

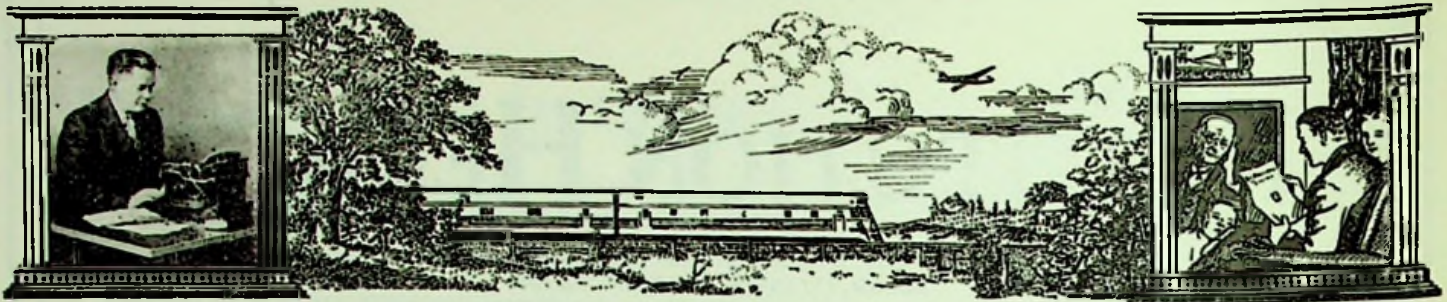
OREGON, ILLINOIS, JANUARY 10, 1950

NUMBER 14



—Authenticated.

SCENE ON WHITE RIVER NEAR SAINT CHARLES, ARKANSAS



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

Restitution Herald Campaign

As announced several weeks ago in The Restitution Herald, a campaign began on New Year's Day for enlarging the evangelistic services of The Restitution Herald. The campaign is being conducted toward a threefold goal.

Goal One: to seek information about definite evangelistic accomplishments achieved through The Restitution Herald, that the missionary potentialities of The Herald may be wisely explored and better utilized in the future. Do you know about anyone's conversion being the direct result of reading The Restitution Herald. If so, please tell us the story. Similarly, if you know about any unusual or exceptional instances wherein The Herald influenced for decision to serve Christ, please report the incidents.

Goal Two: to obtain, if possible, \$7500 for operating costs on The Restitution Herald during the fiscal year 1949-'50. (If \$7500 is unattainable, a minimum goal of \$6000 must be sought.) For many years, heretofore, The Restitution Herald has been published at an annual operating loss. The intent now is to raise enough money by contributions to offset the contemplated deficit for 1949-'50. In other words, The Herald hopes to close the fiscal year on June 30, 1950, without being "in the red." More, The Herald hopes for a sufficient amount of contributions to justify making a little progress, rather than having barely enough to pay essential bills.

Goal Three: to seek one thousand new yearly subscriptions to The Restitution Herald. To encourage new subscriptions, The Herald is being offered at a special reduced rate of \$2.00 per year—fifty copies. (Renewals, definitely wanted, continue only at the regular rate of \$2.50 per year.)

In the campaign to obtain one thousand new subscriptions, a friendly and spirited contest will be conducted among all participating local Churches of God: each new subscription submitted being credited to that local church from which it came. An isolated member, when submitting new subscriptions, should specify to what church he wishes his subscriptions to be credited—preferably, we believe, to that local church nearest him.

Herald Contributions

Contributions especially earmarked for The Restitution Herald have been received as follows:

During November, 1949	\$ 158.00
During December, 1949	1,733.05
To date, for January	35.00
Total contributions	\$1,926.05

New Subscriptions

To date, The Herald campaign for one thousand new subscriptions can report as follows:

Local Churches Participating	New Subs	Local Churches Participating	New Subs
Ripley, Illinois	5	Chicago, Illinois	2
Kokomo, Indiana	5	Maconb, Illinois	2
Moorefield, Nebraska	5	Burr Oak, Indiana	2
El Paso, Texas	5	North Salem, Indiana	2
Tempe, Arizona	3	Oregon, Illinois	1
		Brush Creek, Ohio	1
		Total new subscriptions received	33

Informed, But Not Persuaded

Although usually preferring copy prepared especially for The Restitution Herald, we have selected for this week's Herald an article presenting a fair review of a religion that cannot offer eternal life, *Mohammedanism*. (See page three.) Be informed, but not persuaded.

Prophetic Eye

Although not yet restored as *Kingdom*, Israel's council legislates from Jerusalem. China, one of prophecy's "kings of the east," has gone Red, ready to participate in Gog's Northern Confederacy assault on Palestine. McArthur and Hoover cry for defense of Nationalist China in almost fatal retreat at Formosa, but Truman answers, "No." Loosed from Britain's apron strings, India outgrows her mama as another "king of the east." Japan, still McArthur-submerged, will yet emerge a new Japan—not repentant nor baptized. Still flows the Euphrates, but not forever. New drugs notwithstanding, even Stalin knows there comes an end. Keep a prophetic eye on the East!

Mohammedanism

By Shirley Osborne

Selected by the Editor from *World's Crisis*

JUST as Christianity was mastering the barbarian peoples and preparing the way for a politico-ecclesiastical organization that should cover and control Europe, there arose in the East a politico-religious organism that was within a few years to expand to immense proportions, greatly narrow the boundaries of Eastern Christendom, erect an effectual barrier against further Christian aggression in the East, and dispute with Christianity the possession of Europe itself." This was the work of one insignificant man.

Mohammed was born of a young widow in the year 570 A.D. Of his life before his appearance as the messenger of God, we know very little. If we compare it with our knowledge of Christ, we know practically nothing. Some think his family was a priestly family of Mecca, but who had no priestly standing at the time of his birth. "The question, whether the family to which Mohammed belonged was regarded as noble amongst the Goraishites, the ruling tribe in Mecca, is answered in the affirmative by many; but by others this answer is questioned, not without good grounds."

He lost his parents at a very early age and was brought up by his grandfather, Obd el Muttalib, and after his death, by his uncle, Abu Talib. He was epileptic in childhood and grew up without education. His work began in early youth when he was employed in caravans and as a shepherd. As a camel driver, he made many trips throughout the surrounding country. It is probable that much of the knowledge gained in his travels was included in the Koran.

He was employed at one time by a wealthy widow named Chadijah. It is said that she was devoted to him and sought his hand in marriage. When twenty-five years of age, he married her and they seemed very happy. Chadijah was ready to believe in his visions and to forward his plans for founding a new religion. She was able to lighten his material cares, and he had more time for meditation.

During the years that intervened between his marriage and his definite entrance on a prophet's career, he was subject to frequent attacks of epilepsy, which he at first attributed to demoniacal possession, but afterward to divine agency. He spent many hours on a near-by moun-

tain, where he meditated much on life and its meaning. There is evidence that he was of a nervous temperament while young, and highly emotional in later life. Probably for this reason he had some of his strange mystical experiences. He heard noises, saw visions, and it is likely that he received his call to be a prophet during one of these experiences.

After struggling for some time, he entered upon his career. His first three years were devoted to the conversion of his family and friends. The group was small, and there was no opposition while he operated in secret. But when his mission became known, he faced severe opposition and persecution. Now, there are "more than two hundred million people who call themselves after the name of Mohammed, who would not relinquish that name at any price, and cannot imagine a greater blessing for the remainder of humanity than to be incorporated into their communion. Their ideal is no less than that the whole earth should join in the faith that there is no God but Allah and that Mohammed is Allah's last and most perfect messenger, who brought the latest and final revelation of Allah to humanity in Allah's own words."

In the year 622, Mohammed was forced to flee from the wrath of the pagan Arabs to Medina, where multitudes accepted him as prophet and lawgiver. By 624 he had resolved to subdue the world to his monotheistic faith. This faith was taken from elements largely of Judaism, Christianity, and Zoroastrianism. His motto soon became, "Islam, tribute, or the sword." In 630, he entered Mecca with a considerable army and secured recognition as the leader of the Arabs.

During these twenty years, Mohammed had professed to be receiving revelations from time to time, which he dictated to his followers and which became the Koran. The Koran is not a large book; only one fourth the size of our Old Testament. "Considering that it compasses utterances stretching over twenty years, the small size is in itself a guarantee of its authenticity, as it is also a proof that we have not a complete record of all that the prophet said during his public career." Its style is individualistic. Its final form was divided into one hundred fourteen Suras, the larger ones being at the beginning and the shorter ones at the end. (Continued on page 9)

The Spirit of the Reformation

(Part Three)

By James M. Watkins

In the lives and motivations of the leaders of the Reformation are to be found some of the greatest lessons for our day.

AS WE CONSIDER the men and the undercurrents of feeling by which the Reformation and modern Protestantism were built, we must remember that this movement was influenced by almost every phase of everyday life. It was not only a religious upheaval in the lives of the people, but it actually was a process of evaluation by which the moral, intellectual, political, and religious forces of the times were slowly bringing a new world into existence.

Its beginning was not only marked by the leaders of religious thought which preceded it, but actually by many practical things: for example, the invention of the printing press. The general dissemination of knowledge against the ignorance and superstition fostered by those who would control the people was not without its effect. From 1450 to the close of the century, the increasing effects of this dissemination of knowledge began to be felt. As a result, man began more and more to think for himself.

It was into this era of increasing knowledge for the masses and its resultant questioning of the dictatorial manipulations of thought in the past, that Martin Luther, the great religious reformer, was born, November 10, 1483, at Eisleben, Saxony. For many obvious reasons, Luther must be looked upon as the father of Protestantism: not because he was the first to protest the activities of the Roman Church, but because his protestation attained the ultimate and produced the results desired by all those who had gone before.

The life of Martin Luther is an interesting reflection of the influences of his time. He himself is authority for the statement that all his ancestry were of the peasant class. His father was a miner, slightly better off than his fellows, by reason of having acquired some property and a small measure of influence in the town council at Mansfield. The early life of Martin Luther was influenced greatly by a constant struggle for the education he so earnestly desired. At one time he resorted to singing at the doors of citizens in order to gain the support he so greatly needed. By the year 1501, he had entered the University of Erfhurt, where he devoted himself to the elements of

philosophy and the classics. He applied himself diligently to his studies and to a special interest in music. Music came to be about his only type of recreation. His first degree was attained in 1502 and his Master's degree early in 1505.

After beginning the study of law, his life appears, for some reason, to have undergone a considerable change.

Without the consent of his father, he entered the Augustinian Monastery, July 16, 1505. In his two years in this monastery, he was most conscientious in his efforts and met every rigid observance the rules required. He attained considerable recognition for his devotion to his work and the spiritual demands of environment. He was finally ordained a priest in 1507. His life continued through some very responsible teaching work in various universities. His progress was such that he was called to Rome

in 1511 for work connected with the Augustinian order. During this entire period of his life, he was devoted to extensive study and reading. It was, beyond a doubt, the enlargement of his general understanding, combined with influences brought by knowledge of the problems of the underprivileged people, that had a great effect upon his later demands upon the Roman Church.

Luther's conflict with the Church was not brought about through his own desires. It was inspired by the confessional. Many of his people came to him with the admission that they had found it necessary to buy certain indulgences. This led him to outright protest against the implication that the Church was able to sell forgiveness. This widened the breach between him and the Church. This same protest was found in all of those who preceded him and gained increasing power through the teachings of Wycliffe and Huss before him. Through Luther, it emerged as a definite issue with the Church.

Because of his failure to receive any consideration at the hands of the Church leaders, he was finally compelled to take his convictions to the people. This was done by means of a document known as the "95 Theses," which he nailed to the door of the Castle Church in Wittenburg, October 31, 1517. It is from this date that the Reformation



James M. Watkins

is regarded as actually being under way. The result appears to have been a surprise even to Luther. Within a matter of two weeks, his thoughts had spread throughout the entire country of Germany, finding many advocates among the common people.

As the acceptance was great, so also was the opposition. It was here that the forces of Protestantism and the forces of papal authority crystallized into final action. The strange thing about the Ninety-Five Theses was not the extent to which they challenged the practices of the Church, but the many ways in which they left the more pagan thoughts untouched. Actually, they are regarded as a very liberal document. Its sole force appears to have been from the fact that it challenged a few Church strong points so directly.

The acts and works of Luther clearly indicate that it was not his desire to separate from the Roman Church. His entire plan and thought seemed rather to be to force the Church to a realization of the faults of its material and political trends: this correction to be brought about by the pressure of force brought through the people. On May 30, 1518, he wrote a letter of apology to the pope, expressing in a very humble way his position, but, as always, refusing to back down from his stand. Again, on March 3, 1519, he wrote a second letter attempting to heal the breach so definitely developing.

This breach continued to widen, however, until the Diet of Augsburg, October, 1518, when Luther appeared before the papal legate Cajaten. Because of the firm stand of the Church and the avowed sentiment that the pope could do no wrong, it was inevitable that the break must come. As a result, the breach was completed on June 16, 1520, when Luther was excommunicated from the Church and his writings and teachings burned as a testimony against him. The acceptance of that breach with the Church was signified by Luther on December 10 of the same year wherein he burned the bull of his excommunication in the presence of his students near the Elster Gate at Wittenburg.

From this day forward, the spirit of the Reformation moved rapidly to its ultimate conclusion. The seeds sown as far back as the third century, and which had been so carefully developed and wholeheartedly accepted by many leaders down through the years, now grew to maturity. As a result, Protestantism was born.

The demands upon the Church, reflected in the teachings of Luther, were very little different from those who had gone before. Primarily, his desire was simply to enforce the right of individual thought and thinking upon

the Church consistent with the increased knowledge of his times. Secondly, it was the humanistic and materialistic failures of the Church that aroused his ire. He did not believe that the things of God could be bought and sold as material possessions. Pardon was something to be had only from God at the price God demanded, rather than through the medium of earthly intermediaries. He placed great emphasis upon the application of the Word to the lives of men and the necessity of baptism as a means of attaining the favors of God. The earlier teachings of Luther were based upon a very strict predestination, as were the teachings of Wycliffe and Huss who preceded him.

The degree to which we accept the teachings of Luther is unimportant. What *is* important is that we must accept, with full appreciation, the life and works of a man who, through his own effort, rose from the ranks of the underprivileged people to leave a mark upon the lives of thousands, a man who was willing to sacrifice all his opportunities of life in order that his faith might be crystallized in a teaching that refused to accept the dictates of a decadent Church. He always will be appreciated as the father of the Protestant people, as a champion for the cause of individual religious expression and the principles of a spiritually grounded church.

"Luther's character presents an imposing combination of great qualities. Endowed with broad human sympathies, massive energy, manly and affectionate simplicity, and rich, if sometimes coarse humor, he was at the same time a spiritual genius. His intuitions of divine truth were bold, vivid, and penetrating."—*Chamber's Encyclopedia*.



—Religious News Service.

Luther Burning Papal Bull Threatening Excommunication



Terry Ferrell

The Nature of Man

A radio dialogue by Terry Ferrell, South Bend, Indiana, and Harold Doan, Chicago, Illinois, broadcast January 8, 1950, via W A I T, Chicago



Harold Doan

Doan. The subject chosen for study on Truth Seekers Bible Class this morning is "The Nature of Man." By way of introduction, Brother Ferrell, just what do we mean by "the nature of man"?

Ferrell. By the "nature of man" we mean man's essential character, or constitution. Is he naturally mortal or immortal? Or, is there any *part* of him that is deathless by nature? A person's belief on this all-important subject definitely affects his views on other foundational truths.

Doan. As there are many opinions about man's nature, just how are we to know which one is correct?

Ferrell. We admit there are many different opinions on this subject, but to us as "Truth Seekers," a *man's* opinions mean very little. We cannot expect to arrive at a sound Biblical knowledge of any subject without the Bible, nor should we formulate an opinion independently of the Bible and then go about to warp the Bible to support our views.

We are determined to know the truth as revealed in God's Word, and to see that our own personal views fit what God has said. The failure to recognize God's Word as authority is one of the chief causes of mistaken ideas.

Doan. Just what *does* the Bible teach about the nature of man?

Ferrell. The Bible tells that man is a mortal being. Though man is the height of God's creation, man has no pre-eminence above the lower beasts when it comes to death; they all die the same way. This thought is presented plainly in Ecclesiastes 3:19, 20, saying: "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 pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

In the Scriptures, man is not compared to things lasting, but to short-lived things as moths, steam, grass, and flowers; and, indeed, mortal man's appointed "threescore years and ten" do seem short, compared with eternity.

Doan. Is it not true that the word "mortal" itself means "subject to death, and destined to die"?

Ferrell. Yes, it does, and all mankind since Adam's day

has had to face the reality of death. That man *is* mortal, is shown by several references in both the Old and the New Testaments. In the Old Testament, Job 4:17 says, "Shall *mortal* man be more just than God?" Among other texts in the New Testament, 1 Corinthians 15:53 says, "This corruptible must put on incorruption, and this *mortal* must *put on* immortality." Romans 2:17 speaks of those "who by patient continuance in well doing *seek* for glory and honour and *immortality*."

Second Timothy 1:10 speaks of our Saviour as having brought eternal life and immortality to light through the gospel; not that immortality has already been given, but that it was brought into view and shown to be obtainable. First Timothy 6:15 and 16 go so far as to say that God is the only One possessing immortality. Here, the text must mean inherent or natural immortality, for the Christ must surely be in a deathless condition now.

Doan. The text saying "This mortal must put on immortality" surely must be speaking of the future. Is it not?

Ferrell. Without a doubt, for, when we consider the context in 1 Corinthians 15, we learn at the 23rd through the 26th verses that Christ must first come from heaven and raise those who are His from the dead, and having done this, must reign till He has destroyed every last enemy, including death. Verse 52 speaks of the sounding of the last trump and the resurrection of the dead, with the change to immortality happening in the twinkling of an eye. When these things have taken place, the saying, "Death is swallowed up in victory," will have been fulfilled.

Doan. The fact that we still have *morticians* and *mortuaries* seems to prove that mortality is still reigning in man's world.

Ferrell. Yes, and mortality will continue to reign until it is put under Christ's feet in the future Kingdom of God.

It is in view of the foregoing scriptures, that we say, In no place is it expressed or intimated that man in his present condition is anything but mortal. Even those in Christ do not now possess immortality, but they will receive it as a reward in the great resurrection day.

Doan. We personally may be satisfied to accept this truth at face value, but most people cannot accept it because they believe that some *part* of them must be immortal now—the soul, for instance. A while ago, you mentioned that man has no pre-eminence above a beast, but the Bible expressly speaks of man as having a soul. Would not man, therefore, be above the beasts in this respect?

Ferrell. That is a good question, and the Bible seems to answer it. The Bible *does* speak of a soul in man, but it may be a surprise to some to learn that the lower animals also possess souls. This fact is revealed to us in the very first chapter of the Bible in the 20th and 30th verses, where the fish of the sea, the birds of the air, beasts of the field, and every creeping thing is spoken of as having life. You have a reference Bible; so just turn to Genesis 1:20 to see what the marginal reading for the word "life" is.

Doan. Let's see—Gen. 1:20—here it is. The word "life," and in the margin it says—Hebrew "soul"; and, in the

30th verse, I see the word "life" is in the Hebrew—"a living soul." Is this the same Hebrew word "soul" that is used in regard to man?

Ferrell. Yes, and in the very next chapter it is stated that "God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a *living soul*." It is the same Hebrew word from which the words "soul" and "life" are translated in the Old Testament (more than five hundred times) in reference to both man and beast.

Doan. This may be true, but does not the difference between man and beast lie in the fact that *man's* soul is immortal?

Ferrell. We have heard that suggestion, many times, but we still feel that if anyone would look to the Bible as his sole guide in this study, man's teaching would be nullified, and that thought would no longer be an objection.

(Please turn to page 10)

The Gift or the Wrappings?

By (Mrs.) Grace Skinner, Corvallis, Oregon

THE SEASON of gift giving, just past, brought to my mind the question heading this article. As I think back on the many gifts I have seen, I am struck by one fact that might seem to be obvious; yet in the realm of religion it is just as much a fact, but so often overlooked.

Some gifts are small and plainly wrapped, while others are almost breath-takingly beautiful in their colored papers, ribbons, and seals. One thing, though, is certain: the one who receives the package, be it small or large, plain or lovely to look upon, will not hesitate to open it, knowing full well that it is of no value to him until he has what is inside.

What would you think of one who would take the package, carefully take the colorful paper, the ribbons, and the seals, and then hand the gift back to the giver? Would you not say, "How foolish!" and think the person fit for a mental institution? Yet, how many there are who will hear of God's gift to mankind, who will take the wrapping of church attendance, the ribbon of beautiful music and oratory, and even the seals of membership, and leave on the altar the wonderful gift of the Saviour!

"Awake, thou that sleepest," to the danger of refusing or neglecting the gift of God. Are you one who has attended church for a long while, yet one who has never been obedient in baptism? If so, do you not know you have only

the wrappings of God's gift for you? Do you not know you have no covering before Him for your sins until you accept Christ by baptism? ?

"Oh," you say, "I believe in God and that Jesus is the Son of God." You do? All is well and good so far, but you are only holding the package, believing there is something in it. Open the package and *take* the gift, or it is of no avail and might as well go back to the Giver. You do not even know what it is. Suppose you have been told it is a mirror. Can you see what you look like if you do not open the package and take the mirror as your own? Of course not! So it is with the precious gift of a Saviour, through whom you may have eternal life. God gave Him for you, but until you open the door ("I am the door: by me if any man enter in, he shall be saved"—John 10:9), you cannot enter in. To open this door, you must be baptized, for, in Galatians 3:27, we read, "As many of you as have been baptized into Christ have put on Christ." You know that Jesus said, "No man cometh unto the Father but by me" (John 14:6).

Therefore, hesitate no longer to be obedient to the gospel. The gift is for you, not just the wrappings; accept it, that you may please God, and you will find life full and blessed here and hereafter. "An hundredfold now . . . and in the world to come eternal life"! (Mark 10:30.)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

JERUSALEM. It is not surprising that Jerusalem is much in the news these days. It should be expected, especially to the Bible student who is familiar with the prophecies concerning the city of the great King. In the Psalms, we are enjoined to pray for the peace of Jerusalem. On one occasion when Jesus was approaching the city, He said, as He wept over it: "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace." In a short space it would be impossible to catalog all the things that belong to Jerusalem and which will yet be fulfilled in her. Daniel gives a few of the great works of God that are yet destined to be accomplished in Jerusalem. Notice them carefully:

"Seventy weeks are determined upon thy people [Israel] and upon thy holy city [Jerusalem]."

- To finish the transgression;
- To make an end of sins;
- To make reconciliation for iniquity;
- To bring in everlasting righteousness;
- To seal up the vision and prophecy;
- To anoint the most Holy.

Jerusalem was to be trodden down or robbed of her place in the world by the Gentiles until the times of the Gentiles were fulfilled. When Gentile times draw to a close, we can expect that Jerusalem will be the center of world attention. She is gaining the headlines every day, and indications are that Gentile Times are nearing their end.

DISEASE OR SIN. We are hearing a great deal these days about alcohol being a disease. A short front-page article appearing in the "World's Crisis," by C. E. Brown, brings the issue to the only logical conclusion, and that is that alcoholism is a sin. Here is the story:

"The Yale School of the studies of alcohol has begun to familiarize the American public with the idea that alcoholism is a disease. The liquor people are very sympathetic toward this view. They like for the public to think of alcoholism as a disease, and not a sin.

"Well, there is room for some earnest study of this proposition. If a man intentionally took his shoes off and stuck his feet out into the freezing weather in winter, he would undoubtedly get them frostbitten. Then, that condition would be a disease, but would that justify him in parading his misfortune before the world and claiming free hospitalization and charitable upkeep for the rest of his life when he willfully brought injury upon himself?

"There is also this difference between the disease of alcoholism and the disease of frozen feet. A man cannot cure his frozen feet by a

firm resolution, but he can cure alcoholism by a firm resolution, especially if he invokes the grace of God. If alcoholism is a disease, it is the only disease which we purposely foster in this country. We spend \$8,770,000,000 a year trying to get this disease, and we have a place on nearly every street corner in which we sell the germs that cause this disease. If alcoholism is a disease, there is no paid advocate of the liquor industry in the world who can deny that the man who refrains from the alcohol will not get the disease; so we soon get back to the Christian position. The use of alcohol is sin."

RELIGIOUS FREEDOM. The attempts by certain religious forces in this country to get legislation passed that would make available money for the support of parochial schools harks back to the days of Patrick Henry, in 1784, when he attempted to get the Virginia legislature to appropriate funds for the support of the church, which at that time was the Church of England. His effort proved futile, however, and Thomas Jefferson later introduced a "Bill for Establishing Religious Freedom." Here is a paragraph from that Bill, which should serve a good purpose in these times when there is such a determined effort to raid the public treasury for religious purposes: "Well aware that . . . Almighty God hath created the mind free . . . that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord, both of body and mind, yet chose not to propagate it by coercions, on either, as was in His Almighty power to do, but to extend its influence on reason alone; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but infallible, and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical."

Unless the public is enlightened and takes an active interest in the cause of religious freedom, the days of our liberty soon will be greatly abridged, if not abrogated.

SCIENCE FRIGHTENED. During November, Dr. Donald Soper, superintendent of the Kingsway Hall, West London, the largest Methodist missionary unit in Great Britain,

toured Canada on a speaking tour under the auspices of The United Church Board of Evangelism and Social Service. In Toronto, Dr. Soper stated that scientists are getting frightened over the probable use of the atomic bomb. Said Dr. Soper, "When scientists get frightened, it is time for the laymen to be terrified."

It may be true that worldly laymen should become terrified and their hearts fail them for fear as these things come to pass. For the member of Christ's body, a different outlook is maintained. When these things begin to come to pass, he looks up and lifts up his head, knowing that his "redemption draweth nigh." Evildoers will spread themselves abroad as a green bay tree in the End Time, but the admonition to one who walks in ordered steps of the Lord is "Fret not thyself in any wise."

THE EASTERN CHURCH. It is not an uncommon thing for politicians to use the Bible and the church to further their interests. It is common practice of politics to quote Scripture. In some cases, the motive may be entirely without ulterior design, but we are disposed to think too often the practice is for the sake of capturing votes.

With our experiences here in this country we should not think it strange if the Communist regime in Moscow would resort to using the church to further her interests. About one hundred years ago the Czar of Russia began sending millions to Palestine, pouring into the Holy Land. Yearly Easter pilgrimages were sponsored, and by 1880 so many Russians had settled in Palestine, consuls were set up. The Russians built churches next to the Church of the Holy Sepulchre and also one in Gethsemane. On top of the Mount of Olives, they built a hospice, which is a hotel operated by a religious order, the spire being one of the highest in Jerusalem. In Hebron, where Abraham was said to have been visited by angels, they built a church. Schools, monasteries, and convents were built in Nazareth, Tiberias, Jaffa, and Ain Karem village, traditional birthplace of John.

With the overthrow of the Czar in 1917, all interest in these religious properties seemed to be lost. In 1946, Alexei, Patriarch of Moscow, visited Palestine and looked over the Russian churches which had been under British as mandate power. In 1948, Archimandrite Leonide arrived from Moscow and was installed head of the Russian church in Palestine. Recently the Russian Communists have negotiated a loan from the Israeli government for the rehabilitation of the churches in Palestine. Why this belated interest in churches in Palestine by Communists? If you guess "strategic and political" you will not be far wrong.

MOHAMMEDANISM

(Continued from page 3)

A headline to each indicated whether a Sura was revealed at Mecca or Medina. There is no chronological order, but it is remarkable and fascinating work. There are many passages of striking power and a certain strange beauty. If you read this document, you will find that all is in confusion, and the general impression conveyed is that the Suras are a conglomeration of fragments, loosely put together. Yet this book had power among the followers of their new religion.

Before his death, Mohammed wanted to make his religion a universal faith. To accomplish this, he unified Arabia. He sent emissaries to Egypt, Persia, and the governor of the Eastern Empire, commanding allegiance from them, as he was a prophet of the true God. He even undertook hostilities against the Eastern Empire before his work was done forever. His military victories served to increase his followers and revenues. When he died in 632, he had all Arabia under control and was heading toward Seria. By 750, the Mohammedans had won territory, either by peaceful preaching or by military conquest, extending from Northwest India to Persia, Mesopotamia to Egypt, along the north coast of Africa to Spain.

"The influence of Christianity upon Mohammed's vocation was very great. Without the Christian idea of the final scene of human history, of the resurrection of the dead, and the last judgment, Mohammed's mission would have had no meaning."

"The name given to the religion which Mohammed founded was 'Islam,' based on the frequent use of the idea of 'making one's peace' with Allah by a voluntary surrender to Allah's will. 'Submit yourself to Allah,' says the prophet on many occasions. Islam is, therefore, a religion of submission."

Mohammed appropriated for Islam much of the ritual used in connection with pilgrimages to the ancient Arabian shrine at Mecca. The famous Black Stone of Mecca was kissed by thousands of pilgrims. With all the changes through which Islam went through the centuries, five main teachings are outstanding. They are: the oneness of God, many prophets, many sacred books, systems of angels, and a provision for a day of judgment.

The mosque is the meeting place of the Moslem congregation. It is usually for men. Apartments are provided for women in some countries. There is no priesthood in Islam, and aside from required attendance at noon prayer service on Friday, there is no day recognized as holy. Modern Mohammedanism stands for a doctrine of world peace, world brotherhood, temperance, and uplift of women. There was a system of Caliphs in Islam. Abu

Bakr, Mohammed's old and faithful friend, was chosen as the first Caliph, or successor to the prophet of God. "During Abu Bakr's reign of two years, the organized invasion of the neighboring lands was initiated, a policy which did more to consolidate Islam among the Arabs, than all the internal wars, for not only did it provide occupation for a restless prospect of limitless booty, but also added to the prestige of the new religion." Caliphate was abandoned in 1924.

"Today, we see Mohammedanism as one of the six great religions of the world. It is from the zeal and propagation in a religion that we are able to judge of its vitality." By this method, we can see the present conditions of Mohammedanism in different continents today. In North and South America there live 49,500 Mohammedans. There are 20,500 in North and Central America, and 29,000 in South America where the British colony of Guiana contains 21,000. These are exclusively workmen from India and China. There are no conversions, as the coolies live apart and do not contact Americans.

Australia has not been penetrated very much by this religion. There are about 19,500 adherents of Islam, and they consist mainly of Indian and Chinese coolies.

The Balkan Peninsula contains about 15,700,000 inhabitants and 3,350,000 are Mohammedans.

There are 200 members in England.

Great progress has been made by means of untiring missionary work. "Almost the whole of the modern progressive movement of Mohammed in this century may be traced, directly or indirectly, to a puritanical sect, the so-called Ulahhaliss, whose founders, Abd-al Ulahhat, appeared in the first half of the eighteenth century in the province of Nejd, in the interior of Arabia, as the reformer of a then very corrupt Mohammedanism. Before long, he and his successors had such a powerful following among the nomad tribes of Arabia that in 1803 they even gained possession of two sacred cities, Mecca and Medina, and only ten years ago was the Turkish government able to put an end to their political power." It has been estimated that, in about five hundred years, the whole of India will be entirely Mohammedan. This tremendous progress is entirely the work of peaceful proselytization.

In Burma, from 1881 to 1891, the number of Mohammedans increased from 168,881 to 210,049, representing nearly twenty-five per cent of the population.

In Asia Minor, Syria, and Persia, there has been no progress, other than the natural increase of populations.

Mohammedanism is making a triumphal progress at present all through the "Dark Continent." This movement in Africa can be traced back to the same Ulahhabite influence. There has been tremendous success. Africa contains 80,000,000 Mohammedans to about 200,000,000 of

the inhabitants. The propaganda which caused this victory took place without attracting the attention of the world. "Islam does not send forth its missionaries into heathen lands, like Christianity, with the prescribed task of inducing the largest number possible to embrace their own faith. The emissaries of Mohammed are the travelers, the merchants, who, while engaged in lucrative commercial transactions, implant their civilization and their faith."

"The main reason for the great success of Mohammed, especially among the uncivilized brethren in Africa, consists in the great simplicity of the religion in question."

Thus, we see that Mohammedanism has spread far and wide in our world. Its adherents have been fearless in their approach, and they have gained great victories. The Christians might apply a little of this in the spreading of the gospel of Jesus Christ.

If it is ever your opportunity to converse with Moslems upon the matter of their feeling towards the Jewish and Christian Scriptures, you would find many different judgments. The people are polite in dealing with you, but always they will give the news of their prophet. Mohammed believed he was the messenger to come, spoken of in the Scriptures. "In the case of the Jews and the Christians, he speaks of the law, of the Psalms, and of the gospel. They were the record, all that was left in written form, of the revelations made to the world by a series of prophets who had come in succession, one after another, from the beginning of creation down to Mohammed's own time."

Mohammed told his followers that they had no more need of Jews and Christians, or of their books. All that they read is really the same as Mohammed has revealed to them. He said, "You have the truth in what I have brought; hold to that; it is sure and safe for this world and for the world to come."

This attitude is still prevalent today. The belief has spread widely. Christian missionaries are faced with this problem, and they cannot reach these lost souls, because they believe that they have all the truth direct from the last and the greatest of the prophets. We must pray earnestly that this false religion of Mohammed might fall before the true religion of Jesus Christ, the Son of the only God.

○

"God gives us joy that we may give,
He gives us love that we may share;
Sometimes He gives us loads to lift,
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear."

THE NATURE OF MAN

(Continued from page 7)

In regard to an immortal soul in man, we are reminded of the experience of Brother L. E. Conner, now dead, long-time minister of the Church of God, when in preparation for his law practice, prior to his ministry, was participating in a debate among the students. The proposition was, "Be it resolved that man possesses an immortal soul." Brother Conner, assigned the affirmative position, felt quite elated, as he was certain the Bible must *abound* in references to an immortal soul in man, because it is mentioned so often. He related how in his research he read the New Testament completely through, but found not one reference to an immortal soul. He said this discovery started him thinking, and eventually helped him in coming to a Bible understanding of man's true nature.

Doan. Then the Bible does not mention an immortal or deathless soul?

Ferrell. That is correct. In fact, the word "immortal" occurs but once in the whole Bible, and then not in reference to man, but to God only. The verse says, "Now unto the King eternal, *immortal*, invisible, the only wise *God*, be honour and glory for ever and ever" (1 Tim. 1:17).

Some have gone so far as to offer a five-hundred-dollar reward to anyone finding in the Bible any such expression as—"immortal soul," "the soul that never dies," "never-dying soul," "the immortal part of man," "the immortal spirit of man," etc. To our knowledge, they have never been called upon to pay the reward, because those expressions are just not Bible.

Though the words "soul" and "spirit" occur hundreds of times in the Bible, never are they said to be immortal or never-dying.

Doan. It seems conclusive to me, that if the Bible teaches that man does not possess immortality now, and that no part of him is said to be immortal or never-dying, "Truth Seekers" everywhere ought to be willing to accept what the Bible says.

Ferrell. We hope they will accept it, Brother Doan, but if they do not, that they may at least start thinking. We are sure that if they will accept the Bible teaching on the nature of man, the other great Bible truths such as the return of Christ to this earth the second time, the literal resurrection from the dead, the Kingdom of God on the earth, and all the other foundational truths, will hold a new beauty and greater meaning than they ever held before.

COLLEGE NEWS

The College family would like to thank all those who have so kindly given to its needs. We received three warm comforters from Mrs. Clifford Loser of Warsaw, Ind. Bro. Francis Burnett, Jordan, Mo., sent us four chickens, which were really delicious. Sr. Hazel Stadden of Cleveland, Ohio, kindly contributed five dollars toward the cost of our songbooks. We also thank all those who are sending silverware coupons. With them we are building up a good set of silverware for the College.

During the holidays, most of the students went home for at least a few days. Bro. Raymond Brown preached in Baraga, Mich., his home, and at Graytown, Wis., before returning to school. Bud Goodwin also preached while home in Wisconsin. Darrell Maddock preached in Grand Rapids, Mich., New Year's night. Leon Driskill preached at Jordan, Mo., his home town. A gospel team, consisting of Warren Sorenson, Irene Payne, Harry Payne, Mabel Payne, Joe Fletcher, and Sr. Mattie Agard, presented a program at the Font-hill, Ont., Church of God, and at the Golden Rule Church of God, Cleveland, Ohio. Another gospel team, consisting of Kenneth Milne, Arnold Johns, and William Wachtel, visited four Missouri churches and presented programs of preaching, singing, and talks about the College.

Friday night, January 6, the College family held a housewarming for Bro. and Sr. Eugene Ferguson who were just married and moved to Oregon, Ill. Saturday night, a surprise birthday party was held for Sr. "Aunt" Mattie Agard, beloved cook of the College.

We would like to urge all friends of the College to pray for us, and especially to remember us in prayer on Monday evenings at nine o'clock, when the students come together for united prayer.

Any local churches interested in the services of a College gospel team should notify Sr. Charles Pearson (matron), or Bro. Otto E. Dick (supt.).

William Wachtel, Reporter.

"Another Christmas is past, and our King has not come yet. Who will 'speak a word of bringing the king back?' (Cp. 2 Sam. 19:10.) He is coming, but none can tell the hour."—G. Alfred Driskill, Cross Timbers, Mo.

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.

EMIL FREDLUND

The death of Bro. Emil Fredlund came very suddenly as he sat at the dinner table on Christmas Day. Bro. and Sr. Fredlund left their home in Mora, Minn., in early October and came to Mesa, Ariz., to spend the winter with their daughter Roselin. While here, they had decided to make the Valley of the Sun their permanent home. A couple weeks before Christmas, Bro. Fredlund, taken seriously ill, was rushed to the hospital, where x-ray photographs and professional consultations indicated surgery was necessary. He won the fight for life by a narrow margin. Returning to his home, he was convalescing very nicely, when stricken with a heart spasm.

Bro. Fredlund was baptized at Mora, Minn., in 1915, by Bro. O. J. Allard. His devotion to truth and the church of the living God never wavered. Funeral services were conducted by the writer from the church in Tempe, and burial was in the Mesa Memorial Cemetery. He leaves his wife and daughter Roselin (210 N. Robson, Mesa, Ariz.); two foster sons, Roy Sandin and Earl Backlund; two brothers, Levi and Charles; one half sister, and one half brother. Many floral offerings were wired from the church folk and friends in Minnesota, which gave testimony to the love and esteem in which he was held. He was in his seventy-third year at the time of his death. He sleeps in the blessed hope.

C. E. Randall, Pastor.

CHARLES NEWTON TYHURST

Charles Newton Tyhurst, son of the late John and Sarah Tyhurst, was born on August 18, 1873. He grew to manhood in Johnson Township, Clark Co., Ill., the place of his birth. He lived in this neighborhood all his life. In 1912, he was married to a neighbor girl, Miss Cora Partlow. To this union were born two children, John and Russell. Being reared a farmer, he followed that vocation and was an industrious worker. In all his dealings, he practiced honesty.

He united with the Restitution Church of God, south of Casey, Ill., being of the Abrahamie Faith. He put forth every effort to attend services, oftentimes driving his team several miles to church.

On November 1, 1949, he died, being past seventy-six years of age. He had great hope in the resurrection, believing it to be the only hope of everlasting life.

He leaves to mourn his death: his wife Cora, sons John and Russell, six grandchildren, one sister Mary, and one brother Edward of Martinsville, Ill.

The God of his worship has promised life in the world to come. Tincie Stephens.



JOHN SPENCER HUTCHINSON

John Spencer Hutchinson, son of John Ray and Malinda Hutchinson, was born, December 10, 1866, at Tickfaw, La. On July 17, 1890, he married Lucy Threeton, who preceded him in death. He was a long-time resident of the Blood River community. He reared eleven children. Others who survive him include one brother, twenty-four grandchildren, and nineteen great-grandchildren. A host of friends and acquaintances, also, mourn his death.

He died, December 24, 1949, at his home near Springfield, La. Funeral services were conducted by the writer at the Springfield cemetery. Timothy Pearson.

CHARLES FEY

Charles David, eldest son of Frederick Daniel and Johannah Houser Fey, was born near Ripley, Ill., July 28, 1871, and died at Culbertson Hospital at Rushville, Ill., December 21, 1949.

Charles was united in marriage, November 10, 1892, to Dora Griffith. To this union were born four children: Goldie (Mrs. Herbert Rogers, Kewanee, Ill.); Lorena (Mrs. Clifford Norquist, Los Angeles, Calif.); Winnie (Abingdon, Ill.); and Freddie, who died in early childhood. His wife died in 1901.

Charles was married again in 1902 to Miss Sarah Margaret Knowles. To this union were born six children: Lenville (Aledo, Ill.); Ann (Mrs. Harold Hood, Moline); Dorothy (Mrs. Tom Loring, Canton); Geneva (Mrs. Merritt Huffman, Macomb); Mary (Mrs. William Illman, Lewistown); and Francis, who died in infancy. Besides the children mentioned, he leaves an only brother, William Fey, Mount Sterling, Ill., seventeen grandchildren, thirteen great-grandchildren, and a host of other relatives and friends. He was preceded in death by an only sister, Mrs. Ida Beeman, and a brother, Gus.

The funeral was conducted at the Voorhees Funeral Home at Rushville, after which interment was made in Palm Cemetery, south of Rushville. Gordon Landry.

WILLARD MEAD

Willard Mead, elder son of Harry J. and Julia Mead, was born in Eagle Grove, Iowa, July 6, 1908, and died in Mercy Hospital, Fort Dodge, Iowa, October 7, 1949. Willard grew to manhood in Eagle Grove, then went to Centerville, Iowa, where he was employed as a bookkeeper for several years. He went to Los Angeles, Calif., several years ago, and remained there until about two weeks before death claimed him. He had been in failing health for a long time, and was a patient sufferer. When a very young man, he was baptized by Elder J. W. Williams, and he remained steadfast in faith until the time of his death, although in later years he could not attend many services. His father, Harry J. Mead, preceded him in death by several years. He leaves to miss him sorely, his mother, a brother Raymond and wife, and two nephews and a niece. He was laid to rest beside his father to await the call of the Master on the resurrection morning. A. M. Jones.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"They stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God" (Nehemiah 9:3).

Jesus Prayed for You

"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). To be "in tune" with God and Jesus, to become *one* with them, we need to know how to please God. We must know His will for us. Hence we study the Holy Word.

Voluntary Worship

In our study today, we have a good example of people gathering to worship without any law or ruler forcing them to do so. (Neh. 8:1-8, 16-18.) These people gathered in a street, not in a fine temple. They asked that Ezra the priest bring the "book of the law of Moses" and read to them.

Ezra stood in a place above the people so that all might hear him. They had made him a pulpit of wood for this purpose. The congregation must have been sitting on benches, or possibly on the ground. This street was "before the water gate." When Ezra opened the book everyone "stood up." Both men and women were there to hear the Word and "all that could hear with understanding."

How Long? How Long?

"Let's sing only three verses" (or perhaps only two) "while we stand for a change of position," is a common remark today. *They* stood in reverence *while the Word was read*. Not for a minute or two or three, but for "one fourth part of the day"!

These people who listened, standing, for a fourth part of a day certainly were interested. The memory verse also tells us this was not the end of the worship service. After they had heard the Word they spent another fourth part of the day confessing and worshipping the Lord their God.

Worship consists of listening and confessing—a true communion of the heart of the person with the Spirit of God.

The Word was explained so that those who were gath-

ered there understood. Children old enough to understand were there, for children such as you can understand much of God's Word. It doesn't do a person any good to attend a service he can't understand. A child waits until he understands before he is baptized. He can form the habit of attending church services, but the habit will not bring salvation; "by faith are ye saved" through God's grace.

Obedience to the Word

These Israelites learned they were to dwell in booths during this feast time of seven days in the seventh month. So they made booths upon their housetops, or in their courts, or yards, and in the courts of the house of God, and in the streets of the water gate and the gate of Ephraim. They obeyed the Word they had heard. They did as they knew God's Word told them to do.

When God's Word lives in the hearts of Christians, His will is done in their lives. Today too many harden their hearts, close their ears, and fail to grasp God's Word as it is read and explained. O may we thirst after His righteousness, for if we will we shall be satisfied. Jesus said so, didn't He?

Happy Birthday Wishes!

Carole Barnett, Jan. 9, age 7, Holbrook, Nebr.
Faye E. McKinney, Jan. 9, age 5, Hammond, La.
George A. Hartman, Jan. 10, age 7, Sauk Rapids, Minn.
Mildred Jean Avara, Jan. 10, age 11, Hammond, La.
Peggy Barnett, Jan. 10, age 14, Hickory Ridge, Ark.
William D. Savage, Jan. 12, age 10, Waite Park, Minn.
LaVonne Madden, Jan. 12, age 6, Holbrook, Nebr.
Joyce Ella Macy, Jan. 13, age 11, Gatesville, Texas
Carol Ann Schakelaar, Jan. 15, age 10, Wray, Colo.

Call for ECE Club Membership

If you are under fourteen years of age send me (Madge Savage, Waite Park, Minn.) your name, birth date, and address. Read the Children's Page! Your membership card will be sent to you promptly.



National Berean Society

Guided by The Star

"Are you guided by the *Star*?"

"No, I did not even know about a star that would guide us."

"Oh! Then you should read the *Guiding Star* that is published by the National Berean Society. It makes a very good guide for young people."

So it goes: one by one, our Bereans and the various societies are learning of the values included in the *Guiding Star*. It is not expensive—sixty cents per year. Miss Virginia Wagenaar at Oregon Bible College, Oregon, Ill., will be glad to accept your orders and have the *Star* sent to you.

The stories and lessons included in the *Guiding Star* are excellent material for use in Berean classes. The editor, Brother Arlen Marsh, seems very well to understand the problems of young people. Bereans, without delay send your order today.

Nutshell Interpretation of Scripture

(By F. J. Cullen of South Australia, as printed in part in *Words of Life*, organ of the Conditional Immortality Mission.)

God—the heavenly Father—is the almighty Creator of things, visible and invisible—everywhere present.

Man—in the beginning, was formed from the dust of the earth—inanimate.

Breath—which was subsequently given him by God caused man to move, and his heart and mind to work. Therefore, on the physical body, a personality, or soul, was built. Thus, breath being the power of life is man's *spirit*—which, on being taken away, causes the heart and body to cease working and causes the mind to stop thinking. Hence all thoughts perish at death—and man falls into a state of sleep or unconsciousness.

Jesus Christ—then, being the only begotten Son of God,

manifested in flesh, is the only one whose body saw no corruption, and at whose coming again to judge, will raise the body and restore the soul, or life.

The Resurrected Body—will be a spiritual one possessing all the attributes of the Holy Spirit—love, joy, peace, gentleness, great goodness, purity, truth, and temperance—but excluding completely the carnal works, or works of the flesh. The spiritual body will be a new creation, Jesus Christ being the Firstfruits; afterwards, those who are Christ's at *His coming*. And so it can be seen, that without the bodily resurrection, there can be no eternal life or judgment, and all who have died in Christ must have perished, which, of course, is not the case.



Angels—created greater in power and might than man, are spirits and, therefore, invisible. These unseen entities have never been born in flesh, "for a spirit hath not flesh and bones," as, for example, the Angel Gabriel; but they can manifest themselves to men. *Spirits*—are angels, but who left their first estate through disobedience. These wicked angels are reserved for the second death or lake of fire or final judgment (Rev. 20:6-15) on the wicked. (Now follows an interesting theory bearing on Spiritualism that you may study further.—Editor.) These spirits are also greater in power and might than man, and they are able to appear at certain times before men. For example, see Job 4. People who come under their influence are known in the Scriptures as "with familiar spirit." Necromancers and mediums come in this category. The habit of these devils is to counterfeit the departed; hence, the Bible gives us a warning in the last times of "spirits and doctrines of devils by which the very elect, if it were possible, would be seduced."

Why Take the Guiding Star?

* * *

By Mary E. Marsh

The *Star* is a beautiful little paper put out by the National Berean Society especially aimed at the young people of the church. It is published by the young people. Lesson material is usually based on topics which should interest them. The leader, however, can vary the lesson to fit the age of his own group.

Lessons are not the only feature in the *Star*. Each issue has an attractively colored picture on the front page. Articles tie in with the lessons in many instances. In fact, there are *many* things in this little paper.

The *Star* needs more subscribers. *Help one! Help all!*

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-27—Mid-Winter Ministerial Conference at Oregon, Ill.
 April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

Keep Calendar Convalescing! Please report scheduled evangelistic meetings. The "Calendar," now sick, must convalesce!

CASEY, ILLINOIS

We members of the Church of God at Casey, Ill., were happy to have with us, on Sunday, December 18, Bros. Raymond Brown, Kyle Davis, William Wachtel, and Kenneth Milne. Everyone enjoyed the wonderful hymns sung by the boys and the wonderful sermon by Bro. Milne. We are looking forward to their return.
 Tincie Stephens.

TEMPE, ARIZONA

The second Wednesday of December, 1949, the Church of God at Tempe, Ariz., held its annual business meeting and elected officers for 1950 as follows: elders, Carl Bunch and Almus Dimmick; deacons, Laurence Miller, Paul Trimble, Howard Saylor, and Francis Howell; deaconesses, Phyllis Mumford and Florence Howell; trustees, Ray Saylor, Victor Corbell, and Loren Burnett; secretary, Laurence Howell; treasurer, Joseph Bunch; Sunday school superintendent, Loren Burnett; assistant superintendent, Joseph Bunch.

Bro. C. E. Randall is broadcasting every Sunday from Station KTVL, Mesa, 8:30 a.m. He is receiving various encouraging response. His messages are very good.

Bro. J. M. Morgan stopped off here several days on his way from California labors to his home at Bristow, Okla. He spoke twice here and twice in Phoenix.

Bro. Emil Fredlund of Mora, Minn., spending the winter in Mesa with his family, died very suddenly on Christmas Day.

Bro. and Sr. Frank Partlow from Casey, Ill., are again spending the winter in Phoenix. We are glad to see them at our services. Sr. H. L. Davis and son of Denver, Colo., were in the Valley a short while and present with us.

The Howard Wentworth family of Minnesota, friends of Bro. Randall, are spending the winter in Mesa and frequently attend our church.

Since our last report, Bro. Jerry Cooper has had further surgery. Sr. Mumford's husband was called back to Kewanee, Ill., by the serious illness of his mother.

New Year's Eve, Howard Huey's gave a watch party for the young people of the church.
 Laurence Howell, Secy.

MID-WINTER MINISTERIAL CONFERENCE PROGRAM

Oregon, Ill., January 23-27, 1950

Monday, January 23

7:30 p.m. Sermon, John Denchfield

Tuesday, January 24

7:30 a.m. Breakfast

8:30 a.m. Morning Meditations, Emory Macy

9:00 a.m. "Healing As a Bible Doctrine,"
 C. E. Lapp

10:30 a.m. "The Minister and the Sick
 Room," C. E. Randall

12:00 noon Dinner

1:30 p.m. "Case Histories of Healing."

3:00 p.m. "Femenical Movement and Its
 Effects on Church Life," J. M. Watkins

5:30 p.m. Supper

7:30 p.m. Sermon, C. R. Randall

Wednesday, January 25

7:30 a.m. Breakfast

8:30 a.m. Morning Meditations,

Harry Goekler
 9:00 a.m. "Opportunities of Radio,"
 J. W. McLain

10:30 a.m. "Radio Technique," H. J. Doan

12:00 noon Dinner

1:30 p.m. Reports on Broadcasting Efforts

3:00 p.m. "The Minister and His Study,"
 Sydney E. Magaw

5:30 p.m. Supper

7:30 p.m. Sermon, Robert Hardesty

Thursday, January 26

7:30 a.m. Breakfast

8:30 a.m. Morning Meditations,

Francis Burnett
 9:00 a.m. "Genealogy of Christ Harmonized
 and Established," Grover Gordon

10:30 a.m. "Jesus, the Son of God,"
 T. A. Drinkard

12:00 noon Dinner

1:30 p.m. "Should the Church of God Receive
 Baptized Members of Other Faiths
 into Membership without Reimmersion?"
 Vivian Kirkpatrick

3:00 p.m. "Ways and Means of Becoming
 More Missionary," Harvey U. Krogh, Jr.

5:30 p.m. Supper

7:30 p.m. "Panel Discussion on Social Problems,"
 Otto E. Dick, Walter Wiggins, and
 M. W. Lyon

Friday, January 27

7:30 a.m. Breakfast

8:30 a.m. Morning Meditations,

E. E. Giesler
 9:00 a.m. Church Problems and Business
 Meeting

10:30 a.m. Communion, J. R. LeCrone

11:15 a.m. Dinner

Ministers wishing room accommodations should write to Bro. J. R. LeCrone, pastor of the Oregon church. Traveling expenses will be pooled on the basis of railroad clergy fares. Churches will do well to send their pastors, as these conferences contribute a great deal to the general welfare of the national, state, and local fields.
 Program Committee.

WAIT BROADCASTS

WAIT radio broadcasts for the next several weeks are planned as follows:

January 15—"The Christian Life," Harold J. Doan

January 22—"Prophecy," J. Arlen Marsh

January 29—"Daily Profit of Eternal Wisdom," James M. Watkins

February 5—"Nature of Sin," Harold J. Doan

February 12—"Russia in Prophecy," Sydney E. Magaw

Harold J. Doan.

PRE-EXISTENCE EXAMINED

An eight-page tract, "The Pre-Existent and Present Deity of Jesus," by R. H. Judd is available either from National Bible Institution, Oregon, Ill., or from the author at Fulton Cottage, Rt. 3, Colborne, Ont. Prices for this tract are: each, 10c; per dozen, 80c; per hundred, \$6.00.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Please see page 11 for news items crowded from items on these two pages, but equally important.

Herald Campaign facts and figures appear on the Editorial Page—2.

Using It? Books are valuable by two standards: by their content and by their being used. If you own a "Companion Bible" that is not being used, we suggest that you send it to Bro. R. H. Judd, Rt. 3 Fulton Cottage, Colborne, Ont. Bro. Judd, constantly studying the Scriptures, does not possess a Companion Bible and is appreciative of its merits.

Bro. Otto E. Dick, Superintendent of Oregon Bible College, plans for a meeting, 7:00 p.m., January 27, in the Herald office, of committee members to study the question of whether or not it would be advantageous for Oregon Bible College to have a board of directors.

Bro. Harry A. Sheets, pastor of the Church of God at Burr Oak, Ind., last year immersed ten persons: nine converts being added to the Burr Oak congregation and one becoming a member of the Browntown (Va.) Church of God.

Bro. and Sr. J. H. Williams, 816 Seventh St., Rochelle, Ill., attained their sixty-fifth wedding anniversary on last Sunday, January 8. Congratulations! and Happy New Year!

"Best wishes to the whole church for a prosperous year in the service of our Lord."—
 (Mrs.) Grace Skinner, Corvallis, Ore.

EDEN VALLEY, MINNESOTA

Last fall after the State Fall Conference at Saint Cloud, Minn., a week of special meetings was held. Bro. James W. McLain was the speaker. We praise him for using his talents for the Lord.

A policy was started to spend one Sunday of each month as Fellowship Day. Dinner is served in the basement, and afternoon services are held. Due to a number of things, some months have been skipped. The Fellowship Days are enjoyed when held.

The ministers of Minnesota held a ministerial meeting here in the latter part of November. Present-day problems were discussed. These meetings are open to laymen, as well as to ministers.

New officers elected for the Bereans are as follows: Edward Kirkpatrick, president; Russel Thoms, vice president; Betty Mills, secretary-treasurer.

The second Sunday of each month, a collection is taken for work of National Bible Institution. We feel that more churches should see that National Bible Institution is supported.

New improvements and plans have been made in the church basement. The rest room is almost finished, and an oil burner may be installed.

New Ladies' Aid officers, elected in November are as follows: Mrs. Grace Ruhn, president; Mrs. Mabel Hoskins, vice president; Mrs. Larry Gaspar, secretary; Mrs. May Gaspar, treasurer. Recently, they had a fancy-work and bake sale.

Services were held for all three holidays. On Thanksgiving morning, a short service was held. The church was full for the Christmas program and candlelight service.

On Christmas afternoon, Bro. and Sr. Walter Wiggins and Tom left for a short visit with their friends and relatives in Eldorado, Ill. They were back in time for the New Year's Eve midnight Communion service.

We thank God for the blessings on our church, and pray that we will do His will this new year.
Marion Otto, Reporter.

What local church will obtain most subscriptions in Herald Campaign?

HENDRICKS - MATHEWSON

At the Church of God parsonage, Ripley, Ill., Sunday, December 18, at one o'clock, Leland James Mathewson and Shirley Ann Hendricks were united in marriage. The bride, daughter of Mr. and Mrs. Leo Hendricks of Ripley, wore a gray, street-length dress with black accessories and a corsage of red roses. The bride's attendant, Miss Thelma Still, dressed in a green suit with black accessories, wore a corsage of white carnations.

The groom, son of Mr. and Mrs. James Mathewson of Peoria, Ill., wore the uniform of the United States Army, as did his attendant, Edgar Vermillion.

The marriage, in a simple and quiet ceremony, was solemnized by the writer.

The young couple will reside in Ripley. We pray God's blessing to rest upon them throughout their life together.
Gordon Landry.

THE WINNERS

Checks for ten and five dollars, respectively, have been sent to Ethel L. Chitty of Tempe, Ariz., and (Mrs.) Verna Stine of West Milton, Ohio. These checks represent first and second prizes in the Tithing Playlet Contest sponsored by National Bible Institution and the Tithing Campaign Committee for the fiscal year of 1948-1949.

The play which won first prize is called "As He Leadeth," and was written by Sr. Chitty. Second prize goes to Sr. Stine for her play called "When the Blind See." Both are thought-provoking plays and worthy of publication.

Manuscripts for all plays submitted are being turned over to the current Tithing Campaign Committee. We trust that they will be used further to promote the tithing stewardship among members of the Church of God.

J. R. McCrone,
Mrs. F. L. Austin,
J. L. Denehfield.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

HERALD RECEIPTS

Estella Botkin; Ruby A. Johnson; C. R. Stearns; Olaf Lewis; M. E. Elton; Charles Lapp (2); Elvin Campbell; G. Alfred Driskill; Fred C. Smith (2); Verna C. Thayer; E. Milton Hall; A. C. Boyer (2); Dr. J. W. Lent; E. W. Ritenour; Mrs. R. O. Turner; Vivian Magaw; John Shelton; H. Hightower; Alice Koontz; E. E. Giesler; Gordon Landrys (3); Victor Ralston; Leonard Robins; Harry A. Sheets (2); Mrs. Dallis Fritz; Mrs. William Schrank; Mrs. Pauline Mahoney (4); Mrs. Earl E. Moore; Ray Heyde; Mrs. Hattie Long (2); J. F. Ellis; Irene Holland (6); D. G. Harvey (5).

LAYMAN'S CAMPAIGN ENROLLMENT

264. Rockford, Ill., Bereans
Over the Top!
237. Rockford, Ill., Bereans \$26.00

NATIONAL BIBLE INSTITUTION

Oregon Church of God	\$ 8.64
Mr. & Mrs. J. Arlen Marsh	17.45
C. R. Stearns	100.00
Hope Chapel, South Bend, Ind.	31.43
Mr. & Mrs. N. Goodreau	8.00
Mr. & Mrs. Charles Lapp	50.00
Mrs. Marjorie Mogle	5.00
Mrs. Mildred Somers	5.00
Mr. & Mrs. Robert Hardesty	25.00
Mrs. James A. Patrick	5.00
M. A. Patrick	45.00
Mr. & Mrs. Joe D. Lawrence (R.H.)	1,000.00
Almeda Wertz	15.00
Mr. & Mrs. Claude E. Mills	90.00
Grace Skinner	15.00
Brush Creek Sunday School	42.83
Mrs. Marion Long	10.40
Mr. & Mrs. Harry A. Sheets	35.00
Golden Rule Church, Cleveland, Ohio	25.00

"And running over"

— A new Print Shop and Office Building. 1111111

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith.
— 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship.
— 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church.
— 25,000 Heralds sent on their mission of fellowship.

— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

"CAST THY BREAD"

We here present a tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are 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.



The Glad Tidings
of the
Kingdom of God



	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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, Drow, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
Hell—What Is It? 8pp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
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, Goekler, 6pp.	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Sabbath, Lindsay, 14pp.	.40	2.65
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, 122pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am, A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Worshiping God with Music, Macy, 6pp.	.20	1.25
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

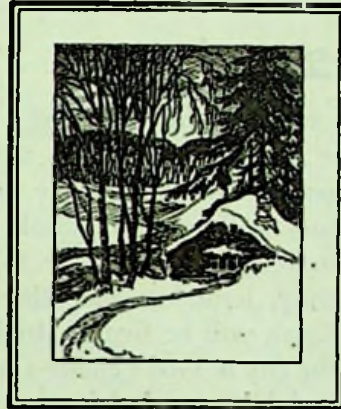
VOLUME 39

OREGON, ILLINOIS, JANUARY 17, 1950

NUMBER 15

“Too Cold!”

By E. E. Giesler, Moorefield, Nebraska



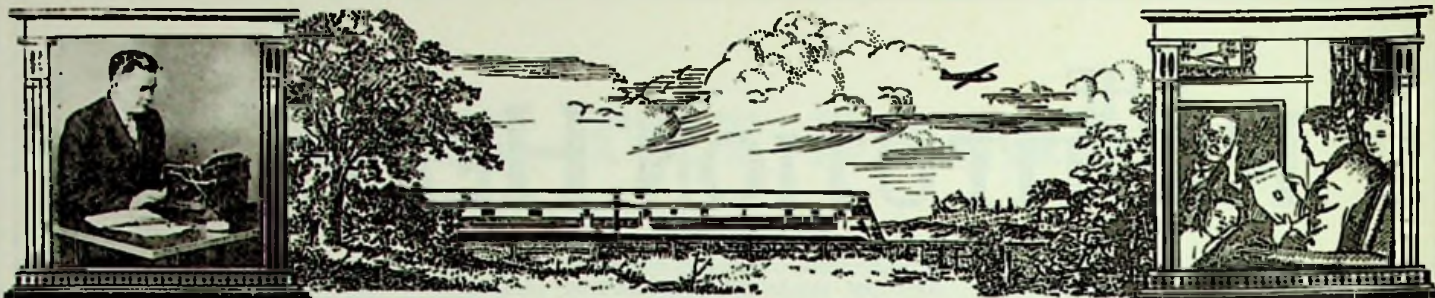
One of the outstanding signs of these last days of the Gospel Dispensation is a “falling away” (2 Thessalonians 2:3). “Because iniquity shall abound,” Jesus forewarned, “the love of many shall wax cold” (Matthew 24:12). It often will be said this winter, as in all past winters:

“It is too cold to attend church today. I believe we may as well stay home.”

So, one family, and then another, and others are absent from church services. *Too cold!* Is it ever too cold to call the doctor when someone is sick? Is it ever too cold to bury the dead? Is it ever too cold to engage in pleasures or money-making enterprise? No, *never!* The trouble in most cases is not because of the cold outside, not because the snow is piled high, not because the car is hard to start on a cold Sunday morning, but because of the cold we Christians have allowed to creep into our hearts. Yes, *spiritually* cold!

“The love of many shall wax cold.” When? In the last days! Yes, friend, that is one of the signs. It is good to know the last-day signs, but it is bad to become a sign.

Why not be a little more faithful in 1950 than we were in 1949? The Lord will come soon. “Be ye also ready.”



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.

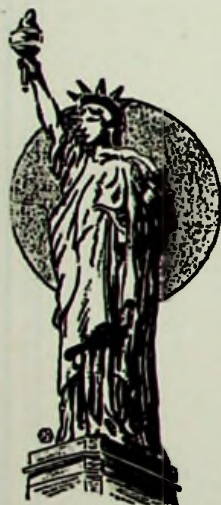
Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Will America Drink?

Jeremiah 25:15-33 strikingly foretells God's wrathful "controversy with the nations" (v. 31). In that day of God's wrath, all nations will drink from the cup of His fury. "They shall drink, and be moved, and be mad" (v. 16). Apparently, Jerusalem and other cities of Judah will be first to drink, but, if the city of God's choice (Jerusalem) and His own Judah must drink of His wrath, what shall be said of other cities and other nations? One reads in reply, "All the kings of the north, far and near, one with another, and *all the kingdoms of the world, which are upon the face of the earth . . . shall drink*" (v. 26). Said God to Jeremiah:



"It shall be, if they refuse to take the cup at thine hand to drink, then

shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (vv. 28, 29).

Students of Bible prophecy today foresee inescapable trouble in Palestine. "The time of Jacob's trouble" (Jer. 30:7) positively must precede Israel's being "saved out of it" (same verse). Few students of prophecy foresee, however, that almost coincident with Israel's punishment in "Jacob's time of trouble" *all* nations must drink from the cup of God's wrath. "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" (25:32, 33).

Shall even America drink? Shall God's beloved Jeru-

salem drink of His wrath, yet our beloved cities escape?

A clipping from *The Jewish Hope* informs that America spends sixteen billion dollars, annually, on crime. America has a "fingerprinted army of six million criminals." America's gambling business "has increased 900 per cent in the last ten years, and amounts to ten billion dollars annually." Preposterous but true, America's gambling business is "greater than our steel and auto industry." More, America has "200,000 murderers at large"—penal institutions being inadequate in size and number to accommodate the fellows.

Nor was Jeremiah the only prophet who foresaw end-time transgression and judgment. Hosea, in words similar to Jeremiah's, prophesied: "The LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (4:1, 2). . . . Pray for Jerusalem and America.

Herald Campaign

The Restitution Herald campaign to obtain one thousand new subscriptions by April 1, 1950, is rolling faster and faster. Last week, we joyously reported thirty-three new subscriptions. Today, we rejoice not only to report an additional forty new subscriptions, but thirteen more local churches have entered the contest.

Brother Ernest Graham, pastor of the Church of God at Holbrook, Nebraska, catching the evangelistic spirit intended in this Herald campaign, writes: "We believe this publicity of The Restitution Herald will result in conversions. Holbrook may not win the race of sending in new subscriptions, but she intends to stay in the race."

In that part of The Herald campaign to raise seventy-five hundred dollars to offset the usual annual deficit, and to provide a little margin for expansion, the results were less cheering. An additional \$35.60 can be reported, however, now making the total contributions—\$1,961.65.

For complete tabulation of churches participating in the subscription contest, and for the number of new subscriptions sent, please turn to page 15. Then—*campaign!*

Reviewing a Half Century

By Howard H. Hawkins, East Rochester, Ohio

WE WHO are living at the present time should be thankful to our heavenly Father that our lives have been spared to experience some of the things that have transpired during the first half of the twentieth century, or at least a portion of it. Many of us may recall the kerosene lamp or the crude, single-wire electric bulb used at the beginning of the century, as compared to the modern lighting systems of today. The common use of the telephone, the development of the automobile, and the marvels of mass production are typical of the great changes made in the material field.

Still more marvelous in these fifty years, man at last has learned to fly, broadening his two-dimensional world to three dimensions—with speed faster than sound. Radio enables one person to speak simultaneously to millions in widely separated places; television gives similar powers of sight. Medical advances have improved health and lengthened the span of life.

Some analysts claim that the acceleration of science in the last fifty years has brought more progress than was made in the preceding five thousand years. Although developments have brought the standard of living to a high plane, the standard of life, morally, has been steadily deteriorating. Humanity in general, during this gospel dispensation, seems to be "lovers of pleasures more than lovers of God," and modernism with its liberal views has little respect for the Bible. Liberalism's fruits are everywhere: closed, half-filled churches, godlessness, juvenile delinquency, and banked revival fires.

The religion of Christ has withstood all attacks from the outside, but today it is being attacked from the inside. False leaders are undermining the loyalty of God's people. They have divided the church of Christ; they are assailing its fundamental teachings.

Reader, the events of today—so different from the comparatively peaceful times of fifty years ago—*Are not accidental*. They are part of a long divine program that spans the long arch of two thousand five hundred twenty years from the day God gave the kingdoms unto men, by the hand of Nebuchadnezzar of Babylon, until he and his successors had ruled "seven times," or 2520 years. (Dan. 4: 23, 32.) God knew from the beginning what the history

of the Gentile rulership would be, and the prophets wrote that history in advance by the Holy Spirit. As the Age of Gentile supremacy had a definite beginning, so its *end* would be just as definite. Jesus referred to it in Luke 21:24, saying, "Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*" The Apostle Paul, spoke of its termination in the words "until the fullness of the Gentiles be come in" (Rom. 11:25).

It seems reasonable to believe that science's rapidity of advance is hastening the Lord's coming. What Bible student of fifty years ago could fully understand such prophecies as, "*Who are these that fly* as a cloud, and as the doves to their windows?" (Isa. 60:8), and Isaiah 31:5 speaking of the Lord defending Jerusalem "*As birds flying,*" implying some objects moving as birds through the air.

The Prophet evidently saw his people flying as doves. Surely a most remarkable vision!—for flying had not been conceived in Isaiah's day, except as the Spirit foretold latter-day

passing through the air. Speaking of history in advance, through the channel of prophecy, the Prophet Isaiah said: "New things do I declare: before they spring forth I tell you of them" (42:9). Jesus speaking to hypocrites said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3). Oftentimes, eventful fulfillments come upon us in a gradual way, and we little recognize them. We should be alert, however, as were the five virgins who kept their lamps in readiness.

Why should the old world be in its present plight of economic chaos of strikes, unrest, and increasing confusion? Why is it that in such an age of marvels, an unsurpassed time of inventive genius and marvelous discovery, mankind should be plunged in such dreadful conflict as witnessed in the past thirty years? Does the old adage, "Coming events cast their shadows before," have any application? God's Word is very definite on this subject, for the divine authority of Jesus Christ is behind the message of Luke 21, Matthew 24, and Mark 13. The Old Testament contains literally hundreds of references to these present days and the signs we have watched during the past fifty years. Those who are tempted to regard the Old Testament as



Howard H. Hawkins

(Please turn to page 10)

The Spirit of the Reformation

(Part Four)

By James M. Watkins, Oregon, Illinois

In the lives and motivations of the leaders of the Reformation are to be found some of the greatest lessons for our day.

ABOUT eight years before Martin Luther challenged the church by nailing his "Ninety-Five Theses" to the door of the Castle Church in Wittenburg, John Calvin was born, on July 10, 1509, at Noyon, Picardy, about sixty-seven miles northeast of Paris.

This man also was destined to leave a great mark upon the theological reasonings of the Christian world. Even those who disagree with the Biblical interpretations of John Calvin are willing to admit that very early in life he possessed great mental ability. To these mental capacities there also was added a great severity of manner which included absolutely no tolerance.

In 1521, at the age of twelve years, Calvin was appointed to a chaplaincy in the cathedral of Noyon. By the time he was eighteen years of age, he was appointed to the Curacy of Saint Martin-De-Martheville. Throughout this entire period, he acquired a well-earned reputation for his brilliant work along theological and philosophical lines.

By the year 1523, Calvin had become so actively identified with the Protestant Reformation, that he found it necessary to flee from Paris through fear of his personal safety. He took refuge in Basel, Switzerland. From there, in 1536, he issued his "Institutes of the Christian Religion." This work gave Calvin his great claim to immortality in the historical records of Christian theology. During the same year, 1536, he settled in Geneva, where he became very active in developing a large group of followers. The severity of his high goals and the demands made upon his followers for the highest religious and spiritual attainments were a marked contrast to the laxity of his times. His refusal to compromise with the influences of his time ultimately brought opposition within his own group. Many revolted against this strict iron rule. Less than two years later, this unyielding, uncompromising attitude caused him to be expelled from the city. Because of the failures of his opposition, he was invited to return in 1541. He then established a very definite church government that was reasonably acceptable to the people. It was only natural that his uncompromising dogmatism was to bring with it certain controversies. These controversies were very severe and caused no end of difficulty in the

later life of Calvin. His refusal to give any quarter to his opposition brought about the one dark blot on the life and work of Calvin. In 1553, his refusal to compromise reached its climax when he caused one of his opponents, by the name of Servetus, to be burned at the stake.

What has been said regarding the other men who have contributed their part to the influences of the Reformation can be said also of John Calvin. Rather than being the author of a denominational concept, his was the development of a theological faith that found its reflection in many groups of later times: we have had Calvinistic Baptists, Calvinistic Methodists, Calvinistic Presbyterians, and many others of almost all creeds who have accepted some or all of the teachings of Calvin. Neither can it be said that he was the originator of the theological thought which he fostered. As was true of the other leaders of the



James M. Watkins

Reformation, the sentiment which he carried to its conclusion was to be found in the thinking of other church leaders many years before.

Calvinism has as its basic doctrine the thought of predestination. Predestination did not begin with John Calvin. It was inaugurated by Augustine in about the third century, and it came into the Christian church with many other very questionable doctrines inspired by Augustine. Some variation of this thought of predestination was to be found in many religious leaders from the time of Augustine forward. It was known to be a part of the doctrine of Wycliffe, of Huss, and even the early teachings of Martin Luther. Nothing short of the severe, uncompromising attitude of a man like Calvin could give this belief force and everlasting effect in the lives of those who followed after him. To this was also added an outstanding ability to organize and to present a systematized faith that added power and development to these beliefs.

Christian theology has been characterized by the underlying sentiment of three different viewpoints. Pelagianism, which constitutes one extreme as Augustinianism provides the other extreme, and Arminianism which reflects the central viewpoint of this religious triune. One of the other of these viewpoints has in-

fluenced every thought and movement of the church from its beginning. No one man can be looked upon as creating the complete sentiment contained within them. The leaders who have attained their great influence and popularity have simply been men with the organizational ability and force of character to make them acceptable to the people. Calvinism attained its great influence upon the people by building, through the character, drive, and relentless aspirations of John Calvin, an appreciation for the concepts of Augustine. It is inevitable that a doctrine of predestination should have within it a great severity of application. It must inevitably foster a conception of God that condemns some men to eternal torment while saving others without any particular rhyme or reason. It required the almost harshness of character and doctrinal application of Calvin to carry such a creed to its ultimate.

Should any one thing be said to characterize the nature of Calvinism, it is to be found in one word, intolerance. American introduction to Calvinism was through the lives and teaching of the early Puritans. These people reflected the same desire for a simple gospel, rigid spiritual requirements, and appeal for simplicity of worship that were to be found in the previous leaders of the Reformation. Because the demands of the Puritans were so severe, it is only natural that a measure of the old Calvinistic intolerance should result. Reduced to its simplest terms, Puritanism was simply the attempt to make the Church of England Calvinistic. In our own country, the Puritans reflected perhaps the greatest degree of religious intolerance that has been known in Protestantism.

The city of Boston today stands as a living example of that uncompromising Puritanism. It was founded, in the year 1630, by John Winthrop and one thousand Puritan followers. Three hundred years later, the severity of that Puritan influence can still be recognized. Modern Boston is recognized as the outstanding secular example of highest moral standards in our nation. "Banned in Boston" has come to be a slogan applied to many books, plays, and modern "movies" which have the least suggestion of immorality within them.

As has always been true, this severe social control and uncompromising moral demands upon the people, brought forth the old accu-

sations of heretics and witchcraft. Because of these excessive and intolerant demands, many individuals were led to separate from the early Puritans and to seek a haven elsewhere. Rhode Island exists today as an aftermath of this condition. It was this religious outlook that drove Roger Williams, who was a very strong believer in freedom of the individual conscience, out of the Massachusetts group. He removed to Providence, Rhode Island, in 1336, where he established the first colony in the United States in which absolute religious freedom existed. All groups, including atheists, were permitted absolute freedom of worship.

Some two years later, a disagreement in the Massachusetts group caused Anne Hutchinson to be expelled from the Puritan group, and, as a result, she founded the town of Portsmouth. The year following, another settlement was made at Newport. In 1643, Roger Williams combined these groups into what became the little colony of Rhode Island. The very highly publicized freedom of worship which is regarded as being the basic principle upon which the United States was built certainly did not exist under the Puritan influence.

Calvin died in Geneva, May 27, 1564. It must be acknowledged that he left his influence emblazoned across the history of many nations and many churches. The severity and uncompromising intolerance of John Calvin had a very lasting effect upon the history of the Middle Ages and down to the present time. The fact that this influence still exists makes it extremely doubtful if the

extremes of thinking fostered by the spirit of Augustinian-Calvinism and Arminianism can ever be compromised in any universal Protestant faith. Although the years have tempered these views to a great extent, they still stand as examples of an entirely different outlook on the great plans and purposes of God. Because they have existed side by side, one has tended to modify the other and has brought about the feeling of tolerance and accord that has been attained. Such a status has been attained only by the sacrifice of earlier convictions. The same uncompromising intolerance which destroyed Servetus at the stake in 1553, would still be present if Calvinistic Puritanism was the ruling force in the Christian world of today. This in turn would bring inevitable opposition.



—Religious News Service.

JOHN CALVIN

The Christ-Life

By Harold J. Doan, Chicago, Illinois

THAT baptism is only the beginning of the Christian life is pointedly emphasized by the Bible. Baptism only opens the door to new life; it is the *birth by water* into the infancy of Christian experience. Baptism is Alpha; resurrection is Omega. Baptism creates us babes in Christ: feasting upon the milk of the Word, babes growing rapidly to maturity upon the meat of the gospel.

That baptism must be followed by a new life, Christ-life, is also made clear by Scripture. The Word points out the truth that that interval between Alpha and Omega, between infancy and maturity, must be marked by spiritual growth, and moral progress. Our favorite Romans 6:4 says: "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." Newness of life is expected, yes, is *required* to follow a valid baptism. This newness of life is the Christian life of which we speak.

The Christian life consists of two parts: overcoming personal sin in one's own life, and doing active, aggressive, practical works of righteousness. One is negative, the destruction of personal sin; and the other is positive, the outpouring of righteous works inspired of God. The two phases of one's Christian life occur in this order, primarily, although naturally they overlap. Until one has overcome sin in his own life, he cannot take that second aggressive step of sharing his victory with others.

Overcoming the power of sin in one's own life is an important part of the Christian life. Unfortunately, many people fail here, and many others never get beyond this stage, being so exhausted by the battle that they cannot continue. This is a personal battle which all, with the help of God, must fight. None is immune, for "all have sinned and come short of the glory of God." All are born in sin, servants of sin, with the very basic drives of life leading toward sin. Another old favorite verse from the pen of Paul is Romans 5:12, saying: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The doctrine of original sin taught in this verse, that all are born in sin, and tend to sin, now is verified by psychologists.

On the other hand, Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Somewhere in

the interval between these verses, the man has changed and become new. Instead of sin and death, he has life and Christ. That change we call conversion, or sublimation, a change of course and direction, a change of purpose. The poison of the old is drawn out. Our modern peach was once used in Persia for poison to tip arrows, but, by cultivation, the poison has been drawn out and good fruit produced. This is conversion: the poison of sin is drawn out of us, leaving us fresh and pure. Our natural instincts become changed from evil to good. Instead of hating, we love; instead of getting, we give. The power of sin in our lives must be destroyed and replaced by the power of God. This is necessary to the Christian life.

Moses complained about a slow tongue. God did not give him a new tongue, but a new heart. He then could speak with eloquence. Peter's impetuosity before his conversion caused him all manner of trouble, but after his conversion that very impetuous character was what God used to convert those who murdered His Son. Paul's zeal as an enemy of Christ was converted and used to great advantage in the cause of Christ. Natural instincts were converted and purified in these men; sin was overcome in their lives.

It is absolutely necessary to one's Christian life that he defeat personal sin, and that his instincts be converted to the cause of the Lord. We read these words of Paul in Romans 8:1, 5-8: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit . . . for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." The true Christian will learn to abhor sin, with its uncleanness.

The ermine is one of the most beautiful animals alive, because of its snow-white fur. The ermine seems aware of this purity and is very careful to keep its fur clean and pure. Hunters who know this take advantage of the ermine. They find the home of one of the little animals and then daub tar all around the entrance. Then the dogs are sent out to hunt the animal (Please turn to page 10)

Partakers of the Divine Nature

By Emma C. Railsback, Los Angeles, California

THE APOSTLE Peter addressing those who had obtained the same faith as the apostles, said: "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" (2 Peter 1:4).

We learn from this text that faithful, righteous ones, have the promise of obtaining, or partaking of, the divine nature. That, of course, is God's nature—immortality. The Apostle Paul gave a description of God's nature in no uncertain terms: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. 1:17). (This is the only text in the Scriptures where the word "immortal" is found.) Again, in 1 Timothy 6:14-16, we read: "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

One sometimes hears of those who are confused because of the Apostle's statement in this text that God "only hath immortality." They reason that the heavenly angels were created immortal; and the Lord Jesus Christ being the first-born from the dead to "the power of an endless life" (Heb. 7:16), must also have become immortal before He sat down at the right hand of God where He was when the Apostle wrote those statements to Timothy. What is the answer?

Some tell us that Paul meant that God only has the power to bestow it, but that is not what Paul said. He said, "who only hath" it. When closely examined, it is seen that Paul was considering "gods." He said (1 Cor. 8:5, 6): "There be gods many, and lords many, but to us there is but one God, the Father" and that God is "the blessed and only Potentate, the King of kings, and Lord of lords." What is a potentate? A monarch who possesses great power and authority. In the days when there were gods of gold, silver, wood, and stone, much was said in the Scriptures to correct the minds of those who had been taught to ascribe power to those inanimate objects.

Yes, God had created the heavenly messengers immortal to send forth to minister to those who shall be

heirs of salvation, or partakers of the divine nature. He made His Son "a little while [margin] lower than the angels for the suffering of death" (Heb. 2:9); but God raised Him from the dead to "the power of an endless life," and made him so "much better than the angels" (1:4), giving Him the power and authority of an only begotten Son.

The heavenly messengers are referred to as "sons of God" in Job 38:7, but we understand that they are *created* sons, never having had to suffer the pangs of mortality, and, therefore, not qualified for the future enjoyments of the redeemed.

Immortality must be sought after (Rom. 2:7) by mortals, if they would obtain that precious gift. It was brought to light by our Lord Jesus Christ through the gospel (2 Tim. 1:10), and it will be bestowed on all the sleeping saints, as well as those living, when the Redeemer comes to raise the dead and to establish God's Kingdom. (1 Cor. 15:50-54; 1 Thess. 4:13-18.)

This transformation from mortality to immortality is referred to in the Scriptures as being "born of the Spirit," using the development in the natural life to describe the begetting, development and birth to the spiritual life. The seed of truth is sown in the minds and hearts of men. It is the incorruptible seed, the Word of God "which liveth and abideth for ever." It concerns and includes the things concerning the Kingdom of God and the King, who is the Life-Giver. This good news is God's power to save all who believe it. It stirs the hearts of men to lay hold of the blessed promise of redemption from sin and death. When they have heard it, believed it, and obeyed it in baptism they are then begotten to the spirit life, after which they must walk in, or after, the spirit (Rom. 8:1), grow in grace (1 Peter 3:18), transform their lives by the regeneration of their minds (Rom 12:2) and crucifixion of the flesh, and add to their faith the Christian virtues enumerated by the Apostle Peter. But with the sinful, mortal, corruptible natures that we all inherit from Adam, we would still be doomed to failure were it not that we have an advocate, or high priest, at the right hand of God who pleads for our forgiveness when we fall and through whom we can arise and press on to the "prize of the high calling of God in Christ Jesus" (Phil. 3:14). Those attaining that "prize" of immortality shall be "partakers of the divine nature." (Turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

LIFE IN REVIEW. The press has given considerable space to a review of the first fifty years of this century. In summing the progress made, it is amazing what has been accomplished. More progress has been made in the past fifty years in the sciences (which have brought to mankind liberation from much of the drudgery of life) than was brought into being during nearly six thousand years that followed man's enslavement in sin. I am not saying that along with this material advance there has gone a corresponding development in man's moral status. Morally man has retrogressed in many phases of life.

While many have made some very fine contributions to the historical appraisal of the last half century, few have had the courage to forecast the future. A feeling of insecurity and uncertainty seems to pervade the thinking of most commentators and writers. They hope for the best but fear the worst! To prophetic students, the future is pretty well marked out. They anticipate "evil men and seducers" waxing "worse and worse," with perilous times increasing until men's hearts "fail them for fear" in looking after the things which come on the earth. He further knows that these evil omens are harbingers of a better day, when the Prince of Peace will reign on David's throne restored.

GOVERNMENT PROPHETS. According to press reports, Dr. Chaim Weizmann has invited two rabbis to take the role of the prophets of the Old Testament and criticize the government of the new State of Israel when it does what they deem to be wrong and contrary to Old Testament law. We have every reason to believe that the President of Israel is every whit sincere in his plan to have critical religious eyes survey the actions of the Israeli government. The prophet in Israel was a spokesman that spoke for God under divine appointment and inspiration, for "holy men" of old "spoke as they were moved" of the Holy Spirit. (2 Peter 2:21.)

According to the prophecies, there will yet arise a genuine prophet in Israel. He will be the great Elijah that is to come before the great and terrible day of the Lord comes to its full. He will turn the hearts of the fathers to the children and the hearts of the children to the fathers. Perhaps Dr. Weizmann, in his asking two rabbis to assume the role of the ancient prophets in counseling the government, is but preparing the way for the coming of Elijah. Read the last two verses of Malachi.

REAL APOSTASY. In the first issue of the "United Church Observer" for 1950 there appears an article under the caption of "The Perplexities of an Honest Preacher," in which

nearly all the fundamental doctrines of the Scriptures are denied. Here is part of one paragraph:

"Easter is a difficult time for honest preachers. The writers of Holy Scripture naturally accepted the view of the world as described by the best scientists of their day; the earth was flat and square with four corners; above was heaven or the heavens containing the sun, moon, and stars and 'things celestial.' . . . Consequently, it was natural for these writers of the gospel story to picture Jesus as descending . . . into hell and then ascending into heaven to sit at the right hand of God. All the pieces of this picture fitted together very nicely, and with it the idea that Jesus will come again from His heavenly home to set up His kingdom on earth. But what happens to the honest preacher who naturally accepts the modern view of the universe, as described, for example, by Sir James Jeans in his 'The Mysterious Universe'—stars that are suns and as numerous as the sands of the seashore, distances that are beyond computation, the earth a very little planet clinging mysteriously to its mother sun! No heaven above, no hell below, no ascending or descending—all gone! The honest preacher tells his people that, and they are bewildered unless, or until, they find a larger faith. But the point is, this modern view of the world makes many features of the Easter story and subsequent events sound ridiculous. Did Jesus' resurrected body really go up into the air? The early Christians believed so—at least, some of them. Did they really expect a physical body to return down out of the air? They honestly thought so. But how can we honestly think so, today? Yet so many preachers, many of them reputedly learned, pay lip service to these ideas of a resurrected physical body ascending and descending! The poor honest preacher telling his people what he really believes about it all is discounted and placed under suspicion for his lack of orthodoxy."

This has been a long quotation, but it reveals the unbelief that is prevalent in the pulpit today. Most all of these inconsistencies which these preachers find are due to their beliefs in immortality of the soul.

IMMIGRATION IN ISRAEL. The rate of immigration in Israel has been rising again. There were 15,000 in July; 14,000 in August; 20,000 in September; and October was expected to bring an influx of 30,000 immigrants, which was the record immigration figure reached last March.

There is considerable mystery about the new immigrants. The Israeli Government has refused, for "safety reasons," to disclose the countries from which the immigrants are

coming. It is reported by "Jews in the News" that "many Jews are crossing the borders of Communist-dominated European countries that are supposedly sealed to emigration." The same holds true with regard to certain Arab states where the spirit of Pharaoh prevails, but there is no stopping the second great Jewish exodus. Plagues will befall the nations that retard any God-inspired movement when the Eternal says, "Let my people go."—"The Pentecostal Evangel."

GOSPEL DEBTORS. Every person receives the gospel at the hand of some other person. An interesting commentary on the spread of the Word is found in the following story:

"It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland; and an Irishman, in turn made the missionary conquest of Scotland. No other people have ever received the gospel except at the hands of an alien."

GOD-CONTROLLED. The National Sunday School Association held its fourth annual convention in Oakland, Calif., in October. This organization is an affiliate of the National Association of Evangelicals. Speaking before the convention, Henrietta C. Mears stated that 60 per cent of grade school children, 80 per cent of high school students, and 90 per cent of college youth in the United States of America do not attend church. She said:

"There are 36,000,000 children and young people who are growing up without religious training of any kind. A life which is not God-controlled must be police-controlled."

PROHIBITED. It is refreshing to the heart to read of the decision of the American Broadcasting Company to continue to refuse to broadcast advertising for distilled liquors. The company does advertise beer and wine. The executive vice president, Robert E. Kintner, stated: "We have had discussions on accepting programs sponsored by a liquor company, but have decided against their acceptance at the present time. There is at present a divided feeling on the part of the liquor industry itself. Various important organizations and significant segments of public opinion throughout the country have evidenced their strong disapproval of such sponsored programs, and there have been certain indications that, if liquor advertising over the radio were accepted now, a campaign to prohibit the advertising of wine and beer on radio would be undertaken, both nationally and on a state level."

The Holy Spirit

By William Wachtel, Oregon Bible College

IN STUDYING God's Word, one constantly reads about the "Holy Spirit," "Holy Ghost," and the "Spirit of God." It is only natural, therefore, to ask, "What is the Holy Spirit. The Hebrew and Greek words translated "spirit" mean "wind" or "breath," but in the case of the "Holy Spirit," they signify more. Taken in its context throughout the Bible, the Holy Spirit appears to be the divine energy, the creative power of God.

At the very beginning of God's Word, one becomes acquainted with the work of the Holy Spirit, for Genesis 1:2 (A.S.V., mar.) says, "The Spirit of God was brooding upon the face of the waters." This seems to imply a waiting expectancy of the Spirit, that is, a readiness to continue its part in creation. Then God said, "Let there be light," and light appeared!

Not only did God create the present earth by His Spirit, but He will, by His Spirit recreate or renew the earth in the future, as one learns in Psalm 104:29, 30, saying, "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Here, in a picture of the resurrection of the dead and renewing of the earth, God's Spirit is shown as His agent for accomplishing those wonders.

God's Spirit was used in its highest capacity in the conception of the Lord Jesus, the only begotten Son of God. "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).

Thus, God has created His great works by means of His Spirit or power. God has used His Spirit, however, in other ways. We read throughout His Word of those of the past, men of God, upon or in whom was the Holy Spirit. These were instruments of God whom He empowered with His Spirit for revealing and developing His purposes.

The first definite mention of this is in connection with Joseph. Genesis 41 records Pharaoh's exaltation of Joseph, after the latter correctly interpreted his dream. Pharaoh recognized that the Spirit of God was in Joseph (vv. 38, 39); therefore, he appointed Joseph second ruler in the land of Egypt. Pharaoh realized that the Spirit of God

would give Joseph the discretion and wisdom necessary for such an office.

The famous New Testament character, Stephen, the first Christian martyr, was a man full of the Holy Spirit, (Acts 6:5, 8, 10.) By means of God's Spirit, Stephen did wonders and miracles; and his powerful preaching, done in the Spirit, was irresistible. Those who were not converted by it, were infuriated, and in their rage they finally stoned him. That the Holy Spirit was working within Stephen to the very last is apparent from his dying words: "Lord, lay not this sin to their charge." Those words of divine love and forgiveness could never be spoken in the power of the flesh.



William Wachtel

It is evident, from the examples of Joseph and Stephen, that God's Spirit has in the past operated in men to fulfill God's purposes. We wonder, therefore, whether or not His Spirit still works in men to fulfill His purposes. From a study of Romans 8 and other portions of Scripture, it is clear that Christians are to have the Holy Spirit today. Paul teaches us, as Christians, that we must not live after the flesh, but after the Spirit, and that this is possible only if the Spirit dwells in us. If we do not have the Spirit, we cannot call ourselves "Christians," for then we do not belong to Christ. (Rom. 8:9). Most important, if we do not have the Spirit within us *now*, we have no hope of being raised with the dead in Christ, or translated, when Jesus comes. (Rom. 8:11; 1 Thess. 4:16, 17.) For these reasons, it is imperative that we have the Spirit of God within us, if we are to have hope of salvation.

This immediately brings the thought to mind: "How can one receive the Holy Spirit?" There are several steps clearly defined in God's Word, steps that one must follow to receive the Holy Spirit. First, he must believe on Christ. John 7:38, 39 (A.S.V.) records the words of Jesus: "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive." One must believe on Christ as his Saviour and the Son of God. One must trust in the merits of Jesus' blood sacrifice on Calvary for his sins, and have faith that God forgives his sins because of this sacrifice. One must look to Christ as his Prophet, or Teacher; his

Priest, or Intercessor; and his King, both now and in Christ's coming Kingdom.

Then, the convert must repent, or turn away from his sinful ways, and be baptized, as shown in Peter's sermon on Pentecost. (Acts 2:38, 39.) This makes the convert eligible for the gift of the Holy Spirit, for the promise is to "as many as the Lord our God shall call." In Luke 11:13, the Saviour reveals that God will give the Holy Spirit to those who pray for it. This verse suggests even that God is *eager* to bestow His Spirit upon men, provided that they comply with His requirements.

The fourth step for receiving the Spirit is through a meditative and obedient study of God's Word—"feasting" on this spiritual food. Jesus said that man is not to live by bread alone, but by every word proceeding from God. The very words of God's Son are spirit and life. (John 6:63.) To receive more of the Spirit one must be nourished with spiritual meat, after having partaken of the spiritual milk of the Word. (1 Cor. 3:1, 2; 1 Peter 2:2.)

Seeing how God's Spirit has worked in the past within His people, I pray that we who are Christians may see how it can, and must, work within us now. Realizing the necessity and blessing of having the Spirit, let us eagerly desire to possess more of it; and, knowing the Scriptural means for obtaining the Spirit, let us follow them without hesitation, that we may fulfill all righteousness, prepare ourselves for Christ's coming, and better serve and glorify God in the tasks He has appointed us to do.

REVIEWING A HALF CENTURY

(Continued from page 3)

out of date should remember the story of the walk to Emmaus. (Luke 24.) "Beginning at Moses and all the prophets," Jesus told His two companions "things concerning himself," and they listened in rapt attention.

As one views the great progress the Jews are making in establishing their people in Palestine, he cannot fail noticing that the day of the coming of the Lord is drawing near. Sometime events in the land will reach that point when the Lord will be again in the earth. No one can say just when that will be. No one knows the time. We know only that when certain events come to pass, His coming is "nigh," possibly "at the door."

The first half of the twentieth century brought many wonders and signs in rapid succession. Quite evidently, we are now, as it were, in the toes of the feet of the great image pictured in the dream of Nebuchadnezzar, king of Babylon. Man today is trying, with "fear and trembling," to solve the great national, perplexing problems, yet the nations will "not cleave one to another, even as iron is not

mixed with clay." Well, the truth is that man *has forgotten the Owner and Maker* of the world. Man has left God out of his calculations, and the Lord, in turn, has given man over to the results of his own human folly and gross materialism.

The *last days* surely must be in the early part of this fifty-year period now beginning, and the greatest event of all will be the coming of the Lord Jesus. "Watch ye therefore . . . lest coming suddenly he find us sleeping" (Mark 13:35, 36). Are you ready?

THE CHRIST-LIFE

(Continued from page 6)

which, upon being chased, rushes to its home. When it sees the tar, however, it will stop, choosing to defend itself against the dogs rather than spoil its fur. He would rather die than be unclean. Such should be the Christian's attitude toward his own sin, choosing rather to die than stain the beautiful, new life with sin, defending himself to the death against the forces of evil.

The question is, of course, in order in discussing this phase of Christian life, "How can these things be?" How are we going to overcome personal sin, and win a moral victory in our own lives?" Of course baptism, which cleanses us from all sin, paves the way; but the maintaining of purity is quite another matter. Victory is won, and purity is maintained by several means.

First, there must be a desire to do so, a steadfastness, conviction, and determination to overcome. As long as we love sin, we will not defeat it. Until we come to the conclusion that sin is permanently harmful to us, and try to exclude it from our lives, there is little hope of winning. There is need for moral discipline, for strong will, for "fighting the good fight" as good soldiers, courageous and zealous.

I used to wonder how birds could sit on trolley wires and not be electrocuted. The reason is that they touch nothing else, but give themselves wholly to the wire. If they insisted upon keeping one foot on the ground as we do, they would die. There is only death in giving service to both God and mammon. There must be a full conviction, a fierce determination, a burning zeal in every Christian who would win a personal triumph over sin. Look "diligently lest any man fall from [marg.] the grace of God" (Heb. 12:15).

Diligence is not sufficient, however, for though the spirit is willing, the flesh is often weak. One must have outside help, strength from a greater power in order to defeat sin within him. This power comes by the Spirit of

God, through prayer, for the new works of the new creature are fruits, or products, of the Spirit of God. They are not products of the flesh, or of the will, but of a submissive creature, hating sin, united with the power of God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). The Spirit of God is the force that gives one power over personal sin, when he has determined to overcome, and has given himself wholly to the guidance and use of the Lord. This power comes to us by prayer, for Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

So, a vital part of the necessary Christian life is to overcome personal sin, to have the tendency to sin converted into a tendency to do good, to have the power of sin replaced by the power of God. This is accomplished by fierce determination, submission to God, and reception of the power of God through prayer.

PARTAKERS OF THE DIVINE NATURE

(Continued from page 7)

There is absolutely nothing in this present life—wealth, position, authority, power over men, or any other temporal condition—that is worthy to be compared with this hope of being given that exalted nature when our Saviour returns. May it be yours and mine, dear reader, so to order our lives, that we may be worthy of that precious gift.



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National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"My son, forget not my law; but let thine heart keep my commandments" (Proverbs 3:1).

Hear and Attend

"Hear, ye children, the instruction of a father," said Solomon (Prov. 4:1).

Solomon, a son of David, was a very wise king. He could well say he would give those who will "attend to know understanding" good teachings.

David also had taught Solomon. David had said, "Let thine heart retain my words: keep my commandments and live." David here was speaking of God's laws. It is true that mankind may live longer if he also keeps the laws and rules of today.

There are places for people to walk across streets where there are many automobiles and trucks. If they cross anywhere (jaywalk), they may be injured or killed. At least, by following the traffic laws, there is the possibility of longer life—now. This life, however, is just for a moment. It is compared, in duration, to grass of the field. (Psalm 103:15.)

The life that is to come is "the gift of God"—if we live acceptably now, day by day, keeping the laws of God and working for him. (Eph. 2:8.)

Study the Word

Wisdom is something we should pray for—strive toward. When we gain a thing, we are wise concerning that fact. We will know and respect the proper use for it and have the skill needed to operate it. A wise person with understanding will also know the results which abuse of an instrument will bring. Consider the study of an automobile, for example. You know what the proper use of a car may be; you learn how to care for it and drive it. You would not think of driving a car with the tires flat, would you? The same is true of our lives, of our bodies, of our minds and hearts. We gain knowledge of them. We learn our places, and learn the talents we have to use for God. We learn how to live healthfully and soberly, looking for Christ's return. We learn from the Word to have understanding of the things of God, as well as to ask for wisdom from the all-wise Creator for our daily living. Study the Word to get understanding and be wise in God's sight.

Isaiah tells us, "The wisdom of their wise men shall

perish, and the understanding of their prudent men shall be hid." . . . There is a time coming, too, when "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:14, 24).

Yes, wise ones now, wise in God's Word, and pleasing to God, will someday help teach others in the coming Kingdom.

We Are So Happy!

Cheryl Macy joins our ECE Club. She is from Gatesville, Texas. Her name was sent to us by her mother.

Join the ECE Club Now

Send your name, birthdate, and address to see your name in print at your birthday time. Your membership card will be sent to you. Send to (Mrs.) Madge Savage, Waite Park, Minnesota.

Happy Birthday Wishes!

- Mary O. Jeffery, Jan. 16, age 12, Orange, Calif.
- Rosemary R. Gould, Jan. 18, age 3, Jacobson, Minn.
- Rachel Krogh, Jan. 19, age 8, South Bend, Ind.
- Vivian Long, Jan. 19, age 13, Arapahoe, Nebr.
- Elaine Lapp, Jan. 19, age 13, Grand Rapids, Mich.
- William M. Cooper, Jan. 20, age 13, Washington, D. C.
- Cheryl Macy, Jan. 21, age 5, Gatesville, Texas
- Sidney Cunningham, Jan. 22, age 5, Arco, Idaho
- Cecil Richardson, Jan. 22, age 8, Hammond, La.
- Shirley Telschow, Jan. 24, age 13, Saint Cloud, Minn.

Cheery Thoughts

"Just being happy is a fine thing to do;
Looking on the bright side rather than the blue;
Sad or sunny musing
Is largely in the choosing,
And just being happy is brave work and true.

"Just being happy helps other souls along;
Their burdens may be heavy and they not strong;
And your own sky will lighten,
If other skies you brighten
By just being happy with a heart full of song."

—Ripley D. Saunders.

Berean

Department

By TIMOTHY PEARSON

Rt. 1, Box S 18 A, Hammond, La.

Jubilee: Past, Present, Future

This is 1950, the year of the Jubilee. Even before the dawn of this last half of the twentieth century, pilgrims have begun to move toward religious shrines. For an instant, our thoughts turn back the calendar 3,500 years to the institution of the Jubilee year.

The exact origin of the word "jubilee" is not known. The most plausible explanation is that it comes from the name of Jubal, a descendant of Cain. "Jubal" means music, and we read in Genesis 4:21 that Jubal "was the father of all such as handle the harp and organ." Jubilee (the Hebrew is *yobel*) means a rushing noise. The noise originally came from a ram's horn which was called a *yobel*.

In instituting the various observances for the Jews, God commanded that the forty-ninth year should climax a series of Sabbaths which were to be held each seven years. In addition, God said, "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land" (Lev. 25:10). Apparently, the Jubilee was never kept. Whether it was considered by the Israelites to be not obligatory or whether it overreached the minds of the early Hebrews in proclaiming liberty and freedom, we do not know.

Some of the provisions of the law regarding the Jubilee were as follows:

(1) The celebration was to begin on the tenth of *Tisri*, which corresponds to the last of September or first of October.

(2) The fiftieth year was to be sacred.

(3) Liberty was to be proclaimed for all fellow Israelites who had fallen into servitude.

(4) Land which had been sold was to be returned to its original owner, along with any other family possessions.

(5) All farming was to cease for a period of one year.

(6) There was to be no oppression among the Israelites.

Finally, they were admonished to fear God and to obey Him. As a reward, they were to receive protection and food aplenty.

Had these ordinances of God been carried to completion, Israel's later history would have been vastly changed. Instead, the chosen people faced four millenniums of strife and hatred.

According to the calendar used by us, this is the year of Jubilee. We understand that the laws of Leviticus were given for Israel's use and, therefore, are not binding to Christians. Not because of obligation, but because it provides such a splendid opportunity to witness for our Saviour, we wish this year to be holy—dedicated to the worship of, and service for, God.

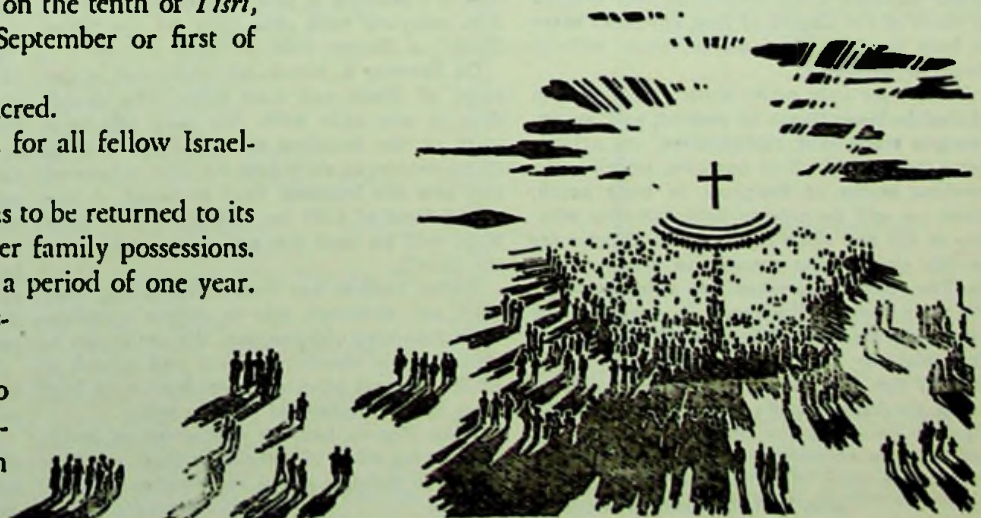
In the past, money and ambition have been the two principal needs that have vetoed the Church of God's plans for expansion, domestically and in foreign fields. Those necessities still exist, but the enduring accomplishments are usually those performed in spite of seemingly insurmountable obstacles.

We wish that in 1950, the last year of Jubilee that many of us shall see in this dispensation, the members of the Church of God would rally to the support of the work of the General Conference and the National Berean Society.

Primarily, the Jubilee was for the purpose of restoring. Servants received liberty; debtors had their debts forgiven; paupers regained their lands and possessions.

There is a day of Jubilee coming that will in all ways supercede those of the past and present. A day of restoration is promised in which liberty, holiness, and brotherly kindness will be so prevalent that we shall gladly celebrate continuously. "The Restitution Age, according to the Scriptures, will be a period of a thousand years, during which the earth will be restored to its original state of beauty, productiveness, and perfection. Peace, safety, freedom from disease, and long life will be experienced by millions of mortal people, while Christ and his deathless saints will rule, teach, and judge justly the entire world," wrote Brother G. E. Marsh in "The Restitution Age."

We look forward to that future time of restoration.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-27—Mid-Winter Ministerial Conference at Oregon, Ill.

April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

BRUSH CREEK, OHIO

We introduce to the household of faith three of our young people who recently accepted Christ. They are Betty Brown, Bill Newman, and Dale Vance. May God's blessing rest upon them in their new way of life.

C. R. Randall.

HARLINGEN, TEXAS

We members of the Church of God at Harlingen, Tex., are now working on our new church building, after many weeks of planning. We are buying the lower half of a barracks building, thirty feet by fifty-six feet, and are finishing it ourselves. The building was moved to the church lot and set on concrete pillars, January 2. Bros. John Hayso and James Mattison have worked from daylight till dark, and Bros. Burl and Marvin Williams and Presley Garner have worked as they were able, or paid a worker to work in their place. The new roof is almost sheathed, and will be finished very soon, the Lord continuing with us. Both gable ends have been filled in, rafters and ceiling joist are finished, and we hope to do much more work.

We will have a very nice, large church when it is finished, and our contract calls for us to finish it within four months. Costs are high and our group is small. The price of the building was \$1,000. Moving it and building the foundation cost \$350. Already on rafters, joists, and sheathing we have bargained for nearly \$1,000 worth of material. Since last May, we have bought our lot and have \$430 in our building fund besides. If any brother or sister of the Church of God anywhere cares to help us financially, all offerings will be deeply appreciated.

This is the only active work of the Church of God in lower Texas at present, and we appreciate much that our children are attending a Sunday school of our own, learning the precious truths of Scripture in their youth. Soon, we will be able to hold full-time services in the new church. We invite all who are in this part of the country to worship with us. The church is located two miles north of the main part of Harlingen, in a subdivision known as Avondale Terraces. It is a block from highway No. 77, and is the largest building in the subdivision, excluding buildings along the highway. We plan to put up some signs to point out the church, so do not fail to visit us when you are in this part of Texas.

May the Lord bless His work everywhere.
Mrs. Burl Williams, Reporter.

BEAR CHURCH OF GOD

Royal, Arkansas

The writer began regular worship services at the Bear Church of God, near Royal, Ark., on January 7 and 8, and will be speaking on the second Saturday night and Sunday of each month, the Lord willing.

Sr. Verna C. Thayer accompanied us to the Bear Church and gave the children Bible lessons before each service. Sunday night, she showed pictures of the places where she held Bible schools last year. Her talk was enjoyed, and the people were happy to have Sr. Thayer with them.

Ronald Johnson of Royal, Ark., came forward, made the good confession, and requested baptism. We met at the waterside just back of the church, and the writer assisted him in putting on Christ by baptism. May the Lord bless him in the service of the Master.

H. Scott Smith, Reporter.

"Best wishes to the Midwinter Ministerial Conference for its success."—H. Scott Smith, London, Ark.

LITCHFIELD, MINNESOTA

Here at Litchfield, Minn., death took one of our active church members and Ladies' Aid workers, Mrs. Anna Kipf. Funeral services were held, December 16, at the Hagglund Funeral Home. Bro. Delbert Jones was in charge, and Bro. Walter Wiggins assisted. We all will sorely miss her.

On December 18, the Sunday school presented a Christmas program which was well attended and enjoyed.

The Ladies' Aid met, January 4, at the home of Lois Ruhn. The group is small, but the treasury is full enough to finance the buying of a new altar, table cloths, and new drapes for the church windows. We hope to have them all in use when the ministerial and laymen's meeting is held here on January 21. Also complete were shoe bags for the "Blue Room" at Oregon Bible College.

On January 4, the church board met at the home of Elton and Lois Ruhn. The church debt is now only \$470. We have \$50 as a start on the building fund and are getting thermometers to show how the debt is lowered and how the building fund is raised. A memorial fund of \$100 for Alda Ruhn and Anna Kipf will be used for something special for the church.

Goldie DeHeer has been absent a long time from our meetings, due to serious complications following chicken pox. We are happy to report she is recovering nicely and is back in school. Several other members have been kept from church because of chicken pox.

Joan Hedeen had the misfortune of breaking her leg while playing basketball, and now comes to Sunday school on crutches.

Vernice Hamilton, Secy.

NEAR CLEAR LAKE, WISCONSIN

The Church of God at Graytown, Wis., enjoyed the pleasure of having Bro. Raymond Brown with us again on December 31 and January 1. He showed us some very interesting slides on Saturday evening. On Sunday, he preached two very inspiring sermons, for which I am sure we all shall be better Christians.

Raymond will be graduated next June from Oregon Bible College.

Mrs. Edwin Engelbretson, Secy.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Fannie S. Knight, Sunnyvale, Calif., although past eighty-eight years of age, still reads The Restitution Herald, enjoys it, and believes "everyone needs to read the splendid articles being published." She is interested, too, in the radio work and prays daily to be "worthy to rule with Christ in the Kingdom on earth."

Mrs. Pauline Mahoney, 3903 La Luz St., El Paso, Tex., reports that her daughter and son-in-law, Mr. and Mrs. Raleigh E. Peace (both are members of the Church of God), have taken residence recently at 1616 Saint Paul St., Apt. 1, Baltimore, Md. She writes, too, "They are starting their home with the best of Christian foundations . . . and I surely would appreciate any members' calling or writing these young people."

"Here at Holbrook, Nebr., we used the 11:00 a.m. hour, Sunday, January 1, for considering The Restitution Herald and planning to assist in the Herald Campaign,"—Ernest Graham, Holbrook, Nebr. . . . We shall be looking for a "whole brook" of new subscriptions flowing into Oregon, Ill., to give the "ill" new life.

Credit, indeed, goes to Bro. Freeman Fike, 1517 W. Monroe St., Phoenix, Ariz. About one year ago, he paid for ten new subscriptions to The Restitution Herald—all ten apparently to non-Church-of-God members. "Where are the nine?" No, not even one renewed his own subscription. Although renewals are not counted in the present Herald campaign for one thousand new subscriptions, Bro. Fike keeps his light out from under the basket by renewing all those ten expirations, and, undaunted, submits three more that are new, and writes:

"I will send more renewals soon, and perhaps some more new ones. May God bless and prosper your every endeavor."

Best, Bro. Fike had no way of foreseeing that you would ever hear about his faith, but he kept his gospel lamp trimmed and burning, anyway!

PENNELLWOOD CHURCH OF GOD
Grand Rapids, Michigan

The first wedding in the new Pennellwood Church of God, Grand Rapids, Mich., was solemnized by Bro. C. E. Lapp on December 30, 1949, at eight o'clock. Sr. Rosalyn Kendall became the bride of Bro. Verne Berry in a lovely candlelight service. Bro. Charles Simpson played the bridal music at the organ. Following the ceremony, a reception was held in the church dining room. They are to make their home, at present, at Purdue University, where Bro. Berry is studying aeronautical engineering.

Our prayers and good wishes go with the young couple, as they establish their Christian home.
Mrs. Lewis Buskirk, Secy.

HERALD SUBSCRIPTION CONTEST

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Southlawn, Grand Rapids, Mich.	10
Chicago, Ill.	6
Holbrook, Nebr.	6
Ripley, Ill.	5
Kokomo, Ind.	5
Moorefield, Nebr.	5
El Paso, Tex.	5
Tempe, Ariz.	3
Macomb, Ill.	3
North Salem, Ind.	3
Omaha, Nebr.	3
(Oklahoma; no local church)	2
Burr Oak, Ind.	2
Jordan, Mo.	2
Blair, Nebr.	2
Gatesville, Tex.	2
Eldorado, Ill.	1
Oregon, Ill.	1
Salem (Marshall), Ill.	1
Eden Valley, Minn.	1
Brush Creek, Ohio	1
Fonthill, Ont.	1
Woodstock, Va.	1
Cashmere, Wash.	1
Graytown, Wis.	1
Total received, to date	73

JOHN A. GARARD

John A. Garard of 714 S. Broadway St., Dayton, Ohio, was born, October 16, 1872, in Bell County, Ohio, and fell asleep, December 31, 1949, at the home of his niece, Mrs. Roy Stutzer, 45 Prospect Ave., Dayton.

Bro. Garard was a long-time member of the Brush Creek congregation and for many years served in the position of elder, being removed only upon his own request. He also served as Sunday school superintendent for a number of years, and his interest in the church was strong to the last.

Words concerning Bro. Garard's faith were spoken by the writer in a short service at the funeral parlor and then at the church, where many of his co-workers in the faith gathered to pay their respects to one who lived his faith. Bro. Garard will be missed by his many brothers and sisters in the church.

We pray God's watch care during his night of sleep, and look forward to the time of reunion when Jesus comes.
C. R. Randall.

LAWRENCEVILLE, OHIO

On January 1, 1950, our granddaughter Sylvia Ballentine completed a ten-year record of perfect attendance at the Lawrenceville (Ohio) Sunday School. Our records show, also, that thirteen had perfect records for 1949. They are: Laurel and Keetha Macy and their four children, Delores, Laureen, Wanda, and son Reldon, Richard Smith, Mrs. Minnie Rust, Paul Overholser, Charles Netts, Clark and Margaret Ballentine, and of course, Sylvia. Our Sunday school is growing.

Donald Ballentine is in South Bend., for seven weeks co-operative work, and we are glad he can attend Church of God services there while necessarily absent from his home church.
Mabel H. Netts.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

HERALD RECEIPTS

Freeman Fike (13); Mrs. Rosa McCurry; Robert H. Hall (2); Francis Burnett (4); Floyd Kessler; Virginia Wagenaar; May White; Virda Sitler (3); Emory Macy (2); Jim Greer; Mrs. Hedvie Jackson; E. E. Graham (3); Pearl Brown; Mrs. Nellie Ling; E. D. Eatons; John Mercer; Mrs. Inez D. Jefferies (2); Southlawn Church (11); Hazel Logan; Alva G. Huffer; Clifford Eyster; Mrs. W. H. Holland (6); Raymond Brown; Mrs. Pauline Mahoney; Mrs. B. F. Peck; M. O. Williamson; Dewey Overmyer; Mrs. L. Drake; F. G. Carpenter (4); Holbrook, Nebr. (4).

LAYMAN'S CAMPAIGN ENROLLMENTS

265. Mrs. L. R. Hillard, Mattoon, Ill.
266. F. G. Carpenter, Omaha, Nebr.
Over the Top!
238. Mrs. Alice Lindstrom \$30.00
239. Mrs. L. R. Hillard 40.00
240. F. G. Carpenter 26.00

NATIONAL BIBLE INSTITUTION

An Isolated Sister \$ 12.70
Blessed Hope S. S., Niagara Falls 9.50
Mr. & Mrs. Charles Netts 5.00
L. P. Marsh (S.W.F.) 100.00
Rockford, Ill., Church 41.00
Mrs. Ruth Kinsey 3.60
Mrs. Virda Sitler 10.00
Shirley A. Logsdon (R.H.) 8.50
Mr. & Mrs. Roscoe Halstead (R.H.) 10.00
Alma Lyman 2.00
Jessie M. B. Kauffman 5.00
Emma C. Clark (R.H.) 1.00
Church of the Open Bible, Pomona, Cal. 35.00
Hattie A. Wood 2.00
Mrs. Anna Cochran 2.00
West Side Ladies' Guild, Cleveland, O. 15.00
Mrs. Nellie Ling 17.50
Older Adult S. S. Class, Pennellwood, Grand Rapids, Mich. (S.W.F.) 5.00
Mrs. Fannie S. Knight (R.I.L.) 10.00
F. G. Carpenter (R.H.) 5.00
Church of God S. S., Maurertown, Va. 20.50

"And running over"

— A new Print Shop and Office Building. ??????

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith. — 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship. — 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church. — 25,000 Heralds sent on their mission of fellowship.

— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

Going to College?



Mary C. Railton

Are you planning to attend college? Have you decided which college will be your choice? May I not only put another on your list, but also help you to put it at the top of *your* list? Yes, Oregon Bible College deserves your consideration.

Situated on a beautiful campus along Rock River, Oregon Bible College is just across the river from the nationally known sculpture work of *Blackhawk Statue*. When it comes to scenery, we have it here. Behind the portals of Oregon Bible College, you will find students from many parts of the United States and Canada. They have recognized the opportunities offered here and have come to take advantage of them. If you are desiring specialized training to be of service to your Master and King, Oregon Bible College is the place for you. Or, maybe you are interested in social work, or in making your Sunday school classes more interesting, or just getting along better with people. Then, again, Oregon Bible College is the place for you.

Because many are interested in the welfare of our College, tuition is less than most colleges demand. Many students, like myself, are able to work their way through Oregon Bible College.

Indeed, it is wonderful to meet other young people who believe as you do, to enter into College activities with others of "like precious faith," to work with other young people upon the same foundation.

Mothers and fathers, are you trying to help your boys and girls choose the college that will be best suited to their needs? If so, Oregon Bible College is worthy of your investigation! We have a skilled and understanding staff. Our counselors are always there to help. Degrading activities do not exist, and objectionable practices are not to be found at Oregon Bible College!

I should love to tell you more of the advantages your College offers. If you will just sign the blank provided below, we shall see to it that you are provided with our catalog and full information. Why, you still have time to become one of us by January 23, when the new semester commences. From one who knows, I can say, "You'll never be sorry!"

Date

Gentlemen,

I am interested in Oregon Bible College. Please send me further information.

My name is

My address is



THE RESTITUTION HERALD

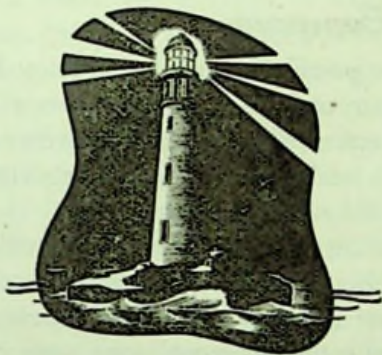
VOLUME 39

OREGON, ILLINOIS, JANUARY 24, 1950

NUMBER 16

Time of Trouble

By C. E. Randall, Tempe, Arizona



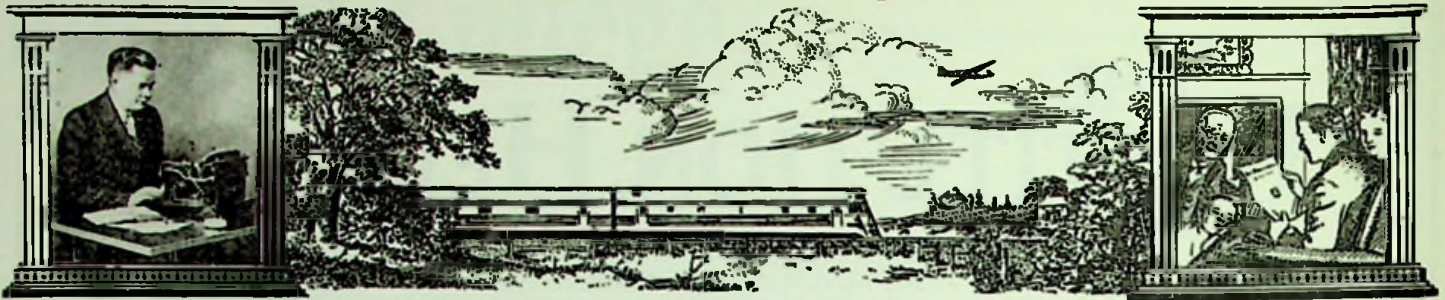
THE BIBLE speaks about a time of trouble coming on the whole earth such as never happened before or ever will occur again, Jesus, referring to Daniel's prophecy concerning this time, said: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor, ever shall be" (Matt. 24:21). What will cause this great tribulation to come on the earth? Two causes are mentioned in the Word: God's spirit will be withdrawn from the earth. This spirit is in His people, and, when His people are translated out of the earth, there no longer will be a restraining influence or power. (2 Thessalonians 2:1-11; 1 Thessalonians 4:16, 17.) When the church is removed by translation, the wrath of God will be poured out (Revelation 6), and that will make the tribulation.

Some Will Escape

There is no promise stated in plainer language than the one that some of earth's people are going to escape. Who are they? Let Jesus answer: "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 21:36). From what are these worthy ones to escape? Jesus was talking about the great tribulation. From that they are going to escape. Do not confuse *ordinary* tribulation with *the* tribulation or time of trouble such as never was or ever shall be.

Isaiah, also, saw some people sheltered from the indignation when God's judgments are poured out to punish the inhabitants of the earth. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (26:20, 21).

When Sodom and Gomorrah were about to be destroyed, the Lord said to Lot: "Haste thee, escape thither; for I cannot do any thing till (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

Welcome to Oregon

As this week's RESTITUTION HERALD rolls off the press, ministers from many states will be assembling for the Midwinter Ministerial Conference at Oregon, Illinois. Who or how many ministers will arrive none cannot foresee, but all guest ministers will be welcomed gladly by local brethren. While you are here, guest ministers, call upon local brethren for any service that may help you to enjoy your visit at headquarters. We want you to "feel at home"!

Interests and activities during annual General Conferences are so numerous, that attending ministers usually have very limited time for problems peculiar to the ministry. These Midwinter Ministerial Conferences provide, therefore, an essential opportunity for concerted study of ministers' problems and their ways and means of answering the ever-increasing challenge of these Last Days. During the sessions of this Ministerial Conference, there will be study, singing, prayer, interpretation, fellowship, and preaching of the Word. May it be a happy time for the ministers and a time acceptable, approved, and blessed of God. "Delight thyself . . . in the Lord; and he shall give thee the desires of thine heart."

Appreciation

There is no law forbidding expressing of appreciation, but the lack of expressing appreciation may mislead one to believe the spirit of criticism has wholly dethroned the more rightful Ruler. Editors are as slow as anyone in expressing appreciation. Especially heart-warming, therefore, is a letter recently received from Dorothy D. Lockward, Editor of *Herald of Life* (New Britain, Conn.), expressing appreciation of the *Christmas* RESTITUTION HERALD. We quote:

"Congratulations on your beautiful Christmas issue! Ever since I read it, I have felt I should write to tell you how much it impressed me. In fact, every page was so attractive with the various cuts, that I could not resist reading the whole issue—from cover to cover. Every article was splendid, too, but 'The Christmas in Your Life'

was especially good, I thought. . . . May God continue to bless you and THE HERALD."

Thank you, Editor Lockward. *Your* work in the *Herald of Life* always is commendable, and we return heartiest of good wishes to you for the work you are doing.

Herald Campaign

During the past week, THE RESTITUTION HERALD Campaign to obtain one thousand new subscriptions by April 1, 1950, was rewarded with a gain of twenty-five new subscribers. The total now stands at ninety-eight—less than one tenth of the race to the goal.

An interesting feature of this contest will be the number of churches participating. Today, twenty-eight local churches have reported one or more new subscriptions. We are hoping to hear from many more congregations. Nobody is drafted, though; this is wholly a volunteer service for a Christian cause. Has *your* church awakened to the possibility of doing missionary work, evangelistic work, through THE RESTITUTION HERALD?

One way to preach the gospel everywhere is to use the printed page. Send new HERALD subscriptions to your friends! The rate for new subscriptions is reduced to two dollars per year.

Also during the past week, contributions amounting to sixty-five dollars were received to pay operating expenses of THE RESTITUTION HERALD. The need and the plea call for contributions of \$7,500 by June 30, 1950. Today's total receipts earmarked for THE HERALD amount to \$2,026.65—an excellent testimony of appreciation—but we still have a long, uphill climb in this department of the Campaign.

To date, no reports have been received relative to specific accomplishments in the Lord's work that could be credited to reading THE HERALD. Will you help, please, in this part of the Campaign? Possibly, we are too optimistic, but, if it *could* be shown that THE RESTITUTION HERALD *does* inspire service and occasionally, at least, lead to conversion, we could make stronger appeal to brethren to use THE HERALD, widely, as a missionary and evangelistic medium.

Jerusalem the Golden

By J. Arlen Marsh, Rockford, Illinois

EVEN in terms of today, Solomon was a reasonably well-to-do man. "Six hundred and threescore and six talents of gold"—"beside that which ... merchants ... and all the kings of Arabia and governors of the country brought"—was "the weight of gold that came to Solomon in one year," according to the author of Chronicles.

Translated into American currency, this represented an annual income from this single source of some \$22,000,000—and keep in mind that it failed to include the gold given Solomon by kings of the East and of Africa. As for silver—well, the Chronicler reports that "it was not any thing accounted of in the days of Solomon"; silver was "made . . . in Jerusalem as stones."

Yet this tidy wealth was dissipated almost in a single generation—lost, as nearly as we can tell, in the revolt of Jeroboam against the tyrannical rule of Solomon's rapacious son. Without exception, Jerusalem never since has seen the accumulated riches that made her, in Solomon's day, truly a golden city.

The cause for this disintegration of royal and national economy was made obvious by Amos, who had God saying, "Lo, I will command, and I will sift the house of Israel among all nations. . . . All the sinners of my people shall die by the sword." It also is made obvious in a divine judgment on Solomon himself—a judgment introduced in the language of 1 Kings 11:9: "The Lord was angry with Solomon, because his heart was turned from the Lord God."

There is, of course, an intensely practical lesson in these experiences of Solomon and his people. Disobedience to law as men have laid it down continually is held out before us as unprofitable. "Crime," we are told by everyone from the Shadow to J. Edgar Hoover, "does not pay." But disobedience to the divine principles pays even less; it is as true now as in Paul's time that "the wages of sin is death"—sin as God sees it, and not as man may have come to define it through his own prejudices and philosophies.

Our major theme, however, is not the very apparent effects of disobedience, but the restoration of Jerusalem to its one-time position as the golden city. Revelation describes, with highly figurative apocalyptic writing, a

city descending from heaven to earth—a city with streets of gold, ruled by Jehovah Himself; but this new Jerusalem is presented only as a symbol of the peace and prosperity, the righteousness and reverence for the divine, that are to mark the Kingdom of God on earth following its permanent establishment as a political entity.

More truly than ever in the past, Jerusalem is destined for a Golden Age. Revelation's almost surrealistic predictions of circumstances to prevail in the perfected earth among perfected men may be symbolic; but other prophecies relating to the future of the Holy City are as real, as literal, as a modern newspaper report of the rebuilding of Warsaw.



J. Arlen Marsh

Amos continued his quotation of divine condemnation upon "the house of Israel" with the happier promise from God that "in that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Zechariah extended the conception beyond the matter of government to the

city of Jerusalem itself: "Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."

It will be recalled that Amos guaranteed the dispersion of the Chosen People because of their sins. Zechariah, like Micah, like Isaiah, depicts a period of never-ending harmony with God—a period when "truth and . . . righteousness" will mark the entire population of Jerusalem—a period when nations will be drawn to the city as bears are drawn to honey, inspired to seek admittance to the Kingdom and to worship the King of kings by the attractive force of the prosperity and happiness to be seen within the divinely governed city-state. "And men," Zechariah concludes, "shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited."

That the initial stirrings of life in the people of God may be found in the new nation of Israel is undeniable. Jerusalem, on December 13, 1949, was proclaimed the capital of Israel in open defiance of a United Nations decision to put the city under (Continued on page 10)

The Spirit of the Reformation

(Part Five)

By James M. Watkins, Oregon, Illinois

In the lives and motivations of the leaders of the Reformation are to be found some of the greatest lessons for our day.

WITH the rise of the extreme predestinationism of Calvinism, it was only natural that certain contrary views should also manifest themselves. The antithesis of Calvinism was Arminianism. Like the other creeds of the Reformation, it existed as a sentiment long before reaching its full power. It, like they, asserted itself as a definite theology through the influence of one man, a man by the name of James Arminius.

James Arminius is often ignored by lists of those who have left their influence upon the church, yet his views, no doubt, have had wider acceptance than many of the others. Known in his native language by the name Jacobus Hermans, he was born in the year 1560 at Oudwater in Southern Netherlands. Like many of those who attained great leadership in the early church, Arminius knew the depths of adversity in his early years. His father died early in Arminius' childhood and his mother was left in very poor circumstances.

Arminius attained so much recognition for his brilliant intellect as a boy, that his friends and certain patrons gave him the opportunity of a better education by sending him to Marburg. At the age of fifteen years, his home town was taken by the Spaniards and his mother, brother, and sister were massacred, leaving him completely alone in the world. Continuing his rapid intellectual accomplishments, he was sent to the new University at Leyden, where he remained for a period of six years. Because of his proficiency in that institution, the city of Amsterdam was led to adopt him as its foster child. He continued his education at public expense, being bound to be at the command of the city throughout the remainder of his life. He continued his study at Geneva, under Beza, and at Basel, under Gryneas. By this time, he had so attained recognition that he was offered a Doctor's Degree. Being only twenty-three years of age, he refused this offer, feeling that he was much too young. He continued his rapid climb, however, and by the age of twenty-eight, he had attained renowned theological influence.

Like the opposing theology of Calvinism, Arminianism was simply the combining force of a growing conception

that had existed among the people from the first or second centuries. Arminianism did not originate with Arminius; it was simply his brilliant study and devotion to its propagation that brought it to the peak of its power. The teachings of his lifetime were characterized by deepest consideration for all those who might be in opposition to them. Beyond a doubt, it was this attitude upon the part

of this great teacher that won him favor among the people. Although he produced one of the greatest theological discussions of his time, it was so done that even those who opposed him found themselves vying at times for his favors and appreciating his viewpoints. Several times, Arminius was called to account for his teaching in opposition to Calvinism, but seldom was anything of consequence upheld against him. He claimed always to uphold the primary principles of the prevailing doctrine. He accom-

plished his goal by allowing the subtle influences of his own teaching to filter into Calvinism and finally to undermine it completely in the minds of some.

From our own doctrinal viewpoint, we should never forget the teaching of James Arminius. Nor should we forget the opposing theories to be found in Arminianism versus Calvinism. These great schools of thought are not dogmatic views brought by individual influence over denominational groups, but are more basic spiritual expressions of faith that have lived in the hearts of people through the years. For this reason, the effects of these views cannot be obliterated by theological argument. Nor can the beliefs of their constituency be completely reconciled.

A study of the life and teachings of Arminius clearly indicates that this break with Calvinism was not some momentary explosion of rebellion, but it was a gradual process brought about by much study and thought over a long period of time. The greatest advance made in the revolt against the Calvinistic theory was brought about when Arminius was asked to substantiate Calvinistic doctrines before opposers. The progressive evolution of his writings clearly shows a gradual weakening in his ability or determination to defend this doctrine. The constant



James M. Watkins

study necessary for its defense appears to have brought this about. The confictions of his doctrine with that of others are easily seen through a simple consideration of the issues involved in the Arminianism-Calvinism discussion.

The theory of Calvinistic predestination insisted that all individuals were brought into complete subservience to the Divine will and, of a consequence, must be guided in their actions entirely by that will. This being so, there was no freedom of choice in any action undertaken. In short, it made God the author of sin. Requiring Him, in turn, to punish the individual for embracing something he could not help!

Arminianism challenged this thought by saying that no individual could be justly damned eternally for action which he could not help. It held that, because no one person can be guilty of the sin of another, the only person that could be held guilty of sin is the person who commits that sin of his own free will. It was only natural that, upon the basis of these two contentions, there should arise a great theological gulf over which the two schools of thought could not successfully pass. The conflicting views inspired by these thoughts are reflected in our own thinking in very many ways. It is shown by the debatable issues in our own minds when we consider whether foreknowledge and predetermination are one and the same. Arminianism counters with the answer that predetermination fixes the act, whereas foreknowledge is fixed by the act. Thus it asserts that they are not the same at all.

A further conflict of these two great schools of thought was to be found in their attitude toward salvation of infants. The Augustinian-Calvinistic theory held that all infants are eternally damned until they are saved. Even those who have never had any control over personal moral actions! This was based upon the thought that all men are guilty until they redeem themselves. The Arminian viewpoint was that all individuals are held eternally responsible only for their own action. For this reason, no child could be condemned until he had reached the age of accountability and had failed to uphold his responsibility to God and society according to his knowledge.

Still another of the great conflicts was found in their attitude toward the eternal destiny of a pagan people who had never known the instructions or laws of God. Calvinism maintained that all pagans,

whether or not they ever had heard of Christ, were to be rightly and justly damned for their lack of knowledge. On the other hand, the viewpoint of Arminianism was that they could easily be saved by a spirit of faith: that having no law of God, they were regarded as being a law unto themselves and that condemnation was not possible until they had in some way condemned themselves.

Certainly, James Arminius left behind a heritage of religious conflict, certainty, and debatable issues, unequaled in the annals of theological reasoning. These questions went so far as to invade the realm of relative morals within the various groups that expounded them, and even reflected in their attitude toward civil and religious liberty. It brought about some of the greatest paradoxes in religious history. The freedom of Arminianism was often brought, by force of circumstances, into opposition with the very freedom it advocated, while the unrelenting severity of Calvinism was often brought into like opposition with its own intolerance.

A study of the lives and teachings of those who have gone before us and developed the growing sentiments and feelings of the Reformation demands that we give more time and attention to the life and teaching of James Arminius. His attitude toward the Biblical interpretations of his day clearly defines the conflict which exists, not only among the churches, but *within* churches, and often within the personal faith of individuals to this present time. The simple test of asking ourselves the question of what may be the eternal destiny of an infant who dies in the first few weeks of life, or the ultimate fate of a pagan who has never known Christ, plunges us immediately into Arminian-Calvin theory and speculation.

Within the churches of extremely Calvinistic or Arminian viewpoints there always will be confictions based on these questions. It is the vastly different approach to such questions that have existed in the church throughout the centuries. It is an inherent viewpoint of personal approach, rather than the creation of a single individual. These doctrinal differences may be overlooked or forgotten, but they never will be completely reconciled in personal viewpoints short of the coming of Christ. Their Biblical import reaches too far afield in its application. All of which has resulted from the completeness with which James Arminius left his mark upon our world of theological thought!



—Religious News Service.

JAMES ARMINIUS

The Second Death

By R. H. Judd, Colborne, Ontario

SOME interesting communications have come to hand in connection with this important theme, "The Second Death," but we regret to say they have been written in defense of universal salvation, which we have never considered to be the teaching of Scripture. The seriousness of the subject calls for earnest, faithful, and kindly spirit. If one studies in that frame of mind, an examination of the viewpoints expressed may be helpful to readers on both sides of a difficult topic. As an introduction to the subject, we quote below, in full, every instance where the "second death" is specifically mentioned in the Scriptures.

Revelation 2:11: "He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death" (R.V.).

Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (R.V.).

Revelation 20:14: "Death and Hades were cast into the lake of fire. This is the second death, even the lake of fire" (R.V.).

Revelation 21:8: "For the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

(The emphasis in all the foregoing quotations is this writer's.)

Advocates of the teaching of universal salvation sometimes endeavor to maintain that "death can be destroyed only by making men alive." The argument, a specious one, is continually repeated under various forms. The latest that this writer has been privileged to see came to hand as a printed folder. In it was advocated the strange theory that the "second death" is a "BETTER KIND" than the first, and that "the second death UNDOES the work of the first death ..." Again, it says, "The Second Death DESTROYS DEATH and ALSO THE GRAVE."

We earnestly invite any unprejudiced mind to read the four instances here quoted from Scripture, in which the "second death" is mentioned and described, and then say honestly if there is any "BETTER" thing mentioned for those who will be cast into the lake of fire. Death, in Scripture, is not only stated to be man's "enemy," but it is

always so regarded. It is *the* "enemy" of life and is the very antithesis of living. (Sec 2 Kings 20:1 and Isa. 38:1.)

The first instance where the phrase occurs (Rev. 2:11) says, "He that overcometh shall not be hurt [or injured] of the "second death." Here the character of the "second death" is plainly the very reverse of blessing, and the implication is clear that those who are not overcomers will be hurt by it. "Hurt" is from the same Greek word used in Luke 10:19—"nothing shall by any means hurt you."

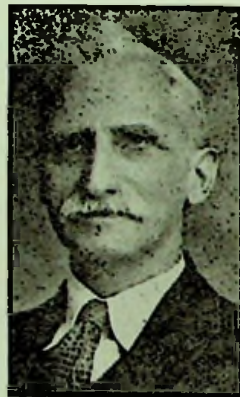
Next, Revelation 20:6 informs that the blessed and holy shall *not* come under its power. Strange language, indeed, if "the second death" is in reality the "better kind"! If the "second death" is truly "the reversal of the first," how *good* it would be for the blessed and holy to come under its power.

As for Revelation 20:14, Bible students generally are agreed that, in Scripture, fire and brimstone are regarded always as agents of *destruction*. Logically, *death* must reside in something, and it is always the absence of life in that which was living before. If the wicked are made to be "as though they had not been" (Obad. 16), and if, as in Psalm 37:10, "the

wicked shall not be: yea, thou shalt diligently consider his place, and *he* shall not be" (R.V.), and if the living saints "cannot die any more"—with the consequence that "death shall be no more"—then death will have been destroyed in the most effective manner.

Now let us come to another, and, perhaps, the most interesting portion of this study.

It is remarkable that the expression "the second death" is to be found only in the Book of Revelation. Nearly all Bible students are agreed that the Book of Revelation is bound up with the early chapters of the Book of Genesis, where death first made its appearance. Many of the features of Revelation are drawn from Genesis. It is written by the same John whose famous prologue to his Gospel is so obviously a reference to the first chapter of Genesis concerning the *Word* of God. Some writers, such as those upholding universal salvation, claim that the Bible does not reveal *what the second death is*, and, owing to the prevalence of belief that *natural* death is "the wages of sin," many, including this writer, have thought the same,



R. H. Judd

with consequent confusion in reference to this very important topic.

We now ask the question, "Were there two deaths spoken of in Genesis?" The answer to that question is certainly "Yes." For the first death, due to man's nature, man is not responsible. He was created mortal; therefore, it is no sin to be mortal. He is born mortal by his Maker's decree, and he has no choice in the matter. It is the law not only of his nature, but of all life on this planet in its present state. Scripture in Genesis recognizes, however, *another* kind of death, namely, *judicial* death, which is the

"wages of sin," and which also is invariably violent death. Here we have the *first* and the *second death* plainly declared: the character of the second death here being precisely the same as is the case of the second death in the four instances quoted from Revelation, namely, an *inflicted* death. In every instance where the phrase "second death" occurs in Scripture, it has reference to an *inflicted* death. Natural death is *not* the wages of sin. The wages of sin is *judicial* death, which, according to Scripture, is literally due to a sinner the moment sin is committed, and when carried out it invariably cuts short his natural life.

Musings

By Alfred Anthon, Corvallis, Oregon

JESUS said, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom" (Matt. 25:1). Does Jesus' parable not apply to the Church of God? Five of the virgins were wise, and the other five were foolish; but all ten were virgins. They that were foolish took their lamps (having a little oil already in them), but took no additional oil with them. The wise took oil in their vessels "with their lamps," implying that they had vessels of oil besides the oil already in their lamps.

All ten were virgins. All ten had lamps. All ten had oil, though each of the wise five had more oil than any of the foolish five. All ten traveled together. All ten were at the same building. All ten slept and slumbered together; therefore, "slumbered and slept" does not symbolize sinning, lukewarmness, laziness; for, if it did, then the "wise" would have also been "foolish." "Slumbered and slept" may symbolize death, or the end of this Age, or days before Jesus' return and before the Judgment Day.

All ten were awakened together. All ten heard Christ's heralds. All ten knew they were to attend a wedding. All had the same gospel, doctrine, sayings. All the ten apparently righteous virgins were equal in all respects, except that the five foolish ones lacked enough oil to see to travel farther—to the door of the wedding room.

These foolish ones urged the wise to give them of their oil. In the hurry of the occasion, the reply was short and pointed with hasty advice, "Go . . . to them that sell." This advice was quickly followed. The distance was far enough that by the time the foolish returned, the door to the wedding was closed.

What does the "oil" symbolize? Consider the importance of Jesus' words, "Watch therefore." In effect, Jesus said, watching will keep every virgin's vessel filled with oil. This is terrible, but true: no person can do enough good to offset unwatchfulness. Unwatchfulness can destroy all other good deeds that a person can possibly do! Therefore, "Watch."

"Watch ye and pray, lest ye enter into temptation" (Mark 14:38). This text does not say, Watch and pray God not to let you come face to face with temptation. Fiery trials are precious to us Christians; we want them. (1 Peter 4:12-19.) If we have no fiery trials, we are "bastards" (Heb. 12:8). Therefore, we cannot pray God not to let us come face to face with fiery trials of temptation. Christ tells us, however, to "watch and pray," so, when God sends a fiery trial, we shall not enter into it by submitting to sin. Watching makes oil. Watching with praying prevents sinning.

Watching gives us Christians light to see how to continue through any darkness to the door of salvation. Light is knowledge of how to resist and overcome every temptation that God lets come near. Watching makes us wise, sagacious eschewers.

A person is not born with the knowledge of how never to sin; but, if a person will sincerely watch to see how things work out, he can keep getting better and better, as did the patriarchs.

Remember: sincere watching necessitates praying. Praying is working hard at the job of watching out to avoid sinning, then "talking it over" with God. What are *your* musings about the sleeping virgins?



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

ISRAEL WILL LEARN. Israel's future glory is the theme song of much of the great writings of prophetic men who spoke as they "were moved by the Holy Spirit." What a day it will be when the words of Isaiah become fulfilled: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!"

Lord Beaconsfield onetime wrote: "The pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Has He not made their history the most famous in the world? Has He not hung up their laws in every temple? There is one fact which none can contest. Christians may continue to persecute Jews, and Jews may continue disbelieving Christians; but who can deny that Jesus of Nazareth . . . is the eternal glory of the Jewish race?"

PEOPLE CHANGE. When one is in public life and deals with people, he soon observes how circumstances change the outlook which groups and individuals have. When everything is "going well," few people give much attention to the serious things of life, especially to a consecration of self to the eternal God. Let some catastrophe come within the area of their lives, or death strike in the home, or serious sickness befall an individual, and the whole perspective of life is changed. People can pray then and feel their need of prayer.

Last September, when Sgt. James R. Hendrix and twelve others jumped from their plane above Fort Benning to qualify as paratroopers, young Hendrix's regular parachute and emergency chute failed to open, as the lines of the parachute had become entangled in his boot buckles from the back wash of the engine's propellers. Down, down, he plummeted toward the earth 1,000 feet below. With certain death staring him in the face in moments, he prayed to God for help. He did not stop to think how it would sound or wonder if others were listening—he prayed! He was saved and only received a few minor bruises and cuts. When, at a later date, the President pinned a medal on him and remarked that he was glad to have him receive it in person, Hendrix said that had not the Lord heard his prayer he would not be alive, to which the President replied: "I believe that, too."

It is risky business, though, to wait until trouble strikes to pray to God.

IT IS MIDNIGHT. Writing in "Prophetic News" under the question: "Has the Midnight Hour Struck?" A. J. Gauntlett assembles some of the great events which have happened at the midnight hour during the past few years, which make a very impressive ar-

gument that we are at the midnight hour of this Age. We quote as follows:

"Tuesday, May 8, 1945. The terms of the absolute surrender were accepted by the Germans in the presence of the three great powers—England, America, and Russia—at MIDNIGHT.

"August 8, 1945. Russia declared war on Japan at MIDNIGHT.

"August 8, 1945. The fall of the Roman Empire (Italy, Germany, and Austria) took place at MIDNIGHT.

"August 14, 1945. Japan surrendered unconditionally. The announcement was made in the House of Commons by Prime Minister Atlee at MIDNIGHT.

"October 16, 1946. After nine months' trial at Nuremberg, ten Nazi leaders were hanged in Germany at MIDNIGHT.

"In 1946, also, Mr. Bevin's plan for a 'Unitary State' in Palestine, which meant an Arab State with a permanent Jewish minority, was called off by Prime Minister, Mr. Atlee, at MIDNIGHT, on receipt of a demand from America to admit 100,000 Jews into Palestine.

"August 14, 1947. The partition of India came into being at MIDNIGHT.

"August 14, 1947. The last of the world empires, with King George VI as Emperor, 'expired' at MIDNIGHT.

"September 16, 1947. Britain signed the treaty of peace with Austria at MIDNIGHT.

"October 9, 1947. War began in Palestine; Lebanese and Syrian troops moved toward Palestine frontiers at MIDNIGHT.

"May 14, 1948. The 'State of Israel' came into being at MIDNIGHT.

"January 25, 1949. The Israel State had a general election. The voting was timed from 6:00 a.m. to MIDNIGHT.

"April 18, 1949. Eire severed her connection with the British Empire at MIDNIGHT."

TELEVISION. The other night, we spent an evening in a home watching a televised broadcast. It was an interesting program. Television is still in its infancy and has great potentialities ahead, yet the power which it will have for evil may overbalance its usefulness for good. The following story from "The Pentecostal Evangel," under heading of "Boy Watches Television Hanging, Then Hangs Himself," reveals the dangers which must be guarded against:

"A 12-year-old boy in Hayward, California, hanged himself a few days ago, apparently while re-enacting a scene from a television show, according to Alameda County Deputy Sheriff Glen Harvey. The parents found the boy in the bathroom, hanging from a belt looped around his neck, when they re-

turned home from a dance.

"His younger brother said the two boys had watched a Western movie on television during the evening. It included a hanging scene, and both boys discussed 'how it must feel.'

"What a pity! We wonder who is most guilty in God's sight: the boy himself, who merely obeyed the common urge to copy; or the parents, who left him to choose his own television programs; or the authorities who permit such stuff to be on the air?"

JEW AND GENTILE. Writing in "The Jewish Hope," Mrs. Sue Jones makes some comparisons and draws some conclusions which are deserving careful consideration. We quote a few of her thoughts:

"It is better to have man's accusation of being a 'Jew-lover' than God's condemnation for being a 'Jew-hater.'

"If we take care of Christ's friends, the Jews, He will take care of His enemies.

"God has been preparing the Jew for centuries to preach the gospel; other preachers depend upon their own preparation.

"One reason the church has grown weaker, instead of stronger, is the failure to obey Christ's command to 'take the gospel to the Jew first.'

"We have to reach the Jew with the love of Christ first, before he will listen to the gospel of Christ.

"We cannot accept Christ and reject the Jew.

"The more you do for the Jew, the more the Lord will do for you.

"The Bible was written to and through the Jew, but for all mankind.

"The churches and individuals who are reaching the Jew with the gospel, food, shelter, and clothing, are having continuous revival.

"Those who are watching the Lord's hand in shaping Israel into a perfect vessel are being shaped at the same time."

LIQUOR BANNED. The President of the University of California has banned the drinking of liquor at fraternity and sorority parties. There was a student protest and one of the editors of a student paper complained because the students were not consulted before decision was made. Said the editor:

"The administration has failed to treat the students as adults."

The administration replied:

"Traditional rules are now going down on paper. Student opinion will never be consulted as to whether mixed parties can be held in fraternity bedrooms."

The way of life in most universities and colleges is not conducive to the moral development of the students.

The Grace of God

By Dale Ward, Oregon Bible College

AS IN TIMES past, there are people still teaching that we Christians have hope of salvation by our works, or through keeping the law of Moses. My purpose here is to show that the Scriptures teach that we cannot earn our salvation, but are dependent upon God to present salvation to us through Christ. A study of the grace of God will be profitable.

Paul wrote, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Here we have a clear statement proving that we Christians are saved not by our works, but by grace. Other scriptures also teach this truth, and we shall study some of them later in the article.

The word "grace" is translated from the Greek word *charis*. *Charis* is one hundred twenty-nine times translated "grace," and six times "favour." "Benefit," "liberality," and "pleasure" also are translated from the word *charis*, but only on few occasions. Some of the meanings given in Webster's Dictionary are: favor, kindness, mercy, divine mercy of forgiveness, divine assistance given man for his regeneration or sanctification.

Grace is the goodness of God toward man. "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). Grace is the forgiving mercy of God, as opposed to merit. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound" (Rom. 5:20). The gospel is called the "gospel of the grace of God." "None of these things [foreseen "bonds and afflictions"] move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Grace is a divine gift to man, for "of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:16, 17).

A story from World War I will help further to illustrate what is meant by the grace of God.

Two men, James and John, met and became close

friends during their training and association in the Army. Each loved the other, and each would have given his life for the other. They told each other, however, very little about their past. Their time was taken with the duties of the present, so each knew little of the other's position before he entered actual service.

As the time neared to go into battle, John prepared a letter for his father and asked James to keep it for him. John gave James instructions to deliver the letter to John's father, if it should happen that John was killed in battle.

John *was* killed shortly thereafter, and James survived the War.

After the War, James returned home and found his country suffering because of a "depression." Unable to find work to support himself, he finally was driven to despair. In despair, he was contemplating taking his life—when he happened to recall the letter he had promised to deliver to John's father. He decided to fulfill his promise to John before he ended his life. When he reached the address of John's father, he discovered that it



Dale Ward

was a bank building. John's father was president of the bank and a very wealthy man.

When the letter was delivered to John's father, and he discovered that James had been a very close friend to his son, he was overjoyed. He took James home with him and led James to John's room.

"This is *your* room, James," said John's father. "I am also giving you John's car, his bank account, and all other property that he owned. I love you because *he* loved you, and I am doing this for you because of him."

In like manner, God sent Jesus into the world. If we love Jesus, God will love us. If we accept Jesus as Friend and Saviour, God will accept us. He will give us all things because we love His Son. That is the grace of God! "Grace, grace, marvelous grace!"

We Christians can do nothing for ourselves. We are dependent upon God for all things. He has given all the blessings of this life to all men and has promised life everlasting to those who love His Son. When we understand the extent of God's love as manifested through Jesus, we can say with Paul, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

TIME OF TROUBLE

(Continued from front page)

thou be come thither" (Genesis 19:22). According to Jesus, as it was in the days of Sodom, even so shall it be in the days of the coming of the Son. (Luke 17:28-30.) God has made the promise of protection; may you and I meet the requirements.

JERUSALEM THE GOLDEN

(Continued from page 3)

international control. For the first time since 70 A.D., when the Roman Titus destroyed it utterly, Jerusalem has

become officially the headquarters of God's Chosen People. For the first time since the Maccabees, the Jews have an independent government in Palestine.

Unfortunately, the Zionist Movement which has given birth to Israel has been primarily political. It is true that the orthodox control much of Israeli law and practice; it is true that the Sabbath "blue laws" for Jewish Palestine have been drawn with the strict religious code in mind. But it is quite as true that the government of Israel has leaned far more upon its Haganah, its army, than upon any faith in God, and that it has turned more effort to the solution of social and economic problems than to the restoration of the worship of Jehovah. *Israel Speaks*, American-Jewish newspaper of doings within Israel,

Are You Being Caught in the Purge?

By Fred Hall, Michigantown, Indiana

THE dictionary definition of "purge" is: "To rid of whatever is impure or undesirable." The newspaper definition, used in a political sense, seems to be: to rid from the party those who are undesirable, without regard to purity. The Bible definition seems to be to clear, purify, cleanse, refine; to cast out, force away; to cleanse from error; to cleanse thoroughly; to cleanse out.

When the Bolsheviks wrested the government of Russia from the Czars, they instituted a "purge" to rid the country of any and all who were opposed to their form of government. This purge has been carried on right up to date by the Communists. In fact, political purges are common in all countries, including our United States. These political purges are practiced, however, without regard for purity, the object being to rid the party of undesirables.

Nineteen hundred years ago, the ever-living God of heaven and earth instituted a purge through His Son, Jesus the Christ. The primary object of the divine purge is to cleanse the individual from all impurities and errors. Failing in that, because of the stubbornness of the individual, the secondary object of the divine purge is to "cast out"—"force away"—those stubborn individuals from inheritance in the full blessing of the heavenly Father.

The Word of God is as full of types and examples as man is full of sin. It is recorded, in 2 Chronicles 34, that King Josiah of Judah (one of three righteous kings) became king at eight years of age, sought the God of his

father David at sixteen, and at twenty, he instituted a purge in Judah to get rid of the idols comparable to the modern idols that men worship today.

The operation of God's purge of the heart of the individual was prophesied in Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

God's purge of individuals from among the ranks of the faithful is prophesied in Ezekiel 20:37, 38, saying: "I will cause you to pass under the rod and I will purge out from among you the rebels, and them that transgress against me and ye shall know that I am the Lord."

Actual operation of God's purge of an individual is given all through the New Testament. John the Baptist said of Jesus, "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). Jesus said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

Will we who profess faith be purged from the ranks of the living because we cannot endure sound doctrine? Or, will we yield ourselves to God in the name of Jesus, so our minds and bodies may be purged from all impurities, enabling us to enjoy the full blessings that God has prepared for those who love Him?

spends many pages discussing the accomplishments of newly created agricultural colonies for every paragraph it devotes to the accomplishments of rabbis and of synagogues. *Commentator*, American-Jewish magazine of essays and discussion, finds little more in the orthodoxy of some Israeli leaders than a matter for ridicule and censure.

The Zionist return to Palestine, therefore, is rooted in somewhat different causes from those that prompted the return under Nehemiah and Ezra. Then—centuries before Christ was born—the Jews poured back to Jerusalem from the countries of the dispersion in a sincere effort, not merely to weld once more a Jewish political community, but to build again the Temple that had fallen down. Now, Jerusalem primarily is a rallying cry, a sort of Alamo, for those convinced that the economic and social salvation of the Jews rests solely in political independence.

Prophetic descriptions of the ultimate condition of Jerusalem "in that day" mentioned by Amos point specifically to the city as a world religious center. "The law of the Lord" will, to be sure, emanate from Jerusalem; but it will be a theocratic law—a law eventually to bind all nations under the aegis of the Son of God, but a law fundamentally religious in its character. How fundamentally religious this coming government of God will be was indicated by Zechariah, who referred to the fact that "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

All movements must have their beginnings, however long a time must elapse before their purposes have been attained. In the creation of Israel from the dust of the Palestinian mandate, in the proclamation of Jerusalem as the capital of the new nation, we have the strongest evidence of the inexorable fulfillment of God's plans for mankind. Like the "phony war" of 1939 and early 1940, events in modern Palestine provide an introduction for the greater events to follow—the establishment of the Kingdom of God on earth, the renaissance of Jerusalem as a truly golden city, the period when for all eternity men will worship God in spirit and in truth.

As Coleridge has said in his play, *The Death of Wallenstein*,

"Often do the spirits
Of great events stride on before the events,
And in today already walks tomorrow."

The march of Israel contains the "spirits of great events" to come—events for which men must prepare themselves if they are to stand secure before the judgment seat of God.

—○—

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

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
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
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The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
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Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
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Truths a Child of God Should Know, L. Lapp, pocket size, 6pp.	.20	1.10
We Have a Message, Lyon, 6pp.	.20	1.25
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Words of Comfort, G. E. Marsh, 4pp.	.15	.85
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The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Seek the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zephaniah 2:3).

"Wait—Until the Day"

The Lord God said, "Wait." He wants His people, Israel, and the other peoples of the earth to wait. Some people will wait for that Time or Day to their sorrow. To some it will mean the heavenly Father's wrath poured out upon them. To others, Israel, it will be a time for them to fear not.

To the nations who do not know God, it will be a day for the gathering of the nations—or the assembling of the nations. (Zeph. 3:8, 9, 14-20.) In that day, the Lord God will be "in the midst of" Israel, showing His might as He did in days of old. (1 Sam. 17:47.) When that day comes, "the Lord [shall] go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). The Lord will be on the side of Israel. He will save them. He will be happy over them; He will even sing to them. (Zeph. 3:17.)

The Hope of Israel

At "that time," God will "undo" all those who mistreat Israel. He will see that the nation of Israel becomes a blessing. When Israel has repented and has accepted Christ, she will become a priestly nation, leading other nations to the worship of God.

While other nations are gathered to battle, one against another, the nation of Israel will be made to bear a great name and receive praise from all other nations and people of the earth. (Zeph. 3:20.)

The Hope of the Christian

Our hope is not much different from that of the nation of Israel. A Christian's hope, in Christ, is based upon His return to establish His Kingdom on the earth, with the throne at Jerusalem. Then, the hope of all Christians will become a reality. Why not live for Him and escape the wrath of God? Why not rather lift up your head and rejoice because the day of Christ's return is drawing near?



There is no fear of the future in the heart of a Christian. Today the Christian serves Christ; tomorrow he hopes to reign and rule with Him. (Matt. 5:5 and Rev. 5:9, 10.) Christ's blood redeems all people who will accept His sacrifice. Those whom Christ has so redeemed will reign upon the earth as priests of God. (1 Thess. 4:14-17.)

Conclusion

Thus, we can decide today whether our choice will be *for* Christ or *against* Christ. All who accept Christ today and live and watch for Him to come again, will be the happy ones in that day.

It Ain't the Gift

"It ain't the gift a feller gets;
It ain't the shape ner size
That sets the heart to beatin'
An' puts sunshine in yer eyes.

"It ain't the value of the thing,
Ner how it's wrapped, ner tied;
It's something else aside from this
That makes you glad inside.

"It's knowing that it represents
A love both deep and true;
That someone carries in his heart
An' wants to slip to you."

—Author unknown.

Happy Birthday Wishes

Karen Sue Lansbery, Jan. 25, age 7, Plainfield, Ind.
Margaret F. Hutchinson, Jan. 25, age 7, Hammond, La.
Wanda L. Macy, Jan. 27, age 9, West Milton, Ohio
Bobby Rose, Jan. 27, age 8, Welland, Ont.

Hope Chapel Plans

Through correspondence with Sister Picklerl, we learn that several young people in South Bend, Indiana, are planning to attend General Conference in 1950. We remind them and others to make special effort to attend the Berean business meeting in August. Say, why not come early for the Berean Youth Rally? It is not too early to plan for the summer.

What Is a Living Soul?

Hammond, Louisiana, radio station WIHL. Good afternoon, friends of Truth Seekers' Bible Class. We are glad to be with you again today. This program is sponsored by the Blood River and Happy Woods Churches of God of the Abrahamic Faith and comes to you each Wednesday afternoon at this time. Our subject for discussion today is "What Is a Living Soul?"


Because so much about the soul is misunderstood, or just imagined, we feel that a little study of the soul of man would add much to our understanding of the Word of God. The idea that the soul is a living, inner part of us with a spirit (or phantom) nature is so prevalent today, that it is usually taken for granted without further study. It is also assumed generally that man is the only living thing possessing a soul. As we turn to the Word, we may find that our understanding of the word "soul" is often in error.

First, let us discover from the Bible what creatures possess souls. Reading from Genesis 1:20, "God said, Let the waters bring forth abundantly the moving creature that hath life [soul], and fowl that may fly above the earth in the open firmament of heaven." The word "soul" here is from the Hebrew word called "soul" 471 times in the Old Testament. In addition to the moving creatures, God created fowls of the air and every beast of the earth with souls, according to Genesis 1:30. In Leviticus 24:18, God is said to have called beasts "souls." "He that killeth a beast shall make it good; beast for beast," but this expression "beast for beast" is translated "life for life" in the margin, and it could be translated correctly "soul for soul."

From this we gather that not only does a beast have a soul, but it *is* the soul; for here, beast and soul are used interchangeably. To the beasts we must add fish, for they, too, have souls. According to Isaiah, it was customary to make sluices and ponds for "souls," undoubtedly fish and other marine life. Though the word for soul is used here,

**The
Berean
Page**

By **TIMOTHY PEARSON**
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"



it was so evident that fish were meant that the translators of the Authorized Version have substituted the word "fish."

Leaving beasts, fowls, and fish, let us focus our thoughts on the vegetable kingdom. In the writings of Isaiah we discover that God promised to punish the wicked with fire. Simultaneously, vegeta-

tion will suffer, too, for "the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body" (Isa. 10:17, 18). We realize that vegetation has body, but the thought of its having soul may be new to us. Nevertheless, there it is and unless we are willing to admit that plants are immortal and cannot die, we must revise our conception of the soul. The Word of God makes no distinction between the souls: animals have souls; plants have souls; fowls have souls, and men have souls. By way of simple summary of our study so far, we may state: all living parts of the creation possess life or soul, both man and beast.

As it was in the case of Adam, man becomes a living soul when he first begins to breathe at birth. Man does not actually *have* a soul, but he *is* a soul as Adam was. This fact is borne out in Judges 16:30. Samson in his dying hour prayed to God, "Let me [soul] die with the Philistines." And he did. Samson was crushed under the avalanche of stone which he caused by removing the supporting columns of the building.

Every man's soul is under the curse of sin and will be destroyed at death. We draw these conclusions from the Word. Paul wrote, "All have sinned and come short of the glory of God." According to Ezekiel, "The soul that sinneth it shall die." If every soul must die because of sin, then souls are not immortal. *None* of us have immortal souls.

In brief, the word "soul" has come to mean something abstract and mystic. You may think of it, however, in this way: the soul is the life. God took dust and breath, combined them, and made a soul which He called Adam. When Adam died, he returned to dust, and the breath returned to God who gave it. Thus Adam ceased to exist and his life, often called soul, ceased to exist also because the dust and breath were separated. Then, what is a living soul? It is a living human being, good or bad, but mortal. "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- January 29 - February 5 — Evangelistic meetings at Alliance, Nebr. (E. E. Giesler, evangelist.)
- March 11, 12—Michigan Spring Conference at Pennellwood, Grand Rapids.
- April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.

OMAHA, NEBRASKA

On December 23, after Bible Class, we members at Omaha, Nebr., had a birthday party for our minister, Bro. M. W. Lyon. Games and refreshments were enjoyed by all.

Bro. Howard Kjargaard was hit by a car and suffered a fractured leg. He is convalescing nicely at present.

Bro. Emery Dixon, who has been ailing for several months, is home again from the hospital and feeling much better, though not able to walk very much yet. F. G. Carpenter.

ALLIANCE, NEBRASKA

Special meetings are planned for Alliance, Nebr., January 29 through February 5, to be conducted by the writer. Place of meeting will be 603 Missouri. Services will begin, each evening, at eight o'clock. Topic for January 29 will be "The Time of Revelation." This series of meetings is being sponsored by the brethren of Hemmingford and Alliance. Prepare now to attend all the meetings. You will not wish to miss any service. E. E. Giesler.

McGINTYTOWN, ARKANSAS

Brethren at McGintytown, Ark., were made to rejoice, Sunday afternoon, January 15, when Edd Cardin, his son Don Cardin, and his daughters Dortha Gale Cardin and Emma Lois Cardin, and Tommy Dale McGinty made the good confession and requested baptism. We met at the waterside, just after sunset, and assisted them in putting on Christ by baptism. Anyone desiring to write them may address them at Rt. 1, Greenbrier, Ark. We pray that they will be successful in their service for the Master.

Sr. Edd Cardin is sick and confined to her bed. We sincerely ask the Christians' prayers for her. (Bro. Edd Cardin is a brother to Sr. Pete McGinty.) H. Scott Smith.

WAIT BROADCASTS

WAIT radio broadcasts for the next several weeks are planned as follows:

- January 29—"Daily Profit of Eternal Wisdom," James M. Watkins
- February 5—"Nature of Sin," Harold J. Doan
- February 12—"Russia in Prophecy," Sydney E. Magaw
- Harold J. Doan.

McMINN - HUFFER

At four o'clock, January 1, 1950, Miss Awa Belle McMinn, daughter of Mr. and Mrs. L. W. McMinn, Hendersonville, N. C., and Alva Gwyn Huffer, Morristown, Tenn., were united in marriage at Henderson Chapel Church of God, Hendersonville, N. C., Bro. M. O. Williamson, the pastor, officiating.

A program of wedding music was presented by Mrs. Dan Wallen, pianist, and Miss Dorothy Reisig, vocalist. Miss Reisig sang "Because" and "Always." The traditional wedding marches were used, and "Saviour Like a Shepherd Lead Us" was played softly during the ceremony.

The bride was given in marriage by her eldest brother, Kirkwood McMinn. Miss Jennie Rieve Pryor, cousin of the bride, was maid of honor. Mrs. Jean McMinn and Mrs. Virginia McMinn, sisters-in-law of the bride, were bridesmaids. . . . Meredith New, brother-in-law of the groom, was best man. Jack McMinn, brother of the bride, and C. F. Pryor, cousin of the bride, were ushers.

Immediately following the ceremony, a reception was held at the home of the bride's parents.

Following the reception, Mr. and Mrs. Huffer left for a short wedding trip. They may be addressed, now, at Woodstock, Va., where Bro. Huffer is pastor of the "Fort Valley" and Maurertown Churches of God.

Bro. Huffer, a graduate of Oregon Bible College, has served in pastoral work at the Morning Star Church of God, South Bend, Ind., and in pastor-radio work at Morristown, Tenn.—Adapted from "Ashville Citizen."

MORKERT - NORD

In a church lighted only by candles, at four-thirty o'clock, Christmas afternoon, in a private ceremony, Alton Nord of Waukegan, Ill., and Grace Morkert, Blackduck, Minn., were united in marriage at Saint Cloud, Minn. Only witnesses were Bro. and Sr. Tom Savage and Sr. Vivian Kirkpatrick.

Sr. Nord is a member of the Church of God, having been baptized, last summer, by Bro. H. Scott Smith, in Arkansas.

Bro. and Sr. Nord stayed overnight at the parsonage, leaving at five o'clock the next morning for Waukegan, Ill., where they will make their home. Vivian Kirkpatrick.

NEFF - FERGUSON

On New Year's Day, January 1, 1950, I was privileged to unite in marriage Miss Elaine Neff, and Eugene Ferguson, Oregon, Ill. The ceremony was solemnized in the Kokomo (Ind.) Church of God.

We pray that the Lord will be with this couple, always, and richly bless their union. They are residing in Oregon, Ill., where Eugene is employed by National Bible Institution. E. Milton Hall.

NEW MEETING PLACE

Kansas City brethren plan to meet in the Orange Room of the Y.M.C.A. Building at 10th and Oak Streets in Kansas City, Mo., for the next meeting, scheduled for 11:00 a.m., February 12.

All Church of God members and friends in and near Kansas City are invited to attend this worship service. Come!

Francis E. Burnett, Pastor.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

\$2,026.65 has been contributed toward the goal of \$7,500, by June 30, 1950, for operating expenses on The Restitution Herald. Last week's gain, however, was only \$65. . . . The Herald is not "Stalinized"; so help it, financially, to stay out of "the red."

"Bro. John Denchfield is succeeding wonderfully well as a pastor in Arkansas City. He has gotten everyone for miles around, who cares for the truth, greatly interested. Everyone likes him, and he is a fine brother."—John R. Fiske, South Haven, Kan.

Born, January 16, to Mr. and Mrs. John Bloom, Granville, Ill., a son, John William. Congratulations!

Sr. T. J. Ellis' many friends will be glad to learn that her recent sickness is loosening its hold, and that she is able again to be in her own apartment.

Bro. and Sr. Benjamin Carpenter, Oregon, Ill., are "unwinterizing" in Kentucky and Louisiana.

The Midwinter Ministerial Conference at Oregon, Ill., was a joyous and profitable convention of the Church's spiritual leaders. Evening worship sessions were open to the public.

Concerning the "Ministers' Fund," Sr. Mabel H. Netts, 1841 Pembroke Rd., Springfield, Ohio, writes: "Sometimes, I feel as David did in building a house for the Lord, that it was all his desire, yet it did not seem to grow. (Cp. 2 Sam. 23:5.) In all these years, we have not enough to care for one minister. It seems that ministers are in the same category as the 'forgotten man.' So, let us get out our little Golden-Rule-Home banks, wipe the dust off them, and put them where it will be convenient to use them."

"We formerly lived in Illinois, have lived the last forty-three years in Oklahoma, and sorely miss the fellowship enjoyed in former years. We much appreciate The Restitution Herald. Bro. S. J. Lindsay baptized us in the years of 1906 and in about 1922. We hope the Lord will come soon."—Mr. and Mrs. E. D. Eaton, Vinita, Rt. 4, Okla.

APPRECIATION FROM MRS. T. J. ELLIS

To those who so kindly remembered me during my recent sickness, caused by a sudden heart attack, I want to express my thanks for your Christmas messages, notes of cheer, flowers, and words of encouragement.

I am back in my apartment and slowly regaining my strength. The Restitution Herald, always by my side, is a comfort to me.

That our Saviour may soon come is my prayer.

Again you have my thanks and best wishes.
Mrs. T. J. Ellis,
212 Walnut Court, Waterloo, Iowa.

ORCHIDS TO THE LIVING

On this first day of the New Year, as I sat in our church here in Omaha, Nebr., and followed through the first lesson of "Truth Seekers' Quarterly," I could not help but think a belated "thank you" was forthcoming for the fine work done. There must have been hours and hours of labor and love, and we, the lay members of the Church of God, have been benefited and stimulated by the results of that labor.

Many people are inarticulate in expression of gratitude, but "bouquets to the living are better than sumptuous wreaths to the dead." Here is a gorgeous "orchid" to Bro. Arlen Marsh, editor of "Truth Seekers' Quarterly," and similar "orchids" to the five contributing editors, Bros. Norman J. McLeod, Otto E. Dick, J. R. McCrone, Harold J. Doan, and our own pastor, M. W. Lyon.

Josiah G. Holland said:

"God, give us men! A time like this demands strong minds, great hearts, true faith, and ready hands."

You, of true faith and ready hands, have exemplified the kind of men Mr. Holland mentioned, and we lay members of the Church of God are the favored recipients of your gracious and beautiful service. I am certain that many re-echo this "thank you" for the hours and hours we know you have spent in the research and profound analyses in editing the quarterlies. Please know that I am grateful and understanding.
Elvera Edwards.

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 CONTEST

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Southlawn, Grand Rapids, Mich.	10
Ripley, Ill.	8
Holbrook, Nebr.	8
Chicago, Ill.	7
Eden Valley, Minn.	6
Los Angeles, Calif.	5
Kokomo, Ind.	5
Moorefield, Nebr.	5
El Paso, Tex.	5
Jordan, Mo.	4
Tempe, Ariz.	3
Macomb, Ill.	3
"Maple Grove," Lawrenceville, Ohio	3
North Salem, Ind.	3
Omaha, Nebr.	3
(Oklahoma; no local church)	2
Oregon, Ill.	2
Burr Oak, Ind.	2
Blair, Nebr.	2
Gatesville, Tex.	2
Eldorado, Ill.	1
Salem (Marshall), Ill.	1
Brush Creek, Ohio	1
Fonthill, Ont.	1
Woodstock, Va.	1
Cashmere, Wash.	1
Graytown, Wis.	1
Rockford, Ill.	1
Pennellwood, Grand Rapids, Mich. (Colorado)	1
Total received to date	98

"We have six more new members: Mr. and Mrs. Alden Jacobs, 3060 Prairie S.W.; Mr. and Mrs. Harry Fish, 1124 Kusterer Dr. N.W.; Miss Gloria Miller, 61-32 St. S.W., Grand Rapids; and Mr. Danford Richmond, 9 W. State St., Grandville, Mich."—C. E. Lapp, "Pennellwood" Pastor.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

HERALD RECEIPTS

E. D. Eatons (2); Ben Carpenter (3); Ruth Wachtel; Mrs. Thomas Lewis; F. W. Ficken (2); W. J. Halls; Frank Laning (3); S. J. Humphreys; Cora Shipman; Clara Chaffee; Mary C. Railton; Mrs. Carl Hoganson; G. K. Niles; Leo Wilson; E. Graham (2); Walter C. Kuhlmeier; Laurel Maey; Sunshine Class, Lawrenceville, Ohio (2); Mrs. A. Dehn (5); Inez Titus; Mrs. Don McCombs; Paul Overholser; L. E. Driskill (2); Tella Griffin; Ethel Manken (6); N. S. Westfall.

NATIONAL BIBLE INSTITUTION

Mrs. William Parsons	\$ 3.00
Silas Claypool	11.65
Mrs. W. J. Fine	1.00
Happy Woods Church, La.	9.66
Mrs. Nora Johnson	26.50
O. F. Marsh (R.H.)	15.00
Omaha, Nebr., Church of God	8.00
Mr. & Mrs. W. M. Nelsen (R.H.)	50.00
Mr. & Mrs. Ahmus Dimmick	18.30

"And running over"

— A new Print Shop and Office Building. 1111111

Goal June 30

— 100,000 Heralds now adding fellowship to Christ.

— 20 students with 1 year's training toward serving you.

— 460 Evangelistic services. How many hearers?

Goal Apr. 1

— Adding works to Faith. — 75,000 Heralds now out in missionary service.

— 15 students provided with 1 year of knowledge in Christian service.

— 420 Evangelistic services for spreading the Gospel messages.

Goal Jan. 1

— Forging bonds of Fellowship. — 50,000 Heralds now making friends in Christian homes.

— 10 students 1 year closer to your pulpit.

— 280 Evangelistic services.

Goal Oct. 1

— Building knowledge of the church. — 25,000 Heralds sent on their mission of fellowship.

— 1 year of training for five of your future pastors.

— 140 Evangelistic services.

— Building the General Conference.

"DOUBLE YOUR DOLLAR"

For every dollar in contributions received in 1949-1950, the National Bible Institution will spend two dollars in behalf of Gospel work.

Going to College?



Mary C. Railton

Are you planning to attend college? Have you decided which college will be your choice? May I not only put another on your list, but also help you to put it at the *top* of your list? Yes, Oregon Bible College deserves your consideration.

Situated on a beautiful campus along Rock River, Oregon Bible College is just across the river from the nationally known sculpture work of *Blackhawk Statue*. When it comes to scenery, we have it here. Behind the portals of Oregon Bible College, you will find students from many parts of the United States and Canada. They have recognized the opportunities offered here and have come to take advantage of them. If you are desiring specialized training to be of service to your

Master and King, Oregon Bible College is the place for you. Or, maybe you are interested in social work, or in making your Sunday school classes more interesting, or just getting along better with people. Then, again, Oregon Bible College is the place for you.

Because many are interested in the welfare of our College, tuition is less than most colleges demand. Many students, like myself, are able to work their way through Oregon Bible College.

Indeed, it is wonderful to meet other young people who believe as you do, to enter into College activities with others of "like precious faith," to work with other young people upon the same foundation.

Mothers and fathers, are you trying to help your boys and girls choose the college that will be best suited to their needs? If so, Oregon Bible College is worthy of your investigation! We have a skilled and understanding staff. Our counselors are always there to help. Degrading activities do not exist, and objectionable practices are not to be found at Oregon Bible College!

I should love to tell you more of the advantages your College offers. If you will just sign the blank provided below, we shall see to it that you are provided with our catalog and full information. Why, you still have time to become one of us by January 30, when classes will resume. From one who knows—"You'll never be sorry!"

Date

Gentlemen,

I am interested in Oregon Bible College. Please send me further information.

My name is

My address is



THE RESTITUTION HERALD

VOLUME 39

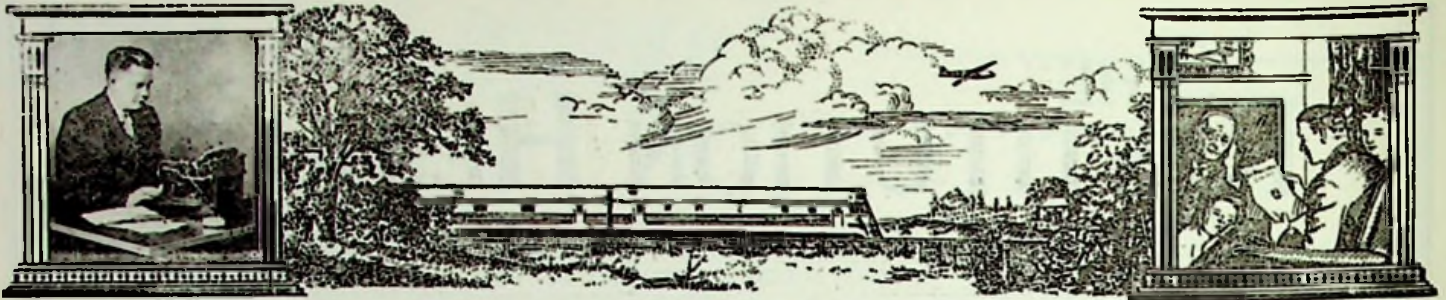
OREGON, ILLINOIS, JANUARY 31, 1950

NUMBER 17

"I Know Not" --- a Reverie

*"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."*

I know not how combustion gives the sun eternal heat,
Nor how attraction's unseen force performs its mighty feat.
I know not how the earth revolves with steady, tireless pace,
Nor how the Helmsman guides this orb through trackless, boundless space.
I know not how the thread of life has made me what I am,
Nor how a sheep is just a sheep, nor why the mud-born clam.
I know not how such sweetness brews in maple trees, in March,
Nor how potatoes, from black earth, can gather in white starch.
I cannot tell why birds come back at nesting time to sing,
Nor how they know 'tis time to leave, then come again next spring.
I know not how the nectaries produce ambrosial wine,
Nor how a fragile, perfumed flower such marvels can combine.
I know not how the lilies grew which Jesus brought to mind,
Nor how, in lilies, earth and mud become transformed—refined.
I know not where, in fields of frost, the snow's first crystals grew,
Nor when such geometric art was first revealed to view.
I know not how the blessing showers so gently drop to earth,
Nor why the tempest and the storm can claim an equal worth.
I know not how the serpent glides so smoothly through the grass,
Nor how the eagle, motionless, soars high o'er mountain pass.
I know not how the earthworms toil to make the fertile loam,
Nor can I tell how spiders weave artistic, textile home.
I know not how the wound is healed, the broken heart made sad,
But this I know: Whate'er betide, God's children can be glad.
I know not how I pen these lines to send this message far,
Nor how my brain can cogitate a lesson from a star.
I know not how just you, or you, are my affinity,
Nor how the laws of love and life bind for eternity.
I know not how the Shepherd's voice the troubled sheep can calm,
Nor how I came to trust a love which shields me from all harm.
*But this I know: our God is good: His providential care
Is guiding, with a loving hand, creation everywhere.—Selected.*



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The Minister and His Study

Numerous scriptures associate men of God with study and meditation. Psalm 1, defining a godly man, asserts: "His delight is in the law of the Lord; and in his law doth he meditate day and night." "The heart of the righteous," said Solomon, "studieth to answer" (Prov. 15:28). "Study to be quiet," wrote Paul to his Thessalonian congregation, and, similarly, to his student minister Timothy, instructed: "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).

Educated at the feet of Gamaliel, thereafter converted and called by the Lord Jesus, the most illustrious minister of the Christian Era was a student: a student who so "reasoned of righteousness, temperance, and judgment to come" (Acts 24:25), that Agrippa temporarily lost his grip and Felix trembled. Have you and I, fellow ministers with the Apostle Paul, so studied and so obeyed Christ's call that, if taken prisoner before a king, we would declare convincingly the second coming of Christ and judgment? Fresh from an hour in study with Ezekiel 37 and 38, would we have no heart-probing sermon for Stalin?

Certainly, study alone cannot qualify or equip a minister successfully to preach the gospel. Some students, students even of theology, have been led by study into benumbing philosophies and consequent atheism. "Of making many books," Solomon well prophesied, "there is no end; and much study"—especially if God-dishonoring study—"is a weariness of the flesh" (Eccl. 12:12). Preparation of the heart must accompany education of the mind, but a tender heart neither guarantees nor indicates a sound mind. As, physically, one's heart is useless without the brain, so, spiritually, a minister's throbbing pulse requires control and guidance of a mind developed by intensive study.

Study is God-intended. "Come now," invites Jehovah, "and let us reason together" (Isa. 1:18). . . . Timothy, "The cloke . . . when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13). Paul, did you, Spirit-inspired, have need of those books? Did you, Paul, study those parchments?

Study is creative. How little one sees without study! How much one sees with study! Study is creative in enabling one to make, mentally, what God created literally. Study, for a minister, is creative in producing harvests from fields that a layman probably would despise to plow or plant. Clutching a Bible in his right hand and a map in his left hand, a minister by reason of study and prayer may press into wildernesses of darkest Africa to preach Christ crucified to fellow humans: black, diseased, naked, superstitious, sinful, and dying without God and without hope. Lesser men, seeing sacrifice only as loss, cry in childish warning, "Going to Africa? Why, the cannibals will eat you!" Ministers' critics sometimes overlook, or do not comprehend, Jesus' inequations:

"To lose, for My sake, equals not to lose" and
 "To save, for your sake, equals not to save." (Matt. 16:25.)

By challenge of his call to serve and to save, a minister of the

gospel will study to develop all his talents, to discover waiting opportunities of service, to create opportunities where they are both absent and apparently impossible of existence; then, he will use his talents by serving in those discovered and created opportunities. Humbly, the Lord's servant will study to be obedient and helpful, rather than brilliant or absolute. He will study little for praise or promotion, but much for service that will receive reward only in the day of resurrection. The Lord's minister will study not to attain all knowledge, but, at any cost, to attain that knowledge essential to success and victory in his business of preaching and ministering the gospel. He will rejoice in not knowing all the gossip, all last-minute styles and fads, and inventions of faithless ingenuity. He will count such perversions "as dung," not only that he "may win Christ" (Phil. 3:8), but that he may win somebody else for Christ.

Not in my study, now, but out in the world to serve wherever I may, I am jerked loose from theory, from idealism, to blunt and appalling reality. Milling multitudes! Bleating sheep!—or are they goats? Hungry multitudes!—hungry millions! Other millions, fed and fattened, worshiping on their knees in front of Appetite, are starving, too, for want of Christ! Too near dead to want to live! Christian bites Christian; everybody criticizes everybody else! Churches hobble; preachers wobble! Nations, twice drenched in blood, unsheath their swords to slash again! Even children, surviving and tenacious sample of the Kingdom of heaven, look askance, discouraged. The aged, resigned, wait for pensions—then death. Is there no balm, Lord, not even in Gilead?

Every minister of Christ today needs a place to be often alone with God. Let that recluse (obs., but why?) be his study, his closet of prayer where the door is bolted against the faith-taxing out-of-doors. Here will be reading and study and rest and privacy and prayer. Here, in secret, God will see and hear. Here will flow Gilead's healing oil. Here will begin the answer ultimately revealed openly outside the door.

Books on the shelves? Yes, mostly unread. Table and desk and chair? Certainly. Dictionary? Yes, Webster's Unabridged, and a Bible dictionary, too. World atlas? Yes; it will remind you of Jesus' Great Commission to preach in all nations. Commentary or two? Your friends will expect that. Calendar, typewriter, paper, pencils? Yes, yes, yes, and waste basket, too. Closet for coat and hat? Optional! Ash tray? No, God never succumbed, either, to radio, bill-board, or magazine publicity about cigarettes. Beautiful scenic view from the window? That matters not a whit. Pictures on the walls? One or two well selected may be permitted, but be student enough to distinguish between a study and a studio. Beautiful rugs or carpet? Non-essential, expensive, and may detract from your God-given spirit of an Elijah or John the Baptist. Vase of flowers on the table? Well, if the flowers are real and placed just beyond the open Bible. Telephone? No erring prophet would have dared to install a siren in the Holy of Holies. Moreover, God needs no telephone. He uses wireless, so enemies cannot tap your prayer line or "listen in" to His message intended only for you in your sanctum and monastery.

(The foregoing analysis was prepared for the recent Midwinter Ministerial Conference at Oregon, Illinois. Copies are available.)

God's Plans for the Earth

By H. Gary France, Wenatchee, Washington

FROM the beginning, God's purpose and intention has been to create some men—that is, some worth-while, perfect men, desiring to do God's will. God nurtured a strain of men descending from Seth with some of the desired tendencies. He called them sons of God. But this strain began intermarrying with a group of people opposing God, and the progress seemed to dissolve. In view of this disappointing situation, God destroyed virtually all the inhabitants of the earth, saving Noah and his family.

Later, God called Israel out of the world to bear His name throughout the earth. God worked with this nation for years, and finally God did develop one man—a perfect man who was willing to dedicate Himself wholly to God. That first finished man was Jesus. The rest of the nation of Israel turned to idolatry, keeping up with the gods of the Jones'. God gave this faithless group into captivity.

Finally, God called an assembly of people out of the whole earth. This group was called the church. The Bible, however, describes weaknesses of this group, also. Some of the church will slip into apostasy. Some of it will accept and has accepted, delusions. A falling away seems to be the disappointment of this group.

These groups all had desired tendencies; they carried God's Name to the world. The disappointments of these groups would have discouraged a human, but the all-wise God knew what He was doing. God was out to accomplish a well-defined aim, and He knew how to do it. Occasionally, when He became angry with some of the faithless groups. God would tell men in no uncertain terms exactly what His intentions were. God wanted to fill this whole earth, just once, with righteous people. It would require only once, because once accomplished, the condition would be maintained. Once God stated His aim clearly and forcefully to Moses. The ten faithless spies had whined to the people that they could not overcome the land of Canaan. Being devoid of faith, they feared following God into battle. Then the whole nation lost faith. God was noticeably provoked. He asked Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I shewed among them" (Num. 14:11). In His anger, God stated

that His intention was to fill the whole earth with His glory, implying that this faithless group would not stop Him. He said, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). . . . To get this whole earth full of the glory of God, just once, and that would be enough!

On another occasion, Israel's religion had become so corrupt, that God allowed the northern ten tribes to go into captivity. He instructed His prophet to emphasize two points first, that Israel was to be saved, not temporarily, but permanently; and, second, God still intended to have this earth inhabited, and we assume inhabited by righteous people. This is the message: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:17, 18).



H. Gary France

If God's intentions are to have the earth inhabited and to have the whole earth filled with the glory of the Lord, what has He done to accomplish this goal?

One thing He did was to get a start. God selected one man out of all the people of the earth. This man had the peculiar quality of believing God. Abraham believed God, and He counted it to him for righteousness. Then God began giving this righteous man portions of the earth. Following this principle, God intended to give the whole earth to the righteous. Although God promised Abraham this land, He "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him" (Acts 7:5). Abraham did not even own enough land to bury his wife. He had to buy a burial place for her, although he was heir of the whole earth. (Rom. 4:13.) God did not change His mind, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Those promises to Abraham are to be fulfilled in the Kingdom. That will be when God accomplishes His aim of filling the whole earth with His glory.

These described plans are God's. What are yours?

The Daily Profit of Divine Wisdom

By James M. Watkins

Broadcast January 29, 1950, via WAIT, Chicago

LUKE clearly states that in the days immediately preceding the return of Christ, men will be greatly troubled in heart and mind, their hearts failing them for fear and perplexity. Because so many find themselves perplexed and discouraged, we have elected to speak on this subject this morning.

We would like to tell you the story of a great man, whose name was Solomon. While he came to be rated as the world's wisest man, it is interesting to know that even he at first found himself with that same feeling of inadequacy and perplexity with which all seem to be confronted at one time or another. Let us read a portion of the story as it is recorded in the third chapter of 1 Kings.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or to come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing."

This man, destined to leave a record of great wisdom before the world, stood at the threshold of his great undertaking quaking inwardly and lamenting, "O Lord, I am but a little child, I know not how to go out or to come in." Is this so different from our own feelings and problems? Or, are the possibility and method of solution any different than it was in Solomon's day?

Solomon turned immediately to the one source of true wisdom sufficient to meet his problems. He asked of God that he might receive an understanding heart, sufficient to discern between the good and the bad, that he might judge his people righteously and well.

Why should it be considered so unusual for any person to turn to the source of all wisdom in searching for the answers to the great problems of life? God created the world. Certainly no one should know more of its operation, of its great forces, or of its great possibilities, than the Person who created it. God created man. Who has a greater knowledge of every little factor that influences our well being or that can be utilized for our suc-

cess and happiness? It was only the natural thing for Solomon to turn to the One who had that wisdom. We would do the same thing today if we had a machine that did not run smoothly and properly. We would turn to the manufacturer or the inventor for an explanation of its greater possibilities and functional failings.

The success of this move is clearly shown in the application of that wisdom to the daily lives of his people. When the Queen of Sheba traveled many, long, hard miles to discuss these questions with Solomon and to see for herself, the proof of her conviction was shown by her testimony, "Howbeit I believed not the words, until I came, and mine eyes have seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men: happy are these thy servants, which stand continually before thee, and that hear thy wisdom" (1 Kings 10:7, 8).

It is not important how we look upon Solomon, whether we see him as a great man of wealth, or a spiritual failure for later turning away from God in deference to the viewpoints of his wives. We cannot ignore the great example to be found in application of the wisdom of God to the daily problems of his people. According to historical records, everyone was supremely happy and contented in their association. What greater tribute could result from the application of the great wisdom which was given to Solomon?

Jesus said, "I am come that they might have life and that they might have it more abundantly."

It has always been the purpose of God to bring a greater measure of life to man. He was interested not only in eternal possibilities, but also in our daily problems of existence. The acceptance of God's wisdom always results in a greater appreciation for life, a more satisfying measure of contentment, and a greater degree of happiness. Today, when so many are searching for the answers to their problems, when so many acknowledge that they are unable to meet those problems successfully by their own wisdom and efforts, it seems almost ridiculous that we so utterly ignore the great wisdom available through the Bible and the Spirit of God. No one knows more about your radio than the person who built it! No one knows more about your automobile (Turn to page 9)

The Prayer That Man Has Forgotten

By Bud Goodwin, Oregon Bible College

"Not my will, but thine, be done" (Luke 22:42).

THE GREATEST prayer and picture of Jesus as a humble servant is portrayed in Luke 22:39-45. Here was the Christ, the Lamb of God, going to the cross, the man Jesus Christ who had come into the world to give men peace and comfort. He had gone from town to town preaching the Kingdom of God: preaching faith, love, and the pursuit of happiness. He had preached to the multitudes, healed the sick, and encouraged the poor. He had given His earthly years, that man might see and believe and receive His way of life. Yet, this same Jesus was rejected of men and cast out. Now, the inevitable was to occur. He must finish the work of the Father in heaven.

So, Jesus turned His eyes to Calvary and walked along the way. As He came to the Garden of Gethsemane, He said to His disciples, "Pray that ye enter not into temptation." He was "withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Yes, Jesus prayed to the Father that, if possible, His suffering need not be—"Remove this cup from me: nevertheless not my will, but thine, be done." Jesus prayed to His Father, saying, in effect, "*Thy will be done.*" Whatever it may have been, Jesus wanted to follow His Father and do His will. Jesus was strengthened when He went to the cross. He suffered anguishing pain, without a word of objection, enduring it as only the Lamb of God could.

This most sacred and tear-stained picture presents one of the greatest lessons to mankind: a lesson that God has been trying to tell people for centuries. "Not my will, but thine, be done." How many of us Christians say that in our prayers? How many of us see that in our lives? When in time of trouble, is this course best for me, or is it best for God? The usual thought and action of man is, "Not Thy will, but mine, be done."

Jesus knew that men were falling away from the Lord, that they might satisfy themselves, their will. Today, mankind is erring in the same way.

"How can I make myself comfortable and rich? Per-will"—never giving a thought as to *whose* will it should haps, I could sell liquor. All right, I'll do that. That's my

be, the Lord's or his. The world, as a whole, has gone far from the will of God. All the countries are striving for power, that they may boast of themselves and do their own will. Jeremiah asked, "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit" (2:11). The nations today likewise have changed their glory from God to themselves. Know ye not that it is God who made all things? It is God who created the heavens and the earth; it is God who put everything on the earth, including man himself. Return unto God, O nations of the world, and do His will, for the power of God holds your destiny. . . . What is Thy will, O God, for me? His answer comes back:



Bud Goodwin

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well [His will]; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, said the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:16-19).

There is the way to Calvary that Christ went, giving His all, yea, His own life, that we might live—believing in Him. At the cross, Jesus opened the door to eternity, that we, as we go along the rugged path towards the cross, stumbling, sometimes falling back, would continue fighting the good fight of faith and continue doing the will of God. We, also, come to the mountain of Calvary. For help, see Christ on the cross: blood dripping from His hands and feet and gushing out of His side. Coming under the cross of Christ, one looks out into a beautiful eternity. We Christians again raise our heads to view the cross where *it was finished*, and then fall on our face, as He did in Gethsemane, and say, "Not my will, but thine, be done." Nor is God's will contrary to the best interests of man. Though His will may mean temporary pain and rejection, it means also resurrection and immortality. The prayer that man has forgotten most nearly solves man's degradation.



Earthly Inheritance

By Irene Payne, Oregon Bible College

DESIRE for assurance that life is to be continued in some form beyond death, and the yearning for a kindly, sympathetic medium in which that life may come to enjoyment, are the inherent desires of every man.

These factors have marked the accepted faith of all races and creeds, in all eras of history. The Indians had faith in a "happy hunting ground," where the happiness of the hunt was perpetuated with a faithful dog, horse, and friends. To the ancient Egyptian, it was the immortal soul that searched out a happier existence, disassociated from the body, to which it returned only by a fantastic possibility inspired by some very remote desire. To many pagans, it was the realization of a roving soul that found its eternal opportunity in the body of another individual or beast. To Orthodox Christianity, it came to mean the eternal bliss of a heavenly existence made perfect by the loving presence of a gracious and kindly God.

To me, the satisfactory culmination of all these hopes and aspirations is found in the simple Bible faith of an earthly inheritance. This faith first brought assurance to Adam and Eve in the Garden of Eden, to Abraham in his desert communion with godly instructors; to Moses who learned of God, "as a friend speaketh to a friend"; and to the disciples who heard from the lips of Jesus the eternal prayer, "Thy kingdom come."

Surely Adam believed when "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil" (Gen. 2:9), and he was given the promise of a happy, carefree existence as long as he touched not the tree of the knowledge of good and evil.

Surely Abraham believed when God made a covenant with him and said, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God" (Gen. 17:7, 8).

Surely Moses believed when God appeared in the burning bush and said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and

I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" (Ex. 3:7, 8).

Surely the disciples believed and had faith when they were taught to pray the Lord's Prayer and pray, "Thy kingdom come." Surely they believed when Jesus answered Peter's question concerning what they would gain by leaving all to follow Jesus. Jesus said, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And 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. 19:28, 29). Jesus also said, when He partook of the Passover before His death, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:30). Surely they believed what He said when He taught them the Beatitudes, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

Surely we Christians can do no less than believe with such outstanding examples constantly before us. "Wherefore, seeing we . . . 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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:1-3). "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence" (v. 28).

Whatever consolation the lonely Indian in his vigil may have received from his "happy hunting ground," the Egyptian from his disembodied soul, or Orthodox Christianity from its heavenly concepts, is multiplied a hundredfold in the faith of those who have lived through the years in the godly assurance of an eternal existence in the happy medium of a world made perfect.

The Nazarite -- The Nazarene

By Mary C. Railton, Oregon Bible College



A NAZARITE was a man or woman separated unto the Lord. Upon taking this vow, a Nazarite was to become and remain during his period of separation holy, harmless, and undefiled. The length of time decided upon was limited by the man taking the vow, but the period determined upon must be kept religiously. Jesus, the Nazarene, was separate from sinners, holy, harmless, and undefiled in every sense of the word. He is pictured to us as one unshorn, humble, and meek.

In the sixth chapter of Numbers, one finds the first requisite of the vow being that of complete abstinence from wine and strong drink: "All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." The delight of the Nazarite was to be as Jesus said in John 4:34, "My meat is to do the will of him that sent me"; he was to be of a totally sacred mind with his thoughts and conversations on things heavenly.

No razor was to come upon his head during this entire period of consecration. A very good illustration of this appears in the life of Samson, as related in Judges 13:5, "No razor shall come on his head: for the child shall be a Nazarite unto God from the womb." In 1 Samuel 1:11, Hannah prayed that a child be given her, and she vowed that no razor would come upon the child's head. Yes, the Nazarites were to be a separate people for whatever period they had determined as their consecration unto their Lord, whether it be a week, a month, or a lifetime.

The Nazarite was to have no contact with death, nor was he to incur such defilement over his father, mother, brother, or sister, should they die. He was to remain unmoved by natural ties. If anyone would suddenly die beside him so as to defile his person, he must shave his head on the seventh day, and on the eighth day take a pair of turtle doves or young pigeons to the priest to be offered: one as a sin-offering, the other as a burnt offering by way of expiation for his sin incurred with regard to the corpse. Then the Nazarite must, in that same day, consecrate his head again and renew the whole period of his consecration, offering a male yearling lamb for his guilt. Nor was his previous period of consecration counted!

Yes, if the Nazarite became defiled, he must begin anew as if he had never started his vow. Here one sees the antitype very clearly, for looking at Christ does not one

see the best and only true Nazarite? Jesus, when only twelve years of age, was found talking in the Temple with the doctors and teachers and made the well-known statement, "Wist ye not that I must be about my Father's business?" Unmoved by natural ties? In Mark 3:33, Jesus said to the multitude, "Who is my mother, or my brethren? Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Jesus was concerned with His Father's business. His life was a vow unto the work of God; He remained holy, harmless, and undefiled throughout His work on earth.

Did Christ have to give up anything to become and to remain spotless? Oh yes! He was in the wilderness forty days being tempted of the devil; tempted in every point like as we are. Jesus was so concerned with fulfilling and doing His Father's commandments, that when brought to trial, He said not a word against anyone. Though He was innocent of the charge put upon Him, He became dumb as the sheep before shearers. Yes, He remained a true Nazarite, true to His consecration to the end of His life, to His very last breath.

Now when the days of the Nazarite's separation were fulfilled, he must take a lamb of the first year without blemish for a sin offering, a ram without blemish for a peace offering, and a basket of unleavened bread to the priest to have them offered up. After the Nazarite was shaved, the priest presented to him one unleavened cake out of the basket, one unleavened wafer, and the cooked shoulder of the ram: the choicest, which was generally kept for the priest.

Thus, the Israelites, under the leadership of Moses, were instructed as to how to separate themselves or consecrate themselves unto God; some in obedience to divine appointment, those of the family of the Rechabites in compliance with the injunctions of their ancestor; but generally, the Nazarite vow was a voluntary one, which any person might make, of peculiar separation from the world and devotedness to their exercises of religion.

The abstinence from wine, the long hair, no contact with death, being separated, all show the outward service rendered in the vow unto God; yet, in our antitype, the Christ, was displayed a far greater and deeper meaning of the Nazarite's vow, for His devotion unto God was not only from the outside in (Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

BETTER THAN SLEEPING PILLS. Troublous times and worldly cares are robbing many people of sleep. An ever-growing number are resorting to sleeping pills, and there has been a steady postwar rise in deaths as a result of misusing and overdosing. Sleeping pills kill about one thousand persons, yearly, in the United States. How much better it is to follow the divine prescription and cast all one's burdens upon the Lord! He knows; He loves; He cares. We should be praying, instead of fainting, and we should claim the promise, "He giveth his beloved sleep" (127:2).

AN UNSETTLED WORLD. From time to time, there are evidences that the unsettled and unusual state of mind is gripping mankind. For example, consider the case of the Fosters of San Francisco. They have lived together for twenty-five years, according to their story, those years have been spent in happiness. Yet, beneath, there was an uneasiness which home life and religious worship did not satisfy—a craving for something they had not found and the world had not given them. As a result of this dissatisfaction, they at long last decided to break up their home life: he would enter a monastery, and she would enter a convent. If the case were an isolated instance, one might discount it by merely saying they were religious fanatics and over zealous in seeking some strange adventure, but similar cases are almost a common, everyday happening in which people throw aside the normal experiences of life for the fantastic, unrealistic, nomadic or restricted unconventional modes of living. It all sums to the fact that, "If in this world only we have hope... we are of all men most miserable."

SOUND DOCTRINE. The editor of the "Present Truth Messenger" has asked for some good, strong articles on doctrine and prophecy. The Advent Christian denomination has grown to its present stature through its advocacy of such doctrines as the second coming of Christ, conditional immortality, sleep of the dead, literal and complete destruction of the wicked, and kindred truths.

We are not sure of the reason behind the call for more articles along these lines, unless there is felt a tendency to neglect these great teachings. Some years ago, I exchanged pulpit duties with one of the Advent Christian ministers with whom I had attended school. While occupying his pulpit, I spoke on the Second Coming of Christ and Conditional Immortality. Several of the members remarked afterwards, that many of their ministers were no longer emphasizing these teachings with the fervor and conviction of their earlier ministers. This was only one case and could not be cited as a condition which prevailed

throughout the denomination. We believe, however, that the writings and preaching of the Advent Christian brethren reveal a trend away from the basic importance of these teachings which once characterized their work. More, what we are saying about the Advent Christians in their lessening zeal for these historic teachings is likewise true, to a certain degree at least, in Church of God circles.

The trend today is toward church unity and co-operation at the expense of doctrinal convictions. The distinctive doctrines which have made the various Adventist bodies separate organizations from the so-called orthodox groups must be of such divine importance as to demand the utmost in zeal in their proclamation; otherwise we have no justification for our separate existence.

In the emphasis of these distinctive teachings, we must not neglect other Bible teachings which are of equal importance. Commenting on the teaching of the inherent doctrine among Adventists, Fim Murra says:

"To confine our teachings to that would develop narrowness, bigotry, intolerance, and greatly curtail effective service for the Master. Christianity does not consist of a set of intellectual beliefs. The essence of it is a way of life, and there is much, very much, to learn about the Jesus way of life. If that way of life does not differ from that of the world, then all intellectual understanding of so-called doctrines and ability to defend them amount to exactly nothing in the sight of the Lord and in the salvation of the individual."

A CHALLENGE. In delivering his "State of the Union" message, the President said in part:

"Today, by the grace of God, we stand a free and prosperous nation with greater possibilities for the future than any people have ever had before in the history of the world..."

"Our aim for a peaceful, democratic world of free peoples will be achieved in the long run, not by force of arms, but by an appeal to the minds and hearts of men."

We have no doubts regarding the sincerity of the President when he spoke those words. He may have been employing the picture of Utopia for political purposes, such as his prophecy of what this country would be in the year 2,000; but certainly he went far afield when he predicted that a "peaceful and democratic world of free peoples" would be reached through an appeal to "the minds and hearts of men."

It is not politicians alone who hold such views, for religious leaders for centuries past have predicted a gradual betterment of society and an ultimate change of the hearts of men.

Such views rule out the need for the return of Christ and find no occasion for heralding

the return of the Prince of Peace to rule on David's throne to put down all "rule and all authority and power."

WORSHIPING GOD. One of the founding principles of the nation was reaffirmed by the President in his "State of the Union" message when he said:

"We work for a better life for all, so that all men may put to good use the great gifts with which they have been endowed by their Creator. We seek to establish those material conditions of life in which, without exception, men may live in dignity, perform useful work, serve their communities, and worship God as they see fit."

It may be good, under the rule of man, to allow this latitude of worship whereby a person can worship as he pleases or not worship at all. It is getting so that the majority in this country do not worship at all. This is not a wholesome condition for the nation.

When the Prince of Peace reigns on the earth, men will not be allowed to go their own way. According to the Prophet Zechariah, the family that will not go up to Jerusalem to worship the Lord will be denied the blessing of the Lord, and upon it no rain will be sent. Today, rain is given to the just and unjust, alike; tomorrow, it will be different. Their latitude to "worship God as they see fit" will no longer prevail. Today, if a man feels like going to church to worship, he goes. If he does not have the inclination, he stays at home or goes elsewhere. When the Lord reigns as "King over all the earth," people either will go up to Jerusalem to keep the "feast of tabernacles" or will suffer the judgment of the plagues mentioned in Zechariah 14. The King will be right and absolute.

SCIENCE. Recently, the American Association for the Advancement of Science met in New York City. About 10,000 men and women attended, and 2,150 papers were presented on nearly as many subjects. Undoubtedly, the majority of these people are giving of their best to make the lot of humanity easier. There is much of "science falsely so-called," and this is to be expected; but, on the other hand, scientists have made some wonderful contributions to the knowledge of people in all spheres of life in respect to nature, life, and man himself. This would be a sordid old world in which to live, had it not been for the almost miraculous accomplishments of the scientifically minded. So great have been many of the achievements, that one is induced to speculate if perhaps some have not been led of God in their findings. At least, we do know that the lot of every one of us has been immeasurably blessed because of scientists. We salute the men and women of the laboratories.

Objections to Close Communion Refuted

By J. R. Fiske, Jr., South Haven, Kansas

FIRST CORINTHIANS 11:28. Verses 29-32 present the thought of the extreme *sacredness* of the holy emblems and the danger of not realizing that sacredness. Is it thinkable, therefore, that these holy emblems should be placed on "the Lord's table" and the unbaptized rabble invited to feed on them? Perish the thought! As "ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. 10:21) with the unbaptized, so the unbaptized "cannot drink the cup of the Lord" with the baptized. So holy and sacred are these emblems, that Paul warned each "man" in Christ to examine himself before eating, else he might be "guilty of the body and blood" (1 Cor. 11:27). Since those "without law" (Rom. 2:12) have no law" (Rom. 5:13), their sin is *not imputed* any more than the forgiven sin of the righteous is "*not imputed*" (Rom. 4:8). Hence, the "man" who fails to examine himself, and is, therefore, "guilty," cannot include those without law, whose sin is "not imputed," but he is a part of the "you" of verses 24-36 of 1 Corinthians 11. This examination doubtless refers to things no one knows except the "man" and his God.

Transgressions, though, that are known to the brotherhood, like "fornication," these are left to the brotherhood to "judge." (1 Cor. 5:12; 6:1-5.) The saints are told to "put away from among yourselves" that "wicked person," and "with such an one," "no not even to eat" (1 Cor. 5:13, 11). If they are "not to eat" with such ones, it is certain that they who do so violate these injunctions. "Not to eat" clearly bars some from the Lord's table and "supper," so open Communion, which admits all, is thus demonstrated to be an error.

"*No Right to Judge.*" Here, objectors to close Communion confound future judgment with the judgment powers which the church possesses today. Romans 14:9-13; 1 Corinthians 4:5; Matthew 7:1 clearly teach that we Christians should not "judge" a "brother" as to his eternal destiny. Matters of that type will be revealed by the Judge Himself at His "judgment seat" when the Lord comes. As to "things that pertain to this life," however, we are *commanded* "to judge." (1 Thess. 3:6; 1 Cor. 5:3-13.)

Shall we obey this commandment? The answer is, Yes. In harmony with this idea of present judgment, Paul, in 1 Corinthians 6:1-9, rebuked his brethren for going to law before the unjust and not before the saints. He ex-

pected the latter, the church members, to judge such matters, and not the unjust. He bitterly condemned them for such a procedure of going before the world, and asked them, if they expected to "judge the world," why they were unworthy "*to judge* the smallest matters." He stated, further, that if saints "shall judge angels," how "much more things that pertain to this life." Next, he said: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." He asked if there could not be found among them "a wise man" who was able to "judge between his brethren." Here we are shown that the church *must* "judge" differences among the brethren in this Age, that Paul enjoined it, and that it was actually practiced at Corinth. Shall we do the same?

Let us consider 1 Corinthians 5:3-13. In speaking of a "fornicator," Paul said that he "already" had passed judgment upon him. Did he, in doing this, violate 1 Corinthians 4:5? Not so, for the first concerns the "things that pertain to *this* life" and the latter to the future life. In 1 Corinthians 5:3-13, Paul told them to "purge out" the "old leaven" and to "put away" from among themselves that "wicked person," and that Christians do "judge them that are within." Since Christians are to "judge them that are within," that is, brethren, we can see as a result of that judgment that they "purge out" and "put away" the "wicked person."

Shall we now "judge them that are within," or shall we shirk our duty and consign such to the judgment seat of Christ? Thus, shall we allow the wicked to remain among us, and not "purge out" such, as Paul commanded? Just as certainly as "them that are without" the church, "God judgeth," just as certainly "ye [brethren] judge them that are within" the church. As a result of this judgment, they with certain ones are "not to eat" (1 Cor. 5:11).

"*The apostles communed with Judas.*" In reply, it may be pointed out that Judas was instructed in the gospel of the Kingdom by Jesus Himself, and he was baptized. His case is far different from one who has *never known* the way. It strongly favors close Communion. It is dead set against open Communion. If believers in open Communion always had no one present in their Communion but baptized believers in the gospel of the Kingdom, as was the case when Judas communed, there would be nothing

to discuss, for he was one of the Lord's apostles. The fact must not be overlooked that the other apostles did not know of Judas' contemplated treachery, not until *after* the Communion.

Matthew 13:24-30. Here the Lord speaks of "wheat and tares." In the account, he declares that "the field is the world." Since it is certain that the church *is not* "the world," it is equally certain that "the field" containing both "wheat and tares" cannot be the church. So, both wheat and tares exist in "the world" until "the harvest." Then, out of His Kingdom (the world, not the church) He will gather things that offend—the "tares." Meanwhile, before the harvest, the church must "put away from among" its members every "wicked person," after having "judged him." (1 Cor. 5:12, 13.)

THE DAILY PROFIT OF DIVINE WISDOM

(Continued from page 4)

than the man who invented it! Who, then, would know more about you and your problems than the One who created you and the world in which you live? We are failing to appreciate the great value of the opportunity extended by James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

It may seem strange to many individuals that God has taken the time and interest to record a simple and direct solution for the things which may prevent us from attaining a successful peace of mind and happiness. Our time is so limited this morning, that we cannot give attention to any large number of such verses, but perhaps we may give one practical example.

Consider these words, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The more we Christians are willing to consider these words, the more we experience their great wisdom. It is not the great possessions of life that bring us happiness and contentment. If we look back upon our lifetime, we will probably find that the things which brought our greatest happiness had little or nothing to do with money or possessions. Likewise, we recall much evidence, personal or otherwise, that when we devoted ourselves to the sole aim of searching for money and possessions, the real blessings and meanings of life were lost. Let us be honest with ourselves! Is it our looking forward to having a million that is the important thing to us? I doubt it very much. We are looking for the fullest measure of a sense of security: a security in which we can settle down on the little chicken farm, or the cabin along the lake, or a

place in the country, and spend our declining years in the companionship of those we love. This, we tell ourselves, will be really living! All of which has little to do with our possessions after we have attained a reasonable measure of security. Wisdom to diligently search out the real things of life is the greatest gift that could possibly be offered us. Our Creator recognized this fact and has tried to tell us about it for several thousand years, but for some reason we simply refuse to listen. Just as we refuse to listen to dozens of practical down-to-earth Bible verses as full of rich and helpful meaning for our daily life and existence!

The Bible is not a dormant theological book; it is a living force of practical wisdom. Wisdom, when applied to our daily existence, can make our daily life infinitely more beautiful and our everyday outlook far more satisfying and contented. In our endless search for the things which we hope will bring us our measure of happiness and contentment, it is our greatest tragedy to search futilely through the halls of psychology, science, and medicine to find a more satisfactory answer for our everyday problems, and then give up in despair by thinking that is our only possibility. Who could have a better answer to our problems of life than the Person who created us and the world with which we are confronted? It is the essence of that wisdom that is condensed and presented in *Reader's Digest* form in the book we call the BIBLE.

"Whosoever will"! "Him that cometh to me I will in no wise cast out" (John 6:37).

THE NAZARITE—THE NAZARENE

(Continued from page 7)

appearance, but also from the inside, the inward parts—the heart. His life was a complete service unto God in every word that issued from His mouth, in every act He performed, in every deed done. When the days of His separation were fulfilled, He, too, made a sacrifice unto God, being without spot or blemish, perfect in every detail, fulfilling the law. But how much greater a sacrifice Christ made! His sacrifice was the offering not of an animal and unleavened bread, but His very own blood which atoned for the sins of all men, and His very own body which He had kept holy and without blemish, that all men might come unto Him, a separate people. Just as a priest gave of the best to a Nazarite after *his* sacrifice, so God gave unto His Son the best He could offer Him after *His* sacrifice: that of eternal life, authority, and power.

Famous Sayings Based on Bible Expressions

The *Mentor* gives the following as a partial list of familiar expressions found in our language which came originally from the Bible:

1. Of the making of many books there is no end.
2. Filthy lucre.
3. Unstable as water.
4. Apple of my eye.
5. Labor of love.
6. A man after his own heart.
7. At their wits' end.
8. At the parting of the ways.
9. Prisoners of hope.
10. Nothing new under the sun.
11. Eat, drink, and be merry.
12. So he that runs may read.
13. Under his vine and fig tree.
14. A living dog is better than a dead lion.
15. A good old age.
16. Can a leopard change his spots?
17. Put not your trust in princes.
18. The wings of the morning.
19. A stranger in a strange land.
20. Darkness that can be felt.
21. A still, small voice.
22. I escaped with the skin of my teeth.
23. Rule with a rod of iron.
24. There is no discharge in that war.
25. Whited sepulchers.
26. My name is Legion.
27. Clothed in his right mind.
28. All things to all men.
29. In the twinkling of an eye.
30. The sleep of the laboring man is sweet.
31. Beat their swords into plowshares.
32. To the pure, all things are pure.
33. Charity covers a multitude of sins.
34. Observe the opportunity.
35. No respecter of persons.
36. The salt of the earth.
37. Make light of it.
38. A good man and a just one.
39. There's no truth in him.
40. Signs of the times.
41. Lewd fellows of the baser sort.
42. Great men are not always wise.

—Selected by Mrs. George Loudenslager.

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 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
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
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The Kingdom of God, Goekler, Spanish edition	.20	1.25
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The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thessalonians 2:13).

Our Gospel

Paul said he was "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God . . . concerning his Son Jesus Christ our Lord . . . by whom we have received grace and apostleship . . . among whom are ye also the called of Jesus Christ" (Rom. 1:1-6).

We know the story of Paul's conversion. (Acts 9:1-20.) Read it for yourself. When the Lord called him, Paul asked, "What wilt thou have me to do?" (Acts 9:6.)

Paul preached boldly the gospel of the Kingdom, telling in the synagogues that Jesus the Christ, is the Son of God. (V. 20.) Paul called his gospel, or good news, of the wonderful Kingdom of God "Our gospel" (1 Thess. 1:5).

Now, this same Paul, a number of years later, preaching this same gospel, said, as he defended himself before Felix, "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:13-15).

Do you understand those verses? Even in Paul's lifetime, the preaching of the truth of the Word was not popular. He was known as one who held a belief that did not agree with the recognized doctrines of the popular organizations of his time. He was of the way they called heresy!

We, today, who believe and uphold the Bible truths are also heretics—(good heretics)! We choose our own belief from the Word, not accepting man-made creeds. The Word is our final and highest proof of an idea or thought. If the Word says it is so, *it is so!* So it should be, for the Word will judge us. "The word that I have spoken, the same shall judge him in the last day," said Jesus. (John 12:44-48.)

A Model Church

Paul wrote to the Thessalonian church. He said, "We

give thanks to God always for you all." He and his co-workers mentioned those church people in their prayers.

Why was this a model or really Christian group of people? They had remembered their "work of faith," "labour of love," "patience of hope in Christ."

Paul said they were the elect of God, or chosen ones. (V. 4.) He called them his "brethren."

The church at Thessalonica had received the gospel, not "in word only, but also in power, and in the Holy Ghost." In fact, it was made known to them with "much assurance." The assurance was in "signs" following their work. (Mark 16:20.) Paul called them examples "to all that believe" with whom they came in contact. What a wonderful church group!

Some other of their virtues were that they "sounded out the word of the Lord," or explained it so well, that the people understood the truth of the Word taught. They left their idols, to serve the true God. They were waiting for "his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10).

We Are So Happy!

We introduce Karen and Jeanne Thoms, our new members. Their names were sent in by their mother, Mrs. Russell Thoms. They live near Richmond, Minnesota.

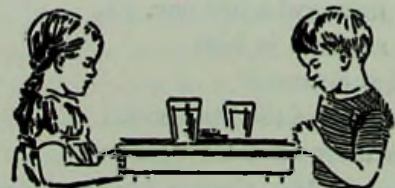
Happy Birthday Wishes!

David Wolfe, Feb. 1, age 2, Hammond, La.

Evelyn J. Garner, Feb. 3, age 11, Grand Prairie, Texas.

June Buskirk, Feb. 3, age 9, Grand Rapids, Mich.

Ruby Wendroth, Feb. 5, age 9, Eden Valley, Minn.





TIMOTHY PEARSON, Editor, Hammond, Louisiana

National Berean Society

David's Matrimonial Adventures

Sooner or later, all young people become vitally interested in the subject of marriage. Anticipating this and realizing that they should be prepared to face reality when that time comes, we turn for consultation to the life and loves of David.

Michal

David's first love was the youngest daughter of King Saul. Learning that Michal loved David, the king planned to allow the young couple to be married. In this way, Saul hoped to gain a hold on David and eventually to dispose of him.

So the newlyweds settled down to love life in their own little home. They did not live "happily ever after," however, for in a few days Michal heard that her wicked father was planning to arrest and to kill David. Her love for her husband made her inform him and help him escape by lowering him from the bedroom window. Then, making up the bed to resemble someone sleeping, she lied to the servants of Saul who appeared at the door, saying that David was sick in bed and could not be disturbed.

David made good his escape to the wilderness, but lost Michal, for Saul then wedded her to another man who also loved Michal.

Later, when David came to power, he had Michal returned by force to him, though her second husband wept bitterly. David might better have forgotten about Michal, for she caused him only grief. When David danced before the Lord, she criticized and was cursed by not being allowed to have children. So David's first marriage resulted in sadness.

Abigail

While David was coming to power, he met and married Ahinoam of Jezreel. Polygamy, practiced openly in David's day, was not frowned upon as it is now. We shall find that in his adventures, he wooed and won no less than eight women. One of the most intriguing women he met was Abigail. She was married to Nabal, a wicked miser from the house of Caleb. First Samuel informs that "she was a woman of good understanding, and of a beautiful countenance."

Nabal, her husband, had insulted David but was saved from David's wrath by his smooth-tongued wife. When, however, Nabal learned of his narrow escape, it was too much for him—he collapsed and died. It followed that David would fall in love with Abigail, and that she should become another of his cherished wives.

In his later life, David married Maacah, who became the mother of Absalom. She was a king's daughter, but we know much less about Haggith, Abital, and Eglath.

Bathsheba

The main blotch on the life of David was caused by a sinful woman and his own lack of self-discipline. How familiar is the story of David's longing for Bathsheba, wife of Uriah the Hittite! It reads like a page from a modern novel or a tragic newspaper account. In his uncontrolled desire for the beautiful woman, he executed a plan to cause the death of Uriah. If this was not murder, it was little different. Following Uriah's death on the battlefield, David brought Bathsheba into his house—where his son was born.

David forgot that God had witnessed all these infamous deeds, however, and was suddenly shocked to learn that the infant was sick and about to die. Although David prayed with all his might, it was to no avail. The child died. David knew that he also was worthy of death for this act of adultery, but he repented bitterly. Then the loving hand of God intervened, and David was pardoned. That blessings can arise even from marriages which begin wrong, we know, for Solomon, wisest of all Israel's kings, was later born to Bathsheba and David.

David had at least eight wives, but not as much happiness with them as one would expect to have in a lifetime. It would be difficult to determine if he was ever happily married.

We hope that it will not be the lot of any Bereans to have more than one wife or husband. To banish the possibility of divorce before it arises, reality should be faced long before marriage. In other words, one should count the cost first in time, money, patience, wisdom, and all the other elements that go into the making of a successful marriage. It should be determined whether or not the personalities of the boy and girl are compatible and whether or not they have a sincere desire to succeed as husband and wife. Marriage is not trial and error, as David practiced it, but a lifetime of devotion to the one whom you choose, *or whom God chooses for you.*

Make a wise choice!



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- February 18, 19—Northwest Conference at Felida, Wash.
- March 12-19—Eastern Nebraska Quarterly Conference at Omaha. (Ernest Graham, guest speaker.)
- March 11, 12—Michigan Spring Conference at Pennellwood, Grand Rapids.
- April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$2,026.65
Contributions received last week	151.00

Total receipts to date	\$2,177.65
(\$5,322.35 yet needed by June 30.)	

Are you asking, "Why this financial need in contributions this year, considering that no such need was reported in former years?"

The answer: In former years, as in this year, there was always an operating deficit, but it was met in large part by earnings of the Print Shop or general contributions. That had a result, unfortunately, of making it appear on the surface that the Print Shop was not showing a sufficient earning power. Brethren asked, therefore, that the Annual Conference reports indicate exactly how the several departments were operating, financially. To show this, the present plan was adopted—that is, placing The Restitution Herald "on its own," and the Print Shop "on its own."

Are you next asking, "Well, if Print Shop earnings are not now to be used for operating expenses on The Herald, where will those earnings be used?"

The answer: The hope and plan is that Print Shop earnings may be used largely for improvement and expansion of the Print Shop itself (considerable headway already being made in purchase of needed presses at economical figures), also for defraying overhead expenses on the headquarters offices and building (formerly requiring about \$2,500 in straight-out contributions), and any remaining profits to be used for possible deficits in other departments, such as Evangelism, Oregon Bible College, or The Herald itself—if the present Herald Campaign should fail to obtain its needed contributions.

LETTER TO THE EDITOR

In my anticipation to read, weekly, The Restitution Herald, I was pleasantly surprised to see the cover page picture of the January 10, 1950, issue. This serene scene is very familiar to me, as it was near my home for nearly a year. (Saint Charles, Ark.)

Nothing in the picture suggests the interesting history that lies there. In this place occurred a deciding cause of the Civil War. Just upstream from this scene lies buried in the sands of White River a Union gunboat, which was sunk while trying to run the Confederate blockade. Its hulk can be seen in the low-water season.

The story is legendary: how a boy eighteen years of age, stationed on lookout for such boats, fired one shot into the night at the boat. Although intended only as a signal for reinforcements, it hit the boiler, which blew up and killed one hundred sixty-eight men. This often is called the "most effective shot of the Civil War."

The dead are listed on a bronze plaque made into a monument, standing, with a cannon from the buried gunboat, on Saint Charles' main street. A confederate hospital stands just down stream from the scene, and embankments still can be found, buried with their history, in several near-by areas. I have souvenirs taken from the old battle sight. Some were buried eighteen feet under present grade. Buried, but not for long!

Many complacent scenes, such as this, hide the scars of man-made history—man's folly—buried in beauty by God's healing hand.

I hold high the truths of the written Word—truths I find so abundantly in The Restitution Herald. Evangelistic work could not possibly find more fertile fields than here in Kansas City. Many scars of man to be healed and buried in Christ can be found everywhere, but with such Bible truths as we have, and so much to be done here, we feel any consideration to this area justified. Who knows? Some seed may yield a hundredfold in such fertile soil. We humbly request all of the Lord's people, "and specially those of the household of faith," to unite willingly with us in asking our heavenly Father, in the name of His only begotten Son, to enable us to surmount the major obstacle, which is limited finance. Much more could be said about our wishes, but may God's will be done. May we set, and ever keep, our eyes single to His glory!

Mark A. Green,
6214 E. 10 St., Kansas City 3, Mo.

BEREAN SOCIETY ORGANIZED

Young people of the Restitution Church of God, Eldorado, Ill., recently met at the church to organize a Berean society. Rita Mosby was elected president; Linda White, vice president; and Robert Wade, secretary and treasurer. The new society will meet each Tuesday evening, for the present, at the parsonage.

Mrs. A. M. Jones.

HERALD SUBSCRIPTION CONTEST

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Southlawn, Grand Rapids, Mich.	13
Ripley, Ill.	8
Holbrook, Nebr.	8
Los Angeles, Calif.	8
Omaha, Nebr.	8
Chicago, Ill.	7
Clark Chapel, Ark.	6
Eden Valley, Minn.	6
Fredericktown, Mo.	6
Kokomo, Ind.	6
Salem (Marshall), Ill.	6
Moorefield, Nebr.	5
El Paso, Tex.	5
Jordan, Mo.	5
Graytown, Wis.	4
Albert City, Iowa	3
Hope Chapel, Ind.	3
Macomb, Ill.	3
"Maple Grove," Lawrenceville, Ohio	3
Morse Mills, Mo.	3
North Salem, Ind.	3
Oregon, Ill.	3
Rockford, Ill.	3
Tempe, Ariz.	3
Blair, Nebr.	2
Brush Creek, Ohio	2
Burr Oak, Ind.	2
Eldorado, Ill.	2
Gatesville, Tex.	2
(Oklahoma; no local church)	2
Cashmere, Wash.	1
(Colorado)	1
Dixon, Ill.	1
Fonthill, Ont.	1
Golden Rule (Cleveland), Ohio	1
Pennellwood, Grand Rapids, Mich.	1
Maurertown, Va.	1
London, Ark.	1
Total received to date	148
(852 needed for goal!)	

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"We are trying to complete the building plans for the church here at Gatesville. I want to begin work on the foundation as soon as possible. Bro. James Mattison and his group are well on their way with the new building at Harlingen."—Emory Macy, Gatesville, Tex.

Born to Bro. and Sr. Gordon Landry at Oregon, Ill., January 24, 1950, a son, Ricky Lee. Congratulations!

"Many flowers are in bloom. Birmingham will be on our way from here."—Ben Carpenter, Lookout Mountain, Tenn.

Nearly thirty ministers, besides the College student-ministers, attended and enjoyed the recent Midwinter Ministerial Conference at Oregon, Ill.

FONTHILL, ONTARIO

Since the November report, the new bulletin board has been installed. A time switch operates the lights automatically.

On November 25, the Dorcas Society held its regular meeting and elected the following officers for 1950: president, Caroline Dilamarter; vice president, Jean Elliott; secretary-treasurer, Pearl Brown; pianist, Winnie Lampett.

The L.O.T. class enjoyed pleasant social times at Bro. and Sr. Clarke Gilbey's home and at Bro. and Sr. Peter Standing's home.

We enjoyed and learned from the studies during Bro. J. W. McLain's series of meetings and while no decisions for Christ were made, we pray that the seed sown will still bring forth fruit.

Our monthly publication, "The Canadian Banner of Truth" is a year old now. We thank all who have given themselves to make the paper helpful. All prayers and contributions, too, have been gratefully received.

On December 20, a sacred program was given, each class making contributions to the concert. The younger classes received gifts from the Sunday school, while the older classes exchanged gifts. One of the highlights of the evening was the perfect attendance awards. A bucket of goodies was given to the children as they departed.

The Dorcas Christmas party was held at the parsonage on December 23, with Sr. Gordon as hostess.

Christmas morning, service was given to the Gospel Team from Oregon Bible College. We were pleased to listen to the addresses given by Warren Sorenson and Harry Payne. Irene and Mabel Payne sang. We were happy to welcome Sr. Mattie Agard, and it was good to have Joe Fletcher with us again. Four members of the Gospel Team belong to us, and it makes our hearts sing with joy and thankfulness to see them developing in the Lord's work.

The following officers were elected for Sunday School: superintendent, W. H. Holland; assistant superintendent, Joseph Fletcher; secretary-treasurer, Howard Shute; organist, Betty Elliott; assistant organist, Phyllis Kirkwood; cradle roll superintendent, Helen Beemer; social committee chairman, Ross Anger.

We are thankful for a gain of eight in our Sunday school work. The average attendance was seventy-one and thirty-seven received perfect attendance awards. A committee has been appointed to look into the cost of more classrooms.

Daily, throughout this New Year, may we fervently pray for Jesus' soon return, and for the establishment of God's Kingdom on earth.

Irene Holland, Reporter.

WAIT BROADCASTS

WAIT radio broadcasts for the next several weeks are planned as follows:

February 5—"Nature of Sin," Harold J. Doan

February 12—"Russia in Prophecy," Sydney E. Magaw

Harold J. Doan.

DECEMBER DOINGS AT OREGON

In addition to the regular Sunday morning and evening services, the Wednesday evening prayer meeting, and the missionary Sunday school work at East Oregon Chapel, the Oregon church had the following activities:

December 2. A church social was held in the recreation room of the parsonage.

December 9. The Junior Sunday school had a Christmas party in the church basement, at which time the parents were entertained with the children's program.

December 11. A union vesper service of the Protestant church was held in the Church of God. A pageant called, "The Heavenly Host" was presented by the choirs. The church decorations, stage setting, songs, costumes, and lighting effects made this an inspiring service, appreciated by the full church.

December 15. The Dorcas Society held its annual Christmas party at Golden Rule Home. Bountiful Christmas cheer was sent to three needy families.

December 18. The Bereans had the regular evening pulpit service. Warren Sorenson and Darrell Maddock gave sermonettes. Caroling and special musical numbers sung in the balcony, with the church dimly lighted, created a spirit of quiet and peace.

December 23. The Sunday school program consisted of carols by the junior choir, and a sound film depicting the nativity of Jesus.

December 25. The pastor and family were called to Omaha, Nebr., by the death of Sr. LeCrone's father. In the absence of Bro. LeCrone, Bros. Otto E. Dick and James M. Watkins had charge of the church services Christmas Day.

Evelyn H. Austin, Reporter.

HERALD RECEIPTS

Mrs. E. C. Railsback (4); E. H. Eubanks; Mrs. W. D. Tierney (3); Otto E. Dick; Louise M. Johnson; Mrs. Albert N. Swanson; Donald Overmyer; Fred C. Smith; Mrs. F. Zbinden (2); Mrs. Ethel Cain; D. G. Harvey; Mrs. H. L. Davis; Isie Jenkins (3); Osby Claypool (5); Mrs. A. M. Johns (5); Anna Cochran; Will Hutchinson; John Railton (2); Jennie Salisbury (2); Mrs. Emma Claypool; Zenas Murphy (3); Francis Burnett (6); Mrs. Lucille Ratering; Dale Albright; G. E. Marsh; Mrs. Frank B. Fox; Irma Metzger; LaRue Wert; Mrs. W. I. Hunt (2); Dorothy Magaw; Amber Koontz; W. G. Moffet (6); Floyd Swihart; Virginia Davenport (2); William Kilfoyle; C. R. Randall; Forrest Long; Graytown, Wis. (3); Mrs. Richard Pascoe; Mrs. R. C. Drew.

OVER THE TOP!

241. Mrs. W. I. Hunt \$26.00

NATIONAL BIBLE INSTITUTION

Oak Grove Church of God, Ark. \$ 9.14
 Mrs. H. L. Davis 2.50
 An Isolated Sister 7.00
 Golden Rule S. S., Cleveland, Ohio 26.00
 W. S. & Ruth Tomlinson 102.00
 Mr. & Mrs. Donald E. Overmyer (SWF) 25.00
 Hal Stilson (RH) 1.00
 Mrs. Amber Koontz (RH) 50.00
 Mrs. Jennie Martin 9.00
 Betty Lou Cunningham 2.00
 Delta, Ohio, Church of God 208.00
 Mr. & Mrs. A. J. Hoke 200.00

EARLY RESOLUTION ON TITHING

The following resolution introduced and passed at the first General Conference of the Church of God in Christ Jesus, held in Philadelphia, Pa., November 16-26, 1888, indicated the attitude of the believers on the question of tithing at that time. I copy directly from the original autographic minutes of the Conference.

"Resolved that we fully approve of the action already taken with reference to raising funds for the support of the gospel, yet we believe that at least one tenth of every Christian (income?) belongs to the Lord. He having made His children custodians thereof; that it is the privilege and duty of each believer so to expend one tenth of his or her income in the service of the Master as to accomplish the most good.

"(Signed) A. J. Eychauer, Secretary."

G. E. Marsh, Church Historian.

Our Prayer
 Every Christian a Tither
 Every Tither a Soul-Winner

WELLES - EDMISTER

On December 24, 1949, Bro. Herbert Edmister, Eldorado, Ill., and Mrs. Vera Welles, Arcola, Ill., were united in marriage at the home of the bride in Arcola. The service was performed by Pastor Hayes in the company of about twenty relatives and close friends. The single ring ceremony was used.

The bride, attired in a two-piece gray dress adorned with a corsage of red carnations, was attended by her sister, Mrs. Ross Rusk. Following the ceremony, a three-tiered wedding cake was cut and served with coffee to the guests.

Bro. Edmister, who is elder and Sunday school superintendent at the Eldorado Restitution Church of God, and has served for some time with the Illinois State Conference Board, is well known to Church of God brethren. Mrs. Edmister formerly lived near Eldorado, but has for some time resided at Arcola. After February 1, they will be at home on the farm near Eldorado. We wish them much happiness.

WAUNITA MURPHY

Waunita Murphy, the daughter of J. H. and Alice Tyler, was born in Clark County, Ill., November 20, 1893, and died on January 16, 1950.

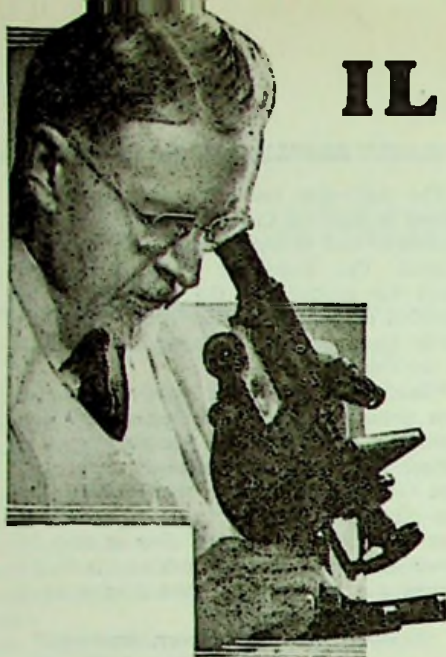
She was the wife of Zenas Murphy, who survives her. She with her husband have been faithful workers at the Salem Church near Marshall, Ill., for many years.

She is survived also by a daughter, Mrs. Hazel Sanders of Clarksville, Ill., a son, Don R. Murphy, of Terre Haute, Ind., and a son, David, at home, also three grandchildren.

She is survived also by one brother, Frank, of Silverton, Ore., and a sister, Mrs. June Foley of Tuscola, Ill.

Services were conducted by the writer at the Marrs Funeral Home at Marshall, Ill., before an overflowing crowd of friends and relatives, after which she was laid to rest in Clarksville Cemetery, where she will await the resurrection.

James M. Watkins.



ILLINOIS EVANGELIST

LINFORD MOORE, Editor
802 W. Jefferson, Macomb, Illinois

Bats, Radar, and God

The sound motion picture, "Dust or Destiny," produced by the Moody Institute of Science, presents an interesting study of bats. Certain scientists captured these bats, and conducted a series of tests to discover what enables a bat to fly unharmed in total darkness.

The bats were placed in a cage with bars much closer together than a bat's wingspread. Yet, the bat always managed to fly through the bars by turning sideways. The bats were captured, and the experiment was repeated with the bats blindfolded with adhesive tape. The fact that the bats could not see, however, did not lessen their ability to elude the bars. How could the blind bat know when to turn sideways and fly through his obstacle course? The next few experiments showed that when the bat's mouth was shut, or its ears plugged, it flew into the bars and even into a solid wall. By means of a high frequency microphone, turned to 35,000 cycles per second, it was learned that the bat, while in flight, emits a strange sound that is not perceptible to the human ear. When this sound strikes a solid and the echo rebounds, the bat perceives its distance from that solid and guides his course accordingly.

These discoveries about the bat proved to be the forerunner of sonar and radar. Radar makes use of the same principles that the bat possesses naturally. But wait! Where did the bat get this knowledge of radar? Is it not strange that man gained his knowledge from the lowly bat? Does not the fact that the bat possesses such a complex and intricate system demonstrate the existence of an intelligent Creator? Surely it was not chance that gave the bat such ability! He who so reasons might as well say that a watch could assemble without

an intelligent maker. Only "the fool hath said in his heart, There is no God" (Psalm 14:1).

With the understanding that there is a real and intelligent God should come, also, the understanding that He had a purpose in creating the world and us who are therein. That purpose is not revealed in nature, but is revealed in His Word. It behooves us to search the Word and obey it. We believe not only that God is, but "that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Chicago News. The Executive Board of the Chicago church decided that ten per cent of the gross income of the church be tithed into an Evangelistic Tithing Fund; accumulated money in this fund to be used in helping support state, national, and foreign evangelism. Believing that each member will be blessed if he tithes, we are also convinced that the church will be blessed if it tithes. We need three hundred dollars per month to meet local expenses (the church is now self-supporting), which can be raised easily with much to spare, if each member will tithe faithfully. "God's way is the right way—let's tithe!"

We are happy to welcome Mr. and Mrs. Alton Nord of Waukegan, Ill., who plan to make the Chicago church their church home. The zeal and sacrifice that prompts people to travel great distance to attend church is encouraging.

Interest continues good! We are making use of our sound motion picture equipment to teach and build.

We recommend that you see the above film, produced by the Moody Institute of Science, when it is shown throughout Illinois. The film contains a real lesson.

Ripley Church Notes

The annual business meeting and election of officers was held December 14, 1949, resulting as follows: first elder, Wayne Laning; second elder, Leonard Robins; deacons, Lewis Ralston, Lawrence Lewis; assistant deacons, Lyle Ward, Victor Ralston; treasurer, Mildred Hetrick; assistant treasurer, Thelma Ransom; secretary, Helen Lewis; assistant secretary, Mildred Laning; deaconesses, Let-

tie Ralston, Pauline Chapman; trustees, Frank Laning, three years, Herman Lewis, two years, William Fey, one year; Sunday school superintendent, Alfred Hetrick; assistant superintendent, Lyle Ward; treasurer, Lorene Fey; assistant treasurer, Lettie Ralston; secretary, Marlin Lewis; assistant secretary, Dale Lewis; pianist, Joan Hetrick; assistant pianist, Lettie Ralston; church pianist, Mildred Hetrick; assistant, Lettie Ralston; Berean superintendent, Lozelle Burnett; librarians, Arlen Lewis, Janice Ward; program chairman, Tessa Laning; assistant, Mildred Laning.

Our Christmas program was given December 18 at 7:00 p.m. After the children's program, a cantata, "The Sign of Peace," was presented.

Rolland Cox has returned home from the hospital much improved. Bro. Herman Lewis has been released from the hospital after major surgery. He is improving at this time.

At our recent business meeting a decision was made to tithe each department of our church work for our national work. Also, each month a book will be bought to start a library for assisting with our Bible study classes and Sunday school classes.

Helen Lewis, Secy.

News from Macomb

The Sunday school presented a good Christmas program on December 18, under the direction of Superintendent Virgil VeNard. Much hidden talent was discovered in our Sunday school. An offering of food, clothing, and money was received at the program, and was used to help the needy at home and abroad.

The annual New Year's Eve watch service

convened in the church basement at 8:30 p.m., December 31. Games were played, refreshments served, and a slidefilm shown. Watchmen then went upstairs and ushered the new year in with worship. We feel that these services are a blessing to us. How much better than seeing the year in with "rioting and drunkenness!"

Attendance for the first three Sundays of 1950 was very good. The Sunday school averaged fifty-five, the morning worship twenty-nine, and the evening worship fifteen. Bro. Moore purchased a slide projector which is helping to build interest.

It is good to see more of our churches putting into practice the Lord's principle of finance. Illinois Conference encourages its churches, as well as its individual members, to tithe. Some of our churches are supporting the State work with more than a tithe by giving the offering of a specific Sunday, each month. Let us all support our State and national efforts!

STATE OF THE TREASURY

Balance, December 20, 1949	\$592.23	
Contributions (individuals)	23.00	
Contributions (churches)	66.64	\$681.87
Pastoral aid, Macomb	\$35.00	
Bank service charge	.86	35.86
Balance, January 20, 1950		\$646.01

Mildred Somers, Treasurer,
Monroe Center, Ill.

THE RESTITUTION HERALD

VOLUME 39

OREGON, ILLINOIS, FEBRUARY 7, 1950

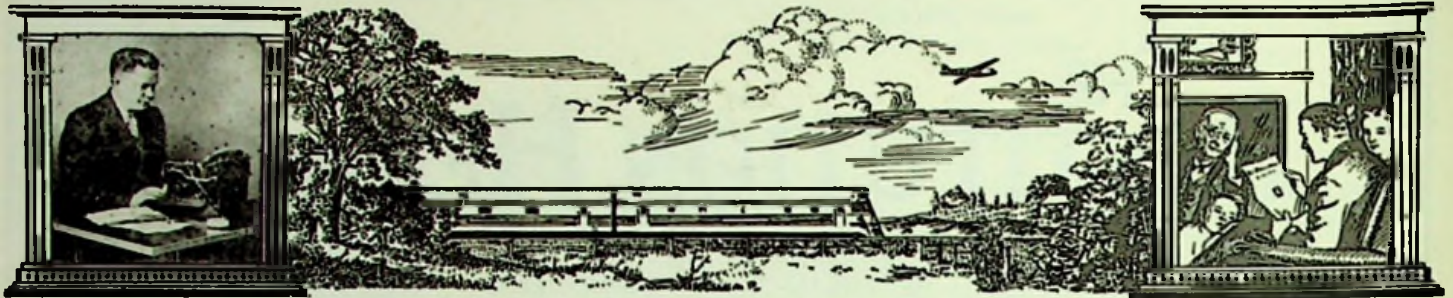
NUMBER 18



*"Not
by might,
nor
by power,*

*but
by my spirit,
saith
the Lord."*

—Religious News Service.



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

Missionary Number

This week's HERALD is a special missionary number. Most of the content emphasizes Jesus' Great Commission and Church-of-God responsibility to preach abroad the gospel of the Kingdom. Notwithstanding a new wall surrounding China and the pope's bear hug on South America, doors to missionary endeavor are open in such challenging fields as Japan, Palestine, and the whole continent of Africa. . . . *Do not do nothing!*

Lincoln

On February 12, if Abraham Lincoln were yet alive, the Emancipator would be one hundred forty-two years of age. Notwithstanding such a misnomer as "immortal" being applied to the Great American, "Honest Abe" is "both dead and buried, and his sepulchre is with us unto this day." Yes, figuratively, he lives in the minds of most Americans. Something else, closely associated with Lincoln, also lives today: the *race problem*.

Whether or not slavery was chief cause for the Civil War, historians know America's sixteenth president was warm-hearted to the underprivileged negro and was heartsore against auctioning of human lives on the slave market.

Hardly fictitious is the story that young Lincoln attended a slave market in New Orleans and there made a decision that long later found expression in the *Emancipation Proclamation*. Cut to the heart by seeing slaves, both men and women, sold at public auction to the highest bidder, the boy promised God that, if opportunity ever permitted, he would smite the infamous crime of slavery. He kept his promise.

February 12 meditations: 1) If Lincoln were living, what effect would his innate love for all men have upon today's race problem? and 2) If Lincoln were living, would his love for America harden his heart against op-

portunities to enlighten and bless the Japanese, the Jews, the Hottentots? and 3) If Lincoln were living, would the North want him in the White House?

Caution and Reflection

When scanning numerous religious periodicals, one frequently needs an ounce, at least, of caution. Some efforts to teach truth teach error. Other times, scanning these periodicals, one becomes reflective. Weigh not by the ounce, but by the pound, your reflection from reading this brief quotation:

"Funds for Japan now amount to more than \$12,000. This is encouraging, but we must be careful that, while giving to this needy cause, we do not neglect our China work."—*Present Truth Messenger* (Live Oak, Florida).

I am not wholly certain that I have contributed in any way, at any time or place, toward the conversion of even one Asiatic, European, African, South American, or soul of the Southern Seas. Have you?

Mystery Sensational

Mystery has walked into THE HERALD Campaign to obtain one thousand new readers by April 1. Arkansas City, Kansas, "dark horse" in the running, today leads the race—and with what a zooming pace! ! (See page 15.) . . . Although requested not to reveal certain details of the mystery, we can assure all participating churches that somebody down Arkansas City way has vision and the missionary spirit. . . . Please, now, do not all the rest of you quit running. Nearly two months remain in which to strive for second place, at least. Further, this sensational burst of speed by one participant has not achieved the goal; it probably yet will require all working together to reach the goal of one thousand new subscriptions.

Still further, and please do not forget, an important part of THE HERALD Campaign is to raise, if possible, \$7,500 to offset the contemplated 1949-'50 operating deficit. Nothing sensational or mysterious about that! See page 15 for further contest data; then continue your running!

Preach the Gospel to Everybody

By Warren Sorenson, Oregon Bible College

THE aim of this article is to show that the gospel was given for the edifying of all, and not to be harbored in the church. As God spoke through the mouths and lives of the prophets who recorded His inspired Word, His purpose was that everybody should receive opportunity of the salvation being offered. The Scriptures are for the edifying of all, not to be pondered only in the hearts of a few believing Christians. The church, holding God's Word harbored within its walls, is doing an injustice to God.

Do we Christians ever consider Jonah's attitude as typical to ours? We read in Jonah 1:2 the command given to Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." When Jonah disobeyed, God was wroth. God's wrath is kindled against anyone who refuses to carry the power of salvation abroad—if possible, unto every creature that lives.

Consider the Apostle Paul's words: "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). Paul was not ashamed to tell everyone about the "good news." This verse also implies that world-wide preaching is *our* duty, to carry the power of salvation to all. No conditions should prevent our fulfilling this duty. God holds no one man above another; all are of the same class to God. We Christians should think of everyone as being a prospective child of God, seeking His teachings.

There are, in my opinion, three classes of individuals as regards the hearing of God's Holy Scriptures: first, those who have never heard; second, those who have heard, but do not understand; and third, those who have heard and believe.

First, let us consider those who have not heard. Anyone who has never heard of Christ has no assurance, no hope, of anything but the present life before him. He has no hope of a future life with a redeeming Saviour. Why? Simply because some devout Christian sits in the church pew every Sunday morning and "works for the Lord." It is the fault of the members of the churches that there are so many who have never heard, "Come unto me . . . and I will give you rest." Can we not all agree that a life with security, a hope of salvation in Christ, is much more desir-

able than no hope whatsoever? Why not give this hope to those who have not yet had the opportunity to receive it?

The second class is those who have heard, but do not understand. Because they do not understand, they do not believe. Have you ever heard anyone say, "It's all right for kids to go to Sunday school, but I am too old for that sort of thing"? When a person of that type begins to study the Word of God, it will be clear that the Word of God is too complicated even for the most brilliant scholars. The truths are so intricately woven in the Bible that after a lifetime of study, they still are not completely understood.



Warren Sorenson

Many persons are held from learning more of the Bible because of a fear of what may come. Because of a lack of understanding, they do not realize that the basic element of Christianity is love. Individuals such as these falsely believe the Bible is intended only to condemn people for doing wrong. Also, they believe the more knowledge they receive, the more responsibility—which is true. Their error is in

trying to hide from the truth—being cowards to face the love of God. Afraid to understand! Afraid to accept the salvation given through Christ!

It is within the power of us who know and love the truth to open the hearts of these people and to show them the way to a fearless, happy life of being a loving Christian. If we can recognize our Jonah-like fault and correct it, we can give an understanding to these people and open the way to their salvation.

The third class is those who have heard and believe. We can divide this class into two parts; the working member and the non-working member. The worker enjoys Christianity more because of the revelation of the results of his work, a joy the non-worker cannot receive. Too many let the minister do all the work. All will agree that we want to be in the class of *working* Christians. A challenge is before every Christian to carry the gospel to every creature.

To fulfill the commands of Christ, every Christian must accept the challenge given him. Our desire should not be to seek the security of them to Christ. The pastor should not be the only worshiper. The failure of many churches is in thinking only of those in the fold and not considering those outside the fold. (Please turn to page 11)

The Dark Continent

By Gordon Landry, Ripley, Illinois

THE coast line of earth's second largest continent is only 19,000 miles long. The small country of Norway, by way of comparison, has a coast line estimated at 12,000 miles. The explanation is that Africa's coast line is very regular in comparison to other continents or countries. It has few hamlets, natural harbors, or peninsulas. From the sea, land rises almost abruptly, leaving only brief coastal plains—sometimes none at all.

Africa is a giant tableland. The surface is broken occasionally by mountains and valleys, but most of it is grass plains or forest swamps—1,000 to 5,000 feet in altitude. Kilimanjaro Peak, in northeastern Tanganyika Territory, rises to 19,319 feet above sea level, being the highest point in Africa. Lowest place is the Zattara Depression (440 ft. below sea level) in northwestern Egypt. Five main rivers bisect the Continent in various places: the Nile, Congo, Niger, Zambezi, and Orange Rivers. Excepting the Amazon, the Congo River carries more water to sea than any other river in the world.

Principal lakes are Victoria Nyanza (surpassed in size of fresh-water lakes only by Lake Superior) and Tanganyika, longest lake in the world and one of the deepest.

Africa's climate is almost uniformly high, because cooling sea breezes are shut out by steep walls of the plateaus. Temperature throughout the year varies not more than twenty degrees, averaging sixty-eight degrees in the extreme northwest and southwest, but becoming much warmer toward the equator. Much of Africa is deficient in rainfall, but near the equator there are two seasons of especially heavy rainfall. In addition to these two exceptionally wet seasons, rain falls every other month of the year. Starting at Capetown and heading due east for 400 miles, then north along a 400 mile strip for about 850 miles, then, with exception of the equatorial region, up the complete width of the Continent to just below the Sahara Desert, rainfall of 20 to 60 inches corresponds to that of the Great Plains States of the United States. Two vast deserts, Sahara in the north and Kalahari in the southwest, receive less than ten inches of moisture per year. Desert nomads are the chief inhabitants of these deserts.

The highest plateaus, located generally around the southern tip and east-central portions of Africa, and the

extreme north and south are healthful for both Europeans and natives. Damp equatorial regions, though, abound in tropical fevers, and are accounted among the most unhealthy places in the world. Even the natives in these locations are short-lived.

Vegetable life on the prairies consists mainly of grasses. In some places the baobab tree (a broad-trunked timber tree which bears a gourdlike fruit) flourishes. Farms for cattle and sheep or ostriches can be seen in many places on the grassy plains. Dense tropical forests in the equatorial regions are results of heat and high humidity. Nearest the equator, vines and underbrush are so thick that sunlight seldom reaches the ground. "No one can even begin to estimate the wealth in timber, vegetable oils, and other plant products hidden in these forests of giant trees" (World Book Encyclopedia).



Gordon Landry

Some peculiarities exist in Africa's animal kingdom. Giraffes, hippopotami, chimpanzees, and gorillas have their natural habitat only on this Continent. Africa is the home of the largest members of the animal kingdom. There, one may find buffalo, rhinoceros, gnu, zebra, almost one hundred kinds of antelope, and other beasts on the savannas. Among the carnivorous animals are the lion, panther, leopard, hyena, and jackal—but no bears or wolves. Elephants, formerly roaming the plains in large herds, now are in danger of extinction. (Circuses and ivory hunters too freely captured or killed them.)

Great forests near the equator are almost devoid of animal life, plant growth being almost impenetrable. These great tracts of land are occupied almost exclusively by reptiles and insects—also large monkeys, chimpanzees, and gorillas. In swamp and river regions, crocodiles and hippopotami exist in large number. Especially near the equator, but also in other sparsely inhabited areas, one can witness flights of many gorgeous birds with brilliant plumage. Although they exceed North American birds in beauty of feathers, their singing is only raucous noise.

One would think wild animals roaming the plains would be Africa's most destructive element. Insects, however, far exceed animals in their destruction of plants and domesticated animals. Insects swarm everywhere: white

ants ruin frame buildings by hollowing out the timbers; locusts make farmers poor by devouring crops; tsetse flies, believed transmitters of sleeping sickness, have a bite fatal to dogs, horses, and cattle. Worst pest of all is the mosquito—transmitter of health-ruining and death-dealing tropical diseases.

Surely, people having such destructive forces constantly at their heels deserve a ray of hope—hope of a Kingdom devoid of harmful insects and animals, of sickness and disease! "Preach the word"!

Mineral wealth abounds in the little-known continent of Africa. Transvaal alone (110,450 sq. mi.; pop., 2,087,636) exceeds the United States in the production of gold. Kimberley, a small town of 38,000 inhabitants in the Cape of Good Hope Province, exports nine-tenths of the world's supply of diamonds. In addition to other natural resources, there are coal mines in South Africa, great deposits of tin in Nigeria, and practically inexhaustible copper mines in the Belgian Congo. "Thus it may be predicted that when the 'Dark Continent' is more thoroughly known, it will prove to be one of the world's richest treasure houses of minerals."

Discussion of the tribes and languages of Africa will be limited to her central and southern portions, for that is the section in which my interest in missionary effort lies. Roughly speaking, tribes in these divisions of Africa fall into three distinct types: Bantu, Bushmen, and Hottentots. Bantu natives, in turn, can be divided into eight tribes: Ama-Xosa (living in the Orange Free State), Barotse (upper Zambezi River), Basuto (Basutoland and surrounding communities), Bechuana (Bechuanaland), Kioko (Eastern Angola), Mashona (Western Rhodesia), Xosa (Cape of Good Hope), and Zulu (Rhodesia and Transvaal). The Bushmen can be divided into five tribes: Koang (Cape of Good Hope), Nusa (South Central Kalahari Desert), Tati (Bechuanaland), Kham (Cape Colony), and Kung (Eastern Cape of Good Hope). Two tribes comprise the Hottentots: Nama (Southwest Africa), and Kora (eastern Southwest Africa). The Bantu are capable and progressive, being mainly interested in tilling the soil and raising stock. The Bantu language, having about 400 dialects, is

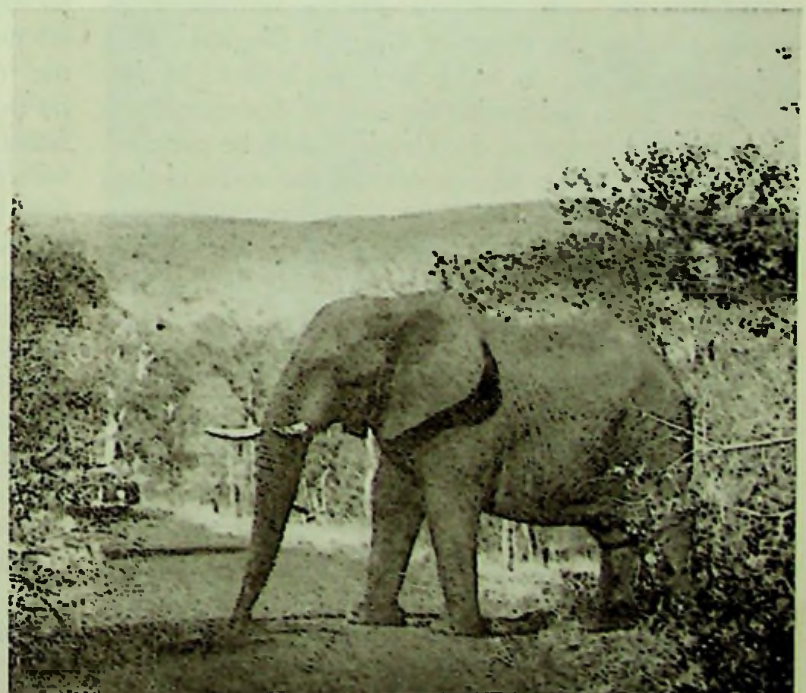
spoken by more than 50,000,000 natives. This language is used freely by the natives of South Africa. The other native language is Hausa, spoken in Central Africa by some 9,000,000 natives.

Although much missionary work (by other denominations) has been done among some of these natives, Christianity is still an infant religion in South and Central Africa. "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10: 14, 15.)

Who Will Go?

Said Jesus shortly before His ascension, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). That scripture is one of the best-known texts of the New Testament, yet the meaning seemingly has escaped the majority of the members of the Church of God. The younger element is catching a portion of the vision that Jesus had in mind when He uttered the *Great Commission*. Some of the elder members of the denomination, also, look forward to the time the Church of God will have its own missionaries in foreign lands. Seemingly, however, the elder members are more often interested in some work that will require less activity and support. Energy, if ever possessed, has disappeared with age.

A number of people opposed to missionary work—opposed to Jesus' commandment—are not even satisfied in allowing someone else to take an active interest in it. Instead, they try to disillusion those already interested in moving ahead for Christ. A favorite excuse of theirs—it cannot be called a reason—is, "There is too much work here at home. There's no sense in going to foreign fields



African elephants, formerly numerous, have been hunted by circuses and ivory hunters to near extinction. Kruger National Park, South Africa, covering more than eight thousand square miles of primeval forest, affords ideal protection, however, to these huge mammals and other wild African life. . . . Elephants possess considerable reasoning power, remarkable memory, but their sight is so deficient that it is doubtful if they can distinguish the exact nature of a moving object thirty yards distant. Their sense of smell is extraordinarily keen.

when a number of states do not even have a Church of God." Are they, by such reasoning, admitting their own youthful shortcomings concerning evangelistical and missionary work?

We members of the Church of God today interpret too literally Proverbs 23:23, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." Our interpretation seems to be, "We have the truth, and no one else is going to get it—especially not foreigners." Jesus said, "Freely ye have received, freely give" (Matt. 10:8). "Ye shall be witnesses unto me . . . unto the uttermost part of the earth," He said in Acts 1:8. When Jesus said, "Go ye," the apostles did not rebuke Him with, "There is too much work here in Judea to go gallivanting around the world." Far from it! The commandment was taken to heart, and the gospel was heard in places other than the Holy Land. Peter had to be convinced with a sheet full of unclean beasts that the gospel was to be preached to people other than his own. Some of the early Christians were persecuted and driven to the four winds before realization of the Great Commission came to their hearts. Today, we placidly sit beside our fireplaces and will not lift one of our fingers to help those without the gospel. "O ye of little faith!"

We have observed brethren using every text that might in the remotest sense of the word hint at tithing. Outstanding missionary scriptures, though, are being sadly neglected and ignored. A sin of omission has been committed. With this realization, we wonder if the future will still find visionary young people being disillusioned, and the Church of God still without foreign missionaries.

Paradoxically, our logic concerning fulfillment of prophecy before the return of Christ is illogical. "He's Coming Soon," we sing and believe. We believe also that our church holds and teaches the truth of Scripture. Jesus asserted, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The conclusion is contradictory. So, there are two things we can do: 1) We can admit that other churches are preaching the true gospel (a nut hard to crack); or 2) We will have to re-interpret the Word and say that Christ cannot come until our church has gone to all the world to preach the true gospel of the Kingdom. Those are the only two alternatives awaiting the completion of our logic.

I believe in Church of God doctrines as much as the next person, but some conclusions are inescapable!

Isaiah said: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (6:8). Isaiah had seen a vision of "the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Evidently, our people have

missed that vision, or there would be more enthusiasm in our meager missionary endeavors. Our baptism, perhaps symbolized by the burning coal placed upon Isaiah's lips, should put within our hearts Isaiah's words, "Here am I; send me."

Disregarding immediate inconveniences that traveling to remote, disease-infected lands may cause, let us look to the ultimate outcome of such action. Not only will we see Churches of God springing up in distant places, but we also will assure ourselves places in God's everlasting Kingdom, the ultimate hope of Christianity.

God instructed Isaiah, saying: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." Although Jesus quoted this scripture as referring to His own day, it may have, as many other texts, a twofold or extended meaning. Our Church of God people hear sermons and read articles about missionary work that could be done if effort were put forth, but *we understand not!* We see other denominations taking to heart the Great Commission, and being blessed in their enterprises, but *we perceive not!*

A college instructor taught, "Attempt great things for God; expect great things from God." One never knows what good he may accomplish until he tries!

"Lo, I am with you always," said Jesus, "even unto the end of the world." That promise refers to extent in distance as well as to extent in time. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:25). "Go thou and preach the kingdom of God" (Luke 9:60). "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38). "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, *or lands*, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

What holds us back? Is it lack of faith? Is it more love for something domestic—father, mother, son, daughter—than for Christ? Is it that we fear the cross we may have to bear? Is it fear of travel? of the unknown? of ourselves. Consider how much men risk for worldly gain! what price is paid for temporary glory! Progress in the physical world allows no place for fear.

Fear must not stand in our way! The work of the Lord must go forward. He works through His people. His people must not refuse His guiding Spirit. "Jesus is calling." Will you answer His call?

"Who will go for us?" . . . "*Here am I; send me.*"

Missionary Minded

By Mary Mae Nedrow, Oregon, Illinois



Mary Mae Nedrow

TODAY, many young people of the Church of God are missionary minded. Their zeal for the Lord can be likened to that of Peter and Paul. They wish to follow the dictates of their hearts. That is as it should be. In apostolic days, every convert became a missionary. When he heard the good news concerning the Kingdom and salvation through Jesus Christ, he told others.

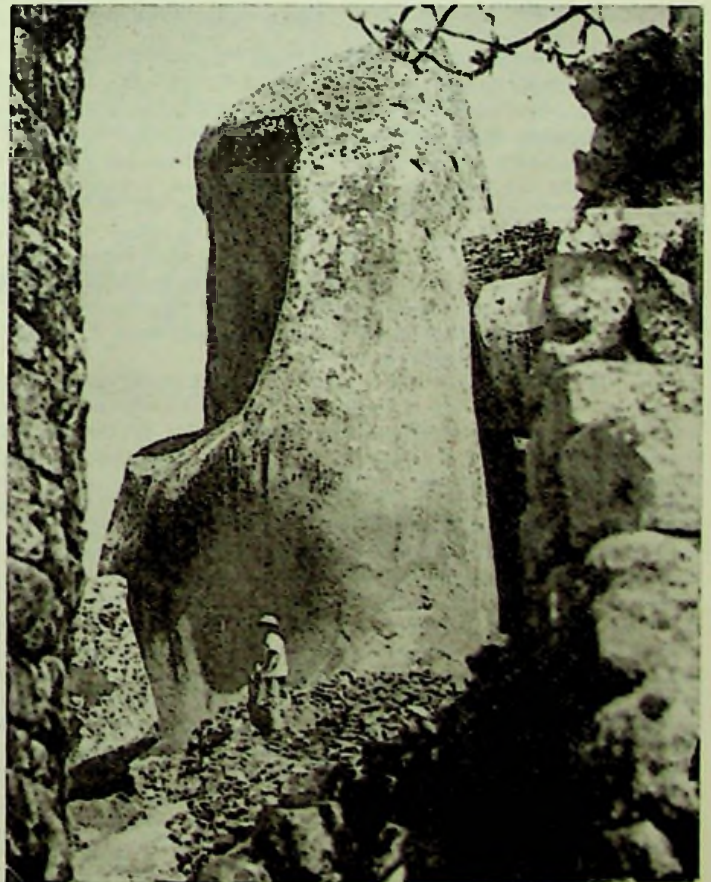
They, in turn, told still others. Early Christians, hunted like wild beasts, often were forced to live in caves and dens. Secretly, they went from place to place preaching the Word, knowing full well it meant torture and death if they were discovered. We, too, are commissioned to go out and proclaim this same gospel message to a sin-sick world. It must be told the message of repentance and baptism for the remission of sins: how Jesus died for our sins, but that God raised Him from the dead to live forevermore. We must preach His second coming.

Christian youths of today wish to go forward and onward. Do not put a stumbling block in their way; rather, *encourage* them. If they believe their calling is to foreign lands, then bid them Godspeed. Not long ago, a young couple very dear to my heart told me they soon will be going to a foreign land to do missionary work. My heart was filled to overflowing at this great manifestation of faith. After telling them it may not be easy, and that it may mean even death to them, they both agreed they would be willing to die for their Lord, if need be. We gave them our blessing and told them we were glad they were willing to choose the hard way. There is no promise that the way will be easy. Jesus said: "If any man will come after me, let him deny himself, and take up his

cross, and follow me" (Matt. 16:24). If our youth will remain true to their convictions, God will bless them.

We who follow Christ are commissioned of God to lead sinners out of the world and into the church. Consecration means separation from the world. Although we are in the world, we are "not of the world." Our lives at all times should be living testimonies of the truths we teach. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

To Christian youth of today, we say what the Apostle Paul said in his Letter to Timothy: "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in purity" (1 Tim. 4:12). "Go ye into *all* the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).



STRANGE ROCK FORMATION at the Ruins of the Great Zimbabwe. . . . Down in Southern Rhodesia, South Africa, in an amphitheater of granite-domed hills, stand the Ruins of the Great Zimbabwe. Speculation and investigation have failed to reveal who built them, in what deep recess of time, and for what purpose. The word "Zimbabwe" means "houses of stone." They have been dated as far back as three thousand years into Rhodesia's hidden past, and identified with ancient "Ophir" from which King Solomon obtained his gold. Although it is obvious that many people lived, labored, and died there, no human remains ever have been recovered at Zimbabwe. The riddle of the Ruins remains to be solved.

—Authenticated News.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

RETREAT. Copy for this issue of The Herald is being written at Oregon, Illinois, where our Midwinter Ministerial Conference is in session. As president of our Ministerial Association, it befalls me to preside at the meetings. I wish the members of our various churches and conferences could stand beside me as I preside, and look into the faces of these spiritual leaders who have left their duties in their respective fields to come here for this spiritual retreat to study together their common problems and renew their spiritual resources for the months ahead. Their faces portray the serious approach which they are making in seeking the solution for the cares of the churches which rest upon them; and the earnestness with which they are dipping deeply into the fountain of divine wisdom for guidance in giving leadership to so great a work.

To you lay members back in the home fields, I want to send this word: Have faith in your spiritual leaders; they are doing their best to serve you with dignity, grace, and divine wisdom. Hold up their hands!

UNANIMITY OF FAITH. From time to time, we are queried concerning the difference in belief between the Advent Christian people and the Church of God. On several occasions over the years, by request I have written concerning these differences for the sake of enlightening our people who are not acquainted with the teachings of these brethren. This time, I want to set forth some of the great teachings which both groups have in common. The Advent Christian Church has produced some very outstanding ministers during her years of growth and ministry, and today her roster of spiritual leaders contains many names of great character and spiritual stature. If the saying "Like people, like priest" is true, we can expect to find the Advent Christian members a clean-living people—and this they are. In the advocacy of "abstaining from all appearance of evil," both groups are on a par.

Our own Church of God history predates by at least twenty-five years the Millerite movement from which the Advent Christian people sprang. From our earliest beginning, the "blessed hope" of the "glorious appearing of the great God and our Saviour Jesus Christ" has been a basic teaching. With equal conviction, the Advent Christian people have confessed and sustained this doctrine. The word "Advent" in their name witnesses to their faith. For decades, the "Blessed Hope Quarterlies" have been coming off the presses at their publication offices in Boston. Acceptance of the personal, visible, and literal return of Christ is a mutual faith, supported by the same scriptures and upheld by a like

interpretation. On these premises we have a mutual faith. More next week!

SUNDAY VOTE. Some time ago, we called attention to the trend in Canada to throw open the doors to widespread desecration of the day of worship. Canada long has been known for her strict observance of Sunday, and the so-called "Lord's Day Act" has prohibited the desire of many to have a wide-open Sunday. In Toronto, a recent plebiscite was held, and, while Toronto is known as a "city of churches," the people of that city voted overwhelmingly for commercialized sport. There were 88,108 voters that took their stand for tearing down the bars of restraint and throwing their city open to those who are "lovers of pleasure more than lovers of God."

To show the trend of events throughout the world, the situation in England gives a fair appraisal. Bishop Stephen Neill, addressing five hundred delegates to the inter-seminary conference at Augustana College, Rock Island, Ill., said:

"To see a great crowd begin a football game on Sunday singing 'Abide With Me' while tears roll down their cheeks, is evidence that they are aware of a deep need which only religion can meet.

We will not say that a person cannot find Christ at a football game on Sunday, if he should feel repentant, but we seriously doubt that the environment is conducive to spiritual uplift, regardless of how many hymns may be sung. We like to see a good football game, and see no harm in this type of sport as sport, but we have failed to find any indication whatever that Sunday sports can in any way contribute to the observance of the day of worship as "holy unto the Lord."

REDEMPTION NOT COMPLETE. There recently was handed me a copy of "The Voice of Healing." Its editor expressed the thought that the death of Christ healed the believers of all "their sicknesses" and, therefore, they are entitled to full and complete health. He said:

"In the Lord's Supper we have two emblems, the bread and the wine, which represent the body and the blood being broken and shed for our healing and salvation. Through this sacrifice, we have become new members of 'his body, of his flesh, and of his bones' (Eph. 5: 30). Because of this wonderful truth, 'We are healed' of all our sickness when we are saved from our sins."

We are not speaking against praying for the sick, for we believe in it. We are not denying the power of God to heal or the fact that He does heal some. We do object to the teaching that the death of Christ releases believers from all their bodily ills and infir-

mities. The work of redemption was not completed on the cross, and it will not be fully finished until Christ has reigned to put down all rule and authority and power. The completed work of redemption, in which all infirmities of the flesh will be removed, will not come before the resurrection—at which time our bodies will be changed and made like unto the heavenly image. Like always having the poor, we have the sick with us always, and they will be here until the time wherein the "inhabitant will not say, I am sick."

BEST SELLER. A short time ago, the people of Britain were asked in a Gallup Poll to name one or more of the four Gospels. The results were anything but cheering. Three out of five could name all four... One in four persons could not name a single one. Twenty-one per cent of those over sixty-five years of age were totally ignorant of the four Evangelists. Young people under twenty-nine years of age were the worst offenders of Biblical knowledge, thirty per cent being unable to tell by whom the Gospels were written. RAF Chaplain J.A.H. Seutt said:

"I have most reluctantly come to the conclusion that a vast number of people give or acquire 'the world's best seller' because it is still thought to be a 'good thing' and in some sort of way a mark of Christian respectability."

Why is the Bible "best seller" to you?

AN EXAMPLE. It is always good to have before us examples of some efforts that excel our own. In the following, we have such an example:

"During the last fiscal year, the Regular Baptist Churches, seceders from the Northern Baptist Convention, about five hundred in number, contributed almost a million and a quarter dollars for missions, and, for all purposes, four millions. This amounts to about \$8,000 for each church, an amazing amount in view of the not-rich character of their constituencies. These same five hundred churches during the same year added to their church rolls more than 7,000 members, over half by baptism, in other words, by conversion. The Baptist Bulletin gives an illustration of the life which is pulsing through this movement:

"The Alpha Baptist Church, Detroit, has erected a new church. It has only 148 members. The site was bought for \$8,300, and there was then only \$2,000 left for the building fund. No bank would lend money for the building, so some members mortgaged their homes, and others took out loans on their cars or on their savings, so that building might proceed. Much of the interior work is being done by members."—Sunday School Times.



—Authenticated News.

A BUSY DAY AT PUBLIC MARKET IN LEOPOLDVILLE. The market place in Leopoldville (Belgian Congo), one of the largest modern markets in Africa, was built in 1943 at a cost of five million francs (nearly \$140,000). This market accommodates, daily, about twelve hundred traders and more than ten thousand native customers. Few natives own such a luxury as a radio. Very few can read or write. Nor can they be "high pressured" into buying radios or books. Any progress is molasses-in-January slow. By visual education in the villages and markets, and by a slow process of acceptance and rejection, the natives are becoming appreciative of European and American commodities and culture.

Report on Africa

By Jerome Landry, Hammond, Louisiana

DURING the recent War, while serving with the United States Merchant Marine, I was privileged to visit several African ports. A brief account of my observations follows:

Our ship docked at Capetown and Durban in South Africa. These are modern cities, similar to New Orleans, Louisiana. Most of the inhabitants are English, but a number of natives dwell there, too. At Capetown, we saw an amusement park similar to those in America's large cities. Some natives, dressed in their tribal uniforms and headdresses, owned jinrikishas (two-wheeled carts) that they used as taxicabs, pulling them as horses pull wagons.

On the western coast of Africa—at Takoradi (Gold Coast) and Secundi (Liberia)—conditions were almost the reverse of those we had seen in Capetown and Durban. Though we could not dock at either of these towns (because there are no docks), I went ashore at Takoradi. Its inhabitants are of the Negroid type. No clothes are worn until the ages of ten to thirteen years are attained; thereafter, only the scantiest of clothing is used. The majority of these natives'

houses are built of grass—very poor dwelling places, indeed!

The market place, about one square block, seemed to be literally covered with small huts. I noticed one section where fish were being sold. Not having been cleaned or dressed, they merely had been placed on the ground in the sunlight. Swarms of flies covered the vile-smelling produce. As I watched, a native arrived, bought one, and ate it right there!

One motor vehicle, and one only, was in the town. It was a 1932 Ford truck—owned by one of the inhabitants. A small group of us, one day, rented it, and hired the driver to take us to another small town near by. This town (I forgot its name) was a little more modern than Takoradi, but it still could not be classified with even the poorest Negro sections in United States' cities. We ate dinner at the hotel (?), being served some kind of bird eggs and roots. These roots, they tried to convince us, were potatoes.

From Takoradi, mahogany logs were floated out to us with small tugboats; we took these logs aboard. (Please turn to page 15)

A Just Wage

By Harold J. Doan, via WAIT, Chicago

SIN is quite easily defined in Scripture. A sin is any act contrary to God's Word, that defiles your conscience, or may cause another to fall. Any one, or any combination of these three is a sin. The eventual wage of sin is death, but there is also a price to pay along the way.

Just as saints have a down payment of the future given them in their portion of the Spirit of God, so sinners have a down payment on the eventual wages of sin in the price one must pay to sin in this life.

The patriarch David gives us an excellent discourse on the price and wages of sin in Psalm 51. David had committed one great sin, stealing Bathsheba and having her husband, Uriah, slain in battle. Though he was forgiven, and though God never again mentioned his sin to him, David paid a terrible price in remorse before he felt fully forgiven. Psalm 51 must have been written in those awful days following David's crime. From this Psalm we can take warning—do not let this happen to you—and learn what toll charges we can expect to pay in this life while traveling the broad way that leads to destruction. First, we would notice from Psalm 51 that David, as are all men, was born in sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (v. 5). Here is an excellent verse to read with Romans 5, proving the doctrine of original sin, that all men are born in sin and from birth stand in need of atonement. All help to perpetuate that sin.

David, born in sin, having committed a great sin, reviews the situation. First, David calls to our attention that sin leaves its stain and blot upon our lives, that sin makes one feel unclean and condemned. Sin defiles our purity and leaves a mark upon the soul. In his anguish, David prayed, "Wash me thoroughly of mine iniquity, and cleanse me from my sin . . . purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (vv. 2, 7). These verses point out two facts: first, sin leaves a crimson stain and a feeling of uncleanness; second, there is for the child of God an ever-present opportunity for cleansing. As Isaiah said, "Though your sins be as scarlet, they shall be white as snow." Before this cleansing wave of forgiveness can be manifest, one must, like David, feel guilt and see the stain of sin. Sin leaves

a brand, as with a hot iron upon the conscience; and we must see it, acknowledge it, and feel it, before the Lord can cleanse us.

Paul saw his sins as a dead body tied upon his back, decaying and slowly killing him. In the white light of the example of Christ, Paul's sins stood out and accused him. So, one of the price tags on sin is a defiling stain upon the conscience.

Secondly, David points out how sin comes from the years to haunt, to be a skeleton in the closet. "I acknowl-

edge my transgressions: and my sin is ever before me . . . hide thy face from my sins, and blot out all mine iniquities" (vv. 3, 9). David could not forget his sin in the days of his remorse before he repented. It was always before him, causing him unknown agony, putting him on the defensive, afraid every day that someone would reveal him. Whether awake or asleep, David could see Uriah lying dead on the field of battle. He could hear Job saying behind his back, "David is a murderer." David imagined people knew what he

had done; he could read scorn in faces where there was no scorn; he lost his self-respect. The haunting quality of sin should also be figured into the price.

When we read Bonnell's "Pastoral Psychiatry" and Helman's "Getting Down to Cases," we come to realize how many poor people live in this world who do not foresee the cost of sin when sowing wild oats. Many lives are ruined by guilt complexes, when some sin is constantly before the victims' eyes. With imagination working overtime, victims go on the defensive, feel all eyes upon them, and many crack under the strain.

Let us take warning from David—sin can come back out of the past to haunt us and cause much agony, distress, even insanity, and death.

Next, David acknowledged that sin can deprive us of the true joy of life, saying, "Make me hear joy and gladness; that the bones which thou hast broken may rejoice . . . restore unto me the joy of thy salvation; and uphold me with thy free spirit" (vv. 8, 12). Though David must have imagined there would be joy in stealing Bathsheba, it turned out that his sin deprived him of true joy. His sinful pleasure had destroyed his happiness and left him



Harold J. Doan

hollow and alone. This is a price which must be paid for sin.

When Cain sinned, God observed, "Why is thy countenance fallen?" (Gen. 4:6.) The joy of sin is false and deprives us of the true, deep-down joy of goodness and hope.

Sin drives us from the presence of God and deprives us of the spirit of God. David pleaded in his sin: "Cast me not away from thy presence; and take not thy holy spirit from me" (v. 11). Sin puts a barrier between the person and God, which must be taken away before he can enjoy communion with God. Sin can crowd out the spirit of God.

When Adam sinned, he hid from the presence of God because his sin had created a barrier. When Cain sinned, it is recorded, "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden" (Gen. 4:16). It was sin that stood between Cain and God, unrepentant sin. They could not be reconciled and Cain left the presence of God. When Judas sinned, he fled from the temple and hung himself.

Ephesians 4:29, 30 warns that because of sin in one's life, God will withdraw His Spirit, leaving us on our own, and to fate. A price, which must be paid now, for sin is being driven from the presence of God and deprived of the blessings of His spirit.

Sin destroys the power of our testimony and closes our mouths to the gospel. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee. . . . O Lord, open thou my lips; and my mouth shall shew forth thy praise" (vv. 13, 15). David realized that his sin had closed his mouth and ruined his ability to testify and bring others to conversion. He realized that only when he had freed himself from sin and been cleansed by God could he hope to teach others effectively the truth.

Here is the root of testimonial, of personal evangelism, of winning souls for Christ. Only when we are converted, repentant, and abhor sin can we effectively minister to others. It is sin which stands between the church and effective witnessing today. Jesus told Peter, "When thou art converted, strengthen thy brethren." Sin destroys our ability to speak for Christ and overshadows what we are able to say.

Part of the price of sin is frustration, to have a testimony and neither be able to give it nor be believed; to want to save souls, but be laughed to scorn as a hypocrite.

Last, but not least, sin puts a stumbling block in the way of our brothers, which is a sin in itself, and increases our guilt. David pleaded, "Deliver me from bloodguiltiness, O God, thou God of my salvation" (v. 14). David knew his sin had caused others to fall, and their blood was on his head. He was reminded of this by Nathan when his sin was found out, "Because by this deed thou

hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (2 Sam. 12:14). Many who lack understanding still point at the sin of David for self-justification. A price of sin is the blood of others who fall because we lead them astray. Their blood is on our heads, and we stand condemned before them.

Paul realized this and was extremely careful in his life to avoid all appearance of evil. He said, "Take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:9-13). We pay the price of our sins and of those we cause to sin.

Have you counted the cost of sin? Are you really ready to pay the price? Sin will defile and stain you, haunt you with foul memories, rob you of the true, deep-down joys of life, drive you from the presence of God, and bring upon your head the blood of those you cause to fall. Then, when you have paid this price all your life, sin will earn one thing—death.

Is it not better to follow these words, "Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession" (1 Tim. 6:11-13).

PREACH THE GOSPEL TO EVERYBODY

(Continued from page 3)

Remember Christ's words, "Go ye," and then fulfill our duty to God. Christ said, "Go ye," not *sit and listen*. Never be content merely to sit through services Sunday after Sunday! Think of the multitudes on the outside who are not enjoying the same blessings as you are. Let the words of Paul ring in your heart, "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."

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"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" (Matthew 16:27).

The Glory of God

In the memory verse, our text of gold for today (Matt. 16:27), we read that Jesus will come "in the glory of his Father." Jesus will come with his angels. He will bring a reward with Him to give to every man "according to his works."

Have you watched a beautiful sunrise? Or perhaps a sunset? The sun sheds light that reaches up into the heavens long before the sun can be seen. The "glory" of God is visible, too. Pause a few minutes to think of this wonderful, awe-inspiring sight. You and I have not yet beheld God's glory, but we hope to someday. Some people, however, have seen God's glory.

When the Lord God called Moses up into Mount Sinai to give him the laws for Israel, God was there. Moses did not look upon His face. "Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud" (Ex. 24:15, 16).

Because of Moses' close contact with the presence of God, his face shone; his skin reflected some of God's glory. (Ex. 34:29-35.) Because the people were afraid of Moses' shining face, he wore a veil when he spoke with them.

Now, from the foot of the Mountain, the people saw this same cloud as "devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. 24:17). God's glory is a real, a wonderful sight.

When God led his people in the wilderness, they did not see Him, but "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."

So, one sees that the Israelites saw God's glory long years ago.

Stephen, the Martyr

Stephen, called the first martyr of the Christian church, appeared before the high priest and council. The "church people" of that time just would not accept Jesus. Stephen

called them "stiffnecked and uncircumcised in heart and ears" and said: "Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). Their sin was in doing only as their fathers had done—not willing to accept anything new, even though it was God's Son sent to the world. The people, very angry with Stephen, continued to follow the law. Stoning was one method of killing given in the law. (Lev. 24:14-16; Acts 7:59, 60.) When they heard what Stephen told them, he, "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). So, Stephen saw God's glory from heaven.

Some lowly shepherds also saw "the glory of the Lord," for we read: "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid" (Luke 2:9).

Our Work Today

We who believe in Jesus should not waste time by judging others. We are to preach the gospel of Christ. We are to seek to do good, every day, to tell of the free salvation, to proclaim a time of peace and good health for all in that Day! Everyone is to do "good works." (Rom. 2:1-11.) Jesus said. "This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

Happy Birthday Wishes!

David Kirkpatrick, Feb. 6, age 7, Eden Valley, Minn.
Marilyn Haines, Feb. 10, age 9, Fonthill, Ont.
Velma Foster, Feb. 10, age 9, Hammond, La.
Mary Overholser, Feb. 12, age 11, Lawrenceville, Ohio.


Finale

"A cricket, who wished to be different,
Chirped basso profundo one day,
And made of himself such a nuisance
That a bullfrog went hopping his way.

"The frog's tongue flicked out at the cricket;
Of the cricket there then was no trace!
The moral: if you're a soprano,
Stick to it; don't ever try to sing bass."

The Berean Page

By TIMOTHY PEARSON
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"



Oregon Bereans Elect Officers

The recent election of officers at Oregon, Illinois, resulted as follows: Curtis Simpson, president; Patricia Andrew, vice president; Faith LeCrone, secretary-treasurer. Under able leadership of Curtis, a varied program is being planned.

Dramatics at Kokomo

Youth Adviser Joan Hall reports a dramatic club is planned as a Berean project at Kokomo, Indiana. Officers of this society are Alice Spiser, president; Barbara Harvey, vice president; Virginia Shaw, secretary. The Bereans are taking turns teaching the classes, and favorable reports reach us from that city.

Bereans at Conference

Last week found us in Oregon, Illinois, attending the annual Midwinter Ministerial Conference. Present were several Bereans who are ministers and students at Oregon Bible College. They were "searching the scriptures" in preparation for the day they will go into all the world preaching the gospel.

It was pleasant to meet again with fellow laborers in prayer, meditation, and study.

Hidden Works Revealed

Two boys were out in the fields one day at work when hate, rising in the mind of one of them, prompted this young man to attack his brother, killing him. He tried desperately to cover up this murder, but it was soon revealed. The culprit, tried before earth's Judge, was sentenced.

On another occasion, jealousy caused some boys to "get rid" of one they envied. They lied to cover their act, for many years were believed innocent, but finally were discovered. As the saying goes, "Truth will out."

A third crime involved a greedy man who stole some clothes and money and buried them to hide his sinful act. When the man was confronted with evidence of his guilt, he "broke down" and confessed. The law was swift and sure. He paid with his life.

No, one cannot hide his evil deeds for long. Like Cain, Joseph's brothers, and Achan, everyone will have to give account of his hidden acts.

Today, crime reigns at night. The underworld is the world of darkness. This is because darkness hides many things, while sunlight reveals the plans of wickedness. Solomon of old observed that "stolen waters are sweet, and bread eaten in secret is pleasant." This being true, it is easy to see why men turn to stealth and subterfuge. Too, it is obvious that darkness is the best time to do things in secret. Because of these tendencies, Jesus stated, "Men loved darkness rather than light, because their deeds were evil" (John 3:19).

These men lived long ago. We are different; are we not? Are there those who love darkness more than light, today?

In the city of New Orleans, conditions are such to make one believe the darkened halls and deserted streets are still popular. In the renowned French Quarter of the city, daylight is a dull period. On Saturday nights, however, and other nights, too, it is a sinister and dangerous place.

The same is true of other places, too. Downtown Saint Louis is a vast parade of vice and crime on Saturday nights—we discovered in July—not to mention Chicago's south-side and Madison Avenue.

These hidden works must not, will not, be forgotten and left uncorrected. Those people can no more succeed than did men of old. "There is nothing covered, that shall not be revealed; neither hid, that shall not be known," said the Lord Jesus. Although none of you readers are criminals, this time of retribution concerns you, *vitally*, for there is *nothing* hidden that shall not be revealed. Evil thoughts, hate, slander, betrayal, dishonesty, and unfaithfulness will be exposed. If they are not revealed willingly today in repentance, a day is set for their exposition. The Saviour promised, "Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Would you like your secrets shouted over a public address system, so the whole world could hear?

Any devout Berean will spend much time in repenting prayer, for "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Church of God Theology for Jews. What church possesses the theology that should be most quickly received by the Jews? Does your missionary vision foresee a Church of God in Jerusalem? Several in Palestine? *The Jewish Hope* reports a "great awakening among the Jews, especially in Palestine," stating that there are "about fifty thousand Jews who believe in Jesus now in Palestine."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- February 18, 19—Northwest Conference at Felida, Wash.
- March 12-19—Eastern Nebraska Quarterly Conference at Omaha. (Ernest Graham, guest speaker.)
- March 11, 12—Michigan Spring Conference at Ponnellwood, Grand Rapids.
- April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported \$2,177.65
 Contributions received last week 36.50

Total receipts to date \$2,214.15

(\$5,285.85 yet needed by June 30.)

Are you asking, "Why this financial need in contributions this year, considering that no such need was reported in former years?"

The answer: In former years, as in this year, there was always an operating deficit, but it was met in large part by earnings of the Print Shop or general contributions. That had a result, unfortunately, of making it appear on the surface that the Print Shop was not showing a sufficient earning power. Brethren asked, therefore, that the Annual Conference reports indicate exactly how the several departments were operating, financially. To show this, the present plan was adopted—that is, placing The Restitution Herald "on its own," and the Print Shop "on its own."

Are you next asking, "Well, if Print Shop earnings are not now to be used for operating expenses on The Herald, where will those earnings be used?"

The answer: The hope and plan is that Print Shop earnings may be used largely for improvement and expansion of the Print Shop itself (considerable headway already being made in purchase of needed presses at economical figures), also for defraying overhead expenses on the headquarters offices and building (formerly requiring about \$2,500 in straight-out contributions), and any remaining profits to be used for possible deficits in other departments, such as Evangelism, Oregon Bible College, or The Herald itself—if the present Herald Campaign should fail to obtain its needed contributions.

EDEN VALLEY, MINNESOTA

Greetings from Minnesota! The church has enjoyed good attendance this winter up to the last two Sundays. It takes a great deal of faith to start the car on twenty-below-zero Sundays.

The parsonage was the scene of a wedding, December 31, when Margaret Coulter became the bride of Jay Norman. Margaret is a member of the Eden Valley Church. Mr. Norman is at present employed in Litchfield, where they are making their home.

Death came as a relief to the sufferings of Edith Kirkpatrick, invalid daughter of Mr. and Mrs. Evert Kirkpatrick. Funeral services were conducted, Thursday, January 26. She was past thirty-two years of age at the time of her death. She had never spoken a word. The writer pointed to the great tomorrow when God shall wipe away all tears.

The church is making improvements in the basement, utilizing lost space for much-needed additions.

The Wiggins' enjoyed a visit to the old home town through the Christmas week. It was good to see the Jones' are happy in the Eldorado, Ill., work.

May the King soon come!
 Walter Wiggins, Pastor.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Sr. Verna Thayer and her assistant, Sr. Irene Payne, will begin a Bible school at Mount Springs, Ark., on February 13.

Sr. S. O. Ross, a loyal church worker at Litchfield, Minn., is recovering from major surgery (Jan. 24) in the Litchfield Hospital. Sorry for the sickness; rejoicing for the recovery!

From Harlingen, Tex., where brethren are erecting a church building, Sr. P. H. Garner writes: "We just now received sheetrock for the inside of our church. Maybe it won't be long until we can have services in the new building."

Sr. O. J. Dorsey, Elko, Nev., writes that she is "spending the winter with her son and family at Brookhaven, Ga. Her husband died, December 24, 1949, from an acute heart attack, at Elko.

Sr. Ruth Tomlinson, Chagrin Falls, Ohio, stayed at the College from Friday to Sunday (Jan. 27-29) and attended the Sunday morning services at the local church.

"We surely enjoy our Restitution Herald and watch, each week, for the mail that will bring it."—Mr. & Mrs. W. M. Nelson, 13018 Sandy Lane, Downey, Calif.

LOS ANGELES, CALIFORNIA

The Los Angeles Church of God held its annual business meeting January 8, 1950. The following officers were elected to serve for the coming year: chairman of the board, Forest Long; trustees, Nadine Burke, E. C. Railsback, Kermit Olsen; elders, William Nelson, E. C. Railsback; deacons, Wayne Thompson, Carl Carlson, Carl Carlson, Jr.; deaconesses, Mrs. R. H. Smith, Flora Graham; treasurer, Mildred Stantial; secretary, Marion Long.

We pray that our heavenly Father will grant each individual the wisdom necessary to guide our church throughout the year, that we may serve Him more faithfully.

Marion Long, Secy.

HERALD SUBSCRIPTION CONTEST

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.	115
Southlawn, Grand Rapids, Mich.	13
Ripley, Ill.	11
Holbrook, Nebr.	10
Los Angeles, Calif.	9
Ponnellwood, Grand Rapids, Mich.	9
Eden Valley, Minn.	8
Fredericktown, Mo.	8
Omaha, Nebr.	8
Chicago, Ill.	7
Clark Chapel, Ark.	6
Kokomo, Ind.	6
Salem (Marshall), Ill.	6
Moorefield, Nebr.	5
El Paso, Tex.	5
Jordan, Mo.	5
Graytown, Wis.	4
Oregon, Ill.	4
Albert City, Iowa	3
Burr Oak, Ind.	3
Hope Chapel, Ind.	3
Macomb, Ill.	3
"Maple Grove," Lawrenceville, Ohio	3
Morse Mills, Mo.	3
North Salem, Ind.	3
Rockford, Ill.	3
Tempe, Ariz.	3
Gatesville, Tex.	3
Waterloo, Iowa	2
Blair, Nebr.	2
Brush Creek, Ohio	2
Eldorado, Ill.	2
(Oklahoma; no local church)	2
Golden Rule (Cleveland) Ohio	2
Cashmere, Wash.	1
(Colorado)	1
Dixon, Ill.	1
Fonthill, Ont.	1
Maurertown, Va.	1
London, Ark.	1
Delta, Ohio	1
Saint Louis, Mo.	1
(South Carolina)	1

Total received to date 290
 (710 needed for goal!)

EXECUTIVE BOARD PLANS FOR THE FUTURE

"An over-all plan reaching years into the future has never been adopted by the General Conference and by National Bible Institution—but should have been," was the idea expressed by President J. D. Lawrence during the Institution's executive board meeting at Oregon, Illinois, on January 27. The meeting began at 1:55 p.m. and continued, with time out for dinner, until 12:05 a.m.

Problems raised by the huge overhead expenses of the entire Institution, by the resignation of Sr. Mabel Payne as temporary matron at Golden Rule Home, and by the need for additional space to handle the work of binding and mailing papers, merchandise, and books, were among the major matters discussed at the meeting. Drastic and far-reaching changes were considered; and the general manager, Bro. James M. Watkins, was instructed to secure additional information required before final decisions regarding these changes could be made.

Approximately one-half the existing stock of the new songbooks, published in August, 1949, has been sold. Response to the special Day of Prayer and to Restitution Herald Day appears to have been excellent; at least one church arranged an all-day prayer service, with groups holding a relay-style program, and thousands of the Day of Prayer postcards were mailed by individuals and churches. So far, Evangelist James W. McLain has received in contributions for the Institution an amount about sufficient to cover his salary and traveling expenses; his work began September 12, 1949.

J. Arlen Marsh, Secretary,
National Bible Institution.

HERALD RECEIPTS

V. R. Kincheloe (2); E. F. Williams; Dale Dunbar; Alfred R. Reighard; Gospel Gleaners (8); Mrs. J. A. Macy; E. F. Marsh (2); Lloyd Thomas (3); Mrs. Andrew Forsberg; Pennellwood Berean Society (9); Mary E. Elton (11); Mrs. Arthur Otto; Glen Hoskins; Russel E. Thoms; Mrs. Mabel Fisk; Faye L. Brown; Mrs. N. S. Hoeg; Mrs. Maurine H. Greene; Mrs. Clara E. Thomas; H. H. Hawkins; Mrs. E. C. Chadbourne (2); C. H. Munch (2); Arkansas City, Kan. (115); Ernest Davis; Lee Scabeck; Amy Young; Mrs. R. S. Cooper; Leora Antonides; Mrs. Ada Updike; Mrs. Clarence Dimmick; Floyd L. Moore (2); Ernest T. Poole; Russell Currens; F. L. Austin; Ernest Graham (2); A. R. Wolfe (4); E. F. Carpenter; Walter Lankheim; E. C. Railsback; Ada M. Eldridge; Allan M. Ramsay; Co-Workers, Ripley (3); Mrs. E. K. Warmolts.

PARTLOW - KING

The parsonage at Tempe, Ariz., was the scene of a quiet wedding when Genevieve Partlow, formerly of Casoy, Ill., and the daughter of Bro. and Sr. Frank Partlow of Casey and Phoenix, was united in marriage to Everett King of Phoenix. Mr. King is a business man in Phoenix, and the couple will make their home in the capital city of Arizona.

C. E. Randall.

TEMPE, ARIZONA

Last fall, Bro. Jesse Osterhaut, Battle Creek, Mich., came via the Valley of the Sun on his way to the Pacific Northwest. He stopped over with Sr. Betty Townsend for a short visit, as he and his late wife had kept Betty for some time after her mother had died. Surroundings such as the conveniences of Betty's home and the lovely weather induced Bro. Osterhaut to spend the winter in the Valley. He started attending church, became interested, was converted, and presented himself for baptism. Accordingly, on January 15, he was immersed into Christ. He is a man well along in the sunset of life, and we pray his obedient step will result in others emulating him. He may be addressed at 608 S. Newell, Mesa, Ariz.

C. E. Randall.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

NATIONAL BIBLE INSTITUTION

Eden Valley, Minn., Church of God	\$16.55
Pennellwood Church of God, Mich.	15.00
Pennellwood Church (SWF)	10.00
Mr. & Mrs. Robert Follin (RH)	5.00
Mr. & Mrs. Robert Follin	10.00
Iva Dehn (RH)	30.38
Mrs. Flora M. Dorsey (RH)	2.00
Oregon, Ill., Church of God	13.90
Oregon, Ill., Sunday School	6.75
Lottie E. Young (RH)	17.50
Amy L. Young	20.00
Alice R. Young	10.00
Mr. & Mrs. Stanley O. Ross (RH)	5.00
Mr. & Mrs. Otto E. Dick	30.00
Hope Chapel, South Bend, Ind.	5.00
Church of God, Tempe, Ariz.	2.72
Mr. & Mrs. J. Arlen Marsh	3.00
Mr. & Mrs. Maurice Robinson	12.00
R. H. Judd (RH)	2.00

REPORT ON AFRICA

(Continued from page 9)

At Secundi, we anchored about a half mile from shore, and crude rubber was brought out to us from rubber plantations near the town. Secundi natives have one-cent and two-cent coins. Otherwise, they use United States currency. They will not, however, accept any paper money whatsoever. Instead, silver dollars are used.

Natives in Liberia, an independent country, eat anything they can obtain. Sometimes they fight one another for the dubious privilege of ransacking garbage cans for something to eat! One little native that came aboard our ship bought me two porcupine quills, because I had given him something to eat. Natives use them for fountain pens. He and I conversed for some time. He related to me some of their hunting methods. A group of natives travel upstream in canoes until, seeing a monkey, they shoot it. Then they hurry to pick it up before alligators heat them to it!

Such poverty as was seen cannot be expressed in words. Suffice it to say that these people need help physically, materially, and spiritually.

SLOCUM - KNAPP

At a candlelight service at Pennellwood Church of God, Grand Rapids, Mich., Joyce Slocum, daughter of Mr. and Mrs. Lynn Slocum, became the bride of Charles E. Knapp, son of Mr. and Mrs. Charles L. Knapp, in a double ring ceremony solemnized by Bro. C. E. Lapp. The ceremony took place on Saturday evening, January 14, at 8:00 p.m., before an altar decorated with large baskets of white gladioli and candelabra. Palms and candelabra were arranged also on either side of the white wroughtiron prayer bench. The solos, "At Dawning" and "Our Prayer," were sung by Mrs. Lucille Ratering, being accompanied at the organ by Mrs. Louise Lapp.

The bridal processional came down the candlelit aisle to the strains of the traditional wedding march. Following the exchange of vows, they knelt while Bro. Lapp invoked the blessing of the heavenly Father, and Mrs. Ratering sang "The Lord's Prayer."

The bride chose Virginia Wagenaar as the maid of honor. The bridesmaids were Marie Picard and Mary Knapp, sister of the groom. Norman Oosterbaan assisted the groom as best man. Guests were seated by Robert Park and Verne Beery. Robert Slocum and Mrs. Doris Richmond, brother and sister of the bride, completed the wedding party as master and mistress of ceremonies. Assisting about the rooms were Mrs. Evic Oosterbaan, Mrs. Anna Mae Rotman, Meriem Munshaw, and Gloria Slocum. About one hundred fifty guests attended the reception in the church dining room.

The bridal couple left for a trip to Mexico, and will make their home at 433 Thomas St., S.E., Grand Rapids, on their return. May God continue to bless them as they travel life together.

Mrs. Lewis Buskirk, Secy.

CHARLES JACKSON FUNK

Charles Jackson Funk was born, June 10, 1879, in Powell's Fort Valley, Va. He died, Saturday, December 17, 1949, in the Newton D. Baker Memorial Hospital, Martinsburg, W. Va. Charles was the son of the late George Jackson Funk and Jane Elizabeth O'Ferral Funk.

Besides his sorrowing widow, Margaret Elizabeth Ritter Funk, Mr. Funk is survived by four sons, two daughters, ten grandchildren, one great-grandchild, and many other relatives and friends. The four sons are Lewis Adams, Luther Henry, Charles Jackson, Jr., and Maury Jackson Funk. Lewis and Luther are both living at home, Charles, Jr., is in Japan, and Maury is in Elkridge, Md. Maury is a son by a former marriage. The two daughters are Mrs. Orus Riggelman, Shady Grove, Va., and Mrs. Paul Palmer, Front Royal, Va.

Charles Funk had been in failing health for several years. He served for a period of four years in the U. S. Army, and was a member of the American Legion. He united with the Church of God in Christ Jesus, May 2, 1908, at which time he was baptized by Bro. George Neill into the saving name of Jesus Christ, the service being in Fort Valley. Mr. Funk spent his entire life farming in Fort Valley, except the four years he served in the Army. His many friends and relatives are saddened deeply.

Howard Beemer.

Power of Sincere Prayer

By Glenn M. Birkey, Rochelle, Illinois

Jesus "spake a parable . . . to this end, that men ought always to pray, and not to faint" (Luke 18:1).

MANY events have supported the statement, "Prayer changes things." Prayer and God's answer to prayer are very good subjects for Christians to consider. True, one does not always receive what he asks in prayer, but James states, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (4:3). Many times, people wish for more money to give for worthy causes; however, when a windfall comes, they forget those good intentions and spend the money, *selfishly*.

While recently searching an attic, this true story about a slave was found in an old mission paper. Results of prayer are well illustrated in the article, which is here reprinted.

Cuff, a negro slave living in the South before the War, was a joyful Christian and a faithful servant. His master was in need of money. One day, a young infidel planter came to buy Cuff. A price was agreed upon, and the Christian slave was sold to the infidel. When relinquishing Cuff to the infidel, the master said, "You will find Cuff a good worker, and you can trust him; he will suit you in every respect, but one."

"What is that?" asked the new master.

"He will pray, and you cannot break him of it; but that is his only fault."

"I'll soon whip that out of him," remarked the infidel.

"I fear not," replied the former master, "and would not advise you to try it; he would rather die than give it up."

Cuff proved faithful to his new master. The master, receiving word that Cuff had been praying, called him and said, "Cuff, you must not pray any more; we cannot have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I loves to pray to Jesus; when I pray, I loves you and Missus all the more, and can work all the harder."

Nevertheless, Cuff was sternly forbidden, under penalty of a severe flogging, to pray any more. That evening when the day's work was done, Cuff talked to God—like Daniel of old. The next morning, his master summoned him and demanded why he had disobeyed.

"O Massa," said Cuff, "I has to pray. I can't live without it."

The master flew into a terrible rage and ordered Cuff tied, without a shirt on his back, to the whipping post. The rawhide was applied with all the force the master possessed. His young wife ran out in tears and begged him to stop. The man, infuriated, threatened to punish her next if she did not leave, and continued applying the lash until his strength was exhausted. Then the master ordered the bleeding back washed in salt water, the shirt put on, and the poor slave to continue his work. Cuff went away singing in a groaning voice:

"My suffering time will soon be o'er,
When I shall sigh and weep no mo'."



Although in much pain as blood oozed from his back where the lash had made long, deep furrows, Cuff worked faithfully all that day. During this time, God was working on the master. He began to see his wickedness and cruelty to the poor soul whose only fault had been his fidelity. Conviction seized him! By nighttime, he was in deep distress. He went to bed, but could not sleep. At midnight, in agony, the master awakened his wife and told her he was dying.

"Shall I call a doctor?" she asked.

"No, no! I don't want a doctor," replied the master. "Is there someone on the plantation who can pray for me? I am going to die."

"I know of no one," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would," she replied.

"Well, send for him quickly!"

Found on his knees in prayer, Cuff supposed he would receive punishment again. When taken to the master's room, he found, however, a man writhing in agony.

The master, groaning, asked, "O Cuff, can you pray for me?"

"Yes, bless the Lord! Massa, I've been praying for you all night," answered Cuff. He dropped on his knees, wrestled in prayer, like Jacob of old, and, before dawn, converted both master and mistress. Master and slave embraced. Race difference and past cruelty were swept away by the love of God, and tears of joy mingled. Cuff was immediately set free. He never worked on the plantation again. The master took Cuff and went out preaching the gospel. They traveled all over the South, manifesting the power of Christ to "save to the uttermost." This is what the love of God did for one man.

Could anything other than fervent, sincere prayer on the part of this persecuted slave have changed the carnal nature of this master? Had this negro reviled him for the ill treatment received, do you believe the outcome would have been the same? "The prayer of a righteous man availeth much."

LORD, TEACH US TO PRAY

"When you pray, you shall not imitate the hypocrites, for they are fond of standing up in the assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, They have their reward. But thou, when thou wouldst pray, enter into thy private room, and having closed the door, pray to that Father of thine who is invisible; and that Father of thine, who sees in secret, will recompense thee" (Matthew 6: 5, 6; Emphatic Diaglott translation).

THE RESTITUTION HERALD

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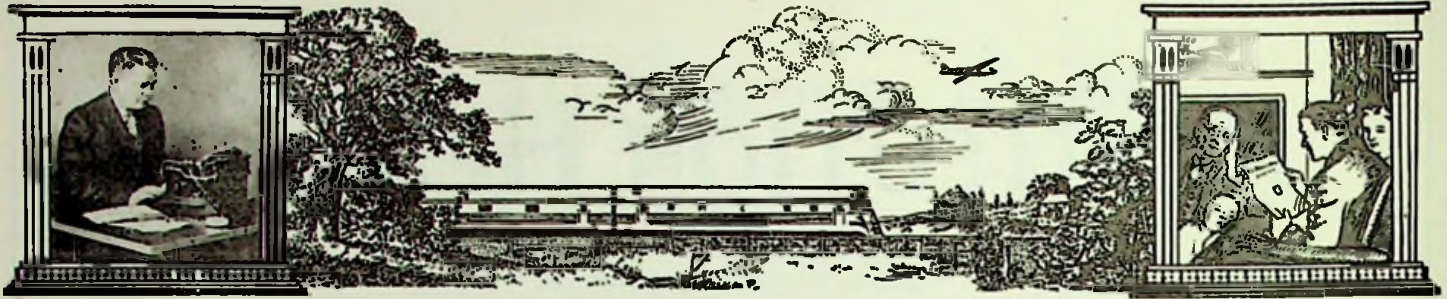
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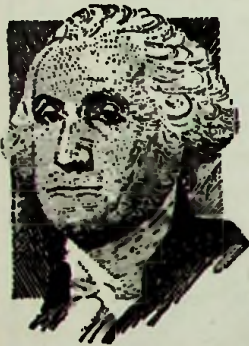
—Authenticated News photo.

MOUNT VERNON — HOME OF AMERICA'S FIRST PRESIDENT

Mount Vernon, today a national shrine on the Potomac River, near Alexandria, Virginia, was the home of George Washington during the years of 1747-1799. Mount Vernon mansion, fifteen miles south of the nation's Capital, is "beautiful for situation" on a knoll rising from the River banks, where it is surrounded by spacious lawns, grand old trees, and gardens maintained today as originally planned by Washington. The house was built in the year 1743 by Washington's half brother, Lawrence. Its nineteen rooms display much of the original furniture, family relics, and other historic articles representing Washington's day. The house and two hundred sixty acres of the original estate were purchased in 1860 for \$200,000.00 by the "Mount Vernon Ladies Association of the Union," permanent custodian of the property. . . . Descending from the house towards the Potomac, one comes to Washington's tomb, a simple brick enclosure he designed, where he now sleeps—awaiting resurrection. "The dead shall hear the voice of the Son of God" (John 5:25).



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Washington

Like "Mount Vernon" where he lived, George Washington (1732-1799) was of lofty character, orderly, and attractive. Having little more than an elementary education, the young Virginian became popular as a surveyor. (Church-of-God brethren now residing in the Shenandoah Valley find pleasure relating that Washington surveyed where today they respect his boundaries.) Washington won further public attention as a messenger for Governor Dinwiddie of Virginia, who also commissioned him a lieutenant colonel. Although he desired a retiring life at his Mount Vernon home, the oncoming Revolution drew Washington into a political and military career. Hardships developed his character.

Largely through effort of John Adams, Washington was chosen commander-in-chief of the Continental forces. He "took command of the forces besieging Boston, July 3, 1775, and almost immediately found himself faced with disheartening difficulties in the unorganized militia." Later, he was required to defend New York City, but the position was untenable, and he was forced to retreat. One of his well-known successes was a counter attack against the British in New Jersey when, on December 24, 1776, during the stormy night, he and his men ferried through floating ice across the Delaware—taking Trenton by surprise!

Washington's severest test came at Valley Forge, Pennsylvania, in the winter of 1777-'78, where his men suffered severely with the cold and want of supplies. The picture here presented shows the residence he used as his headquarters: the snow being a silent reminder of the soldiers' suffering—one hundred seventy-two years ago.

Following Washington's victory over Cornwallis at Yorktown (1781), the Virginia surveyor was the most-loved man in America. With reorganization of the government, he was chosen unanimously for President. He

served two terms (1789-1797), and died at Mount Vernon in 1799.

We who are Christians, who believe God loved and led the Pilgrims, like to meditate of George Washington less as a politician and general, and more as one whom God loved and led in his daily effort. We like to think of his refusal in youth to tell a lie, and of his prayers in Valley Forge. We like to think that through the integrity of our first President, God was exalting the Nation.

Solomon's Warning

"Righteousness exalteth a nation," asserted Solomon, adding immediately, "but sin is a reproach to any people" (Prov. 14:34). "Any people" included Israel. "Any people" includes the United States of America, earth's leading nation today. God grant that, as we Americans approach and pass February 22, we may catch somewhat of Washington's poise and power and personality.



—Authenticated News photo.

Salvation vs. Destruction

By Harry Payne, Oregon Bible College



Harry Payne

JESUS said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." (Lk. 17:26; Matt. 24:37.) In the days of Noah, God "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . and the earth was filled with violence" (Gen. 6:5, 11). From the time of Cain until the Flood, mankind degenerated more and more, becoming so corrupt and wicked that God decided to destroy man. Everyone knows the story of the Flood, so it is unnecessary here to consider it in detail. Jesus gave a summary of the antediluvians' lives, saying: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17:27).

As it was in Noah's day, so it is in the present day. Men everywhere recognize the prevailing wickedness of our times. Drunkenness, vice, and crime of all types have increased. Selfishness and pride so fill the hearts of men, that righteousness is excluded. Indeed, present-day civilization is repeating the sins of the generation of Noah. So serious has this condition become, that leaders in the field of science as well as that of religion, are becoming alarmed. Commenting on the invention of the atomic bomb, E. A. Horton, Harvard University anthropologist, said, "The present level of human behavior is so low, that man is more likely to use control of unlimited natural forces for destruction than for constructive purposes. . . . Gadgets and machines are getting better and better, and man is getting worse and worse."—U.P. dispatch, Washington *Times Herald*.

The President of the United States, in a speech to the Federal Council of Churches of Christ in America in session at Columbus, Ohio, said, "If the world is long to survive, the gigantic power which man has acquired through atomic energy must be matched by spiritual strength of greater magnitude."

God knew from the beginning that man was prone to sin. Through the centuries, God revealed to chosen men the conditions of the last days before the second coming of Christ. The Apostle Paul was one to whom such knowledge was revealed. In his writings, Paul foretold and described conditions of the last days, saying: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, (Continued on page 10)

Christ's Life and Ours

By Darrell Maddock, Oregon Bible College

WHAT MANNER of life did Christ live? That may be an odd question, but do we Christians really know the answer? As Christians, we are supposed to mirror Christ's life to others, yet we may not know exactly what manner of life to mirror.

From the earliest time of our Lord's understanding, He was taught by His earthly parents to know God. He was taught that God was His Father and that He must do the Father's will. Was this such a hard task for Him? The only answer we can find to that question is, *Yes*. Our Lord and Saviour was required to live a spotless life, a life of perfection beyond human comprehension. Christ was confronted with as many temptations and problems of sin as we are today. He was ridiculed day after day by the Pharisees and Sadducees; He was forsaken by His friends; but, through it all, our Lord put all His trust in His heavenly Father, and He did not fail. Jesus did not tell His Father that He was tired of living this righteous life, or that He wanted to live as other men were living. No, our Saviour had the Life of Perfection to live, an example to set, and a goal to reach. He could do this only by giving Himself wholly to the will of God.

What manner of life did our Saviour live? His life was one of love, kindness, humility, meekness, righteousness, submission to God's will, and, most of all, one of *suffering for all mankind*. It is difficult to imagine all these characteristics formed together in one life, but we have them in the life of our Lord.

Christ was a tireless teacher of God's Word. At the early age of twelve years, He was found talking with the learned men of the Temple in Jerusalem. Mary and Joseph, having returned to the Temple for Him, rebuked Him for His actions. We have, in Luke 2:49, Christ's words in answer to His parents, "Wist ye not that I must be about my Father's business?" Yes, Jesus was beginning at the early age of twelve years, to teach people about God and His Kingdom. All the people marveled at His learning. Our Lord had the Spirit of God working in Him, and he did not let it become dim. He could not restrain Himself from teaching about His heavenly Father.

Christ was tempted by sin even more than we Christians today are tempted in this modern world. Did our Lord and Saviour decide that the life he was required to live was too difficult? (Continued on page 10)



Darrell Maddock

The Ecumenical Movement

Its Effect on Church Life

In Two Parts—Part One

By James M. Watkins, Oregon, Illinois

THE LAST twenty-five years are destined to go down in history as the most significant religious period since the Reformation. It is as though a slumbering giant were slowly shaking itself alive. Whether we agree or disagree as to its significance is unimportant; the fact still remains that the Ecumenical church trends of our time can no longer be ignored. The Church of God, as well as all other churches, is being forced to a decision. The external pressure of popular demand and common trends, plus the internal influence of individual sentiments and apathy, combine to make this mandatory. That decision is whether or not we are able to meet successfully the challenge of a separate existence in the face of religious and secular demands for church unification.

Ecumenical Trends

As early as 1925, and even before, there was constant agitation for unifying various church groups. The most important of these is the United Church of Canada. In 1925, it combined a total of over 609,000 members. According to its statements, this group represented almost all the Congregationalists, all the Methodists, and two thirds of the Presbyterians of Canada. In our own country, this same period has been marked by mergers of very large groups where church unions were thought to be utterly impossible. The Congregational-Christian and Evangelical-Brethren are examples, but there are also many others.

At present, this agitation for church unity is on the increase. A very significant merger of the Mennonite groups has been planned for the coming year. A World Fellowship of Pentecostal Churches has recently been formed, and the United Church is looking forward to a further union with Evangelical-Brethren groups. All the Protestant churches in India have now been united under one head. Considering the *caste system* of that country, this was an unusual feat. Many more such unions and mergers are being contemplated by both large and small groups. The most important of these mergers or attempts at church union was reflected in the Conference at Amsterdam in 1948, and, more recently, by the coming together of delegates and observers, representing fourteen de-

nominations and more than nineteen million members, at Greenwich, Connecticut, on December 14, 1949. All such mergers and meetings combine to provide definite straws in the wind to show us the temper of our times.

Reflections in Our Own Denomination

It is no longer possible for the Church of God to ignore this universal trend. Neither is there any profit in telling ourselves that we will never be interested or able to combine successfully with others. While this is undoubtedly sincere and perfectly true, the day will come, if it has not already, when we will find it necessary to offer a satisfactory answer to this demand for church union, if we are to maintain a separate existence. The sentiment that has prevailed throughout the world to bring about this great movement is a basic thing reflected in the lives and



James M. Watkins

thinking of men in general, just as the Reformation was the reflection of an inner desire of the people of that day. For this reason, it will continue to grow until reaching a satisfactory conclusion or rejection in the public mind.

James A. Nichols, Jr., writing in the *World's Crisis*, dated November 23, 1949, presented a lengthy editorial under the title, "Why Not Unite?" This editorial was directed toward the Church of God through Brother C. E. Randall of Tempe, Arizona. Expressing sincere appreciation for the writings of Brother Randall and pointing him out as one of the leaders of our work, Mr. Nichols directed many questions our way by requesting to know why a union of our groups should be considered impossible. He pointed out the many things that we had in common and looked upon our differences as being relatively unimportant as hindrances to such a merger. He insisted that Brother Randall discuss this question in future issues of THE RESTITUTION HERALD. Such discussions, if engaged in, are always preludes to more definite action. This is only one indication that the Ecumenical trend is already on our doorstep.

To this must be added, also, a certain attitude of mind growing upon many of our ministers and people, an attitude of mind which recognizes the fundamental view of Christ and His saving power as the all-important thing

and has little desire for deeper doctrinal considerations. We are facing a grave concern in the repeated statements of many of our on-coming generation and prospective leaders that our sole aim should be the preaching of Christ. This attitude can be only the result of the sentiment of local churches. If it continues, a relatively few years will inevitably bring us one of two things: either it will force a division among us, or it will so nullify our doctrines that we shall have no excuse or ability to maintain a separate existence. This will make the possibility of merging with others become almost mandatory. I am sincerely afraid that we are utterly ignoring the trends of our own groups. While we look upon the sentiment of church union as being something utterly apart from our work, it is already among us in a great many ways: perhaps not as an overt demand, but as a subtle attitude of conciliation and indifference that, in turn, will bring the same results.

Any consideration of the question of church union brings with it a multiplicity of viewpoints. There are those who favor it and can find many arguments to support their views. On the other hand, those who oppose it are equally convinced of its unsound wisdom. These factors are important only when we approach the problem of organic association. What is more important is to recognize the fact that the causative factors are already with us, whether we desire them or not, and that these factors in themselves are not without their effect. It is to the underlying attitudes which bring about the clamor for church union that we must direct our attention, as well as to the effects of such trends upon church life. Any Ecumenical trend throughout the United States or the world will have its inevitable reaction in the life of the church.

The Ecumenical Trend in Action

The United Church of Canada recently published a little book entitled, "Growing with the Years." This book expresses a very optimistic attitude about the progress of the church. It points out that the membership of this group has increased approximately thirty-three per cent in the past twenty-five years. Its members are also convinced that the efficiency of their operation and the advancement of their work has more than justified

the union of their churches. They also point out that their union was brought about on the lower level, that is, that almost three thousand pastoral charges were already co-operating before the union at the top was effected. There can be no doubt that they are convinced of the effectiveness of their organization. Another such union has been formed just recently of all Protestant churches in India. This the people point to as a definite example of the value of the United Church.

The outstanding attempt at Church Union was, of course, the Amsterdam World Assembly of Churches which convened during August 22—September 4, 1948. It is impossible to discuss in detail the long discussions and deliberations which made up that gathering. Suffice it to say that the sponsors of that gathering looked upon it as being a great step forward toward the union of not only Protestant churches, but all churches in the world. They record that even Catholic priests were in attendance, although absolutely forbidden to be present by their leaders. This gathering was in itself a result of previous union efforts by individual groups and the sponsorship of responsible individuals.

This meeting was characterized by four things of special significance to us. The first is the membership requirements which limit membership to those "churches which confess our Lord Jesus Christ as God and Saviour." The second is the obvious conflict of what was explained as the "Catholic" and "Protestant" viewpoints, which inspired the only real differences of opinion within the group. The third was the debate on the Horton Amendment which, in its being defeated, refused to recognize the spiritual succession of the church and accepted only Catholic and Protestant views that the power of the church was handed down through individuals or church lines, and did not recognize the viewpoint of many lesser bodies that there is a spiritual bond of succession which provides for continuity of the church. Finally, there was one major objection brought by the Orthodox churches against proselyting by the more Evangelical bodies. This criticism was expressed as a definite objection and fear by Orthodox delegations.

(To be concluded next week.)

MONOTHEISM VERSUS TRINITY

Mathematically unreasonable, the idea of Trinity persists—apparently oblivious to such monotheistic texts as:

"Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4).

"Before me there was no God formed, neither shall there be after me" (Isa. 43:10).

"Is there a God beside me? yea, there is no God; I know not any" (44:8). "I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (v. 24). "I am the LORD, and there is none else, there is no God beside me" (45:5). "There is no God else beside me" (v. 21). "I am God, and there is none else; I am God, and there is none like me" (46:9).

"There is none other God but one," reasoned Paul, for "though there be that are called gods... to us there is but one God, the Father" (1 Cor. 8:5, 6).

"One God and Father of all" (Eph. 4:6).

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Jesus said, "My Father is greater than I" (John 14:28).

That Jesus is the Son of God is an essential doctrine of the New Testament (Matt. 16:16; Mark 1:1; Luke 2:49; John 11:27); so, obviously, Jesus is not God, for that would make the Son somebody other than Himself, and it would make two Gods—which God says is not true.—Editor.



The Story of Creation

A Radio Broadcast for Boys and Girls

By "Aunt Mildred" (Mrs. Emory Macy), Gatesville, Texas

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:1-3).

GENESIS 1:1-3 records the beginning of the six days of creation. A new era had begun. Each day, for six days, God commanded that something new come forth, and it came forth as He spoke.

One cannot help wondering about the beautiful and strange creatures and objects in the world about us. He gazes at the twinkling stars in the dark sky. He sees the lovely moon sending its silvery light toward the earth. He feels the gentle night breezes on his cheeks. The next day, he sees the bright sun shine on the grass and hillsides, and, like the flowers, he turns toward it for warmth. He is thankful when the warm rains come, purifying the dusty earth and making everything smell fresh and sweet again. Or, is he thankful?

What makes the night? What makes the day?

One raises his eyes to the mountains; he listens to a mighty waterfall. He watches ships sail far out on the ocean until they are out of sight, and still they sail on and on—farther than human eyes can see. Waves roll in upon the shore, and little creatures of the sea are cast upon the sand: tiny snail, funny looking crab, and pretty shells of every size and shape. They only hint of what the mighty waters hide.

Spring, Summer, Autumn, Winter—the seasons come and go. Flowers bud and blossom; trees give shelter to the nesting birds; the corn ripens; the harvest is gathered. Then, it is winter!—the clear, cold days you and I breathe the tangy air. We play in the great out-of-doors, then return to our warm, pleasant, happy homes.

Once more, with returning of Spring, we see the beauty of life beginning: baby lambs frolicking; birds feeding their babies; green things pushing up through the earth, and boys and girls without a cap or sweater. Questions begin! Why is it so? Who made the world? the rain, the sun, the snow, the rivers, mountains, valleys, and trees? Who made you and me?

Well, it is an old, old story—the oldest in the world! Here is how it all began. God made you and me, and He made everything in the world. How, *how* useful He made every moment! How carefully He planned His work in

advance and completed each day's work with a happy heart!

In the beginning, the world was vacant. The earth was without form and nothing was on it. Darkness was everywhere. The Spirit of God hovered over the deep. God spoke—for He wanted things changed. He said, "Let there be light," and, boys and girls, "There was light." God enjoyed the light. He saw that it improved the universe, so He separated the light from darkness. The light He called "day," and the darkness He called "night." Evening came, and morning came, and that was God's first day of work in the making of the world.

Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The "firmament" is the space between the clouds and the ground, containing the air we breathe. God made the firmament, and He called it "heaven," and the earth was under heaven. That was God's second day of creation.

God spoke again, saying, "Let the waters be gathered into one place, and let the dry land appear"—and so it was! The waters became oceans, lakes, and rivers. Dry land appeared here and there to divide the waters. Something more was needed, however, to add beauty and contentment to the world, although there were beautiful clouds floating overhead and little mountain streams trickling down the mountainsides. Yes, something was missing, but not for long! On the same day that God formed the oceans, rivers, and dry land, He made grass and trees and vegetables and berries of all kinds to appear. God made the flowers, too, to grow in the meadows, on the mountains, in the valleys, and even the beautiful water lilies that one sees resting on top of the water. That was God's work of the third day.

On the fourth day, God said, "Let there be lights in the heaven to divide the day from the night." God made two great lights. He made the greater light, the sun, to shine by day, and for the night



He made the moon and stars. The sun and moon help you and me to know the passing of the seasons and of the days and the years. Evening came, and morning came, making the fourth day in the creation of the world.

After the fourth day, the earth was taking form, but creation was still to continue. Until this time, God had formed the earth, the waters, the beautiful clouds, the greater light to shine by day, and the lesser light to shine by night. Trees, flowers, vegetables, and grass were made to beautify the ground. Still there was nothing made that could praise the Lord. None of these creations were able to speak and let their Creator know they were thankful for Him. Everything was very quiet, and loneliness hovers where there is too much quietness. Do you ever become lonely and cry before you can find mother or daddy or someone else to keep you company? I wonder if God was lonely. Isaiah wrote that God created the earth to be inhabited. Habitation gives companionship, and companionship takes away loneliness.

Again, God spoke, saying, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." God made all kinds of fishes and other creatures that live in the water, from the greatest sea monster to the smallest snail. God made the birds to fly in the air—the sparrow and the nightingale, the hawk and the eagle, and all the other flying creatures. The beautiful butterflies bring us so much pleasure on the warm summer days! Only God is able to give them the rich color and velvet tinge so becoming to them. No artist ever has been able to do the same. This was God's fifth day of work in making the world.

Boys and girls, God had a purpose in creating the flea, the mosquito, the wasp, and each of us should find something good to say about them. Most people know how to complain of the little creatures that hinder our work. It would be a good plan for each of us to learn to say two good things about every one complaint that comes into our minds. When we are tempted to tattle and complain about a little friend, if we would list the good things about that person first, our ill feelings soon would leave us. Try it! Won't you?

God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind" and it was so! God made the beasts and the cattle and everything that creeps upon the earth, and "God saw that it was good."

I am so glad that God was not satisfied enough to quit creating after He made the animals. Otherwise, you and I would not be here to enjoy our blessings from Him each day. It is true that God was pleased with the things He had created, but He had so well planned His creation, that one more creature was needed. He said, "Let us make man

in our image, after our likeness." For mortal man to be created in the image of God is an untold blessing. He is truly a just God to create every living thing upon the earth, and then be satisfied to put man, as selfish as he is, in charge over all.

God made man of the dust of the ground. God gave man breath, that he might live and praise God, daily. Without breath, you and I die. God gave Adam breath, and he lived—going about the Garden of Eden doing the work he was chosen to do. Adam did not want for anything when he was in the Garden. God told Adam that every herb bearing seed, and every tree bearing fruit, was to serve as food. He had no weeds to hoe, no fields to plant, no grain to harvest, for all that he needed was there beside him—even fresh water from the rivers of the Garden. God watched Adam and cared for him, each day. God then said it was not good for man to be alone. Boys and girls, after the six days of creation were completed and the day of rest observed, God made a helper for Adam.

In the beginning, the world was vacant. There were no pretty flowers and trees, no cheerful birds to chatter and sing their cheery songs. There were no lakes of blue, quiet waters where men and their families could go fishing in the cool of the day. There were no little boys and girls to chase butterflies and admire the pretty stones and watch the clouds go floating overhead. Before very long, however, all this was changed.

In six days, God created the heaven and the earth. Let us name together the six days of creation:

The *first day*, God created light and darkness. The light He called "day," and the darkness He called "night."

The *second day*, God divided the waters from the firmament.

The *third day*, God divided the waters from the dry land and made grass, trees, and vegetation to grow.

The *fourth day*, God made the sun, moon, and stars.

The *fifth day*, God made the fowls of the air and creatures of the sea.

The *sixth day*, God made animals and man.

The *seventh day*, God rested.

"God saw every thing that he had made, and, behold, it was very good."

God's Voice. It is not mere thunder (cp. John 12:28-30) that God "will seek to destroy all the nations that come against Jerusalem" (Zech. 12:9). Says God: "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (v. 3), for there *Jesus will be the King!*



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

HIGH HOPES. In lower Saxony, Germany, a meeting of laymen took place recently. It was the 93rd such meeting held. The purpose of the meeting was to discuss the practical approach to Christianity and discover why there are so many denominations, if there is only "one God," and one way to this same God. Another question which concerned them was why a worshiper in one church feels strange in worshipping the same God in another church of another denomination. A Catholic professor, speaking under permission of his superiors, stated that "We must all think in terms not of Catholicism or Protestantism, but of Christianity." Undoubtedly, too many people today think of all that is associated with God, Christ, the Bible, and Christianity from the biased angle of the group with which they are immediately associated, rather than that body whose names are written in the book of life, sometimes called the "Lamb's book of life."

One indictment leveled at the average person is so full of truth we pass it along to you. It is:

"Too many Christians, think about the church as they would a doctor—only to be used in times of distress. Immediately after the war, in those grim days of defeat, the churches were full. Many of us, witnessing this, held high hopes of a rebirth . . . of Christianity in Germany. But alas! We were wrong."

There are several thoughts in this short analysis that need study. 1) Human nature has not changed since the earliest days of man, as evidenced by this saying: "In their affliction they sought me early." 2) People think of the church in proportion to their own dimension of life, rather than God's eternal purpose. During the war, fox-hole religion was looked upon as the needed tonic to revivify an apostate church. It was shallow thinking and a perspective of limited vision, and it is ever that way when men and women begin to reason out the church apart from the eternal purpose which God has designed for this body.

MORE UNITY. During the hectic days of prohibition, people's views were distorted by the continual call of the wets for repeal, and people in all walks of life took up the cry, "Repeal, repeal," without giving studied judgment to the noble experiment; and finally, repeal was effected through the simple psychological swing of public reaction to the continual repetition of "Repeal, repeal, repeal."

Somewhat different in character, but of the same type of appeal, religionists are crying, "Unite, unite, unite." When asked, "Why?" the proverbial reply is, "Unite!" It is a phobia of the times; reason and judgment oftentimes are discarded as the pendulum of public reaction swings toward union. In this half-century dimension of time, men and

women are becoming frantic for fear the church will pass off the scene of action unless all unite, and so the cry continues, "Unite," without regard to faith, tradition, or God's design for the ages.

The struggle within the Congregational body over union with the Reformed church found its way into the courts. Recently, Judge Steinbrink handed down this oral decision which will be, or has been, formally written out. Concerning the proposed basis of union, the Justice called it a "conglomeration of confusion and conflicting statements with a cacophony of ideas." Union among certain religious bodies is all right, but the tendency in union is to destroy emphasis on doctrines.

COMMON BELIEFS. Last week, we set forth a brief commentary on the beliefs held in common by the Advent Christian body and the Church of God. Another to which attention can be called is belief in conditional immortality. Both groups are solidly convinced of the Biblical teaching of life only in Christ. This is a cardinal teaching among both bodies, and is the one great doctrine around which all other teachings rotate. This means that such tenets of faith as the natural mortality of man, sleep of the dead, resurrection of the dead through Jesus Christ, and baptism by immersion for believers only for the remission of sins find a common tongue in both groups. It may be that end-time conditions will necessitate a closer collaboration between these bodies for self-protection. We anticipate some very difficult days ahead for those who love truth more than life. If the trend in Europe and Asia continues to sweep throughout the world, the days when the church worshiped in catacombs may be relived in most realistic fashion.

DAGWOOD SERMONS. We were amused and yet gripped with a sense of remorse as we read of a certain minister who used the stories of Dagwood and Blondie for his sermon material. True, there is a lot of homely philosophy in the everyday experiences of these comic strip characters; but when a minister of the gospel becomes so empty of spiritual resources and lacking in Biblical background that he must resort to such material for sermon matter, he is no longer entitled to be called a minister of the gospel. Paul's affirmation that the time would come when men would turn away from the Word of God and become advocates of fables is upon us with a vengeance. There is ample sermonic material in the Great Book, and its message is ever vital with truth.

ANTI-CLERICALISM. Addressing a Ministerial Conference in Hamilton, Ont., Dr. J. Stanley Glenn of Knox College in Toronto,

on the subject of "Pastoral Visitation," stated: "The doors are still open for ministers, but a growing wave of anti-clericalism may shut them out."

It is doubtful if many people fully realize the great inroads being made in the lives of the common people by the forces of unrighteousness, and the growing sentiment against ministers of the gospel. The prediction of Paul in writing to Timothy that "all that will live godly in Christ Jesus shall suffer persecution" may become too literally true in our day. Unless the church is translated out of the Great Tribulation which is coming on the whole earth, those who are loyal to the cause of Christ will be forced to seek hidden shelters for worship or forfeit with their lives.

DEATH STRUGGLE. Former President Herbert Hoover senses the gravity of the struggle now going on between the forces of righteousness and the powers of evil, and he sums it up as follows:

"The world is in the grip of a death struggle between the philosophy of Christ and that of Hegel and Marx. The teaching of Christ is a philosophy of compassion. The outstanding spiritual distinction of our civilization from all others is compassion. With us, it is the noblest expression of man. Those who serve receive an untold spiritual benefit. The day we decide that the government is our brother's keeper, that is the day the spirit of compassion has been lost.

"But a simpler answer than all this lies in the Parable of the Good Samaritan. He did not enter into governmental or philosophic discussion. It is said when he saw the helpless man, he had compassion on him . . . he bound up his wounds."

IS ISRAEL COMMUNISTIC? Here are four items of news which contradict the charges, made by some, that the Israeli Government is Communist:

1. The Rumanian Government, a satellite of Moscow, has clamped down on Jewish emigration to Israel.

2. The Rumanian Workers' Party recently published a scathing attack on David Ben Gurion, prime minister of Israel. He alleged that the Israeli Government had "sold out to the imperialists."

3. Yiddish newspapers in the U.S.S.R. have been shut down.

4. David Ben Gurion said: "We did not copy British Labor or Russian Communism, and we shall not do so. We have gone our own way, for the simple reason that we belong to a people that have been charged with a task such as has not been performed by any other workers' government in the world."—"Pentecostal Evangel."

Oh! Why Should the Spirit of Mortal Be Proud?

This poem by William Knox, a Scotchman, was Abraham Lincoln's favorite poem. . . . One day when burdened by the War, Lincoln was found (by his Secretary of State Stanton) standing, hands behind him, looking out the window of his office, repeating this poem—possibly in premonition of his tragic death. Both Knox and "Abe" apparently were "soul sleepers" without bother of tabulation. . . . The poem is presented here as a selection by E. A. Beeson and J. Arthur Johnson.

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high
Shall molder to dust and together shall die.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant have blessed—
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne;
The brow of the priest that the miter hath worn;
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap;
The herdsman who climbed with his goats up the steep;
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven;
The sinner who dared to remain unforgiven;
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;

We drink the same stream, and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh! why should the spirit of mortal be proud?

SOLOMON AND JOB, THEOLOGIAN'S

"A living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished. . . . 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. 9:4-6, 10).

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. . . . There is hope of a tree, if it be cut down, that it will sprout again . . . but man dieth, and wasteth away: yea, man giveth up the ghost (*ruach*, breath), and where is he? O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call"—at Jesus second coming and the resurrection—"and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:1-15).

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth . . . whom I shall see for myself, and mine eyes shall behold" (Job 19:25-27).

SALVATION VERSUS DESTRUCTION

(Continued from page 3)

boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers . . . traitors . . . lovers of pleasures more than lovers of God" (2 Tim. 3:1-4). How true a picture we see this to be, in the light of present-day conditions! Still fresh in our memories are accounts of trials of traitors to our country, such as Axis Sally and Tokyo Rose. We remember also many accounts of children showing lack of natural affection and love for their parents. Mankind in general takes the attitude of eating, drinking, and making merry, instead of looking ahead to the future.

Why should we Christians concern ourselves with the affairs of men and conditions of nations? Are not these signs that the Lord will soon return to the earth? Did Jesus not say wars, rumors of wars, earthquakes, and many other troubles would come upon the world? He who would escape destruction must not partake of the sins being committed on every hand.

Let us who are of the light be steadfast, unmovable unto the end. When we see "these things" transpiring about us, let us remember the words of Jesus recorded in Luke 21:28, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Salvation is near for the people of God.

CHRIST'S LIFE AND OURS

(Continued from page 3)

No, it made Him that much more determined and zealous to fight on against the wickedness of the world. Jesus put His whole Being into pushing sin aside to make that strait and narrow path for us to follow. Are we disappointing Him?

What about our lives that God has so graciously given to us Christians? Are we to throw our lives away on the sin and lust of the world? or to follow the Example that Christ set. In Romans 12:1, Paul gave us help to decide what we should do—"Present your bodies a living sacrifice." If we do this, we shall be following the example that Jesus set. We then shall be walking down that strait and narrow path that He made for us so many years ago. We, as Christians, are so to govern our lives, that the path we are following will be as nearly as humanly possible like the one of our Lord. Christ was human during His earthly life, yet He overthrew the evil of the world. How did He do this? He did this through *prayer* and a *faith*, that we as Christians must strive to reach in our present lives. God did not forsake Christ. So, if we are

living the life of Christ, our Father will not forsake us.

Solomon gave some words of wisdom in Proverbs 14:12—"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Yes, the way that seems right to a man is the broad way, the one that seems to be the easiest to follow. We Christians must not choose that way, because it leads to death. It behooves us as followers of Christ to walk that strait and narrow path. Although this path is the hardest, we have something on this one that the other one does not offer. We have Christ walking ahead of us, shining His light for us to see the way. We have the heavenly Father to go to in prayer when we are in need of help. So, our path may *not* be the hardest, after all.

The majority of people in America believe in Christ, but how many of them accept Christ as their Saviour and follow His way of life. Even we as Christians fail miserably in fulfilling a life like our Lord's. What can we do about it? We can begin to live as Christ did: putting our whole life and being into the work of God, putting the will of our Father ahead of our own selfish desires. Let us all give our lives fully to the Lord, by living good Christian lives and doing what we are told to do—"Go ye into all the world, and preach the gospel [glad tidings of the Kingdom of God] to every creature" (Mark 16:15).

CHRISTIANS

Could I be called a Christian
If everybody knew
My secret thought and feelings
And everything I do?

Oh, could they see the likeness
Of Christ in me each day,
Oh, could they hear Him speaking
In every word I say?

Could I be called a Christian
If everyone could know
That I am found in places
Where Jesus would not go?

Could I be called a Christian
If judged by what I read,
By all my recreations
And every thought and deed?

Could I be counted Christlike
As now I work and pray,
Unselfish, kind, forgiving
To others every day?

—Author unknown.

"CAST THY BREAD"

We here present a tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are 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.



	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
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, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
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, 122pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am, A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Worshiping God with Music, Macy, 6pp.	.20	1.25
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution,

Oregon, Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I have a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah" (Psalm 89:3, 4).

Outlook

A Christian's life is a weary time,
Or it may be light and gay,
Depending on his attitude—
Just how he spends each day.

He may be looking at the sun,
Or at the grasses green,
But if his heart's in tune with Christ,
He'll value every scene.

And if one seeks for service true—
Christ's love to show the way—
A Christian's life is a busy time
With joy and peace each day.
—Madge Savage.

Rightful Ruler



Jesus the Christ is the seed of David. He it is who was called the "Branch of righteousness" (Jer. 33:15). Jesus, the righteous ruler, will execute judgment and rule wisely over the nations. The Israelites will belong to that righteous Kingdom. The ones who

then live in Jerusalem will not fear for their lives.

God's covenant with David is a lasting agreement, one that cannot be broken. Its promises will come to pass. The Lord God said, "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne" (Jer. 33:20, 21). Thus reads a portion of God's agreement with King David.

David's Son as Ruler

David has been dead a long while; His natural sons are dead, but *Christ is alive!* He, too, is of the family of David, so, in fact, a son, or descendant, of David. For a little while, as God sees time, David has no throne. When it is re-established Jesus will sit upon David's throne. His throne will never want for one to sit upon it. (Read Ezek. 21:25-27 about the overturned throne of David.)

The Joy of God's Favor

How wonderful to be on the Lord's side! The Lord God said the host of heaven cannot be numbered. The sands of the sea cannot be measured. In like manner, God will multiply the seed of David. The children of David are also the seed of Abraham—or children of faith.

Promises of God

The Lord will not cast away the faithful seed of Jacob and David. This family will be rulers some future day. Are we of the seed of Jacob? of David? of Abraham? Will we rule and reign with Christ? Will we have places in His Kingdom? Is Christ *your* Saviour? Did the Jews understand who Jesus was? Israel will be the chief nation in Christ's Kingdom—God's Kingdom.

We Are So Happy!

We introduce new members: Jacqueline Sue and Marc W. Pearson of Hammond, La., reported by Sr. Leota B. Hanson; also Ruth E. and Eddie D. Bender of Moorefield Nebr., reported by their mother, Sr. David R. Bender.

Send Your Names!

Enroll your youngsters (ages up to 14 yrs.) in the Everyday Christian Expression Club, *now*. See their names in print on their birthdays. (See name and address at top of page.) Their Enrollment Cards will be sent promptly. Hang them on the wall! Read *THE HERALD!* Learn the stories we have in our *Truth Seekers' Quarterlies*.

Happy Birthday Wishes!

Ruth E. Bender, Feb. 5, age 6, Moorefield, Nebr.
Gary R. Bormes, Feb. 14, age 1, Saint Cloud, Minn.
Dale L. Larington, Feb. 15, age 5, McCook, Nebr.
Eddie D. Bender, Feb. 15, age 5, Moorefield, Nebr.
Joseph Anderson, Feb. 15, age 13, Hammond, La.
Jane McLain, Feb. 15, age 13, Cross Timbers, Mo.
Donna Lawrence, Feb. 16, age 10, Cashmere, Wash.
Joy English, Feb. 16, age 14, Burnsville, N. C.
Tommie A. Kennedy, Feb. 16, age 12, Hammond, La.
Glen Swartz, Feb. 17, age 6, Cleveland, Ohio.

The Berean Page

EDITORIALY . . .

The Gist of Revelation 20

Revelation 20 is divided naturally into five parts: the binding of Satan, the first resurrection, the freeing of Satan, the second resurrection, and the final judgment.

Satan Bound

First, one must decide upon the type of interpretation the first three verses require, that is, literal or figurative. Since most of us Bereans understand Satan to be the personification of evil and believe the pit to be the grave, we naturally accept the figurative interpretation. Then, to us, the passage means that after the King of kings comes to the earth, He will cause evil to be chained or inhibited for a thousand years.

First Resurrection

The next few verses in the chapter record a picture of the rule of righteousness that will exist during the Millennium, or one thousand years.

A question arises here—Who are they who shall judge during the thousand years? If one remembers that “the saints shall judge the world,” that they shall be kings and priests with Christ, and that they shall be raised to immortality at His coming as the Bible indicates, then *they* must be the ones here mentioned. In the same verse, others are mentioned who will refuse to serve the Antichrist or to worship the leader of the Northern invasion. They will suffer death as martyrs, rather than practice idolatry. Here they are called “souls,” which means “persons,” and they are allowed to live and to reign with the Christ. Now the remaining dead, which would mean all not worthy of life at the first resurrection, will still continue to sleep in death until after the thousand years are finished. “This is the first resurrection,” which undoubtedly means that these people previously mentioned as living and reigning will be the *only* ones in the first resurrection. They will be blessed and, of course, will be holy. They will be unable to die any more; they will be priests of God.

To appreciate the spirit of thanksgiving that one sees in John’s writing here, let him investigate the possibilities of that Age. Certainly, it will be wonderful to have evil stopped for at least a while. “The desert shall blossom as the rose.” “The eyes of the blind (shall) be opened”; the deaf shall hear; the lame shall walk; “none shall hurt or

destroy”; a little child shall play with wild animals and serpents—without danger. “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” If John saw a vision like this, no wonder he was amazed! Man has never known such a state of perfection, not even in the Garden of Eden.

Satan Freed

Mysterious is the way wicked thoughts come to the minds of men. As soon as evil is loosed at the end of the Millennium, battle will begin to rage again. Sweeping down against the City of God, hoards without number will clamor at the gates of Jerusalem for vengeance upon God’s people. Then, in one mighty blast, the Creator will destroy the invaders with fire. Atom bomb, hydrogen bomb, or whatever God uses will be completely effective. None ever will hear of that army again. Satan then will be destroyed—along with the beast and false prophet, who will be the deceivers in the Last Days. John foresaw them in fire and brimstone—but immediately the scene changed.

Second Resurrection

Now, until this time, Christ the King will have been the central figure sitting on His throne in Jerusalem, judging the world, expanding the Kingdom. According to Paul, “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.” So, at the end of the Millennium, a new era will begin. God will sit in judgment.

When God takes over the throne, His first act will be to call for the remaining dead, who shall come from the sea and from the cemeteries. The very elements will need to be fused together, reforming bodies long decomposed. This second resurrection is sometimes called the general resurrection from the fact that there is no certain class represented, but all the dead, small or great, wicked or half wicked, any who were not prepared when the Son of God came a thousand years before must then stand before the seat of justice and hear their deeds read from a book. As charge after charge is read, they all will plead guilty, for one cannot lie to God. Then each will receive sentence.

Final Judgment

Those condemned at the judgment seat at this time will be cast into the lake of fire to die. This will be the second death. From it there will be no return. In it there will be no consciousness. It will be the end for sinners. So, fittingly, ends the twentieth chapter of the Revelation—making a pause before the next chapter which describes the beauties of eternity.



RESTITUTION

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- February 18, 19—Northwest Conference at Felida, Wash.
 March 12-19—Eastern Nebraska Quarterly Conference at Omaha. (Ernest Graham, guest speaker.)
 March 12-26—Special meeting at Ripley, Ill. (J. W. McLain, evangelist.)
 March 11, 12—Michigan Spring Conference at Pennellwood, Grand Rapids.
 April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
 June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$2,214.15
Contributions received last week	18.00

Total receipts to date	\$2,232.15
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(\$5,267.85 yet needed by June 30.)

Are you asking, "Why this financial need in contributions this year, considering that no such need was reported in former years?"

The answer: In former years, as in this year, there was always an operating deficit, but it was met in large part by earnings of the Print Shop or general contributions. That had a result, unfortunately, of making it appear on the surface that the Print Shop was not showing a sufficient earning power. Brethren asked, therefore, that the Annual Conference reports indicate exactly how the several departments were operating, financially. To show this, the present plan was adopted—that is, placing The Restitution Herald "on its own," and the Print Shop "on its own."

Are you next asking, "Well, if Print Shop earnings are not now to be used for operating expenses on The Herald, where will those earnings be used?"

The answer: The hope and plan is that Print Shop earnings may be used largely for improvement and expansion of the Print Shop itself (considerable headway already being made in purchase of needed presses at economical figures), also for defraying overhead expenses on the headquarters offices and building (formerly requiring about \$2,500 in straight-out contributions), and any remaining profits to be used for possible deficits in other departments, such as Evangelism, Oregon Bible College, or The Herald itself—if the present Herald Campaign should fail to obtain its needed contributions.

SAN JOSE, CALIFORNIA

Our Bible study class at San Jose, Calif., is still active, although some time ago we lost the E. M. and Rachel Morris family. They left for Royal, Ark., November 5, and now attend services, and are helping out in general, at the Bear Church of God. We meet at 10:30 a.m., first and third Sundays of each month. Last Sunday our leader, S. J. Humphreys, caused us (twelve in attendance) to learn more and to refresh our minds on the promises made to Abraham, Isaac, and Jacob. Sr. Mabel Bell then led our regular Sunday school lesson from 'Truth Seekers' Quarterly and the Bible.

We like the new songbooks, "Songs of Truth."

Lunch together followed. Everyone interested is urged to attend. We would be glad to see many more present. Are you in reach of San Jose? If so, please meet with us. Won't you? We welcome all!

We have missed the L. E. Lynns and the Misses Alta and Lillian King at our last meetings. Please come again. May God guide and bless our effort.

The meeting place is the home of Bro. and Sr. George W. Kinsey, Rt. 5, Box 200, second house north of McKee Rd. on White Rd.

Ruth Kinsey, Reporter.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Our mother, Mrs. K. C. Humphreys, has been confined to her bed. She is improved, but still in a weakened condition. She is eighty years of age. She is now with her daughter, Mrs. G. B. Sprinkle, at the old home place near Royal, Ark. Generally speaking, she has been blessed with good health. Please remember her in prayer."—Ruth Kinsey, Rt. 5, Box 200, San Jose, Calif.

Bro. N. S. Westfall, 425 W. Water St., Troy, Ohio, while submitting a new Herald subscription, informs that he is able now to "walk around slowly and get downstairs occasionally," also that he continues trusting daily in the Lord and Saviour "who doeth all things well."

"Because these are dangerous times, it behooves all Christians to watch and pray."—Clara E. Thomas, 1103 N. Patterson Park Ave., Baltimore, Md.

Waterloo, Iowa. Waterloo, Iowa, brethren are maintaining Sunday school and preaching services, weekly. They hope to employ a full-time pastor.

Hedrick, Indiana. Brethren at Hedrick, Ind., maintain a Sunday school and have preaching services on the first Sunday morning and afternoon of each month.

CARR SAMUEL PRIME

Carr Samuel Prime fell asleep in death, in Tulsa, Okla., at the age of seventy-one years. He was born at Nevada, Iowa, September 8, 1878.

For the last six years, he lived a quiet life because of a stroke suffered about that time, which was followed by another stroke shortly before his death. He was confined to his bed for several months. Throughout his long illness, his faith was strong. With anticipation and hope, he looked forward to the future life, when sin, suffering, and death will be no more.

In the summer of 1918, he was baptized in Cedar River at Waterloo, Iowa, by A. J. Eychaner. He became a member of the Iowa Conference and Bible School of the Church of God, and has since remained a faithful attendant at each year's session at Waterloo. Not only did he always plan to attend, but he always made it possible for others to attend, also. He will be greatly missed at this yearly gathering.

He leaves, besides his wife, Maude Lillian, who has been his faithful companion for forty-nine years, his two daughters, Mrs. Pauline Hall, and Mrs. Ida Campbell of Tulsa, Okla.; an adopted son, Frank Allen Prime of Medford, and five grandsons.

Carr Prime was the son of John Thomas and Martha Carr Prime. In the early eighties and early nineties, Uncle Johnny Prime, as he was known, traveled much as an evangelist of the Church of God. His voice in the singing of the old songs, followed by his earnest sermons, was welcomed by the believers scattered throughout Iowa and Nebraska. At these times, the brave wife and children carried on the responsibilities of early pioneer life in southwestern Nebraska. Carr was the youngest of six children born to this couple. His youngest sister, Mrs. Mae Horton, and his two brothers, William, and James M., preceded him in death. Surviving, besides his immediate family, are his two sisters who live in California, Mrs. Ida Marsh of Arlington, and Mrs. Elizabeth Adams of San Anselmo.

Carr made many friends, and his hospitable home was always open to them. His greatest joy was in service to God and helping mankind. Funeral services were conducted in Moore's Memorial Chapel Tulsa, Okla., Saturday, December 24. The East Side Christian Church pastor, W. Paul McBride, conducted impressive services. The 23rd Psalm was the theme, and special Scriptural passages were read, which expressed his hope and faith. He was laid to rest in Memorial Park, to await the call of the Master to life and immortality.

Pauline E. Prime.

Our Prayer
 Every Christian a Tither
 Every Tither a Soul-Winner

HERALD SUBSCRIPTION CAMPAIGN

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.—Sensational!	115
Graytown, Wis.—Has a part-time pastor.	19
Southlawn, Mich.—Hurry, Hardesty.	16
Ripley, Ill.—Land some, Landry.	12
Holbrook, Nebr.—Whole brook full?	11
Salem (Marshall, Ill.—Good sale 'em.	11
Browntown, Va.—Safe (Gen. 18:32).	10
Omaha, Nebr.—Safe (Gen. 18:32).	10
Los Angeles, Calif.—Nine more angels.	9
Pennellwood, Mich.—Send lappful.	9
Rockford, Ill.—“March on,” Marsh.	9
Clark Chapel, Ark.—Eight saved in ark.	8
Eden Valley, Minn.—Barely started.	8
Fredericktown, Mo.—8 churches, too!	8
Chicago, Ill.—Come eleven.	7
Kokomo, Ind.—Ready! Go! Milon!	6
Oregon, Ill.—Time to hustle.	6
Tempe, Ariz.—Step up Tempo.	6
Moorefield, Nebr.—Any more field?	5
El Paso, Tex.—Room to expand.	5
Jordan, Mo.—Come, flood season.	5
Brush Creek, O.—Time for spring freshet.	4
Hope Chapel, Ind.—We hope, too.	4
Maurertown, Va.—More in town?	4
Albert City, Iowa—A city with 3?	4
Burr Oak, Ind.—Buy coal.	3
Macomb, Ill.—Comb again.	3
Maple Grove, O.—Time to bud.	3
Morse Mills, Mo.—Grinding away.	3
North Salem, Ind.—Get your Plymouth.	3
Gatesville, Tex.—Open wide the gate.	3
Blair, Nebr.—Sound the trumpet.	2
Eldorado, Ill.—Any more ado?	2
Golden Rule, O.—Good rule.	2
Litchfield, Minn.—Now Delbert!	2
(Okla.; no local church)—Place to work.	2
Pomona, Calif.—Po' Mona.	2
Waterloo, Iowa—Not defeated yet.	2
Cashmere, Wash.—Cash more?	1
(Colorado)—Place to work.	1
Dixon, Ill.—Get well.	1
Fonthill, Ont.—Start climbing.	1
London, Ark.—Not England.	1
Delta, O.—Soar above clouds.	1
Saint Cloud, Minn.—One saint.	1
Saint Louis, Mo.—Send some mo'!	1
(South Carolina)—S. C., Slow campaigners.	1

Total received to date 351

(649 needed for goal!)

HERALD RECEIPTS

Mrs. Emma Pearson; Mrs. H. H. Kent (2); E. A. Ellis (2); Virda Sitler (2); Silas Claypool; H. Scott Smith; Mrs. Howard Moore (6); Lena Drew; E. L. Bemis; Mrs. Mae Mercer; Arthur Johnson (3); Mrs. Floyd Bailey; Ethel Manken; B. A. Colpitts; Browntown, Va., Church (10); Mary L. Luman; Bernard Hightower; Dr. J. B. Crundwell; Mrs. Mabel Netts; George Jones; Jessie M. B. Kauffman; Gordon Landry; Mrs. Eugene Myers (3); Alice A. Blyth; Freeman Fike (11); Salem Church, Marshall (5); Lawrence Robins; Harold Donigan; Harvey Krogh (2); Mrs. Helen M. Doll; Mrs. J. M. Kiger (2); Rockford, Ill., Church (6); Mrs. N. C. Jenkins (4); N. S. Westfall (2); Raymond Brown (9); Theodore Bremer; Ernest Rice; F. G. Carpenter; S. O. Ross (2); Ernest Graham.

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Mrs. J. D. Shelly	5.00
William Wachtel	10.00

MINISTERIAL CONFERENCE

The Midwinter Ministerial Conference convened, January 24-27, at the Oregon (Ill.) Church of God. Oregon church people furnished sleeping quarters for the visiting ministers, and the meals were cooked and served in the church basement. Srs. Lucille Appleby and Verna Thayer did the cooking.

Bro. C. E. Randall, president of the Ministerial Association, presided at the various sessions. The program was followed as previously arranged, with a few changes because of inability of a few ministers to be present.

Sessions were well attended, and discussions and subjects presented were all given and received in Christian love and harmony. The fellowship enjoyed by all and the inspiration received in the various meetings were blessings that only those who love the Lord's work can appreciate.

The number of ministers sharing in the expense pool totaled twenty-three, and the expense pool this year was \$19.00. Our thanks for the hospitality of the Oregon church people and for the use of their church building!

Harry Gockler, Acting Secy.

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18 ¶ And all the people saw the 9 thunders, and the 7 lightnings, and the noise of the 3 trumpet, and

Specimen of Type

8 ¶ ʳʰJē-hōl'-ū-čhīn was eig years old when hē began to and he reigned in Jē-rū'-sā-lēm

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16 The LORD is I over: the heathen of his land.

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NATIONAL BIBLE INSTITUTION OREGON - ILLINOIS



Oregon Bible College

Summer Session

Time and Place: July 3 to July 28, 1950, at Oregon Bible College, Oregon, Illinois.

Instructors: Harvey U. Krogh, Jr., pastor of Hope Chapel Church of God, South Bend, Indiana, and First Vice President of the General Conference of the Church of God. Otto E. Dick, Superintendent of Oregon Bible College.

Courses: "New Training for Service" taught by Harvey U. Krogh, Jr., and "The Gospel of John," taught by Otto E. Dick. Two more subjects will be announced later. There will be four classes and a devotional period, daily, except on Saturdays and Sundays.

Advantages: Four weeks of profitable study in the Bible and practical subjects in pleasant Christian surroundings on the banks of beautiful Rock River. An opportunity for Christian associations with Summer Session and Youth Rally students from many points of the United States and Canada.

The Need: The Church of God needs more young people trained in the knowledge of the Bible and in ways of serving, if it is to serve the purpose for which it was established.

The Cost: Only \$50.00 for board, room, and tuition for the entire Summer Session.

Entrance Requirements: 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. Others may obtain entrance privileges only by special permission of College authorities.

Your Opportunity: Here is your opportunity to contribute to the future welfare of your Church by enrolling now in the College Summer Session, or by making it possible for someone else to enroll. Invest in your own future and that of the Church by helping us to enroll at least *twenty-five students* for the coming Summer Session.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

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St. or R.F.D.

City and State

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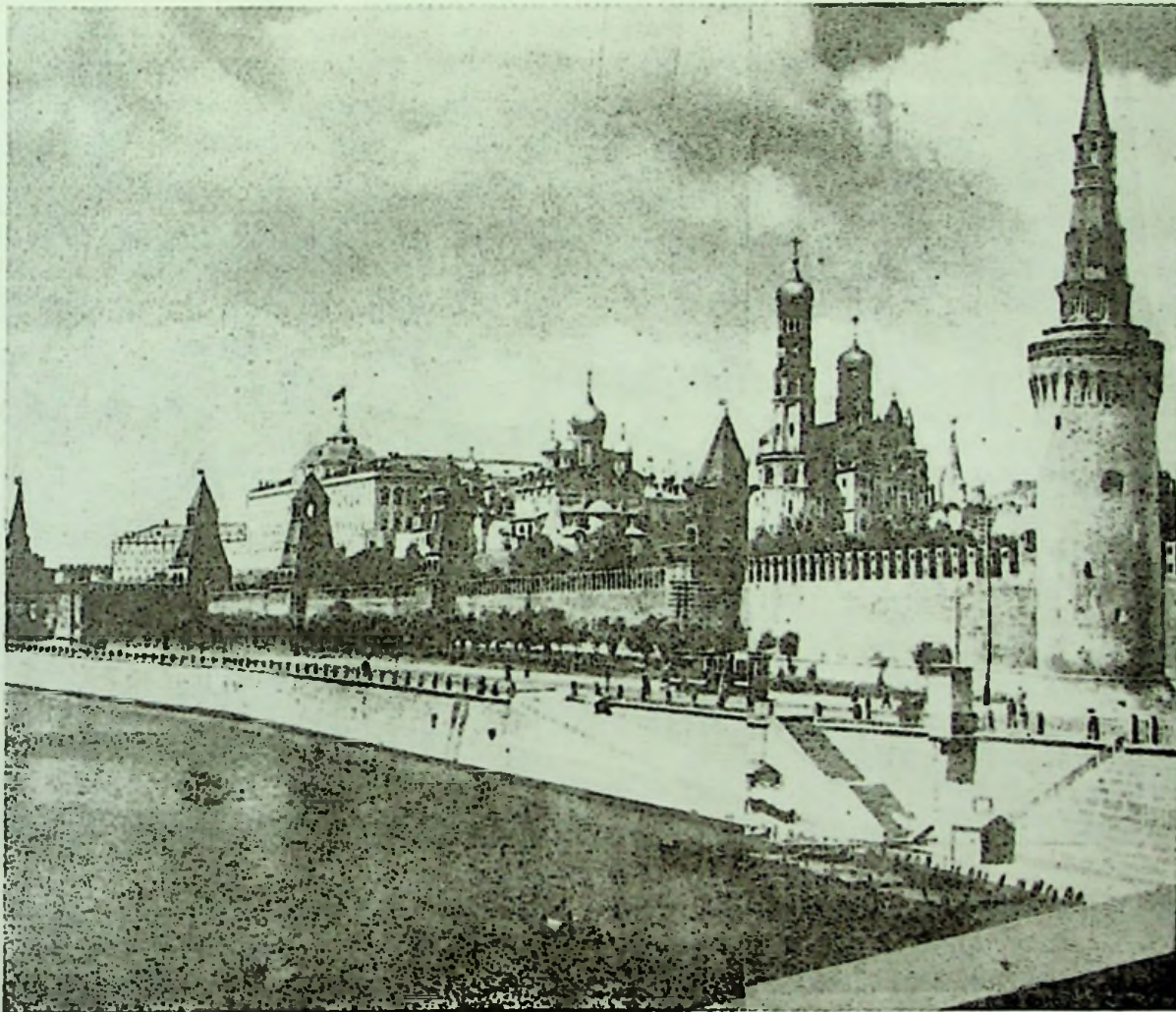
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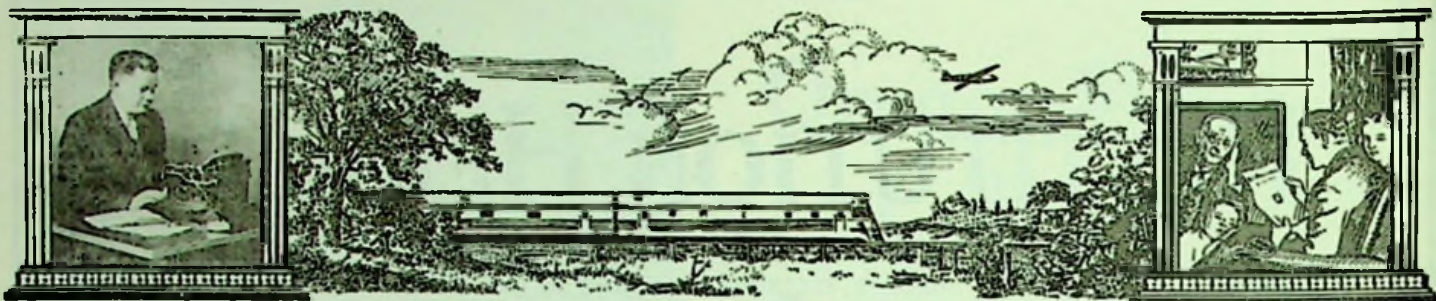
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—Courtesy, Bobbs-Merrill Co.

THE KREMLIN, MOSCOW, RUSSIA

Not less than eight of Russia's cities possess kremlins, citadels reminiscent of feudal days in which they were built. Most notable of these fortresses is THE MOSCOW KREMLIN, an enormous citadel surrounded by gleaming white stone walls from which tall towers arise. Within these walls are beautiful domed churches, vast palaces, and government buildings. There, in Assumption Cathedral, all the Tsars (from Ivan the Terrible until Nicholas II) were crowned. When, in 1812, Napoleon marched into Moscow, he headquartered in THE KREMLIN—and from one of its towers watched flames of the burning city rise a hundred feet into the sky. Today, THE KREMLIN is headquarters of Communism and its chief prince, Joseph Stalin—*wily gremlin in the Kremlin!*



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor



—Courtesy George T. B. Davis.

IN JERUSALEM, "Solomon sat on the throne of the LORD" (1 Chron. 29:23). There, also, He who is "greater than Solomon" (Matt. 12:42) will "reign over the house of Jacob for ever" (Luke 1:33), for "Jerusalem . . . is the city of the great King" (Matt. 5:35). "I have chosen Jerusalem," says Jehovah, "that my name might be there" (2 Chron. 6:6).

"Pray for the peace of Jerusalem," sang David, "for they shall prosper that love thee" (Psalm 122:6). "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth" (137:5, 6).

"Out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:3). "The moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (24:23). "He will destroy in this mountain . . . the veil that is spread over all na-

tions" (25:7). "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down . . . the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (33:20-24).

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, 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). "Thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (66:12).

"I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem" (Zech. 12:2). "In that day shall the LORD defend the inhabitants of Jerusalem" (v. 8). "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (14:4), and, "The LORD shall be king over all the earth" (v. 9).

Russia "on the Move"

By William Wachtel, Oregon Bible College



William Wachtel

IT is evident to American scientists by this time that Russia possesses all secrets about the atomic bomb, is producing atomic bombs, and is well on her way to producing the fearful hydrogen bomb. Last week, report was released of the confession of a top British atomic scientist, who had been in contact with the Russians during the War and after, that he had given the

Russians secret information concerning atomic developments. He probably also made known to Russia some of the results of preliminary studies by American and British scientists on the H-bomb. It is feared now that there may be others in key atomic positions who are betraying their trust by revealing Anglo-American secrets to Moscow. At any rate, the atomic armaments' race is on!—an *atomic Cold War!*

Hatred

Russia is sparing no pains to inculcate hate for America in her German vassals. A bitter hate-campaign is being whipped up in Soviet-occupied East Germany by Communist leaders. The Russians are using the occasion of the fifth anniversary of the destructive bombing of Dresden to incite "Gomer's" hatred of us, reminding this future Russian ally that it was American and British planes that bombed the city, and not Russian planes. The Soviets do not mention, of course, that this bombing took place at their request. If "Gog" can make "Gomer" believe that the two of them stand united against a common enemy, the latter will forget its former hostility toward "Gog," and the two will embrace in partnership for the inevitable conflict with the Western Democracies.

"RUSSIANITY"

In the past, many sociologists have declared that Russian Communism is in reality a kind of religion. It worships the god of materialism; it has a prophet in Karl Marx and a savior in Joseph Stalin; it looks forward to the establishment of a "kingdom of god" (wherein its "god" will be worshiped and served); and it devotes itself fanatically to the attainment of its ends—the ushering in of this "kingdom" by means of Russian imperialism and

the subjection of a "pagan" world to its "savior" and "lord."

That Communism is actually a religion was further demonstrated recently in the report that Moscow has organized a body of "missionaries" to carry forth the "gospel" of Communism to the world. This group, called the "Orginform," is headed by a former Russian Orthodox priest named Vasili Gorelov. Four specialized schools will be set up to prepare these would-be "apostles" for service in different areas. It was stated that the United States, among other countries, has been designated to receive "missionaries." Because of the rigid control exercised from the top on all Soviet activities, it is to be doubted that any "heresies" will arise. Evidently, Orginform has been established to aid in Russia's fight against the Catholic Church, and probably Moscow feels that it can best defeat the Vatican by "beating it at its own game."

Russia Moving in the East

Russia is taking advantage of her opportunities in Communist China. Besides having furnished training for present Chinese Communist leaders, Moscow is now supplying Russian technological, advisory, and military personnel to consolidate and advance the power of Communist China. The world is witnessing the unification of all Asia under the ominous Red banner, as the Powers of the North prepare themselves for earth's impending struggle.



—Authenticated.

Modern architecture in Russia. (State circus at Tiflis, Stalin's boyhood home.) Another evidence of the Russian bear's awakening!



Russia in Prophecy

By the Editor

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.).

To Jerusalem, God says: "Thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. . . . Then shall the LORD go forth, and fight against those nations . . . and his feet shall stand in that day upon the mount of Olives . . . and the LORD shall be king over all the earth" (Zech. 14:1-9).



—International

RUSSIA IN PROPHECY is an old and favorite theme in the Church of God. Noah, Ezekiel, and Daniel prophesied events today occurring in the Union of Soviet Socialist Republics. Jesus and Paul likewise foretold conditions now appearing in Communistic Russia. Of all the prophecies relating to Russia, Ezekiel 38 is best known.

First, though, a glimpse into Russia's history will prepare one better to understand Russia's place in prophecy. Many centuries before Christ, the vast regions later named "Russia" were the scene of momentous events. Several races, including the blond Nordics, probably originated there. A distinct tribe of the Japanese probably resulted from a Russo-migration of the Ainus. Early languages in India, Persia, and several European countries reveal Russian influence, especially from the Germanic region to the north of Greece—where, incidentally, Russia can trace the origin of her cavalry, for there men first tamed the horse.

Centuries before Christ, Greeks, colonizing northern shores of the Black Sea, discovered the Scythians, a race of nomadic tribes who roamed from central Europe into Asia. For centuries, *Eastward the Course of Empire Took Its Way*, the poet Berkeley having seen only a return swing of the pendulum. Russia shows likeness to the Orient because she is *mother* of the Orient. Japheth, third son of Noah, and *his* seven sons migrated, after the Flood, first northward into Europe and then eastward into Asia and across the Bering Sea to North America. Ethnologists

recognize Asiatic racial features in the Eskimos and American Indians. Communism recently moved into China over paths prepared millenniums ago. Stalin's eyes slant like Chiang Kai-shek's because both the Russian and the Chinaman grew on Japheth's family tree. China's millions are accepting Russian Communism because they are honest heirs of Japheth, the same son of Noah that produced Joseph Stalin!

Early in the Christian Era, the Slavs, represented today by the Russians, firmly established themselves in southern and central Europe. Roving Huns from Asia constantly threatened, but the Slavs slowly absorbed their marauders, largely by intermarriage, and multiplied into the millions. Envious of the better unified Scandinavians, the Slavs invited Rurik the *Rusman* to become their king, in the year 862, at Novgorod. Thus began Russia—named after the Swedish tribe of *Rus*. (The Slavs commonly called the Scandinavians—"Russians.") By conquest, Rurik and his successors (a cousin, Oleg, 879-912; and Igor, a son, 912-945) *enlarged* the Slav nation. In the thirteenth century, led by Jenghiz Khan, Tatar hordes from Asia poured into Russia and usurped the rule until 1480. Since then, outstanding rulers were Ivan the Great, Ivan the Terrible (first *Tsar* and conqueror of Siberia), Peter the Great, and Catherine the Great. All these monarchs strengthened and *enlarged* Russia. Today, Stalin, the Steel Man, is doing the enlarging. Will he someday recall, with a bear's appetite,

that Alaska first belonged to Russia? (In 1867, Alexander II sold Alaska to the United States.)

This obsession of *enlarging* Russia traces into Bible prophecy. Concerning Japheth, Noah prophesied: "God shall *enlarge* Japheth, and he shall dwell in the tents of Shem; and Canaan (i.e., the descendants of Ham) shall be his servant" (Gen. 9:27). "Well," someone asks, "how do you *know* Japheth is prophetic of Russia?" Replying, let it be remembered that by Noah's three sons "were the nations divided in the earth after the flood" (Gen. 10:32). *Shem* began the Semitic races, today represented by the Jews and Arabs. *Ham*, meaning "black," started the colored races in Africa. *Japheth* and his seven sons fathered the Gentile nations of central Europe, and beyond, as revealed by critical study of Genesis 10:5. Smith's Bible Dictionary says: "The descendants of Japheth occupied the 'isles of the Gentiles' (Gen. 10:5), i.e., the coast-lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread northwards over the whole continent of Europe and a considerable portion of Asia." Both history and prophecy indicate Russia as leader of those nations, especially in the last days of these Gentile Times.

True, "Japheth" does not sound like "Russia" or "Moscow," but by reading the names of Japheth's sons (Gen. 10:2-5), one can recognize Russia and her confederates: "*Gomer*," father of the Gomereans, today's Germans; "*Magog*," that region in southern Russia early inhabited by the Scythians; "*Madai*," the Medes; "*Javan*," ancestor of the Greeks and a name that linguists may someday discover as hinting of both Java and Japan; "*Tubal*," the Hebrew name for the Siberians now in Asiatic Russia, whose capital city is Tobolsk; "*Meshech*," a name early associated with the Moschi and their Moschici Mountains (Armenia), and with the Muscovites of Russia, whose capital is Moscow; "*Tire*," progenitor of the Thracians living in southern Russia, near the Aegean Sea. ("*Gomer*" reduces to "German"—hence, Germany—as obviously as "brother" converts into "brethren.")

Yes, Noah's prophecy, carefully analyzed, pointed to a mighty nation of nations enlarging to the North. According to Ezekiel 38 and Daniel 11:36-45, this Moscow-Tobolsk Empire soon will crowd down into Shem's

(Jews and Arabs') tents in Palestine, also subjugating Ham's descendants in Egypt, Ethiopia, and Libya, forcing them to serve "at his steps" (Dan. 11:43), at Russia's feet, exactly as to be expected from Noah's prophecy about the children of Ham being servants to Japheth. Already victor of the Oriental masses, Communism is eating its way into Palestine, Egypt, Libya, and Ethiopia. Soon, Moscow's blood-speckled bird, lured by appetite for Shem's prosperity in Palestine, will swoop down from his high perch in the north woods to gulp a spoil much too tough for his gizzard.

Chief difference between Hitler and Stalin is that one spoke German; the other speaks Russian. Hitler, attempting to destroy the Jews, perished, but the Jews are enjoying almost ecstatic awakening in their new nation of Israel: no longer suffering in Berlin, but rejoicing in Jerusalem. Stalin, or some Japhethetic successor, disdaining God's promise to bless those who bless Israel and to curse those who curse Israel (Gen. 12:3), will push his way into the tents of Shem, but *not for long!* After Israel suffers a while (in Jacob's Time of Trouble, Jer. 30:7), her King, Jesus, Israel's Messiah, will return to Jerusalem (Zech. 14:1) to cast out the goat nations (Matt. 25:31, 32) and, in their stead, to reign in glorious peace and righteousness. (Zech. 14:9; Jer. 23:5, 6; Psalm 72.) (Over)



Saint Basil's Church, not in China or India, as suggested by its Oriental architecture, but in Moscow, Russia, is one of the strangest buildings in the world. It was erected by Ivan the Terrible, about the year 1562, in honor of a half-mad monk who dared to denounce the Tsar for his cruelty. Saint Basil's bulging domes and fantastic towers, beautiful in bright color and gold, approach unreal imagery of one's childhood dreams. Untouched by the Moscow fire of 1812 (when Napoleon invaded the city and possessed the Kremlin), Saint Basil's Church continues to this day in all its weird and Oriental grandeur: not as a church, however, but more in spirit of Communism—a museum!—Courtesy of Bobbs-Merrill Co., Indianapolis, Indiana.



—Authenticated.

Now, let us hear the prophets! Said God to Ezekiel:

"Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal. . . . I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armour, a great company. . . . Persia . . . Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes, even many peoples with thee.

"In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they shall dwell securely, all of them. And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee.

"Thou shalt think an evil thought: and thou"—this northern confederacy of nations, headed by Rosh, Moscow, and Tobolsk—"shalt say, I will go up to the land of unwalled villages"—unprotected Palestine—"I will go to

The extensive Union of Soviet Socialist Republics is rich in agricultural products, especially in wheat and other grains, potatoes, sugar beets, tobacco, flax, an Egyptian type of cotton, sugar cane, rice, and fruits—apples, plums, peaches, and grapes. In recent years, grain harvesting in Russia has been Soviet organized in such big-scale manner as to employ several tractors and their brigades of workmen in harvesting sections supervised by wireless communication linking the various crews into one big working unit. The accompanying picture shows wireless communication between tractor brigades working wheat fields in the Tartar Autonomic Republic.

them that are at rest, that dwell safely . . . to take a spoil, and to take a prey.

"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.*

"Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal . . . Thou shalt *fall* upon the mountains of Israel, thou and all thy hordes. . . . It shall come to pass in that day, that I will give unto Gog a place there of *graves* in Israel. . . . There shall they *bury* Gog and all his multitude. . . . Seven months shall the house of Israel be burying of them, that they may cleanse the land." (Read all of Ezekiel 38 and 39 in both A.R.V. and A.V.)

Daniel prophesied about *two* princes: "Messiah the Prince" (9:25), who in love would die for His people (26a), and another "prince that shall come" (26b), who in deceit "shall confirm a covenant with many for one week" (v. 27, marg.). This "prince that shall come" has the earmarks of Japheth as he crowds his way into the tents of Shem! His covenant will be short lived, for "in the midst of the week," when the term of his covenant is only half expired, "he shall cause the sacrifice and the oblation" (Jewish worship temporarily schemingly sanctioned) "to cease." Then, this "prince that shall come" will cause the "overspreading of abominations . . . even until the consummation" (v. 27)—until the windup when God "mingles in the game"! This "abomination" links prophetically with Daniel's people in "the latter days" (10:14), when the King of the North (11:40) plants his palace in Jerusalem (11:45), and when draws near Daniel's resurrection. (12:11-13.)

Daniel prophesied that this "King of the North" would come, at the time of the end, "like a whirlwind, with chariots, and with horsemen, and with many ships," that this mighty know-not-God King of the North will "enter also into the glorious land . . . and the land of Egypt shall not escape. . . . The Libyans and the Ethiopians shall be at his steps. . . . He shall plant the tabernacles of his palace between the seas"—between the Mediterranean and Dead

Sea—"in the glorious holy mountain . . . yet he shall come to his end, and none shall help him." (Dan. 11:36-45.)

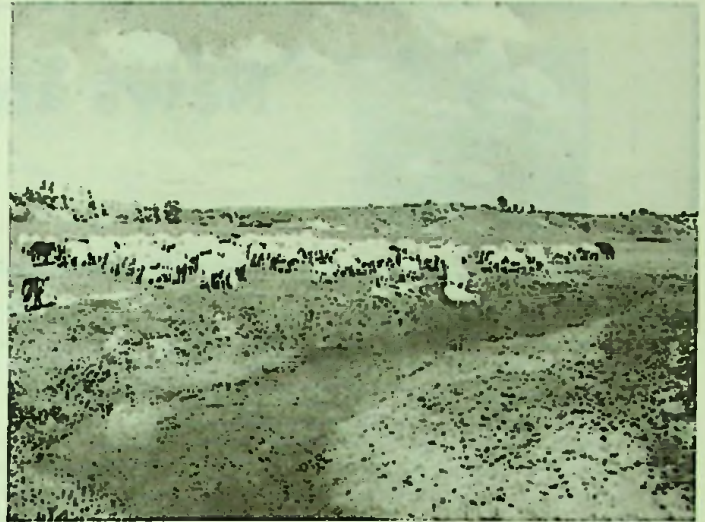
Russia, if all nations of earth would help you, neither your horses nor hydrogen bombs could defeat God. No whale can swallow Israel and keep him down. Jerusalem belongs to the Jews, and the Jews belong to God, and Jesus, the Son of God, is "King of the Jews" and ordained of God to rule in Jerusalem, the city of God. So, King of the North, fear not the Western Democracies, but fear the LORD your God. . . . *No? Communism must it be? . . .* So, Jesus asked, prophetically,

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) True, Jesus did not specify that Russian Communism would be spitting venom at Christians to destroy their faith, but Jesus did foretell the worldwide apostasy now covering the earth largely because of Communism's venom. Jesus prophesied that conditions immediately preceding His return would be as conditions were in the days of Lot, when men "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," said Jesus, "shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

True, Jesus did not specify that Stalin, or his Japhethetic successor, ever would leave Moscow to camp in the tents of Shem and make—and break—a covenant with Israel, but Jesus did tell the Jews: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). True, Jesus did not describe the northern confederacy of nations, led by atheistic Rosh, as it will avalanche upon Jerusalem, but Jesus did foretell "the abomination of desolation" (Matt. 24:15). Fulfilled in the days of Titus? Only in type! for the abomination that both Daniel and Jesus foresaw is to be fulfilled at "the time of the end" (Dan. 12:9) and relatively near the day of resurrection, when Daniel will cease his long rest in the grave and arise to "stand in his lot at the end of the days" (v. 13). . . . Yes, Jesus prophesied Communistic apostasy.

Likewise, Paul prophesied: The Day of Christ "shall not come, except there come a falling away first, and that man of sin be revealed . . . who opposeth and exalteth himself above all that is called God, or that is worshipped . . . whom the Lord . . . shall destroy by the brightness of his coming" (2 Thess. 2:2-8).

Today, Russia is on the march: on land, in the sky, and under the sea. *Tomorrow?* "The Lord alone shall be exalted in that day" (Isa. 2:11, 17). May every child of God, every believer in the Bible, watch the signs of the times and pray for strength and guidance to be ready when Jesus comes. Pray, too, "Thy kingdom come."



—Authenticated.

Herd of Sheep near Timirazeva, Horkov, U.S.S.R., typical of a widespread interest in cattle, horses, and sheep. Black sheep leading?



—Authenticated.

Wood Storage at Timirazeva. The Soviet Union possesses nearly 2,500,000,000 acres of forest land, one third of earth' lumber supply.



—Authenticated.

Baku is one of Russia's modern cities. The picture shows Baku's "Ilizami Square." Think not that Russia is primitively stale!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

IT IS WRITTEN. Time and again throughout the New Testament, one reads the expression, "It is written." Such a statement seemed to be conclusive evidence to believe what was taking place was foreseen by the divinely inspired writer and must necessarily come to pass. With the announcement by the President that the United States would at once proceed to the development of the H Bomb, writers of every sort, most of them acclaiming the action of the President, nevertheless pointed out the potentialities of destruction that naturally would befall the world if ever such a weapon of destruction is used. Is it not written that "the slain... shall be... from one end of the earth even unto the other... and shall not be... gathered... (but) shall be dung upon the ground"? (Jer. 25:33.) Is it not written that men's eyes shall dissolve in their sockets and their tongues in their mouths? (Zech. 14:12.) Yes, there are many other scriptures that detail the horrible destruction which an unregenerate society will reap as it blindly follows the course of this world without God and without hope. The way of the transgressor is ever increasing in hardship and utter dismay.

HATE DAYS. The press reports certain cities behind the Iron Curtain as sponsoring "Hate America Days," as retaliation for the bombing of their cities by the American Air Force. Of course, these people are unmindful of the terrible toll in destruction of life and property which the German air force wrought on the cities which they tried to conquer; but, be that as it may, what we want to emphasize is the need of Christian people sowing the seeds of peace while the ungodly scatter the cockle of hate and unrest. Said Jesus: "Blessed are the peacemakers: for they shall be called the children of God." We need not expect to bring in universal and everlasting peace through our efforts, yet Christians are the salt of the earth and it was God's intention that these should savor the areas of life in which they lived. If they have no savoring influence and do nothing to speak peace to a troubled people and lift the burdens of heaviness, what profit are they to a world that is groaning under the load of travail which will endure unto the end of the age?

A STRONG CONFSSION. The noted Einstein when asked, "To what extent are you influenced by Christianity?" replied:

"As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene. Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a bon mot. . . . No one can read the Gospels without feeling the

actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life. No man can deny the fact that Jesus existed, nor that His sayings are beautiful."

UNION. If one is to keep abreast of the place which the apostate church will fulfill in the prophetic mold in the end-time, he will have to keep posted on the ecumenical movement which is sweeping the religious world. The prophetic picture in the Revelation reveals the apostate church under the leadership of the false prophet coying around with the Antichrist. That the ground work for this world church is rapidly being laid can be seen from all quarters of the religious world. In his Christmas broadcast, the Pope called upon the Protestant world to return to the Church of Rome. The very appeal of "return" would lend prestige to the idea that Protestantism at one time left Rome, and some branches of it did split off from this apostate church. Those who are familiar with church history and Biblical doctrines down through the centuries know well that there always has been a remnant that has not been associated with the apostasy of organized religion. This, however, does not change the picture of the efforts both in Roman Catholic and Protestant circles for the union of all so-called Christian organizations. One of the arguments for Protestants to join forces with Rome is her fight against the common foe of Communism. But is Rome the formidable foe of Communism which she claims to be? Communism thrives best in the countries where Catholicism is the strongest. Had it not been for the United States' throwing its moral and economic strength into the Italian elections, Italy, in spite of the Roman Catholic Church, would have gone Communist. Oneism is as totalitarian as the other.

JERUSALEM THE GREAT. Speaking in Los Angeles, Eliahu Elath, Israel's ambassador, is quoted as having said:

"Until two years ago, Israel had been a prayer in Jewish hearts, passed on in piety from generation to generation. Its fulfillment is still one of the world's great wonders, whose meaning and purpose have hardly been grasped as yet. It has a deeper meaning still, through the circumstances that it occurred immediately after one of the very darkest periods of Jewry's tragic history. . . . Let me state with full clarity that Jerusalem is an integral part of Israel and cannot be severed, neutralized, or separated in any way from the state." Jerusalem is the city of the Great King!

ANTICHRIST. Writing in "Prophetic News," Dr. Charles W. Walkem, in upholding the thought that the Antichrist will be a person as expressed in the statement that "that man of

sin be revealed, the son of perdition," says:

"Many Bible students refer to the man of sin as a system and reject the idea that there will be a personal manifestation of the Antichrist. The Greek word 'parousia' will elucidate this subject. This word (beginning with Matt. 24:3) is used sixteen times in the New Testament as a general term for Christ's presence as against His absence in heaven. . . . Now, do we expect to see the Lord Jesus Christ in person, or is He merely to appear in spirit? Do the words change meaning when applied to the man of sin? If the man of sin is a system, then Christ, too, must be a system. . . . We cannot have a kingdom without a king. We cannot have a throne without a seat; we cannot have a seat without someone sitting thereon. Furthermore, the Antichrist has a 'revelation' as well as the Lord Jesus Christ. This word is 'apokalupsis' and is the antithesis of 'apocrypha.' The later word means to cover or to hide (i.e., the infinitive); the former means to reveal or to uncover. Some day the Lord Jesus Christ will be revealed (apokalupto) from heaven with His mighty angels. But the man of sin will also be revealed (apokalupto). If we can juggle these words, and make them to mean one thing in one place and something else in another place, then we cannot form any true basis of definition."

MY BIBLE AND I. I have never been without a Bible since I was old enough to read. It has been a constant blessing to me throughout life, and I hardly know what I would do if it were taken from me and if I were unable to obtain another. I often have read of the Roman Catholics collecting Bibles and then conducting public Bible burnings and the ingenious ways people would conceive to hide their precious Book from the haters of the Bible on their witch-hunting expeditions. That happened centuries ago and seemed unreal, and I never gave it much thought that it would ever happen again, at least in my time. But it has! This same organization, the Roman Catholic Church, has had public Bible burnings in Italy and South America.

In Russia, the Bible has been banned since 1947, and the American Bible Society has been unable to send Bibles to the people of Russia. This is not history; it is taking place every day. Totalitarian rule, whether by a Roman pontiff or a Russian dictator, cannot long survive if the Bible is permitted to be circulated, for it sets men free through the truth it teaches. "If the Son therefore shall make you free, ye shall be free indeed." Slavery could not long endure in a nation where the Bible was free. Neither can any other type of bondage long prevail where "My Bible and I" can live together in peace and quietness.

The Ecumenical Movement

Its Effect on Church Life

In Two Parts—Part Two

By James M. Watkins, Oregon, Illinois

ALL the factors mentioned last week (page 4) and many more must be taken into account if one is to analyze the entire Ecumenical Movement.

Statistics and Their Indication

In our own historical existence, we have been so convinced by certain factors of our faith that we have often ignored definite statistics. One of these is the assumption that there must be a falling away in the last days and for that reason we cannot possibly expect an increase in number. We continue to explain this falling away on the strict basis of general numerical strength in spite of the fact that in 1800, less than 10 per cent of the people were members of any church, while today more than 52 per cent profess such membership.

For this reason, we may be inclined to point to the progress of the United Church as a definite recommendation for church unification. We may easily accept their growth of 33 per cent in the past twenty-five years as conclusive evidence of Ecumenical success. But, we should not ignore the fact that churches of our own country, operating on a denominational basis, increased 74 per cent in that same period of time. In that period, the Advent bodies, which included our own group, increased 75 per cent; the Baptists increased 84 per cent; the Lutherans increased 124 per cent. The Methodists—who are the most tolerant in doctrinal concepts, hence the most ecumenical minded—increased only 18 per cent. The Congregational-Christian group, recognized as the pioneer in the Ecumenical Movement in our country, has increased only 13 per cent since its formation twenty years ago. We must also recognize that fastest-growing groups in the United States today, of the younger denominations, are those that are highly denominationalized.

From all this, we are forced to conclude that the factors contributing to success are to be found more deeply in the church formation than in its organic associations. It is to be gravely doubted if the Ecumenical Movement has any definite benefit upon the increase of church membership. The *American Academy of Political and Social Science* in its annals of March 14, 1948, reports that it was the so-

called "Sects" that have the most phenomenal growth in our country. Some grew over 450 per cent in the period from 1906 to 1936. These, it may be pointed out, are the most outstanding examples of denominational dogmas that we have.

It appears that it is those churches with a definite doctrine, an evangelistic zeal, and an interpretation and approach of interest to the common man that have been the ones to progress. The future of our own group is open to serious question unless we develop a doctrinal approach that strikes a responsive chord with the people. The growing acceptance of the more enthusiastic spiritual groups offers a lesson to the more formalized groups and those, who like us, rely upon deeper study.



James M. Watkins

False Hopes of the Ecumenical Movement

The difficulty with any Ecumenical Movement is that it may hold out very false hopes. Experience and general observation lend support to the gravity of this possibility. Strangely enough, the demand for a united church is coming from the influence of those outside the church more than from those within. Many have said that they could not support churches when they could not agree among themselves. Fanned by these fires, church leaders have set out to prove to the world that we can all agree. They hoped thus to enlarge their possibilities by satisfying the general public.

The mistake has come from the fact that we are mistaking organic union for spiritual unity. The clamor from both within and without the church, whether it is consciously realized or not, is for spiritual unity. Organic unity has not filled, and never will fill, this need. Unless the church can be one in spirit after it has organized itself to be one in organization, it never will satisfy the demands of the public. On the other hand, if all churches can be one in spirit, there is greater opportunity for the satisfaction of the public in our present denominational systems with their opportunity for individual expression. What right have we to suppose that there will be greater spiritual unity by putting all people in one church than there has been in having them exist side by side as separate bodies?

Secondly, there is the great possibility that church union may be far more of a theory than a fact. The Evangelical-Brethren Church, which united some three years ago, is still faced with a dilemma of being unable to force any type of union below the national conference. Even state conferences exist as separate bodies.

Third, the clamor for a United Church has been based upon real or fancied religious intolerance. The outsider is standing back and insisting that he will not come into the church because this church or that church is intolerant of the other person's viewpoint. We do not seem to recognize that the larger the group becomes, the more power it exerts over the religious thought of a country and the more intolerant it finds itself. To believe that a large group would become more tolerant in the application of its views is to cling to a definite fallacy.

Note also the Orthodox objection to proselyting, as reflected in the Amsterdam Conference. The assumption that church union is the answer to the possibility of winning numbers from one another's groups is based on another great misconception. There is a statement, which appears to be true, that in family life husbands are not stolen but are lost. This is doubly true in the church world. Members are not taken; they are lost. There is something within the religious life and existence of the denomination that fails to satisfy the individual that seeks a religious experience elsewhere. To deny him the privilege of that change will in no way alter his attitude. It will simply create an attitude of indifference, and he will be lost forever to religious influence. The history of all small groups which have broken from larger groups has come because each was seeking an opportunity for individual religious expression which he did not find in his mother organization. To deny him this privilege can in no way react to the benefit of the church.

I have been told by those who have lived in Switzerland, where the Protestant church exists as a single union effort sponsored by the State, that the church has no vital function in the lives of the people. Personal relationships between pastor and people do not exist. All spiritual vitality has been lost in a formalized system that renders no service and fills no personal need beyond weddings and funerals. Under this complete Ecumenical system, the one church in a city of several thousand population finds itself with a mere handful in attendance at worship services. This state of existence appears to be universal throughout the country.

Ecumenical Trends and the Results

There are certain factors which definitely characterize every ecumenical trend. First of all, it must, of necessity, diminish all religious faith and reduce it to the status of a social gospel. Biblical concepts of knowledge or doc-

trinal backgrounds of faith can have little place in its practical operation. It must concern itself only with the social application of certain moral and practical laws of the Scripture. These, within themselves, do not provide the inspiration necessary for a living faith and must entirely reduce our religious experiences to the status of political interest and moral expression. History proves conclusively that when this occurs, it is only a brief time until religion becomes a mere formality only and the secularization of the church is well under way.

I am opposed to many of these trends because I am fearful of their final results. I am fearful, also, that as Christians we do not realize the danger of our common political attitudes. The Bible clearly states that those who accept and support the anti-Christian elements of the last days will be damned. To me, this means a combined or modified form of Communistic-Socialistic doctrine. Devotion of the church to a social gospel will bring these theories subtly but directly into the household of faith. Many leading writers and authorities challenge us with the assertion that this already has been done in the Federal Council of Churches and the American Council group. They assert that the leaders of these universal or Ecumenical church groups are definitely socialistic or communistic in their viewpoints. Names of these individuals and authority for these statements are available.

Secondly, it will create religious intolerance. Although the Ecumenical trend is being sown on the basis of greater tolerance for one another, it must, in its final analysis, produce a definite degree of intolerance. History is replete with evidence that the greater the influence and power of the church, the greater has been its intolerance. Even in the early days of our own country, which is supposed to be dedicated to religious freedom, members of our church would have had their tongues pierced through and ultimately, for the third offense, been condemned to death as heretics for their failure to approve the orthodox interpretation of Trinity. Evidence of this same intolerance is already growing by the degree to which the larger groups or organizations, even now, profess to speak for all Protestantism. The voice of the small groups, or those of contrary opinion, is simply lost in the discussions. I was recently invited to join an organization of church leaders for Northern Illinois, and then later asked why I did not do so. I pointed out that the group requesting my presence had asked me to sign a card stating that I believed in the Triune conception of the Father, Son, and Holy Ghost. This was the sole basis of membership. After explaining my position, I was politely left out of any further inquiries; this, in the guise of religious tolerance.

The Amsterdam Conference, supposed to be the essence of liberality in the Ecumenical Movement, absolutely ex-

cludes the Church of God from its organizational opportunities. It definitely limits its membership, as I have said before, to "those churches which confess our Lord Jesus Christ as *God* and Saviour." As long as we have any doctrinal concepts, it is utterly impossible for us to sign such a statement of faith. This means, as it does to all people, that doctrinal concepts must be sacrificed for the sake of unification. This always has been the beginning of spiritual decay within the church and always has ended in materialistic supremacy and political conflict.

Ecumenical rule means also that we must subjugate individual religious expression to collective rule. Religion is a personal matter. The course of all denominational existence begins on a high spiritual tone and tends to liberalize and materialize with age. The spiritual and religious satisfaction of many individuals has depended upon their ability to separate from the majority at various times and begin anew the gradual process of what appears to be a normal church existence. Were this rendered impossible by the overshadowing power of a church supreme, those individual and personal satisfactions of religion would be lost and a far greater decay of personal faith would take place than we now know.

In Conclusion

We are forced to conclude that the Ecumenical trends and the sentiments which are abroad among our own people that tell us we can satisfactorily exist in peaceful harmony with those of opposing faiths is a very misleading term. It will provide less spiritual unity than now exists; less increase in church membership than the present rate; give less emphasis to doctrinal concepts upon which sound faith is built; bring less tolerance to the religious world; provide less opportunity for the satisfactory expression of personal religious experiences, and will create a social gospel and formalistic religion that can end only in materialistic decay, political aspirations, and the secular deterioration of the church.

THE OLDEST PROFESSION

A surgeon, an architect, and bureaucrat were arguing as to whose profession was the oldest.

Said the surgeon: "Eve was made from Adam's rib, and surely that was a surgical operation."

"Maybe," said the architect, "but prior to that, order was created out of chaos, and that was an architectural job."

"But," said the bureaucrat proudly, "somebody must have created the chaos."

—Selected by Joe D. Lawrence.

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.

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A Study of the Word "Soul," 4pp.	.15	.85
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Can You Believe? Reed, 6pp.	.20	1.25
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The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

Sound Doctrine

Paul gave Titus the true or correct teachings. Today we have a number of his truths to consider.

Young men are to be "sober minded," the older men "sober, grave, temperate, sound in faith, in charity, in patience" (Titus 2:1, 6). Does Paul's teaching give us the idea that the young men are not to be temperate, loving, or patient? No! There was no need for Paul to repeat.

To exhort means to appeal by advising or counseling. The main thing is to arouse interest. The Word has to become "faith" to the hearer, in the hearts of young and old, before the Word means anything in a person's life.

If one is sober minded, he is likely to be more thoughtful, more loving and patient than if he were not.

The women were urged to act as holy, honest mothers or daughters. They, too, were not to become full of wine. If they never drank wine, they would not desire strong drink. The women were to be "teachers of good things," teaching the younger women to do right. The woman's influence is greater than one thinks. Older women were to teach younger women to be good, honest teachers. One must be good and honest in order to teach others. Some of the things the young married women were to observe are: "to be sober, to love their husbands, to love their children, to be discreet ["sensible," Goodspeed], chaste,

keepers at home ["domestic," Goodspeed], good, obedient to their own husbands"—all this for a certain reason—"that the word of God be not blasphemed," or so as not to bring reproach on God's message (Titus 2:4, 5).

A Christian's Influence

Christians are reminded in a number of scriptures to be a "pattern of good works," or an "example to the believers." That is the moral side of a Christian's influence. If one is busy doing *good*, there is no time to do things displeasing to God. These suggestions are for both men and women, young and old alike. (Titus 2:7-10.)

The influence of a Christian is also made up of what a Christian believes. Paul said, "In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." Paul advised all so to live that anyone looking for flaws "may be ashamed, having no evil thing to say of you" (Titus 2:8).

Those who serve others should abide by Paul's teachings even though it might mean losing work. Losing a job is very little compared to losing eternal life.

Happy Birthday Wishes!

Mary Jane McKinney, Feb. 28, age 2, Hammond, La.
 Russell H. Magaw, Feb. 28, age 11, Tipp City, Ohio
 Janet M. Friend, March 2, age 3, Newkirk, Okla.
 Stephen T. Ferrell, March 2, age 5, South Bend, Ind.
 Dannie B. Hammell, March 3, age 7, Wray, Colo.
 Shirley M. Robinson, March 4, age 12, Hammond, La.
 Mildred McKinney, March 4, age 9, Hammond, La.
 Nancy A. Kirkley, March 4, age 10, Plymouth, Ind.
 Anita J. Litchfield, March 4, age 6, Macomb, Ill.
 Shirley Ann Saatzer, March 4, age 13, St. Cloud, Minn.
 Richard Hartman, March 5, age 2, Sauk Rapids, Minn.
 John D. Reeves, March 5, age 4, Mullin, Texas.
 Scott Ross, March 5, age 4, Litchfield, Minn.
 Iris M. Hamilton, March 6, age 11, Darwin, Minn.
 Harold Elliott, March 6, age 6, Fonthill, Ont.
 Patricia McKinney, March 7, age 2, Hammond, La.
 Richard L. Pierce, March 7, age 1, Mishawaka, Ind.
 Molly Jo Morris, March 7, age 6, Royal, Ark.
 Shirley Jean Nyhoff, March 8, age 9, Wray, Colo.



Dale Herbert and David Albert, born on June 17, 1949, to Brother and Sister J. Don Swartz, 5851 McKenzie Road, North Olmsted, Ohio.

Berean Department

By TIMOTHY PEARSON

Rt. 1, Box S 18 A, Hammond, La.

In the Beginning

* * * By J. Arlen Marsh

"In the beginning," according to the very first verse of the Bible, "God created the heaven and the earth." Literally, the Hebrew in which the Scriptures originally were written implied, "In the beginning God began to create the heaven and the earth." This, however, is unimportant. What is important is to learn *why* God entered upon His creation, *why* He "formed man of the dust of the ground."

These problems are vital, not because the answers to them may satisfy our curiosity, but because the answers necessarily lay out a course of action for us to follow. A study of the Bible without consequent works based on the Bible is about as valuable as an eight-year university education to a man who intends to be a ditch-digger all his life.

This new series of Berean lessons is offered with the prayer that it will indeed fulfill its mission: to move strangers to Christianity to accept God's plan of salvation, and to move those already connected with God's church to live more nearly and more consistently in accordance with the principles the Bible has given us.

(The foregoing is from Berean Book No. 6, "Building for the Ages," which is available from National Bible Institution. Price 20c. Some of the chapter headings are: "What Is Christianity?" "God the Unchangeable," "Modern Idolatry," "Effects of Faith," "Marriage and Divorce." Send your order today.)

Ten Ways to Spoil a Good Sermon

* * * for Layman Only

1. Hesitate about going to church, and then decide to go as a matter of duty." This makes us feel like martyrs or "pillars of the church," either of which diverts our attention from our real spiritual needs.

2. Be peeved because somebody else got to church on time and "took our regular pew." And while we are doing this we might also feel indignant because a late-comer has to tramp all over our feet in getting past us to a vacant seat.

3. Feel disgusted because the hymn book in this (not

our) pew is wabby. Also refuse to sing because the hymns are too high or too low for our voices. If we cannot get the proper kick out of those things we can try being disturbed by Sister A. "screeching out of tune" and Bro. B. "bellowing like a bull."

4. Be critical of the way the choir sings—and dresses. Remark to our companion, "I'll vote for black gowns instead of bare arms," and then add this postscript, "That anthem's as old as the hills, and still they can't sing it." The finest effect can be secured by blaming the preacher for having "that kind of a choir."

5. Let the minister do all the praying—by no means pray for ourselves, not even a tiny little prayer! Usually this leads us to see that the minister never prays for us—he always prays for himself and a few intimate friends. By this time we are sure there will be nothing in the sermon for us.

6. Right at this point begin to wish we had gone to another church—that one with the "popular" minister. At the same time we may also wonder about "lining up" with those who think we ought to get a new minister.

7. As the minister begins to preach, settle down to watch for statements that "hit" those we do not like. Just to make the game more interesting, also watch for evidences of "modernism" or "fundamentalism." And then if that does not speed up matters enough, watch for evidences that he is preaching to himself and family as much as to anybody else, if not more so.

8. Pay a great deal of attention to the minister's grammar, mannerisms, dress, and mistakes in pronunciation. We might also wish that he had a better voice and didn't wear those "big black-tired" spectacles.

9. Never once remember that we are not the only persons in the congregation, and that the minister cannot devote all the time to what suits us. Anyway, what right has he to say so many things that cause people we dislike to nod their heads in approval if they don't actually say "Amen" right out loud!

10. Suddenly remember that we would have been better off at home reading Dr. Pennyaword's syndicated tabloid in the Sunday paper, or fishing around on the radio for a pleasing voice and a "snappy choir."

If we do all of the foregoing, or any five of them, we will find ourselves looking at our watches regularly along about the "secondly," and wondering how much longer the Old Wind-Bag will hold out. And when it is fact that we will go home entirely unconscious of the fact that what was "dry as dust" to us was a message of encouragement and renewed hope to some others who came to the Lord's house that day in a spirit of humble piety.

—The Guiding Star.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 12-19—Eastern Nebraska Quarterly Conference at Omaha. (Ernest Graham, guest speaker.)
 March 12-26—Special meeting at Ripley, Ill. (J. W. McLain, evangelist.)
 March 11, 12—Michigan Spring Conference at Pennellwood, Grand Rapids.
 March 25, 26—Illinois Quarterly Conference at Ripley.
 April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
 June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.

THANK YOU!

Thank you for your contributions toward the support of National Bible Institution's program of Christian education. The early responses to our appeal for your help have been encouraging and very much appreciated. Total contributions for educational purposes now are \$470.36. Otto E. Dick.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$2,232.15
Contributions received last week	135.40
Total receipts to date	\$2,367.55
(\$5,132.45 yet needed by June 30.)	

CORVALLIS, OREGON

The Church of God at Corvallis, Ore., conducts Sunday services, regularly. Bro. Kirby Davis is our pastor. Bible studies are held every Thursday, lessons being presented by the several members. Because of fifty-one inches of snow, the ice, and high water, some have been unable to attend every meeting.

The Dorcas Ladies held their last meeting with Sr. Grace Skinner, February 1. Next meeting will be held at Sr. Hathaway's home, February 15.

A potluck dinner was served, February 5, at Bro. and Sr. Alfred Anthon's home. Communion service was held at the church at 3:00 p.m.

Any brethren passing through Corvallis will be welcomed, and arrangements for your visit can be made by writing to the secretary. Anyone who wishes to correspond in a social or business way in regard to the church may do so by writing to the secretary at 338 S. 14th St., Corvallis, Ore.

Hazel B. Adams, Secy.

LETTER TO THE EDITOR

In an intensely interesting letter from Bro. Floyd Kessler, Jr., he reports planning to attend Bro. Francis Burnett's next preaching service (March 5), at Kansas City, Mo. He enjoyed Bro. Gordon Landry's "powerful article" on Africa and reported a recent trip to Seattle, Wash., as follows:

"On January 11, I went to Seattle, Wash., traveling at government expense as an escort to thirty-one soldiers, shipping to Fort Lawton, Wash. We traveled the Union Pacific Railroad through Denver, Colo.; Cheyenne, Wyo.; Boise, Idaho; Portland, Ore.; and Seattle.

"While in Seattle, I saw many things that told me the Church of God could do much good work in this town. It seemed to me to be one of the roughest towns (cities) that I have 'hit' since visiting Chicago, New York, and Washington, D. C. Seattle is just 'little New York City.' We church members of the Abrahamic Faith should campaign more among our own believers, so we could expand and organize more churches. Some of these days, I hope to be back in there pitching!"—Cpl. Floyd L. Kessler, Jr., RA 15414736, Headquarters Company of the 10th, 10th Infantry Division, Fort Riley, Kan.

BLOOD RIVER SUNDAY SCHOOL

The Blood River Sunday School, southwest of Hammond, La., is progressing very well as 1950 gets under way. The average attendance for January was eighty-seven. The Sunday school holds monthly business meetings, and all members are urged to attend. Items of business at the February meeting included reorganization of the junior church, purchasing ten new Bibles, and selecting a reporter. Bro. Timothy Pearson reported that Sr. Verna Thayer can be with us during the last two weeks of June for our vacation Bible school. We are looking forward to Sr. Thayer's arriving. She really has a way with children, and the adults like her, too.

The date for starting our Sunday school classrooms is to be the Monday following vacation Bible school. Bro. Vernon Lobell was selected for head carpenter, and Bros. Ellsworth Richardson and Russell Lobell as assistants.

Bro. and Sr. Timothy Pearson are very active in the Sunday school. Bro. Pearson teaches the adult class, and Sr. Pearson furnishes the music and assists in teaching one of the smaller classes.

Bro. and Sr. Vernis Wolfe, also, are active in the Sunday school work. Bro. Wolfe teaches the young people, and Sr. Wolfe assists in teaching one of the smaller classes.

We have started shipping strawberries. This is very unusual, as strawberry season usually starts about the twentieth of March.

Melvin Richardson, Reporter.

GRAYTOWN, WISCONSIN

On the week end of February 4 and 5, we brethren at Graytown, Wis., were pleased to have a number of guests from the Minnesota Bereans, including Phyllis Johnson, Betty Ann Mills, Ernest Hamilton, Verlon Zebro, David and Marion Otto, Elton and Lois Ruhn, James and Lorraine Gaspar, and Walter Wiggins, pastor of the Eden Valley Church.

Also, from Oregon Bible College were Kyle Davis, Mattie Agard, Raymond Brown, and Clarence Schier.

Saturday evening, we had a very pleasant time at a sliding party and an oyster and chili supper at the Elliott Goodwin home.

Sunday morning, Bro. Raymond Brown gave a very inspiring talk, with the help of the Minnesota Bereans on the songs. Sunday afternoon, the Bereans "took over" the service and sang a number of songs. Bro. Walter Wiggins gave a wonderful talk.

A very good time was had by all, and we hope to get a chance to work and be together more often with these fine people.

Verle Goodwin, Berean Secy. and Treas.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"A fellow encounters some peculiar situations when he attempts to plant The Herald in homes, but it is fun and sometimes gives more purpose to a call."—Ernest Graham, Holbrook, Nebr.

Sr. Mellie Trougeau, 629 Carroll St., South Bend, Ind., is enjoying enthusiastic cooperation in a new Sunday school venture. Best wishes!

"We heard Bro. Magaw's broadcast over W-A-I-T, Chicago, February 12, and wish one-half dozen copies of the Herald publishing his radio sermon 'Russia in Prophecy.' We heard the broadcast for the first time on February 5 and then again yesterday. We surely enjoy these sermons on our new radio, as we are able to attend church services only once a month."—Mr. and Mrs. Wallace Tierney, Grubville, Mo.

Bro. and Sr. John Denchfield and family, Saint Cloud, Minn., have moved to Arkansas City, Kan., where he now is pastor.

Sr. Ethel Gross, Casey, Ill., informs that her step-mother, Mrs. Dora Applegate, Rt. 1, Casey, will be ninety years of age on June 18. Notwithstanding her age, Mrs. Applegate "really does enjoy The Restitution Herald, reading every word in it." It is good to know, also, that this aged one is appreciative of religious education, having sent a contribution to Oregon Bible College.

ROYAL, ARKANSAS

The Bear Church near Royal, Ark., is growing, with a young people's meeting each Friday. When better organized, we may have a regular Berean society. I am thankful for the opportunity to give a talk two or three times each month. Bro. H. Scott Smith preaches each second Sunday.

The Restitution Herald arrived today, and I certainly enjoyed every article. I hope we can all capture the spirit of Arkansas City in the subscription campaign.

May God bless you all at Oregon and at Oregon Bible College. David Sprinkle.

ARKANSAS CITY, KANSAS

On February 12, 1950, the Arkansas City Church of God welcomed Bro. and Sr. John Denehfield and children—Darlene, Doris, Dallas, and Roger. An all-day meeting was observed. Sunday school was held at the regular hour. Sr. Emma Smith, who recently celebrated her ninety-first birthday, was unable to be present, but sent her birthday offering. Bro. Denehfield spoke for the morning service, and at noon a bounteous basket dinner was served in the basement of the church.

In the afternoon, Bro. Miller of Cleveland, Ohio, gave a most interesting resume of a lecture, "Will Russia Rule the World?" quoting many passages from the prophecies of Daniel.

Bro. Nelson Anthony of Derby, Kan., who was baptized in December by Bro. Lyle Rankin, was welcomed into the local church, and all extended the right hand of fellowship. Communion was served at the close of the afternoon service.

Out-of-town members from Wichita, Wellington, Anthony, South Haven, and Oklahoma City attended the services. A few of our members hold a record for long-distance church attendance. Bro. and Sr. Raymond McKinney and three sons drive one hundred fifty miles, and our pianist, Sr. Nelson Anthony, drives more than fifty miles each Sunday.

We are happy to have Bro. Denehfield and family with us. He has expressed some good ideas to help develop the growth of the church and stimulate interest in the immediate congregation. Bro. Denehfield is holding midweek meetings in the homes of members who live outside Arkansas City, but within a radius of fifty miles. We pray that God will direct our efforts here and that His work may go forward. Ruby Chaplin, Secy.

Born, February 13, 1950, a son, Randall Lee, to Bro. and Sr. Donald Overmyer, 605 Plymouth St., La Porte, Ind. Congratulations!

HERALD RECEIPTS

W. G. Moffet (2); Ella C. Boyer (3); Robert Braun; E. L. Starbuck (4); Mrs. C. S. Prime; Percy Murphy; Mrs. R. A. Humphreys; Mrs. Victoria Dunn; Walter H. Poole; Mrs. Wendell Doeden; Ivan Magaw; David Sprinkle; Mrs. C. C. Fuson; C. D. Shaw (3); D. Parsons; Mrs. M. L. Stuart; Sarah J. Spencer; E. W. Johnson (2); Mrs. Kate Olmstead; Maeys (5); Salem Church (5); Dale E. Rouch; E. Graham (5); Clara Ristrim; Harry L. Barnett; Mrs. Thomas H. Davis (4); Mrs. E. C. Railsback (2).

OVER THE TOP!

243. James M. Watkins \$26.00
244. Mildred Watkins 26.00
245. Jack Hearp 26.00

LOS ANGELES, CALIFORNIA

On Sunday, February 5, 1950, members of the Los Angeles (Calif.) Church of God were very pleased to extend the right hand of fellowship to Sr. Mary Magorian of 335 Harlow Ave., McFarland, Calif. Sr. Magorian made her confession of faith and was baptized into Christ by our pastor, Bro. Roy Graham. We pray that she may have the prayers of all who love the truth to strengthen her along the way.

We were very happy that so many of our members could be present to witness this ceremony. Our attendance at Sunday school and church were the largest on this Sunday that we have had for quite some time. It is extremely gratifying to observe the results of our labor, to know that we have not labored in vain.

We have had exceptionally good attendance at our Bible classes. The members of the Southeast Berean Class have been engaging in a contest which has certainly added new zeal and interest to our classes. We are having many thought provoking discussions which have been beneficial to all. We are praying that our Bible classes and church work in general may continue to thrive, that others may benefit from our work and come to a knowledge of our Lord. Marion Long, Secy.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

NATIONAL BIBLE INSTITUTION

Corvallis, Oregon, Church (SWF) \$ 3.25
E. F. Marsh 20.00
Hillsburg, Ind., Ladies Aid (SWF) 2.00
Mr. & Mrs. George H. Loudenslager 100.00
Mr. & Mrs. Thoms H. Davis 5.00
Betty Maey 35.00
Marguerite Zechiel 5.00
Mrs. Pearl Zechiel 3.00
Ferris Zechiel 2.00
Mr. & Mrs. Don C. Huffer 50.00
A Sister in the Faith 60.00
Mrs. Charles Stump 15.00
WORK Klub, Casey, Ill. 25.00
Mabel Drummond 10.00
Mr. & Mrs. Homer C. Boyle 100.00
Morristown, Tenn., Bereans 17.36
Los Angeles, Calif., Bereans 35.00
Mrs. Ruth Waechtel 5.00
Mrs. Dora Applegate 5.00
A Sister 4.00
Mrs. Ora Thompson 10.00
Mrs. G. W. Reye 5.00
Mrs. Christ Gabelman 2.00
D. Parsons 5.00
Lorraine O. Gaspar 25.00
Happy Woods Church, La. 9.25
Macomb Open Bible S. S. 15.69
Jorge Rogue, Ernest & Mabel Barnum 10.00
Linda Waggauer 10.00
Clyde W. Swihart 5.00
Alma Lyman 2.00
Gerald L. Cooper 10.00
Mr. & Mrs. Lyle Doan 25.00

HERALD SUBSCRIPTION CAMPAIGN

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.—Sensational!	115
Graytown, Wis.—Has a part-time pastor.	19
Southlawn, Mich.—Hurry, Hardesty.	16
Salem (Marshall), Ill.—Good work, Osby!	10
Holbrook, Nebr.—Trying for 2nd place?	15
Ripley, Ill.—Land some, Landry.	12
Los Angeles, Calif.—Still in (s)low gear.	11
Browntown, Va.—Safe (Gen. 18:32).	10
Omaha, Nebr.—Safe (Gen. 18:32).	10
Pennellwood, Mich.—Send lappful.	9
Rockford, Ill.—"March on," Marsh.	9
Chicago, Ill.—Gains a little every week.	9
Clark Chapel, Ark.—Eight saved in ark.	8
Eden Valley, Minn.—Barely started.	8
Fredericktown, Mo.—8 churches, too!	8
Gatesville, Tex.—Good work, Emory!	8
Morse Mills, Mo.—Gained four more.	7
Oregon, Ill.—What's our limit!	7
Kokomo, Ind.—Ready! Go! Milon!	6
Tempe, Ariz.—Step up Tempo.	6
Moorefield, Nebr.—Any more field?	5
El Paso, Tex.—Room to expand.	5
Jordan, Mo.—Come, flood season.	5
Brush Creek, O.—Time for spring freshet.	4
Hope Chapel, Ind.—We hope, too.	4
Maurertown, Va.—More in town?	4
Macomb, Ill.—Comb Macomb for subs.	4
Albert City, Iowa—A city with 3?	3
Burr Oak, Ind.—Buy coal.	3
Maple Grove, O.—Time to bud.	3
North Salem, Ind.—Get your Plymouth.	3
Blair, Nebr.—Sound the trumpet.	2
Eldorado, Ill.—Any more ado?	2
Golden Rule, O.—Good rule.	2
Litchfield, Minn.—Now Delbert!	2
(Okla.; no local church)—Place to work.	2
Pomona, Calif.—Po' Mona.	2
Waterloo, Iowa—Not defeated yet.	2
Bear Church, Ark.—Pair of hear in ark.	2
Cashmere, Wash.—Cash more?	1
(Colorado)—Place to work.	1
Dixon, Ill.—Get well.	1
Fonthill, Ont.—Start climbing.	1
London, Ark.—Not England.	1
Delta, O.—Soar above clouds.	1
Saint Cloud, Minn.—Ono saint.	1
Saint Louis, Mo.—Send some mo'!	1
(South Carolina)—S. C., Slow campaigners.	1
Hector, Minn.—Glad you're started.	1
Cushman, Ark.—Newcomer!	1

Total received to date 379
(621 needed for goal!)

If you like The Herald, push the campaign for 1,000 new readers by April 1.



Oregon Bible College *Summer Session*

Time and Place: July 3 to July 28, 1950, at Oregon Bible College, Oregon, Illinois.

Instructors: Harvey U. Krogh, Jr., pastor of Hope Chapel Church of God, South Bend, Indiana, and First Vice President of the General Conference of the Church of God. Otto E. Dick, Superintendent of Oregon Bible College.

Courses: "New Training for Service" taught by Harvey U. Krogh, Jr., and "The Gospel of John," taught by Otto E. Dick. Two more subjects will be announced later. There will be four classes and a devotional period, daily, except on Saturdays and Sundays.

Advantages: Four weeks of profitable study in the Bible and practical subjects in pleasant Christian surroundings on the banks of beautiful Rock River. An opportunity for Christian associations with Summer Session and Youth Rally students from many points of the United States and Canada.

The Need: The Church of God needs more young people trained in the knowledge of the Bible and in ways of serving, if it is to serve the purpose for which it was established.

The Cost: Only \$50.00 for board, room, and tuition for the entire Summer Session.

Entrance Requirements: 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. Others may obtain entrance privileges only by special permission of College authorities.

Your Opportunity: Here is your opportunity to contribute to the future welfare of your Church by enrolling now in the College Summer Session, or by making it possible for someone else to enroll. Invest in your own future and that of the Church by helping us to enroll at least *twenty-five students* for the coming Summer Session.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

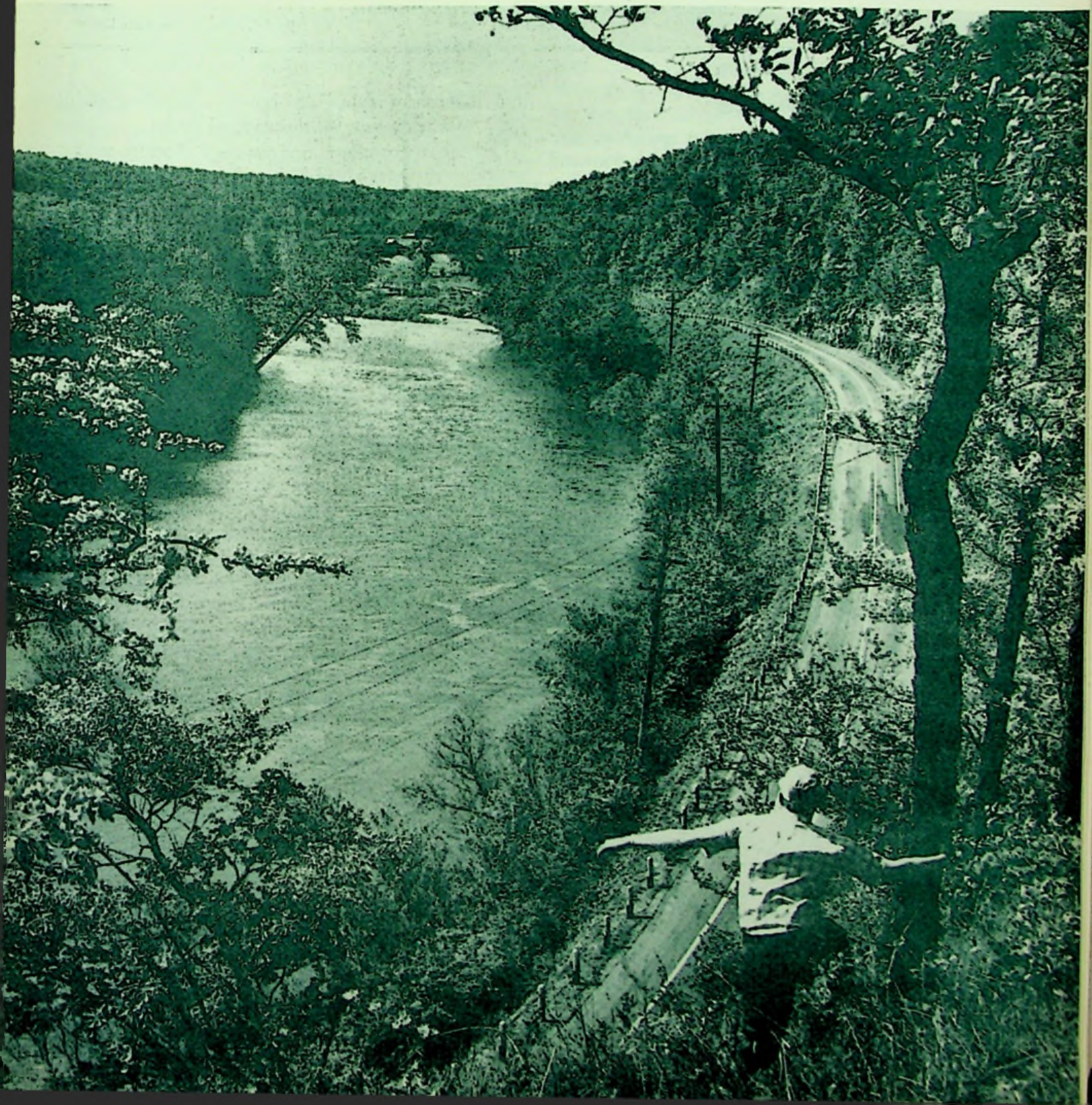
Tuition will be paid by

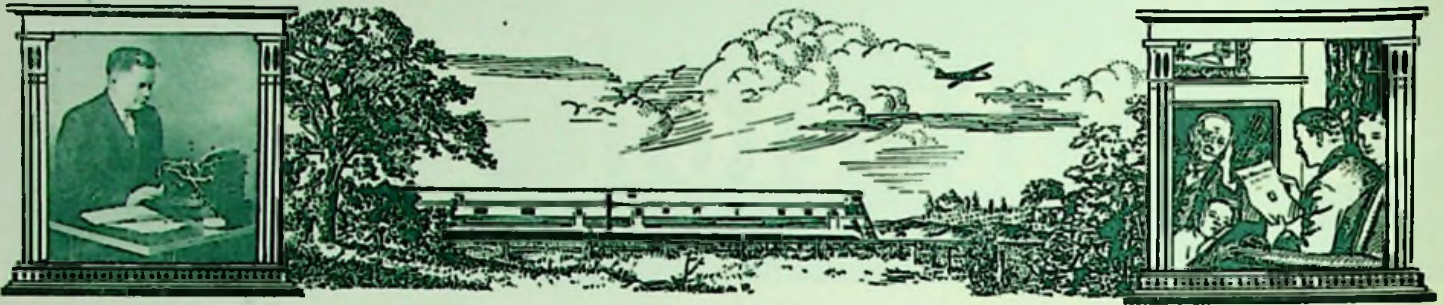
The Restitution Herald

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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Special Missouri Herald

This week's RESTITUTION HERALD, a special number featuring scenic Missouri and Church-of-God writers and activities in the "show me" State, is intended to quicken the spiritual pulse of brethren everywhere to be more appreciative of a sacred history of pioneer laborers for the Truth, more appreciative of basic Bible doctrines, and more appreciative of today's opportunities for serving Christ.

Faithful co-operation by several Missourians, especially Brother Francis Burnett, president of the Missouri State Conference of the Church of God, contributed essentially to this special HERALD. The pictures appearing on pages 1, 3, 5, 9, and 16 are the courteous contributions of Gerald R. Massie, staff photographer for the *Missouri Division of Resources and Development*, Jefferson City, Missouri. His front-page picture is a view of Ozark beauty along U. S. Highway 71 as it parallels Elk River in McDonald County. His back-page picture of the water wheel is reminiscent of early days when, almost as a social event, whole families would go in covered wagons to the grist mill—and when corn bread was the staff of life. Page three shows children in Mark Twain Cave near Hannibal; page five is a view of Finley Creek, upstream from Ozark; and page nine presents a view from "Inspiration Point" in Shepherd-of-the-Hills' country.

Missouri received its name from the Indian word "Missouri," first applied to the River and meaning "great muddy" or "muddy water." The "Great Muddy," flowing eastward across the State, divides Missouri into a northern glaciated section of rich farm lands and a southern section containing the scenic Ozark pla-

teau ("Shepherd-of-the-Hills' country), a rolling plain, and a large part of the Mississippi flood lands.

Early *Spanish* explorers first traversed Missouri, among whom were DeSoto and Coronado in about the year 1541. *France* held better claim to the Missouri country, however, by reason of her missionaries and traders, including Marquette, Jolliet, and LaSalle, who, in the seventeenth century, penetrated into Missouri's interior. Early in the eighteenth century (about 1730), the French began lead mining. First permanent white settlement (1735) was at Ste Genevieve on the Mississippi; the second white settlement was at Saint Louis (1764).

In the year 1803, the United States acquired the Missouri territory from France as a part of the Louisiana Purchase. In 1804, the "Lewis and Clark Expedition" into the Great Northwest started at mouth of the Missouri River. In 1821, Missouri was admitted into the Union as a slave state—this a resulting factor of Henry Clay's "Missouri Compromise." Westport, Missouri, was the eastern terminus of the Santa Fe Trail and the starting point for many covered-wagon trains venturing westward to California and Oregon. During the Civil War, Missouri was the scene of much guerrilla warfare, being one of the so-called "border states." Although the Missouri Compromise permitted slavery in Missouri, a convention called by the state legislature in 1860 had voted against secession, much to the dismay of the governor who refused to issue a call for troops to support the Union. The Mormons settled at Independence (1831-'39), but were expelled by furious mobs.

Missouri today is rich in agriculture, livestock raising, and is one of American's chief sources for lead and zinc. Kansas City and Saint Louis are two of the nation's most important manufacturing and shipping centers west of the Mississippi River.

A favorite of Missouri's animal kingdom is the long-eared "hee-haa," and the hawthorn, more ornamental, is the State's favorite flower. Her favorite son, born at Lamar and seasoned at Independence, is the Nation's present favorite son, Harry Truman. . . . *Congratulations!*



"A Little Child Shall Lead"

By Mrs. Hale Cosner, Kansas City, Missouri

ISAIAH prophesied: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (11:6). Here, a beautiful picture is given of an Age to come when peace will be upon the earth. God will restore the earth to its Edenic beauty, perfect as He first created it. When Adam fell in sin, he was driven out of a beautiful garden and made to toil among the thorns and weeds. God cursed the earth because of Adam's sin, and his disobedience brought about death, a penalty to all mankind. Adam returned to the dust of the ground from which he was made.

God so loved man that in mercy He made a way of reconciliation that man may yet have pleasure and enjoy God's wondrous works. God's plan will not fail. All the chaos, brought about by sin and disobedience, God will bring to an end. God gave to the world a precious gift, that man might have eternal life through His only begotten Son, created by the power of God. God knew His Son would not fail Him. Although His Son was put to death with wicked hands, God raised Him from the grave. Jesus ascended into heaven where no man has yet been. David is not yet ascended into the heavens. (Acts 2:34.) "No man hath ascended up to heaven," and "I go my way, and . . . whither I go ye cannot come."

Jesus is coming to earth again. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). Man thinks he can bring about world peace, but world peace can be ushered in only when God shall send forth the Prince of Peace. The reign of the Gentiles and kingdoms of this world shall be broken up, and all the wicked will be destroyed, when brought to judgment.

The resurrection of the dead shall take place; all must come to judgment. Romans 14:11 reads, "It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." God gave the judgment of the world to Christ. "For the Father judgeth no man, but hath com-

mitted all judgment unto the Son" (John 5:22).

Jesus will reign as King of Kings in Jerusalem on Mount Zion, and the immortal saints will reign 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). The subjects of the Kingdom, some of which will be heathen, must learn of God's truth. Then will the people of the nations flow to Jerusalem to learn of His ways, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). God will give Jesus power to rule, and He shall "rule all nations with a rod of iron." (Rev. 12:5; cp. Psalm 2:9; Rev. 2:27.)

Then man shall turn from destruction and the shedding of blood to making implements of war into implements of industry. "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. 2:4). Even carnivorous beasts will no longer thirst for blood, but will eat straw like the ox. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Come, Lord Jesus! come quickly!



—Authenticated.

Regathering of Israel

By A. Weldon McCoy, Sullivan, Missouri



A. Weldon McCoy

THE most outstanding sign indicating fast approach of the end of this Age is the regathering of Israel. The word "regather" infers there were one or more dispersions before the regathering. This is revealed in the Scriptures. God, speaking through Moses, informed the Israelites if they did not hearken unto Him and do all His commandments, He would scatter them among the heathen (nations), would draw out a sword after them, and "your land shall be desolate, and your cities waste." (Lev. 26:14, 42.) Jesus, speaking of this people and the city of Jerusalem, said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 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. 23:37-39).

About thirty-seven years after the Saviour had spoken those words, Titus, at the head of the Roman army, captured the city of Jerusalem, slaying thousands of the inhabitants and taking other thousands captives. The remaining scattered to the four wings of the compass, thus fulfilling, not only the words of Jesus, but the words of the prophets as well. Having learned the reason for their being scattered, may we turn our eyes toward their regathering as revealed in the Scriptures. Hear Jeremiah:

"Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. . . . Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (31:10, 35-37). God scattered the Israelites, and God will regather them. Since we still have the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, we may rest assured that Israel will be regathered and become a nation as the fore-

going scriptures teach. Jeremiah also prophesied these words: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them *again* into this place, and I will cause them to dwell safely" (32:37).

After World War I, a way was provided for a *limited* number of Israelites to return to the land of Israel, but since World War II, there is practically no restriction on immigration to that land. Since those people are returning in ever-increasing numbers to the "land of promise," I would like to quote what someone writing in the *Jews in the News* magazine (January, 1949) said about the land and the people: "The land of Israel is rapidly changing face. In the matter of a few years, we will see a veritable paradise within its borders. This is exactly what God promised He would do." (The writer then quoted Ezekiel 36:33-36.)

Although some have suggested lands other than the land of Israel be given to Israel, hear the words of the LORD upon this problem. "Therefore say, Thus saith the LORD God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you *the land of Israel*" (Ezek. 11:17). The following quotations from the *Jews in the News* magazine, (November, 1949) gives a new thought on an old subject. We quote in part:

"We have taken the wrong path. Let us humbly return to the great Creator, the Guardian of our destinies, with repentance and much mourning, for in rejecting His Son we have rejected Him. His program calls for much blessing to us and all the families of the earth who will accept the provisions of the Messianic reign, for which we are now being prepared. After enduring a fight of affliction such as no other people have experienced, we are being *restored in the land of Israel* because it is God's intention to use us yet to His praise. But we must look unto Him—Jesus—whom we have pierced (Zech. 12:10), and accept Him as our Saviour, our Messiah, our Immanuel 'God with us' (Isa. 7:14)." Reading those lines, we were reminded of several beautiful prophecies directed many years ago to the Israelites. Among them was Malachi 3:7,

(Please turn to page 10)



Static Christians

By Azalia Winfrey, Bosworth Missouri

LONG has been argued the question whether or not church members can remain static. A plant that stops growing at half its normal size produces no fruit. It has then no place in the plant kingdom and is cut down like the olive tree described in Luke 13:7. Did it not really deteriorate when it produced nothing?

When youth goes forth to seek a place in the world, he employs all his talents to insure success. All his education, former experiences, his natural talents, and the suitable "connections" are used. There is no business he may enter, from garbage collecting to the diplomatic service, where he needs not to prove his worth.

But wait! We forgot to mention one business—that of being a Christian. That seems to be the one business where so many, many successful people feel they can safely enter and rest. There is no competition, no "deal" that requires wit, intelligence, or ambition. It is however, the greatest business in life, having the greatest investment (eternal life) and the keenest competition (that between good and evil).

Every Christian knows at least a dozen persons who have never done anything for Christ since they professed Christ as their Saviour and put their names on the church roll. Like the fruitless tree, they only started to grow. Was not the stunted growth their fault?

Ignorance of law does not excuse an offender. Neither will it excuse the person who is baptized and takes upon himself the duties of a Christian. It became his business to know what he should do to continue growing.

To borrow newspaper usage, the Bible tells all. From it, one can learn the *what*, the *how*, the *why* of Christian growth. Ecclesiastes 9:10 instructs: "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." The easy task is not to be chosen, but the task that comes one's way and needs to be done. There is a work suitable to every

kind of hand. "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

Since one learns to do by doing, let us examine the Bible to find some hints on *what* to do. James 1 lists these: 1) endure temptation; 2) be swift to hear, slow to speak, and slow to wrath; 3) lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted Word; 4) bridle the tongue; 5) visit the fatherless and the widows in their affliction; 6) remain unspotted from the world. Others are: 7) love the Lord with all your heart, soul, strength, and mind, and love your neighbor as yourself (Luke 10:27); 8) search the Scriptures (John 5:39); 9) be ready to give an answer to all who ask a reason for your hope of eternal life (1 Peter 3:15); 10) pray without ceasing (1 Thess. 5:17); 11) to partake of the emblems in

(Please turn to page 10)



—Massie—Missouri Resources Div.

Day of the Lord

By Melvin Rogers, Doniphan, Missouri

THE "Day of the LORD" is mentioned many places in the Bible. Some say the Day of the LORD is Sunday; others say it has been since Christ's first advent; others say it will be when Christ reigns a thousand years; and there are other erroneous opinions concerning this time. God's Word says: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. 1:15). "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it" (Isa. 13:9). "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. . . Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:1-3). "Woe unto you that desire the day of the LORD! to what end is it for you?" (Amos 5:18). "There hath not been the like, neither shall be any more after it." (Joel 2:2; Matt. 24:21.) These scriptures show that the Day of the LORD will be a time of darkness and destruction—"great and very terrible; and who can abide it?"

In this Day of the LORD, when Israel is regathered, the Battle of Armageddon will be fought, being God's judgment upon the wicked living on the earth. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1, 2). "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up" (Joel 3:9). "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen

round about. . . Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision" (Joel 3:12, 14). It would be well also to consider Ezekiel 39 in this study.

"The day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . when he ariseth to shake terribly the earth" (Isa. 2:12-21).

"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 . . . and the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:31, 33). "In all the land . . . two parts therein shall be cut off and die; but the third part shall be left therein" (Zech. 13:8, 9). Only a "sixth part" of the nations that go against Jerusalem will be left. (Ezek. 39:2.)

This Day of the LORD will be the "time of Jacob's trouble" (Jer. 30:7). A covenant will be confirmed with many for one week—the last seven years of this Age which is Jewish time. The covenant will be

broken in the middle of the week "for the overspreading of abominations" (Dan. 9:27). Then, the rebels finally will be purged from Israel. "I will make my holy name known in the midst of my people Israel . . . and the heathen shall know that I am the LORD, the Holy One in Israel" (Ezek. 39:7). 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" (Isa. 4:3, 4). "And so all Israel shall be saved" (Rom. 11:26),

The World Tomorrow

By G. O. Driskill
Cross Timbers, Missouri

When this old world or dispensation's ended,
When right, truth, and love are blended,
When all the broken hearts are mended,
When all the friendless are befriended,
We will better understand
That the losses
And the drosses
With the suffering
And the crosses
Are not to be compared to glories
Of that glorious Promised Land,
Where there's no bitter with the sweet,
Where there's no tares among the wheat,
Where there's no counterfeit or cheat,
Where all is happiness complete,
And our sleeping ones shall leave their
dusty beds,
And shall come with songs and gladness,
Without a sigh or shade of sadness,
And with everlasting joy upon their heads.

as it is written, "The remnant whom the Lord shall call" (Joel 2:32).

Thus, all the wicked systems and governments will fall. Then, "in the days of these kings," God will establish a Kingdom that will stand forever. (Dan. 2:44.) Christ's feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). "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. 25:32).

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess: 1:7, 8). "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he [Christ—Isa. 11:1] slay the wicked" (11:4).

The saints, being "joint-heirs with Christ" (Rom. 8:17),

will sit with Christ in judgment on the world. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed" (Jude 14, 15). "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.)

John the Revelator further prophesied:

"The kings of the earth, and the great men . . . hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17.) Christ will reward the saints, establish the Kingdom, and destroy those that "corrupt" the earth when He comes. (Rev. 11:18, Marg.)

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of in peace, without spot,

(Please turn to page 10)

Rob God? Not I!

By Mr. and Mrs. Billy Sundwall, Cross Timbers, Missouri

IN MANY ways, we Christians spend our time and money. They vary to suit individuals. Some spend for a new car, others for homes, and still others for any number of modern conveniences. God does not want us to do without conveniences of life, but we must keep in mind that if we wish to receive His reward, we must walk in the way He has set for us. In Matthew 6:33, Christ says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It is the modern trend to seek first the luxuries and pleasures of life and then spend what time and money that remain in seeking the Kingdom of God. In many cases, this is little or none. Jesus again referred to this in Matthew 6:20 when He said, "Lay up for yourselves treasures in heaven." He warns us, in the Parable of the Rich Fool, of the folly of placing all our wealth in earthly possessions. (Luke 12:16-21.)

Part of the taxes we pay is to be used in a retirement plan to provide for us when we reach that age in life. God also has commanded that we give a portion of our possessions to His cause. At least ten per cent of our increase should be spent in this manner. Might we say that this is an investment in the next life? We know we can-

not buy eternal life, but Christ said in Matthew 6:21: "Where your treasure is, there will your heart be also." If we place our treasure in righteous works and keep His commandments, we shall receive that great reward at His coming.

Biblical history tells us that the children of Israel were prosperous and made much progress as long as they worshiped God alone. Too, many of America's most progressive men testify that they have prospered while tithing.

Malachi 3:8 reads, "Will a man rob God? Yet ye have robbed me in tithes and offerings." Surely, we all know that the eighth commandment reads, "Thou shalt not steal" (Ex. 20:15). Many persons who would never think of stealing from their fellow men are actually stealing from God. How much worse it is to steal from God than from man! How can they have hope of reward while willfully committing this sin? We call our church "The Church of God of the Faith of Abraham," and read in Hebrews 7:2 that Abraham gave a tenth part of all to Melchisedec, so also should we pay our tithe to our high priest, Jesus Christ. That is, we should pay it in such a way that it will further the teaching of His gospel and the upbuilding of His Kingdom. Are you doing your part?



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

SABBATH IN ISRAEL. There is much evidence before us to sustain the thought that there is a wide misuse of the word "sabbath," especially when it is applied to the first day of the week, for Sunday never has been the Sabbath, and is not today. The Sabbath always has been, and still is, the seventh day of the week. It is Scripturally wrong to speak of the first day of the week as the Sabbath. The Sabbath never has been changed from the seventh day to the first day of the week.

It is interesting to note the efforts put forth in the new State of Israel to observe the Sabbath which was given to the Israelites in ancient days as a memorial of their deliverance out of Egypt. Writing in the "Montreal Star," Major General L. B. Nichols related how the observance of the Sabbath in Israel was regarded. He said:

"One feature of the new regime which must strike every visitor is the influence of the strictly orthodox Jewish sects on daily life, and particularly on the keeping of the Sabbath. In many hotels, no hot food is served on this day; cold hard-boiled eggs are the rule, and toast is out of the question. If you are enjoying a morning pipe or cigarette, you may quite possibly be approached and adjured to keep the Sabbath—and it usually is wiser to agree! I have even seen rocks and chunks of jagged glass piled across roads to prevent motorists from indulging in Sabbath journeys."

The loose way in which Sunday, which is a memorial of Christ's resurrection, is being observed today by the professed followers of the Christ may be recompensed with some very severe judgment when the Judge of all the earth rewards every man "according as his work shall be."

HIGH SCHOOL MORALS. The moral trend among all classes of society is downward, and the Church of God needs to awaken to the fact that its young people are not exempt from the trend abroad in the land. The one social curse of drink needs some plain presentation among our church folk. The increase in drinking among teen-agers and high school students is becoming so great, it is high time some action was taken to safeguard our young people who must go through these schools. Writing in "The Union Signal," Dr. Dale Oldham, D.D., presents the findings of the "Purdue Opinion Panel," in which the following chart appears:

"Another report, based on interviews and questionnaires in which 10,000 young people from all parts of the country participated in an anonymous ballot, showed:

"35 per cent admitting that they sometimes drink beer, wine, liquor.

"65 per cent saying they did not.

"55 per cent of the boys said they approved of drinking.

"62 per cent of the girls said they disapproved of drinking.

"But as the students advanced in school, there was a corresponding increase in the number who drank.

Grade	Disapprove Drinking	Drink Some
9th	65 per cent	28 per cent
10th	64 per cent	28 per cent
11th	57 per cent	37 per cent
12th	48 per cent	47 per cent.

(In the 12th grade, the 2 to 1 opposition to drinking had been cut down to a 1 to 1 average.) "This means that nearly half our young people have drunk some or experimented with liquor by the time they are graduated from high school."

We sincerely hope those figures have no application whatsoever to Church of God young people. They do, however, have to contact and associate with these young people, and they need some good counsel and admonition and strict discipline if they are to remain free from these vices.

MEETING IN THE AIR. I have on my desk a four-page paper published by John A. Leland, Southern Baptist preacher, that has the title of "Post Rapture Journal," and which is written as though the church had been translated. It gives a report of the consternation that grips those who are left behind. The whole affair is sensational and undoubtedly scares many people who read it. After giving the matter careful consideration, however we wonder if the subject content is too emotional or unreal. It is going to be a dreadful time when "two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

This is going to cause unparalleled alarm among those who are left. It is better now to face this fact and reality, than later when it will be too late. Automobiles will be wrecked as their drivers are caught up; some trains will be without engineers, some planes without pilots; people will find many graves opened and their loved ones gone. People who have neglected the church and the Word of God, or who have been superficial Christians having just a form of godliness, will then seek after the Word and shall not be able to find it—there will be a famine for the Word as described by Amos. Of course, there will be great excitement, fear, alarm, and commotion when the "one shall be taken, and the other left"!

Whenever anything out of the ordinary happens, telephone switchboards are jammed with calls, police headquarters are harassed with calls; but when the "one shall be taken, and the other left," there will be a time of

confusion and distress never before known. People will commit suicides; others will hide in rocks and caves. Searching parties will be organized as when Elijah was translated. Sensational? Certainly! Alarming? More so than anything that has ever happened! The only sure way of escape is now to prepare to meet the Lord when the call goes forth, "Behold, the Bridegroom cometh; go ye out to meet him."

MEMBERSHIP. Membership in the Church of God must be based on belief in the teachings of the Church. One may query: What does the Church of God believe and teach? There are certain doctrines which have always separated us from other religious bodies, and without contradiction these are commonly believed and accepted among us. Do away with these basic teachings, and you have removed the very foundation on which the Church was built and is maintained. Without these, we have no merit on which to justify our existence. If we are going to stand for anything, let us stand fast for that thing whatever it may be.

JERUSALEM AND ISRAEL. The question of what to do with Jerusalem still plagues world leaders. The UN has not changed its plan to internationalize the Holy City, but is more or less powerless to enforce its plan. Jerusalem is the eternal city of the covenant land commonly called Palestine. We are in sympathy with the claims on it by the new State of Israel. A recent resolution by the "B'nai B'rith" expresses a determination on the part of the new State to have the Holy City. The resolution, of course, has nothing to do with the government of Israel, but it is a good expression of what the government purposes to do. It reads:

"Resolved: That 'B'nai B'rith' supports the principle that the Jewish part of Jerusalem is and justly should be a legal part of Israel; and favors arrangements under agreement between the appropriate nations and the United Nations, to safeguard the holy places and thus enable adherents of the faiths to fulfill their religious needs."

Jerusalem belongs to Israel as much as a man's right arm is a part of his body. It does appear that perhaps it will remain a divided city until the coming of Christ. Zechariah foresaw half of the city going forth into captivity when besieged in the last surge of the nations. The inference is that the cause of half of the city being subjugated will be due to the nationality of the people occupying it. Time may prove this observation wrong, but, right or wrong in view, Israel's right to the city of the great King is sealed by covenant, and any people or nation that thwarts that purpose and hinders its realization will smart for it.

Heritage of the Lord

By Mrs. Arthur E. Poe, Springfield, Missouri

IN January, California held its famed Tournament of Roses under the general theme of "Our American Heritage." Everyone, to the smallest school child, knows what our American heritage is: religious and political freedom, good schools, good doctors, beautiful churches, high standards of living, freely flowing money. But, do you not know we have also a heritage from the Lord?

The Giver of all good and perfect gifts gives children as His heritage to us. (Psalm 127:3.) This precious gift most modernistic families are avoiding, just to be free to indulge in pleasures that bring no reward but death. Most childless marriages are shallow, having no vital purpose and a dearth of the genuine pleasure that comes with children. They run to and fro, seeking entertainment, when their own hearth could give them more than the whole world can offer.

The simple instruction from God about rearing a righteous son is, "Train up a child in the way he should go: and when he is old, he will not depart from it"—and "the way he should go" is seeking after God.

"Your heart shall live that seek God" (Psalm 69:32).

"My heart and my flesh crieth out for the living God" (Psalm 84:2).

"O God, thou art my God; early will I seek thee" (Psalm 63:1).

"Blessed are they that keep his testimonies, and that seek him with the whole heart" (Psalm 119:2).

"Seek ye out of the book of the LORD, and read" (Isa. 34:16).

"Seek ye the Lord" (Zeph. 2:3).

"Seek ye first the kingdom of God" (Matt. 6:33).

"Seek those things that are above" (Col. 3:1).

So, the one commandment to bear continually in mind in rearing children is "Seek the Lord"—seek His ways, seek His commandments, seek His judgments. Everything else falls in its proper perspective *after* one seeks the Lord. He comes first. If we parents put God first in the eyes of our children, He is faithful and just to forgive and help.

Often, a parent feels he is failing in his mission, but "patient continuance in well doing" has its own reward. We parents definitely know that if we rear our children in the admonition of the Lord, He will take care of His own.

Punishment is not used much in modern schools, or by

modernistic parents, but what does God say?

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

"Withhold not correction from the child" (Prov. 23:13).

"As a man chasteneth his son, so the LORD thy God chasteneth thee" (Deut. 8:5).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:7.)

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

So, a wayward and disobedient child is set aright with



—Massie—Missouri Resources Div.

proper chastisement. It is not pleasant to me nor to my child to punish him, but, uncurbed, he would grow into an incorrigible. A kind, gentle "no" does not always work, so I have to take to more stern measures, occasionally, always with love uppermost in my mind, and with his interests and welfare at heart.

The whole purpose of man is to multiply and replenish the earth, teach his children the laws of the Lord, and, with wise and firm correction, keep their feet from stumbling. If you feel the need of help and need strengthening, yourself, call on God. He will hear. You received your child *from* God. Will not God help you care for your child?

REGATHERING OF ISRAEL

(Continued from page 4)

saying: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?" The more I study the Scriptures, the more evident it appears to me that Israel's blindness is being gradually removed. Blindness "happened unto Israel" only "until the fulness of the Gentiles be come in" (Rom. 11:25). Approaching the end of this Age, we Christians may expect to see God's favor returning to the people of Israel. "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" (Jer. 33:14-16).

"When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). Are we Christians not witnessing this very event today? The Apostle Paul, writing first of their fall and later of their reception, said, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:11-15.)

The Prophet Ezekiel foresaw Israel's national resurrection, as is recorded in the thirty-seventh chapter of his

Book. First, he heard a noise, then a shaking, and bones came together. Then, God explained (v. 11), "These bones are the whole house of Israel." Viewing the regathering, the reliving of Israel as a nation, one is reminded of the words of Jesus: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled . . . 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). Time is fast running out for any Gentile power to dominate or rule Jerusalem. Very soon, the Jerusalem Jesus knew will fall completely into the hands of Israel, thus ending Gentile Times to rule that city. "Look up, and lift up your heads; for your redemption draweth nigh."

DAY OF THE LORD

(Continued from page 7)

and blameless" (2 Peter 3:14). "Take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

STATIC CHRISTIANS

(Continued from page 5)

remembrance of Christ (Luke 22:19, 20); 12) seek first the Kingdom of God (Matt. 6:33); 13) honor your father and mother (Deut. 5:16); 14) be a cheerful giver (2 Cor. 9:7).

The pattern for growth appears in 2 Peter 1:5-8. To your faith (when you are baptized) add virtue, then knowledge, temperance, patience, godliness, brotherly kindness, and last, *charity*. These virtues are the best yardstick you can find for evaluating your growth, for these tell *how* to grow in being a doer of the Word.

In Romans 1:15, Acts 21:13, and Luke 22:33, Paul and Peter used the word "ready": *ready* to preach the gospel, ready to be bound and imprisoned, ready to die. Be ready to give a reason for the hope you possess. Be *ready* for the coming of the Son of Man. (Luke 12:40; Matt. 25:13.) "Do all to the glory of God" (1 Cor. 10:31).

Why are we Christians to continue doing and growing? "No man, having put his hand to the plough and looking back"—shall we say stands still and stops growing?—"is fit for the kingdom of God" (Luke 9:26). Only doers are pleasing to God. Do not quit growing at half size!



The Churches of God in Missouri

By Francis Burnett, Conference President

First, I should like to thank all who have contributed to this issue of The Restitution Herald, having helped to make it a success.

In these times of great enjoyment in seeing the Word of God being fulfilled, we who follow Christ should take advantage of every opportunity we have to read God's Word, teach it, or do anything we can to further the teaching of the gospel. To the isolated members, we urge each to take as much interest as he can, although being away from a church, to help support the work through prayers. Attend one of our churches and give your financial support, if possible, either to our State Conference or to one of our churches.

To any visiting readers, we hope that you enjoy our paper. If you should desire to continue receiving it, take advantage of the offer now being made by The Restitution Herald and subscribe for one year for only \$2.00.

BLUSH AND FREDERICKTOWN

About the year 1871, the faith we now cherish so much was first introduced to the people of Missouri. It came about when a man by the name of Joshua Bailey moved from the State of Indiana to a little community near what is now called the Blush Church. Bro. Bailey was eager to present the truth to friends and neighbors, so he invited ministers of his faith to hold services in his home. As time went on, people became more interested and more embraced the truth until they were in need of extra space. With the co-operation of the people of the community the Pincy school building was secured, and weekly meetings were held annually with the following ministers in charge of the services: Bros. John Foore, W. H. Wilson, J. F. Waggoner, J. S. Hatch, and J. M. Stephenson.

To the leaders and those in charge of these services, the progress seemed slow, but to their amazement the group was actually growing,



Bro. & Sr. Joshua Bailey

being financially able to build a church. Simplifying the lot situation, Bro. Bailey offered a portion of his farm to build the church on. This offer was accepted, and with assistance of Judge George Plummer, a son-in-law to Bro. Bailey, the building was soon completed and is the Blush Church of today. Bro. Bailey's daughter, the late Mrs. P. J. Graham, was one of the faithful members of the Blush Church, and her sons and grandchildren are now among the leaders of the churches here in Missouri. Bro. Bailey's stepson, W. A. Cooper, was also a leader in the Blush Church, and his sons were instrumental in securing the church at Fredericktown, Mo.

The Fredericktown Church, seven miles from the Blush Church, was bought and dedicated on August 12, 1938. During a period of eight years, membership in this church had increased, being too crowded to be comfortable. Bro. Roy Graham was pastor of the church at that time. A special meeting was called by the president of the board and it was agreed that a new church was the only solution to the problem. When this decision was presented, the church members were pleased, the church was sold, and the foundation laid for the new church. It was a struggle for the number enrolled; but with the leadership of the pastor and co-operation of members, the building was soon ready for its dedication. At this time the Fredericktown Church has an enrollment of sixty-two members, still carrying on the teaching of the man who first brought this message to Missouri. The Grahams, Coopers, and their families, all descendants of the Bailey's, are among our faithful workers carrying on the teaching of the man who first brought this message to Madison County. Bro. A. Weldon McCoy is present part-time minister.

BOSWORTH

Elizabeth Bitting Helm Hacker was born, January 23, 1818, in West Moreland County, Pa. Her great-grandfather, Henry Bitting, came from the royal house of Spain, and his wife was a French nobleman's daughter. In 1854 or 1855, while living in Beardstown, Ill., Elizabeth heard Bro. Hiram Bowen preach. He gave Bible references for an earthly Kingdom, and, after research and study, she was baptized by Bro. Bowen in the Illinois River near Beardstown. For several years, she lived on a farm near Brunswick, Mo., then came to Bosworth, Mo.

Elizabeth's relatives and friends living here never had heard a preacher of this Faith, not until in March, 1868, when Bro. J. K. Spears conducted services in the schoolhouse and in homes. Mr. and Mrs. Sam Huffman, my husband's grandparents, attended every sermon—with pencil and paper. They soon accepted the Truth, and, in December, 1868, they, along with Ann Sturgeon and eleven others, were baptized by Bro. Benjamin Wilson. "Aunt Lizzi," as everyone called her, was never too busy to help with a Bible lesson.

Bro. Prosser of Stokesmonds preached here for several years. For eighty-two years, there has been preaching here—usually for one or two weeks once a year. We now have Bro. and Sr. Francis Burnett, and three daughters, every fourth Sunday. We do enjoy these meetings, although our attendance is small.

Lillie A. Williford.

JORDAN CHURCH OF GOD

The present work of the Jordan Church of God is an outgrowth of a work begun by the Christian Church dating back to 1850. Church services were held in Sycamore School, located one-half mile south of the present Jordan Church of God. Some of the early laymen of the Christian Church were the fathers and grandfathers of our present church members, who, when they heard Church-of-God doctrine, (Please turn to page 15)



Fredericktown Church of God



Jordan Church of God

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"He said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:19).

By the Wayside

Jesus was traveling along the road to Jericho. Not in a cart or automobile, or on the back of a beast, but on foot, was our Jesus traveling. Neither was Jesus alone. Wherever He went, preaching of the wonderful Kingdom He would someday establish, many people followed. Some believed Him. Others jeered Him. Some followed Him because of the miracles He did before their very eyes!

There was a blind man at the roadside. A blind man's eyes cannot see, but his ears are all the more keen. He undoubtedly could feel the presence of many people passing by, as well as hear them. He wanted to know what was happening. He asked what it meant. Then he was told, "Jesus of Nazareth passes by." (See Luke 18:35-43.)

The blind man cried, "Jesus, thou Son of David, have mercy on me!"

Those who went before told him to be quiet. He cried out the more!

Let us notice what he was saying—"Thou Son of David." Evidently, he had heard of this man Jesus. He believed He was the One, the "Son of David" who was the Son of God. He knew of His power. He did not say, "I must see! I must be healed!" did he? No, he merely said, "Have mercy on me." How boundless and wonderful is Jesus' mercy toward all who call upon Him.

His Call Heard

The noise of the multitude could not cover the cries of the one by the side of the road. Nor would he be quiet:

Jesus stopped and stood while He commanded the man to be brought to Him. Jesus asked him, "What wilt thou that I shall do unto thee?"

Such a direct question called for an honest and direct answer. The blind man again recognized the authority of Jesus. He said, "Master, let me regain my sight!" Jesus said to him, "Regain your sight! Your faith has cured of Jesus. He said, "Master, let me regain my sight!" Jesus loved Jesus, giving thanks to God" (Goodspeed, Luke 18:42, 43).

We should never fail to thank God for the many blessings we receive from Him.

The Difference Faith Makes

How all was changed because a blind man called for Jesus to help him! The faith of the blind man was important. Jesus answers calls where faith is in evidence. Once, He healed the servant of a man who had faith in Him. He works with those of faith.

We, who know God's saving grace, can sing with the man in our story today, "Once I was blind, but now I can see." Just what we "see" by faith depends upon how much of the Word we know, how much of God's will we are acquainted with. People with vision into the future have the least temptations. With every temptation, Jesus has promised a way of escape. He will not leave us, but we are prone to turn our backs upon Him and "try our wings," only to get them singed a bit, and repent, then happily abide in Him.

We Are So Happy

Today, Mrs. Lila Tremaine of Corvallis, Oregon, sends the following names of her children: Richard, Sally, and Nancy Tremaine. Mrs. Bessie Lawrence sends her granddaughter's name, Donna Lawrence, from Cashmere, Washington. Also, Mrs. Ada Updike sends in her granddaughter's name: Florence R. Cooper, of Browntown, Virginia. It's *easy to do!* Why don't you send in your children or grandchildren's names for our ECE Club?

Happy Birthday Wishes!

Florence Cooper, Feb. 20, age 7, Browntown, Va.
Alvin R. McKinney, Feb. 20, age 7, Hammond, La.
Earl Poland, Feb. 21, age 14, Shady Springs, W. Va.
Nancy Ann Reeves, Feb. 21, age 9, Mullin, Texas
Roger Lee Story, Feb. 22, age 7, Cozad, Nebr.
Martha E. Friend, Feb. 22, age 5, Newkirk, Okla.
Martha Anne Burnett, Feb. 22, age 7, Jordan, Mo.
Viola Foster, Feb. 22, age 7, Hammond, La.
Norma Sue Richardson, Feb. 23, age 10, Hammond, La.
Sally Lee Shellhaas, Feb. 26, age 14, West Milton, Ohio
Richard Tremaine, Feb. 26, age 14, Corvallis, Ore.
George M. Bankston, Feb. 26, age 13, Hammond, La.

The Berean Page

By TIMOTHY PEARSON

Rt. 1, Box S 18 A, Hammond, La.

"Search the Scriptures daily"



The Gain^m of Greed



Out on the side of Mount Tabor sits a figure surrounded by a host of listeners. As you join the group, the Leader is speaking:

"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... for where your treasure is, there will your heart be also" (Matt. 6:19-21).

As the crowd murmurs in wonder at this strange admonition, your mind flies back to the days of Jacob. You remember that his greed caused him to cheat his brother of the birthright. As a result, Jacob lived in fear of Esau and for twenty-one years was separated from his relatives.

You remember Gehazi, too, who took a reward from the Syrian Naaman, though Elisha had refused to receive the gifts because it was not then the time to receive money and garments. Gehazi let greed master him, and he "wound up" turning into a leper.

Suddenly, you realize the Leader is speaking again and you listen: "No man can serve two masters... we cannot serve God and mammon (money)."

Your thoughts race ahead in time to the scene at Gethsemane where one of the Twelve, for a few coins, delivered up His Lord to the persecutors. You recall, too, that as a direct result of his greed, Judas threw away the thirty silver pieces and tightened a rope about his own neck. Surely, the gain of greed is not always what one may desire.

Then, you heard the story about the wealthy farmer who enjoyed a plentiful harvest. Since he wanted to keep all the increase for himself, he built new barns to hold the grain, though all around him were neighbors in need. Although he was young, the farmer suddenly died one night. As you reflect on this story, you realize that all his gain was for nothing—like that ancient Hindu proverb: "All we can hold in our cold dead hands is what we have and come and follow me"?

As we let our thoughts dwell on these true-to-life incidences, we hear the Teacher telling how the heavenly Father cares for the birds and the flowers. Even the grass is protected by its Creator. So, Jesus said, "Shall he not much more clothe you, O ye of little faith?"

Suddenly, you realize He is speaking to *you*: not to that ragged beggar over there, nor to the merchant on your right. *You* are the one who worries at night about the next meal; and it was only last week that *you* had a little extra cash and decided to invest it in stock, though you might have given part of it to aid the church's building program.

Now you know why your congregation has only a part-time minister, a tumble-down building, and a "slim" attendance. You can see why your denomination has no foreign missions, nor the money to establish any. It is because all the other church members are like you! They are laying up immense treasures on earth against a "rainy day," not realizing that it already has begun to pour!

You know now why your church is so financially embarrassed as it has been for years. It is because the hearts of its members are elsewhere. The Master's words echo in your ears, "Where your treasure is, there will your heart be also."

As the sermon ends and the listeners begin to move back down the hill, you turn and follow. Slowly, you pick your way among the rocks until you reach the road that leads down to the sea.

Trudging along, you resolve that some changes must be made. You determine to give more to the Lord's work and to adopt some system whereby you give a definite amount each week. You decide that you will try to be like the Good Samaritan, giving unselfishly time or money to help those about you. Was it not to you that the Master was speaking when He said,

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me"?

Come, follow Christ, by volunteering your service as a local Berean Society to the National organization! We need "younity"!

Welcome, Saint Cloud

We hear that the Saint Cloud (Minn.) Bereans have decided to affiliate with the National Berean Society. Good! Watch for a more detailed report.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 12-19—Eastern Nebraska Quarterly Conference at Omaha. (Ernest Graham, guest speaker.)
 March 11, 12—Michigan Spring Conference at Pennellwood, Grand Rapids.
 March 12-26—Evangelistic meetings (J. W. McLain, guest speaker) at Ripley, Ill.
 March 25, 26—Illinois Quarterly Conference at Ripley.
 April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$2,367.55
Contributions received last week	86.40
Total receipts to date	\$2,453.95
(\$5,046.05 yet needed by June 30)	

OREGON BIBLE COLLEGE

The College thanks Bro. and Sr. Eugene Ferguson, Anderson, Ind., Sr. John Railton, Rockford, Ill., and East Side Guild, Cleveland, Ohio, for gifts recently presented. We are very grateful to these fine people for their contributions.

Another report of Gospel Team success: Kenneth Milne, Joe Fletcher, and Kyle Davis made another trip to Casey, Ill., to preach and teach for Saturday evening and Sunday morning services, February 18, 19. We are glad to report, too, that Casey has extended its invitation, as have many other churches, to all Gospel Teams to come at any time to help in worship services. The seed that has been planted and watered there has brought forth fruit. On Saturday evening, Mrs. Mary Lear was baptized by Bro. Milne. Another worker for Christ has been added to the fold through our efforts of spreading the gospel.

Bro. and Sr. Charles Pearson visited the Kokomo, Ind., brethren last week end. They went with Bro. and Sr. Eugene Ferguson.

We hope you people are remembering us in our Monday night prayer sessions, and that the Lord will remember us all when He comes.
 Neil Thut, Reporter.

Born, December 30, a daughter, Jane Marie, to Bro. and Sr. Herman Drabenstott, Rt. 3, Huntington, Ind. . . . Congratulations!

Born, January 30, a son, James Thomas, to Lonnie and Loretta Wiggins Patton, Eldorado, Ill. . . . Congratulations!

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. B. Compton	\$25.00
Thelma Moore	10.00
Dr. Lloyd R. Wood	5.00
Maurertown, Va., Sunday School	20.40
Mr. & Mrs. Norman Kelly	5.00
Mrs. H. L. Davis	5.00
Mrs. Earl Bowen	10.00
F. G. Carpenter	5.00
D. Parsons	2.00
S. V. Lewis	3.00
Mrs. Elizabeth Bird	3.00
Virginia Wagenaar	2.00
Pennellwood Church of God (SWF)	10.00
Mrs. R. O. Turner	10.00
Mr. & Mrs. Ray Maysilles	5.00
Church of God, Tempe, Ariz.	6.96
Almeda C. Wertz	5.00
Mrs. Caroline B. Cundy	5.00
Mrs. Floyd Mills	1.00
Howard Cramer	2.00
Crundwell & Cripe	7.00
Mrs. Lyle E. Ashelford	1.00
George Long	5.00
Mrs. M. Fetters	5.00
Omaha, Nebr., Church of God	20.83
Illinois State Conference	63.39
Mrs. Bertha Partlow	6.00
Doreas Society, Tempe, Ariz.	7.00
Gabriel Junco	2.00
Etta L. Elton	25.00
Mr. & Mrs. Delbert R. Dunbar	10.00
H. S. Lasher	26.00
Donald Capes	10.00
Mr. & Mrs. Harrison Stephens	1.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
An Isolated Sister	3.00
Wayne Thompson	50.00

Bro. Harry Payne, senior student of Oregon Bible College and recent winner of the L. E. Conner Scholarship, is a patient at the Warmolts Hospital, Oregon, Ill., recovering from an appendectomy.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$7,486.23

CONTRIBUTE!

HERALD SUBSCRIPTION CAMPAIGN

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.—“Gowing away”!	119	
Southlawn, Mich.—Zooming now!	22	
Graytown, Wis.—Good going, Raymond!	20	
Salem (Marshall), Ill.—Good work, Osby!	16	
Holbrook, Nebr.—Trying for 2nd place?	15	
Ripley, Ill.—Unlucky number.	13	
Los Angeles, Calif.—Angels fly!	12	
Browntown, Va.—Safe (Gen. 18:32).	10	
Omaha, Nebr.—Safe (Gen. 18:32).	10	
Chicago, Ill.—Gained again!	10	
Rockford, Ill.—Trying for 20?	10	
Pennellwood, Mich.—Send lappful.	9	
Clark Chapel, Ark.—Try for 15.	9	
Eden Valley, Minn.—Barely started.	8	
Fredericktown, Mo.—8 churches, too!	8	
Gatesville, Tex.—Good work, Emory!	8	
Morse Mills, Mo.—Gained four more.	7	
Oregon, Ill.—What's our limit?	7	
Casey, Ill.—7 on first jump!	7	
Tempe, Ariz.—Warm up, Arizona!	7	
Kokomo, Ind.—Ready! Go! Milon!	6	
Moorefield, Nebr.—Any more field?	5	
El Paso, Tex.—Room to expand.	5	
Jordan, Mo.—Come, flood season.	5	
Hope Chapel, Ind.—Hope and work!	5	
Macomb, Ill.—Make it ten!	5	
Waterloo, Ia.—Dig in; go!	5	
Brush Creek, O.—Time for spring freshet.	4	
Maurertown, Va.—More in town?	4	
Albert City, Iowa—A city with 3?	3	
Burr Oak, Ind.—Buy coal.	3	
Maple Grove, O.—Time to bud.	3	
North Salem, Ind.—Get your Plymouth.	3	
Golden Rule, Ohio—Practice it, please.	3	
Hector, Minn.—More momentum!	3	
Blair, Nebr.—Sound the trumpet.	2	
Eldorado, Ill.—Any more ado?	2	
Litchfield, Minn.—Now Delbert!	2	
(Okl.; no local church)—Place to work.	2	
Pomona, Calif.—Po' Mona.	2	
Bear Church, Ark.—Pair of bear in ark.	2	
Colorado—Needs an evangelist.	2	
Cashmere, Wash.—Cash more?	1	
Dixon, Ill.—Get well.	1	
Fonthill, Ont.—Start climbing.	1	
London, Ark.—Not England.	1	
Delta, O.—Soar above clouds.	1	
Saint Cloud, Minn.—One saint.	1	
Saint Louis, Mo.—Send some mo'!	1	
(South Carolina)—S. C., Slow campaigners.	1	
Cushman, Ark.—Newcomer!	1	
Hillisburg, Ind.—Welcome!	1	

Total received to date 413

(587 needed for goal!)

The Herald is sorry to learn of the death of Sr. E. R. Burk, 208 E. 31 St., Tacoma 2 Wash. Sr. Burk, a faithful “mother” in the Church of God, was known afar and loved.

CHURCHES OF GOD IN MISSOURI

(Continued from page 11)



Jordan Church of God Parsonage

accepted it and taught their children the same. Because the Sycamore School burned to the ground, the church leaders felt the need of another building in which to continue public worship. An acre of land was donated; a building was constructed and moved to what is now Jordan. This building, completed in 1885, was also used for a school.

The first person to teach "Restoration of the Kingdom on the Earth" and "Conditional Immortality" was Bro. John Ihrig, whose son by the same name lives now in Cross Timbers. He marked and paragraphed the scriptures pertaining to those mentioned doctrines in the Bible of several. One of those Bibles still remains in the possession of Miss Ruth Driskill of Jordan.

Another pioneer worker preaching about the "Abrahamic Promises" and the "Mortality of Man" was Josh Kidwell of Edwards, Mo. The preaching was done first at Climax Springs, Mo., in the home of Mrs. Mary Howard. He was invited to come to Jordan, Mo., and did. Later, George Kidwell of Saint Paul, Ark., came to Climax Springs and to Jordan, continuing for ten years or more. Bro. George Kidwell was a physician and specialized in treatment of cancer. It was George Kidwell's desire during his ministry at Jordan for the brethren to have a new church, because the former building had burned. This new building was dedicated in November, 1912; but Bro. Kidwell never had the pleasure of enjoying the new building. The framework of the building was covered with sheet iron inside and out, to help prevent burning. It was an excellent structure for its day. The dedication services were conducted by John L. Winningham, an Advent Christian minister of Dixon, Mo.

In 1916, W. L. Crowe, Chanute, Kan., became the pastor. In 1928, J. C. Vanzandt, an Advent Christian of Portland, Ore., came to hold a series of meetings and organized a Sunday school.

In 1934, a Bible class was started and continued until about 1942, during which time the "Truth Seekers' Quarterly" was used as a lesson guide. Attendance at these classes reached into the sixties. Having been without regular preaching services for fifteen years, the Jordan brethren wanted a pastor. Bro. Alfred Driskill, a long-time subscriber of The Restitution Herald, had noticed in the paper that National Bible Institution was supporting evangelism in new places and for churches that needed help. He gave the notice to Bro. and Sr.

Sundwall. Mrs. W. A. Sundwall wrote a letter to Bro. J. W. McLain, then director of evangelism. In October of 1943, Bro. and Sr. Francis Burnett and daughter Martha drove into the Jordan vicinity to hold an evangelistic meeting. They stayed until May, 1944. Bro. James Mattison was student pastor during the summer of 1944. Bro. Richard Smith was employed as pastor, beginning on September 1, 1944. In September of 1945, Bro. and Sr. Burnett returned and remained at Jordan.

In the spring of 1946, the decision was made to provide more room for the growing Sunday school. Excavating for a basement under the church was completed by August—when also the Missouri State Conference of the Churches of God was held at Jordan for the first time in history. Because the building was in need of repair in 1948, the sheet metal from the outside and inside was taken off and the sheet metal roof was removed. New rafters were installed, pine sheathing was put on after the sides of the church were straightened, and an extra heavy asphalt shingle roof was laid. The inside of the building was made ready for plastering, and indirect lighting was installed. Many congratulations have been received because it is a very fine inexpensive lighting system. On the outside, white asbestos siding was used. The new parsonage, a bungalow of four rooms and bathroom, was built in the winter of 1946 and 1947. The old sheet-metal roof taken off the church and the siding were used in building a barn on the church farm. Five years ago, three church members purchased ninety-six acres of land and deeded it to the church. Twelve acres have been sold, the rest of the land has changed its appearance considerably because of the parsonage, barn, and general improvement.

(Details by Miss Geneva Driskill.)

KANSAS CITY

The work in Kansas City began because of several church families moving to this City from urban communities.

About fifty years ago, Bro. Almus Adams first began preaching Church-of-God doctrine at Wolcott, Kan. He used a large tent—often filled to capacity.

Later, Bro. Adams began preaching at Nearman Kan., both Wolcott and Nearman being near Kansas City. About twenty years ago, he began holding church services in the homes of the church members who had moved from Wolcott and Nearman to Kansas City. He continued to go to Kansas City as long as he lived.

Our work today is not large in number, but there is a zeal and a hope to be doing more if the "Lord delayeth his coming."

DONIPHAN

The Faith of Abraham was brought to Ripley County, Mo., by Harvey Campbell in 1896 when he moved there from Jasper County, Ill., with his wife and daughter. They remained only a short time, but, in 1902, A. H. Rogers and family, also from Jasper County, Ill., settled here. Some of the Rogers family

attended conference at Morse Mills in 1906 or 1907. Bro. S. J. Lindsay visited Ripley County, Mo., in 1906 and 1914, baptizing seven of the sons, daughters, and daughters-in-law of A. H. Rogers. Later, Mrs. A. H. Rogers began attending the Missouri Conference at the Blush Church near Fredericktown, Mo.

By 1930, the only members remaining in Ripley County were I. O. Rogers, son of A. H. Rogers, and Mrs. I. O. Rogers. They began attending the Missouri Conference, and from then on the membership has gradually increased. Bro. J. E. Herriott of Doniphan, Mo., was baptized in 1932. Bro. J. H. Anderson visited Doniphan and baptized two in 1933. Two more had been added to the church by 1941, making a membership of nine. About this time, Bro. Willard Wagganer preached a few times: the services being held in the homes, as was also a Bible class.

In 1948, the members began building a house in which to worship, and God opened the windows of heaven and poured out His blessing. That summer, Bro. Roy Graham came here three different times, at our request, holding meetings. During this time, he baptized twenty new members. Bro. Graham was engaged to preach regularly every second Sunday until he went to Los Angeles, Calif. A few more having been added to the church, our membership is now thirty-four. Our building was completed in 1949 and dedicated to the service of God. Bro. A. Weldon McCoy, present pastor, preaches every second Sunday.

SPRINGFIELD AND CEDARVILLE

A few members of the Church of God reside at Springfield, Mo. We have services there on fifth Sunday of those months having five Sundays. Also, several members reside in the vicinity of Cedarville, but no regular worship services are held there. Bro. Lyle Rankin has visited there several times in the last two or three years.

MORSE MILLS

The first preaching at Morse Mills, Mo., was in an old store building. The preacher was Bro. John Foore. The present church was built in 1901. Most of the charter members are deceased.

Other ministers who preached here were: O. J. Allard, J. L. Winningham, W. L. Crowe, S. J. Lindsay, L. E. Conner, J. H. Anderson, J. W. Williams, E. O. Routson, Roy Graham, and A. Weldon McCoy, the present pastor.

At present, there are about twelve active members, many former members having moved away.



Morse Mills Church of God



SAN JOSE, CALIFORNIA

We brethren at San Jose, Calif., assembled for worship services on the first and third Sundays of each month. By invitation, we met on February 19 at the home of Bro. and Sr. H. S. Bell. Bro. S. J. Humphreys and Luke 20, gave a good sermon on it, then read our regular Sunday school lesson, using "Truth Seekers' Quarterly."

This meeting was held to help dedicate his new home, that it may be one that radiates a sincere Christian influence. It is a lovely modern home. Those present were E. S. and Mabel Bell, George W. and Mary Kinsey, S. J. and Etta Humphreys, Orville Kinsey, Pauline and Ralph La Warne, the writer, and her two sons, Max and Glenn.

Mr. and Mrs. Sydney Johnson of Oakland, Calif., were with us. Come again!

Mrs. K. C. Humphreys' health is reported to be improving. We thank the Lord.

Bro. J. L. Humphreys of the Bear Church of God near Royal, Ark., for some time has suffered with severe headaches. Remember him in prayer.

Attendants at the Bear Church have a Bible study hour on Friday nights, Sunday school each Sunday at 10:00 a.m., and preaching services by Bro. H. Scott Smith on the second Sunday of each month.

Ruth Kinsey, Reporter.

"We Nebraskans are looking forward to our spring Conference in Omaha with anticipation of laying certain positive plans for evangelism in Nebraska."—Ernest Abraham, Holbrook, Nebr.

"We can see the dawn of the New Day breaking!"—(Mrs.) Mellie Trongeanu, 629 Carroll St., South Bend, Ind. . . . Sr. Trongeanu, interested in a new Sunday school venture, reports an attendance, last Sunday, of fifty-three children and sixteen adults.

"On Sunday, February 12, Mrs. E. S. Ceenan, 144 Young St., Welland, Ont., was baptized in the name of Jesus Christ, for the remission of sins, by the pastor of the Church of God, Fonthill, Ont. We are glad to welcome her into our fellowship and pledge to her our hearty support in every way possible in serving the Lord."—G. J. Jordan, Box 832, Fonthill, Ont.

Lyle Rankin leads in a good work at Cashmere, Wash., including Bible study and preaching services, weekly, also some special work recently with young people and children. More than sixty Sunday-evening attendants (Feb. 19) heard him preach on "Baptism." Frequently working with Bro. Rankin in the Wenatchee broadcasts are Gary France, Virginia Cole, Ronald Rankin, and Lettie Voorhees.

Plans are in progress for a special Easter Herald shaken together and running over with appropriate resurrection articles.

Time to sprint! if you and I reach the goal of one thousand new Herald subscriptions by April 1. Victory looks doubtful.

Born, February 20, a son, Gerald Richard, to Bro. and Sr. E. Richard Smith, Rt. 2, Springfield, Ohio. Bro. Smith, an alumnus of Oregon Bible College, is pastor of the Maple Grove Church of God, Lawrenceville, Ohio. . . . Congratulations!

MINORA JOHNSON

Mrs. Minora Johnson, daughter of John R. and Julia Fiske, was born in Carroll County, Mo., April 17, 1876, and fell asleep in Christ, February 12, 1950.

She attended public school in Missouri and Kansas, where, also, she grew to young womanhood. In 1895, she was married to Charles Shoop, by whom she had one son, Floyd, who now lives in Hillsboro, Ore. Mr. Shoop was killed in a tornado.

In 1915, she was married to E. W. Johnson of Sherwood, Ore. Two sons, Ivan and Harold, were born to this union. Mr. Johnson died in 1942. Most of her life was spent in Sherwood.

In 1899, she, with her youngest sister, was baptized into Christ by Bro. S. C. Oliver. Through the many years since, she lived a consistent Christian life.

Survivors include her sons; four brothers—E. M. Fiske, Caldwell, Kan.; John R. Fiske, South Haven, Kan.; Fred L. Fiske, Arkansas City, Kan.; and William P. Fiske, Sherwood, Ore.—also many other relatives and friends.

Funeral services were conducted at the Friends' Church in Sherwood, and interment was in the Middleton Cemetery near Sherwood. John R. Fiske.

THE RESTITUTION HERALD

VOLUME 39 OREGON, ILLINOIS, MARCH 7, 1950 NUMBER 22

Awake! O Church of God!

By Sarah Kessler

Awake! O Church of God!
There're many souls to win;
So onward, forward, march
To fight this world of sin.

Prepare the gospel—*peace*
Upon your feet be shod;
And take the sword of truth,
Which is the Word of God.

Put on the shield of faith,
That you may stand this day;
Be strong in God, our Lord,
In supplication—*pray*.

Awake! O Church of God!
Christ's coming is at hand;
March onward, forward, to
The blessed Promised Land.

EDITORIAL

Sydney E. Magaw, Editor

Entered as second class matter at the post office at Oregon, Illinois, under act of March, 1879. Mailed weekly on Tuesday.



Abbreviated Herald

Brother J. Arlen Marsh, secretary of the General Conference, explains on pages 3 and 9 about this abbreviated *Herald* and the need of whole-hearted financial support of all the General Conference program—which pages please read *prayerfully*. . . . No, John L. Lewis, nor Truman, nor Stalin, nor Luceifer himself can be blamed for insufficient funds in the Church of God. It is *my* fault and yours.

Subscription Campaign

Less than one month remains until April 1, 1950, in which to achieve the goal of one thousand new readers of *The Restitution Herald*. Necessarily, every soul interested in achieving that goal must "put his hand to the plough"—and not dare to make a crooked furrow by looking back.

Today, March 3, the churches co-operating in the Subscription Campaign have submitted four hundred fifty-two new subscriptions to *The Herald*. That measure of success is excellent and commendable. A few individuals have co-operated beyond any expectation of service. Nevertheless, the desired goal is farther away than that distance already traveled. We still need 548 more new subscriptions to reach the goal. Must it soon be said that the goal was too high? Too high . . . for Christ? If an excuse we seek,

then better had it been that we sought two thousand new subscriptions, or ten! instead of a paltry one thousand which reason, without faith, well could comprehend.

What is your church doing in this Subscription Campaign? Yes, yes, your church needs *your* enthusiasm. *Enthusiasm?* That big word means: "strong excitement of feeling on behalf of a cause . . . ardent and imaginative zeal or interest; fervor" (Webster). How zealously imaginative are you about your friends and relatives reading *The Restitution Herald?*

Hundreds of interesting and Biblical sermons for less than you spend at one stop at a filling station! Wonderful opportunity, but a *condemning* opportunity if rejected. (Heb. 11:7.) Frequently, a slow-starting steed brings crowds in the grandstand to their feet by a burst of speed that forges past fellow contestants and finishes strong in front of the judges. Such spirit and vigor always pleases and thrills. It makes the race worth while. . . . Ben Hur knew his team could win, if it *determined* to win.

A tense moment has arrived in this subscription race. Some may be questioning if it is a race. Some may have forgotten that we run not for Ben Hur, but for Christ. Others may have forgotten the prize. (1 Cor. 9:24, 25.) "So run, that ye may obtain"! Send *The Herald* to your friends!

HILLSBURG, INDIANA

Since last report from Hillsburg, Ind., some improvements have been made to the church building, including a new roof, an insulte panel ceiling, and repapering of the walls. We are thankful and happy to have this work completed, but hope to do more in the future.

Hillsburg is very sorry to report the resignation of its pastor, Bro. Fred Hall. We always shall be grateful to him, and always remember how much he did for us. He has been very zealous in his work here. He will be leaving about the first of April. We will be missing him very much, but may God's blessings be with him and his family in their new place, under the Arizona sunshine.

The Bible studies every Thursday evening are very inspiring. We appreciate the spiritual life they give us. We have been studying 2 Corinthians these last few weeks. The Dorcas Society meets on the second Wednesday of each month. We have been using and enjoying the Priscilla Auxiliary's little booklets, "Our Daily Strength," as lesson books. We have finished the first book and started on the second.

The high school class of the Sunday school held a Valentine party at the home of its teacher, Sr. Burie Hall. Despite rainy weather, there was good attendance. "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8.)
Marjorie Finney, Reporter.

MICHAEL PETERS

Michael Peters, son of Michael and Susan Peters, was born, August 26, 1866, near Burr Oak, Ind., and died at his home, 1456 S. View Drive, Indianapolis, Ind., December 29, 1949. He was married to Hettie (Shearer) Peters, December 31, 1896. To this union seven children were born, two boys who preceded him in death, and five daughters, who with the wife, survive, all of Indianapolis.

He was baptized into Christ, in 1917, by Bro. D. E. VanVactor at Plymouth, Ind. Funeral services were held at Lacerne and Burr Oak, Bro. Harry Sheets officiating, after which he was laid to rest by his sons to await the coming of Christ and resurrection. We sorrow not as those who have no hope.
Hottie Peters and daughters.

OMAHA, NEBRASKA

The Bereans at Omaha, Nebr., had party at the home of Sr. Bertha Polier. Games were planned by the girls, and the food, was prepared by the boys.

Bro. Howard Kjargaard is able to walk without crutches, and we hope soon to see him back in church.

The ladies sponsored a shower in the basement of the church in honor of Shirley Millard. An enjoyable time was had by all. Sr. Grimsley is improving from her illness, though still in Mercy Hospital in Council Bluffs. We pray she may be back with her family soon.

Our Bereans sponsored a valentine box social, February 17, in the church basement. The ladies brought pretty boxes which were auctioned by Kenneth Millard. Coffee was served to all. The proceeds from the boxes were put in the minister's fund. After supper, everyone went up to the auditorium for our regular Friday night Bible class.

We of the Omaha Church are very proud of our young folks' taking the lead in the services and sponsoring entertainment for the congregation.
F. G. Carpenter, Reporter.

Bro. C. R. Randall and his Brush Creel (Ohio) basketball team will invade Oregon III, Saturday, March 18, to play an improved team of College and local church boys.—7:45 p.m. at the Coliseum.

BUDGET

1949-'50
\$24,270.00
CONTRIBUTIONS
TO DATE
\$7,486.23
CONTRIBUTE!

Among the Churches

CALENDAR OF SPECIAL EVENTS

March 12-19—Eastern Nebraska Quarterly Conference at Omaha. (Ernest Graham, guest speaker.)
 March 11, 12—Michigan Spring Conference at Pennellwood, Grand Rapids.
 March 12-26—Evangelistic meetings (J. W. McLain, guest speaker) at Ripley, Ill.
 March 25, 26—Illinois Quarterly Conference at Ripley.
 April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
 April 16-23—Special meetings (Harvey U. Krogh, guest speaker) at Golden Rule Church of God, Cleveland, Ohio.

HERALD SUBSCRIPTION CAMPAIGN

1,000 new subscriptions by April 1?

In this week's abbreviated Herald, we list only those churches that increased their former status in the campaign. A full tabulation will appear again next week.

Participating Churches

Brush Creek, Ohio—Come! Come!	6	New Subs
Casey, Ill.—Over the fence, Casey!	10	
Golden Rule, Ohio—Offended?	4	
Maytown, Wis.—Zealous pastor!	26	
Hollbrook, Neb.—Good going, Graham!	17	
Cokomo, Ind.—Change oil! Then zoom!	8	
Lawrenceville, O.—Throw 'er into high!	6	
Oregon, Ill.—Barely "warming up"!	12	
Ripley, Ill.—Do a "Believe-it-or-not"!	17	
Marshall, Ill.—Still accelerating!	26	
Saint Cloud, Minn.—Time to thaw out!	2	
Previously reported new subscriptions	413	
received during past week	39	

Total new subscriptions received
 (548 needed by April 1 for victory!)

Bro. E. E. Giesler, Moorefield, Neb., although always of cheerful disposition, is not well. Recently, he received a blood transfusion. Remember him in prayer.

TRUTH SEEKERS' BIBLE CLASS

Truth Seekers' Bible Class, broadcast every Sunday morning over Station WAIT in Chicago the past two years, will be rebroadcast weekly, beginning Wednesday, April 5, over Station KBRL in McCook, Neb., at 8:15 in the morning. We invite all you folks in southwestern Nebraska within range of this station to be listening, on Wednesday, April 5, at 8:15, for this program. Bro. Ernest Graham, pastor of the Holbrook Church, has been instrumental in providing this new opening for the preaching of the gospel. May the Lord bless this effort.

Recent letters show an unusual interest among our listeners in the subject of "Russia in Prophecy." Bro. Sydney E. Magaw's recent excellent radio sermon on the subject is being requested in printed form by several listeners. It also stirred up a 25-minute phone call immediately following the broadcast—causing him to miss his train. Surely the Word falls on some fertile ground.

H. J. Dean, Director.

"I celebrated my ninety-first birthday on January 26—had a big party, received many lovely gifts and pretty cards with money in so many, that I am showing my appreciation by sending The Restitution Herald to three friends who do not belong to the Faith. . . . The Restitution Herald is my best company. . . . Signs of our Lord's coming are being fulfilled so fast, that we take courage that the wait will not be long until Jesus will call."—Emma F. Smith, 1520 S. G. St., Arkansas City, Kan.

"I think so much of my Restitution Herald, that I would not be without it. The Herald provides the only way I can hear sermons by ministers of the Faith of which I have been a member since I was eighteen years of age."—Mrs. Mary Elma Bell, 774 21st St., Ogden, Utah.

Remember!

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 VI

Financial Policy of the Institution

By unanimous decision of the board of directors, this issue of *The Restitution Herald* appears in the size for which payment—in subscriptions and in contributions—actually has been received.

For some months, a subscription campaign has been under way. So has a drive for contributions. Neither campaign has, up to the present time, secured such part of the \$7,500 annual deficit for *The Restitution Herald* as will insure its continued publication.

By the By-Laws of the Institution, the board is specifically instructed to "be governed in the work undertaken by the voluntary support of those interested." Obviously, therefore, unless a given work is sufficiently supported, the board must curtail it.

The editor has not been responsible for the abbreviated size of this *Herald*. He has, in producing the paper, merely co-operated with the decision of the board regarding it. Neither he nor the board, without aid, can make the subscription list grow substantially; neither he nor the board can print the money required for maintaining the evangelistic and unifying services rendered by *The Restitution Herald*.

Prayer is required as well as money, as well as subscriptions. We need the help of God in carrying on His work. With prayer . . . with contributions . . . with a growing subscription list . . . this paper can continue, in full size, to carry the gospel message to the world.

Walter Marsh
 SECRETARY,
 NATIONAL BIBLE INSTITUTION

A Separate People

By Harold J. Doan, Chicago, Illinois

SINCE the Creation, God has desired a separate people to be His own. He has wanted a people who would call Him God and serve Him, and whom He could call His people. This may have been the purpose of Creation, for, as John said in Revelation 4:11, "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." It was to please God that men were formed, yet God has found little pleasure in man, *sinful* man.

The great Biblical ages have been marked by the attempt of God to build in each age a family, a nation, or a church that He could really call His own. The pre-Flood Age, the Age of the patriarchs, the Age of God's dealings with Israel, and the present Church Age all have this one purpose: to draw out of the world a separate, distinct, peculiar, God-fearing people. One can see in the very beginning God's principle of separation. Adam was a separate creation, different from any other, chief of all the Creation. He was given dominion over all the earth and over all the animals upon it. Adam was God's own, and Adam called upon God and worshipped Him, and God blessed Adam more than any of His other creations.

There was nothing arbitrary about this, however, because Adam was free to stay or to go. Adam had a choice, as signified by the two trees in the Garden, as to whether he would re-

main separated unto God or go out to "take his chances" in the world. It seems to us not much of a choice, for there were so many advantages to staying with God and so many disadvantages in going into the world.

With God, Adam could live eternally in perfection, while in the world he was destined to a comparatively short life of hard work and misery. Showing, however, the true stupidity of keeping up with the Jones's, which always has been a human characteristic, Adam followed his wife and chose the latter course of destruction. This little incident set the pattern for all future relationship between man and God, with God calling mankind out of the world, and man, in the blindness of sin, rushing back into his own destruction. Adam failed, so God waited several centuries and began again.

The next call of God to man came to Noah, who, with his family of seven, had survived the great Flood under protection of God. In this story, too, is the basic principle of separation of good from evil. Noah, who represented the only righteous element on earth, was saved while evil was destroyed. Noah was called out from the world to preserve the human race, to worship God, and to be the progenitor of a new, separate, God-fearing race of people.

This effort failed, too, because of the hardness of human hearts and the ease with which man forgets an object lesson. Noah's three sons separated

Debate Counsel Wins

Heaven, March, 1950. The Courtroom was a scene of emotion today when the counsel for the defense made His plea. Only two parties were present, the Judge and the defense Counselor. The latter was so thorough and sincere in His presentation of the case, however, that from the start it was evident that the judgment would be acquittal. Our own conviction is that with any other person to represent him, the accused certainly would have been convicted.

Thus might read a news account of what daily transpires at the throne of God in heaven. We base these thoughts on several Scripture texts, the first of which is 1 John 2:1, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Webster informs that an advocate is "one who pleads the cause of another, as before a tribunal or judicial court; a counselor." We know that Christ is "at the right hand of God." The writer of Hebrews wrote that Jesus is there "to appear in the presence of God for us." He is called a mediator "who also maketh intercession for us."

What a blessing to have One so interested in us, that He will take our problems to the Eternal! One who has power of persuasion sufficient to obtain from God forgiveness of sins! What could we hope to do in our own defense, were it not for our Advocate?

Made the Goat

The Son of God was elevated to His present position because He was willing to be made the "goat" for us—like

it was done in Aaron's day. A goat called the scapegoat, was brought before the high priest. Aaron would place his hands on the head of the goat and confess the sins of all the people. Then a trustworthy man would lead the goat out into the wilderness, leaving it there to carry Israel's sins. Isaiah pictured the sufferings of Christ during which the Lord was meek as a lamb and took upon Him the iniquity of us all. He, too, was "cut off out of the land of the living." Like the scapegoat, He bore the sins of many, though He Himself was innocent. Jesus of Nazareth became "the goat" at Calvary, for too few were willing to let Him bear their burdens.

It is fortunate for us that the Lamb of God is more persistent than are we. He did not give up, but even now calls sinners to repentance. Like all successful lawyers, Jesus is advertising His services, but cannot pleading your case unless you enlist His aid. If we have any hope of escaping the burdens of sins, we must call for the mercy of the Court in the respected name of our able Attorney Jesus Christ, Advocate plumpotentiary, is able to regain your freedom and can promise, when He takes the case, that your life will be spared if you put complete trust in Him. In fact, He can do better than that. I think you pray for mercy through Him though you must eventually die as all do, He will promise you resurrection and eternal life. Then can the headlines truly read—Defense Counsel Wins Case!



The Children's Page

Prepared by Madge Savage

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).

Glimpses of the Future

The glimpse we have of the perfect city, New Jerusalem, may look different to you than the way I see it. In fact, a good speaker can give me entirely different pictures than I can obtain by reading and studying alone.

The picture today is one given to us by a man of God whose name was John, often called John the Revelator "because he wrote the Revelation of Jesus Christ which God gave unto him to tell us" (His servants). (Rev. 1:1; Rev. 21:9-27.)

John's view was of the "bride, the Lamb's wife." That is a picture of Jesus in the air, which is our hope: to be included in that group.

John's view was from a great and high mountain. We might say John was getting a bird's-eye view from such a distance. John said he saw "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." "Her light was like unto a stone most precious"—very brilliant. It had a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." There were gates three on each side. "There was no temple therein" because God and Jesus were there. They made up a living temple.

Although it does not mention it here, when the faithful ones are caught up to meet Christ, the Word tells us, "So shall we ever be with the Lord" (1 Thess. 4:17). So, we see, even though John did not mention it, that the "called out ones" will be there as servants or brothers with Christ.

The most important part of this picture, I think, is its shining radiance, a reflection of God's glory with Jesus and the glorified beings. What a wonderful hope to have, to have Christ as our personal Saviour and have the grace of God upon us to say, "Well done, come!" whether we are awake or asleep in Christ.

Read these verses in Goodspeed's Translation: "The city was square, its length the same as its breadth. He measured the city with his rod, and it was 12,000 furlongs. Its length, breadth, and height were the same. . . . The material of the wall was jasper, but the city was pure gold, as transparent as glass" (Rev 21:16-19). The gates are pearls. What huge pearls! We hope to find a tiny one in our oysters! How wonderfully beautiful will everything be in the heavenly Kingdom of God! Live for Christ today; reign with Him tomorrow!

Happy Birthday Wishes

Tommy W. Richardson, Mar. 11.
age 7, Hammond, La.

and before long only Shem and his descendants bothered to remember God.

Once again, God called a man to separate himself from the world. He was to become a man of God, a father of a nation of godly people. This time, the man proved true. The man was Abraham, a Chaldean, who heard from God the call to separation and heeded that call to the letter. Genesis 12:1 says: "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Here is the principle of separation in very explicit terms. Separation from country, kindred, and family was required of Abraham. He was given a land of his own where he could remain separate from others.

Abraham obeyed and became the friend of God, blessed almost beyond measure. At last, God's desire for a separate, God-fearing people was being fulfilled. Abraham was made the father of a great nation which was to be God's own, a separate people. Isaac was born to Abraham, and Jacob to Isaac, and from Jacob came twelve sons who founded the twelve tribes, which composed the great nation, Israel. Here at long last, nearly twenty-five hundred years from Adam, was the desire of God coming to fulfillment. Here was a great nation, several million strong, whose citizens were Jehovah worshippers and showed to the world the greatness, mercy, love, and power of the Creator.

In His words of joy over this people, God said; "If ye 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" (Ex. 19:5, 6).

God fulfilled to the letter His part of this covenant. While the people remained separate through obeying Him, they were a great and prosperous people. Reflecting the same unreasonableness that Adam first showed, and which we still show today, however, Israel returned to the self-destruction and misery of "mammon" worship. Eventually, Israel failed and ceased to be the separate people God always so desired.

Did God give up man to his own devices, to make himself into a perfect being, living in a perfected world, or to blow himself to bits with the atom bomb? Hardly! God still is working with His world. He still is yearning for a separate people upon whom to shower His love and His blessing. This time, God is making a new approach and calling men in a new way—through Jesus, His Son. Yes, the church, the body of Christ, is now being formed of people who are called out from the world to separate themselves unto God. We are being called out from the world as children of God through obedience to the commandments of Christ. We are to be a separate people, isolated in spirit and character from the evil of the world.

The word "church" itself means "that which is called out" (Young's Concordance), suggesting that age-old idea of God that those who are His own shall be separate. Consider the very thought in Hebrews 12:23 which tells that we Christians are called to "the church of the firstborn." We are the "called out ones" as signified by

the word "church," dedicated to the Lord as signified by the word "first-born." We of the body of Christ are separate, dedicated children of God.

As Peter put it, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Why? "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9). So we are called, as was Adam, Noah, Abraham, and Israel, to be God's "peculiar treasure," His jewel, set in a dark and evil world.

The question is, Will we fail as have the others, or will we be separate unto God? The value of history is that one can learn the mistakes of others and better our own position by avoiding those same mistakes. As yet, few people have learned that value. How did the others fail? Without exception, those who have failed to attain the separation desired of God have tried to serve both God and the world. When the choice came between good or evil, it was self first and God's desires as an afterthought. That is why Adam failed; that is why Israel failed. They were disobedient through selfishness.

Listen to these words of Peter on how to continue to be a separate and peculiar people: "Abstain from fleshly lusts, which war against the soul" (1 Peter 2:11). That is one concrete suggestion. Can we say we are a people separated unto God, if we are possessed of the devils of common lust? In China, all Americans call themselves Christian, and the Chinese have said, "If these drunken blasphemers are Christians, deliver us from Christianity." They have noticed, however,

that some Christians are good and kind, and that they are sincere followers of Christ. These the Chinese call "Jesus' people." What is true in China is true here. The name "Christian" never made anyone a called-out person, a child of God. Obedience to the will of God and sincere following of Christ's teachings can. The true Christian is not like other people.

Here is Peter's conclusion, his reason for insisting upon separation of Christians, and his whole motive for the distinctive life of Christ. Beginning with verse 21, one reads: "Hereunto were ye called (called out or separated): because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: . . . who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness . . . for ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls." Christ is the example of all Christians, in whom and by whom we are called out.

God desires a separate people, who call Him God and glorify His Name. Upon this people, He will shower great blessings. Adam, Noah, and Israel failed to fulfill God's desire, because they were headstrong and disobedient.

Through Christ, God is now calling out a new people, the church, to be His own children. By accepting Jesus and letting His life be our example, we accept the call of God and separate ourselves unto Him.

Are you a separate and peculiar treasure of the Lord? You can be through Christ! Accept Him today!

Cor. 13:8, 10). Before that which was "in part" was "done away," the Spirit-filled elders (Acts 20:28) were exhorted to cure the sick under certain conditions. (James 5:14.) Those miracles became more and more rare, as the time neared for the complete revelation and confirmation of God's Word. Hence, Paul left Trophimus at Miletum "sick," and Timothy was told to use a little wine for his stomach. (2 Tim. 4:20; 1 Tim. 5:23.) Finally, the "gifts" "ceased" entirely. Though these gifts have ceased till the "latter rain," God meanwhile heals diseases (Psalm 103:4) and blesses His children generally through His natural laws. Timothy's stomach was helped thus, and this is now true of all God's saints.

It is sometimes insisted that the "oil" of the "wise" in Matthew 25:4 represents the Spirit gifts. There is no proof for this. In view of Daniel 12:9, 10, the "oil" of the "wise" seems to be their understanding of Daniel's words which are sealed till "the time of the end." Since none of the wicked shall understand "these words," it follows they have no oil in their lamps. Kindly note Matthew 25:1, 13 and Daniel 12:9, 10. Both deal with the "time of the end."

Now, before these gifts vanished, they were used *penitively* in association with their benevolent uses. (Ex. 4:6, 8, 13, 17, 22-29; Num. 12:10, 13; 2 Kings 5:14-27; Isa. 38:1, 2; Acts 5:1, 11, 20, 24; 13:9, 11.) Since Jesus is forever "the same," we may be sure if these gifts now were extant, scoffers of the Word would be punished now as then; but such is not the case, and we may be certain these gifts no longer exist.

In conclusion, the prophetic Word requires the cessation of miraculous power now, and existing facts corroborate the prophecy. (Psalm 74:7, 10; Micah 3:6, 12; 1 Cor. 13:8, 13.) Therefore, look not for those gifts now, but in "the world to come."

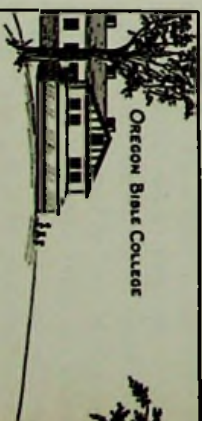
SAINT CLOUD JOINS NATIONAL BEREANS

The organization of a Berean society at Saint Cloud, Minn., and its motion to join the National Berean Society is revealed to us in a recent letter from Ruth Savage.

Ruth writes: "The group has been holding meetings since last spring, but its first official organization was not until last fall. Officers of our Berean society are: president, Orville Westlund; vice president, Bruce Savage; secretary-treasurer, Ruth Savage."

"The group has been taking charge of the Scripture reading, song service, and a special number at evening service for some time and hopes to continue. We try to do something for each evening service."

Now, there is something for other local Berean societies to imitate. Each society might try aiding the pastor in some of the services. Timothy Pearson, Berean Editor



ARE YOU PLANNING FOR LEADERSHIP?

nothing to support the church and its many workers. "Upon the first day of the week let every one of you lay your money in store, as God hath prospered him, that there be no gatherings (collections) when I come," (1 Cor. 16:2). The first tenth belongs to the Lord, not a tenth of what is left

after all other expense has been deducted. Do you, my friend, help support the Word of God, or are you a *free rider*? Do you expect to ride a free band wagon into the Kingdom? You will find someday, when it is too late, *that* wagon is headed the other way.

Gifts of the Spirit

By John R. Fiske

THE GIFTS of the Spirit, as well as eternal life, are promised to every obedient child of the Father. (Acts 2:39; Rom. 2:6, 7.) They are "powers of the world to come" (Heb. 3:5).

In the past, they were given in a limited and measured form, except in the case of Christ. They were but "foretastes," "firstfruits," "earnests," and prophetic intimations of the feast of "heavenly powers," which the saints will employ in full when the Kingdom of God shall come. (Matt. 12:28; Luke 9:1, 11; Rom. 8:23; 2 Cor. 5:5; Eph. 1:13, 14; Heb. 5:5; Christ excepted.) They have been seldom possessed and rarely exercised in the past. (1 Cor. 12:27, 30; Eph. 4:8, 12; 1 Sam. 3:1; Luke 4:23, 28; John 10:41.) Every age has its foundation laid in a series of miracles; the antediluvian in its miracles of Eden; Mosaic in those of the Exodus; the gospel in those of the time of the apostles. If miracles continued in full force during the whole of the Gospel Age, it would be contrary to what the Father has done in previous ages. Such is not the case.

There are two outpourings of these gifts, termed the "former" and "latter rain" (Hosea 6:3; James 5:7; Joel 3:23). The design and purpose of the "former" was fulfilled in a confirmed Word and complete revelation. (John 14:26; 16:13; Eph. 4:7, 8, 11, 16; 1 Cor. 13:8, 13; Acts 2:17, 23; John 20:31; 1 John 5:10, 13; 2 Tim. 3:15, 17; Jude 3, 4.) Spirit gifts now, therefore, would be superfluous, and, if they existed, they would discredit God's Word.

"The latter rain" is yet to be and belongs to the Age to Come. (Heb. 6:5.) Between these two "rains" abide faith, hope, and love. (1 Cor. 13:13.)

Now, such gifts as "tongues," "healing," "drinking any deadly thing," and so forth, are termed "signs," (Mark 16:17.) Speaking of "tongues," or any of these gifts, Paul declared that they "shall cease." Since, in the "former rain," men were given merely a "taste" of "the powers of the world to come," he declared what they did and knew "in part" would "be done away" (1



"Building for a Better Day"

By J. Arlen Marsh

Without funds, it is impossible for the General Conference and its incorporated body, National Bible Institution, to build for a better day—or even for today. Unanimously, we look forward to the coming of the Christ, to a day of happiness and peace and everlasting life and health. Unanimously, we must work together with Him—with that same Christ—to keep our own faith strong and to bring others to a knowledge of the way of salvation.

That unanimity of spirit requires also a unanimity of material support. We must administer the funds of God more carefully than we would administer our own. There must be no waste; every dollar the church, in whatever form its organization takes, may receive must be invested in the most efficient means available to men of teaching and of preaching. We cannot succeed in accomplishing our purposes as Christians if we dissipate our energies and our financial resources in duplicated efforts, endless bickerings, and unproductive enterprises.

National Bible Institution represents the united effort of the Churches of God throughout the United States and Canada. The condition of its services reflects, therefore, precisely how united these Churches of God really are. And at present its condition tends to indicate a slow decline of that unity

which, according to the Psalm, is blessed.

The Restitution Herald is not the sole department of the Institution to feel the pinch of financial constriction. Oregon Bible College, to put it bluntly, with its enormous overhead, is a huge rock balancing on the tiny spine of weak material support, rocked constantly by financial winds and administrative problems of which the church at large seems queerly ignorant. Evangelism—you will recall that it was the hope of the 1949 General Conference that more than one evangelist to adults could be employed—simply cannot be expanded; any missionary project is bound by the never-ending question, "How much money can we put behind it?" Tracts and books that should have been printed years ago remain unpublished; a heavy cost lies in paper, typesetting, and printing.

So let's work a little harder, give a little more, pray more often. Let's put the "build" in "building" with actions rather than with Conference resolutions. Unity, co-operation, labor, generosity, will truly have us "building for a better day"!

"The path of the just," said Solomon, "is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

ROME HASN'T CHANGED. The following story, copied from "Prophecy Monthly," speaks for itself. It reads:

"As to the Bolivian massacre of the summer of 1949 of which the press made considerable, the real facts are now coming out from Christian sources. Norman Dabbs, a Canadian Baptist minister, and eight Bolivian Protestants, were clubbed and chopped to death. The instigator is said to have been a priest, Javier Tunari. His supporters, pined with liquor, did the butchering. The funeral was said to have been a triumphant testimony, a thousand evangelical believers joining in the procession to the cemetery and singing hymns. One of the Bolivian victims was president of the Bolivian Baptist Union."

This account strikes me quite forcibly, for I was personally acquainted with Norman Dabbs. When he was home on his last furlough, he spoke before the Canal Area Ministerial Association, Welland, Ontario, of which I was then president. He was a well-read man and thoroughly enthused over the missionary work in South America in which he was engaged. He related the great opposition of the Roman Catholic Church to the Protestant missionary movement, and the numbers who were forsaking this apostate Church. Little did I realize that the next word I heard about him would be that he had been "butchered" at the hands of a church that lays claim to being Christian! Rome hasn't changed since the day of the Spanish Inquisition!

IT IS AMAZING. One thing that amazes me as I read the prophetic interpretations of our earlier ministers is the accuracy with which they forecast coming events—events which we are seeing fulfilled in very detail today. The only foreknowledge which they had was the information gleaned from the prophecies of Scripture. They anticipated the regathering of Israel, and re-establishment of Temple worship. This would require rebuilding of the Temple, which they believed

Christian Stewardship

By E. E. Giesler, Moorefield, Nebraska

JESUS SAID to His disciples: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward?" (Luke 16:1, 2).

A steward is one having charge of another's goods and money. We people are stewards only of what we think we own. In reality, we do not own anything; everything we possess belongs to God; men are stewards only over what they seem to own. They have possession, but only as tenants. God is the "landlord" of all the earth. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

A conditional promise is found in the following verses: "I will send grass in thy fields for thy cattle" (Deut. 11:15), "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth" (Psalm 104:14), "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). God is the owner of all the land, all the grass, and all the livestock; and all three belong to God. Man is a tenant only of the land, the steward over God's grass and livestock.

You have bought a plot of land, grass, and a start of cattle from Mr. Seller, who gave you a deed to it all; so, you have a claim on it. The facts

are, however, that Mr. Seller never did own the land or the cattle.

Does God demand from men a tax money for the use of land and livestock, that men may rightly have and hold the Lord's treasures? He most certainly does. He made such demands of the church under Moses, and now of the church under Christ.

What amount of tax is required by the Lord? For an answer to that age old question, we read from Leviticus 27:30-32: "All the tithes of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

What is the tenth for? It is the Bible way to support the Lord's work. Giving the tenth did not begin with Israel under Moses: it had a beginning somewhere back before Abraham, and its origin was from the Melchisedec priesthood. (See Gen. 14:18-20; Heb. 7:1-28.) Study the references carefully, friends, and you will see a light that, if followed, will make you a blessing for the rest of your lives. Tithing is a part of the Abrahamic Faith, the only saving faith, and you cannot have one part of it and reject another part of it; take it all, or leave it all.

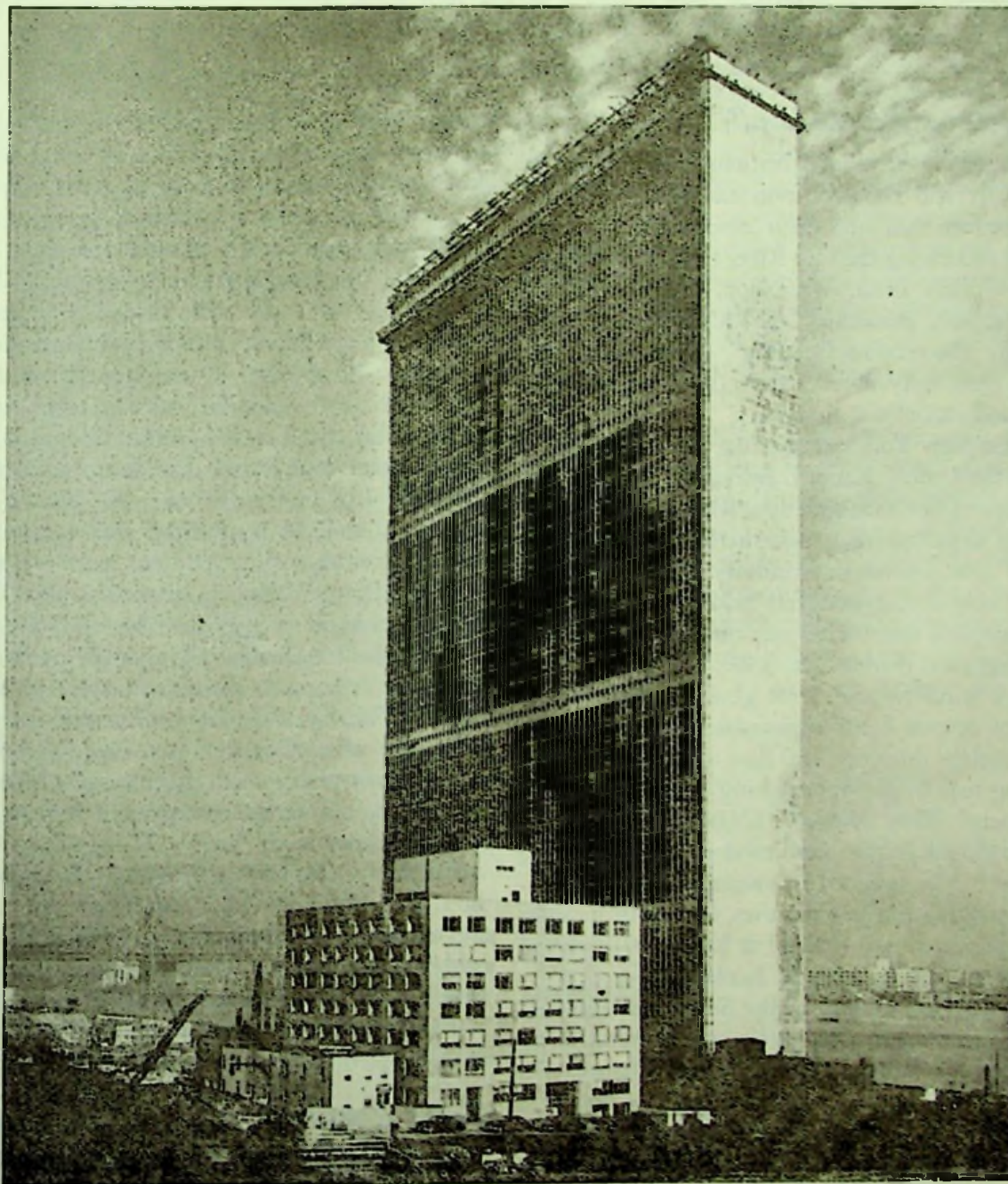
The New Testament church uses the same old Abrahamic method

THE RESTITUTION HERALD

VOLUME 39

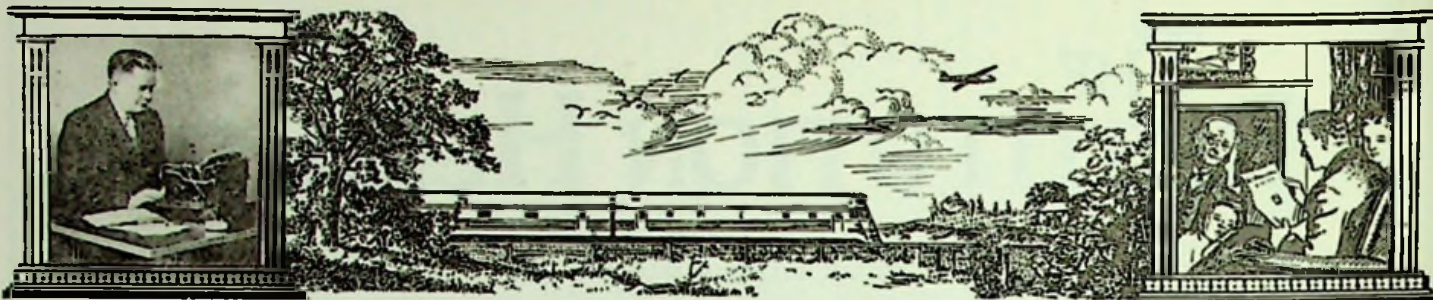
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—Courtesy Aluminum Association.

UNITED NATIONS' SECRETARIAT BUILDING, NEW YORK CITY



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"World Peace Workshop"

When completed, the United Nations' headquarters in New York City will comprise not less than five grand structures between 42d and 48th Streets, rising along First Avenue and facing the East River front. These structures, the "World's Peace Workshop," will include a "General Assembly Building," the "Conference Building," and the "Secretariat Building" (front page, this Herald), an eight-story library, and a building to house delegations and specialized agencies.

Even against New York's spectacular skyline, the slender grace of the United Nations' *Secretariat Building* arrests and captures one's imagination. Rising 544 feet into the blue, this skyscraper is a vast marble frame for the world's two most enormous windows. The north and south walls, only seventy-two feet wide, are completely blank and smoothly faced with gray marble. Held in this frame of Vermont marble are 5,400 blue-green, heat-resistant glass windows and 5,400 glass spandrels set in a network of narrow-faced *aluminum* frames. No columns of masonry interrupt the flow of glass and aluminum rising to a height approaching that of Washington Monument! This 39-story, \$24,000,000 glass and aluminum building is the most modern office building on the globe. It was designed by twenty-one eminent architects representing sixteen countries, and, with its sister buildings, will grace a site (valued at \$8,500,000) donated to the United Nations by John D. Rockefeller.

Extensive use of aluminum in the *Secretariat Building* echoes the most modern thought in architectural structure and design. With minimum maintenance, the building long will retain its maiden beauty, despite a constant attack of New York's smoke and grime. Thirty-nine types of aluminum are used. Shades range from lustrous silver to black. Resulting beauty from this flexibility of tone and design has excited the architectural world.

This gigantic glass-aluminum-marble *Secretariat Building* pushes scriptures into one's mind. Following the Flood, men who were determined never to let anything like that happen again built a tower. Following this re-

cent world-wide flood that bathed the earth in tears and bloodshed, men now determined never to let anything like that happen again are building towers: building, too, by a combined effort of nations long ago divided, dispersed, and intended of God to stay in their own places and within "the bounds of their habitations" (Acts 17:26).

Watching men thrust their ideals like fingers pointing toward God, the Saviour recalls a former day of building and warns: "In the days of Lot, they did eat, they drank, they bought, they sold, they planted, they *builde*d; 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" (Luke 17:28-30). Neither steel nor aluminum has protective contract with God—nor marble, nor glass!

"World Peace Workshop"! Beautiful idea! "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Stubbornly, though, a text crowds into one's view as he scans the dizzy heights of men's grand towers: "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" (1 Thess. 5:2, 3). Be cautious of human strategy and human acclaim of world-wide peace!

Everybody admires big buildings. Everybody respects the United Nations and her resplendent tower. Everybody does not know, however, that the United Nations cannot establish world peace. Only the Lord Jesus, when He returns, can establish and will establish universal peace. Not towers, but the "Lord alone shall be exalted in that day"—*Skyscraper Supreme!*

Twin Prophets

Jeremiah and Paul, twin prophets in their denunciation of false peace cries, said: "They [false prophets] have healed . . . the hurt . . . of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:14), and, "When they [false prophets] shall say, Peace and safety; then sudden destruction cometh . . . and they shall not escape" (1 Thess. 5:3). . . . God's prophets never miss!

Philosopher and Theologian to Missionary

By C. R. Randall, Tipp City, Ohio

MANY people enjoy an outward happiness because of what they are able to accumulate in life, measured by the standards of worldliness. Many are satisfied by the heights they are able to achieve, and, receiving acclaim by their fellow men, momentarily satisfy their ego. Men frequently reach the pinnacle of fame by talent or mastery in some particular field of science or industry, yet lack the fundamentals elements that generate *genuine* happiness. All these wordly and selfish heights tend to indicate satisfaction; however, underneath the surface, one finds lacking that *inward* happiness without which no genuine success can be achieved.

George Matthew Adams once wrote of a man named Dr. Albert Schweitzer whose life story is an example of the preceding thoughts. Dr. Schweitzer was one of the greatest musicians in Europe and recognized with the great musicians of his time; he was a famous theologian, acknowledged with the best; he was a philosopher continually honored throughout Europe. With all this success and fame that he had received, and justly so, there was lacking, nevertheless an inward satisfaction and peace of mind. One day while on his holidays, he began to consider the reason behind his apparent unsatisfied condition.

As a result of this meditation, this great man relinquished his established fame, studied medicine, and later went to an isolated mission in Africa. There he ministered both physically and spiritually to thousands of natives. This move gave Dr. Schweitzer exactly what he was craving, *inward* happiness. He wrote. "Now the answer was found: in addition to the outward, I now had *inward* happiness."

This man found happiness because he was willing to resign his own will and ways and seek means of bestowing upon others the blessings of his abilities. He received the "peace of God, which passeth all understanding" by giving to others of the qualities he possessed. Said Jesus, "It is more blessed to give than to receive" (Acts 20:35).

A spiritual blessing comes to all of us, if we are willing to give of what we possess to help others in need. We care not whether this need is physical or spiritual; the principle is the same. Spiritual sustenance is received that nothing material ever can match. Whenever a kind act is performed, there comes a blessing to the individual concerned. This blessing is manifested in two ways: first to the individual upon whom the blessing is being be-

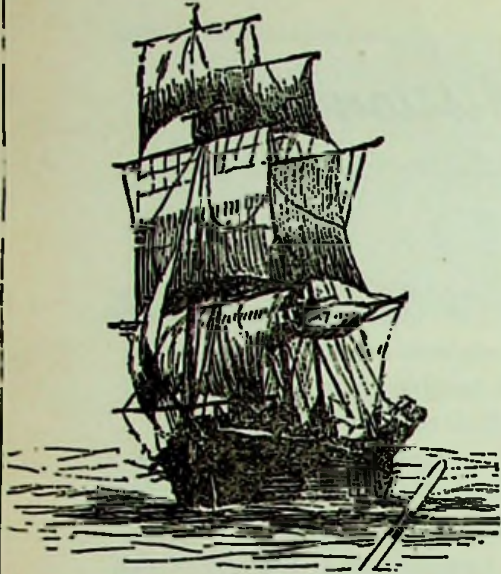
stowed, and then upon the individual bestowing the blessing. Inward peace and happiness are the reward of the person who is willing to humble himself and minister to the needs of lost individuals of the world.

The Church of God has a message unlike most orthodoxy. Its message concerns the gospel of the Kingdom, or the "good news" concerning the Kingdom. Nothing in the world today can give to peoples over the face of the earth any more peace and happiness of mind than the message we have, which centers around the soon-coming Kingdom. Whenever we, like Dr. Schweitzer, come to the realization that we have only an outward happiness, then we will have come a long way in our search for the real inward peace. Our stewardship will then be just beginning.

All that we need is to sense the great necessity that lies before us in preaching to the peoples of the world the hope of the soon-coming Kingdom and all its blessings. Whenever we feel this requirement, all issues will become secondary in our will to do. Whatever material needs are required will be forthcoming out of the depths of hearts moved by their search for inward happiness, knowing that they are having a part in opening to someone the door of salvation.

(Please turn to page 10)





Four Wonders

By Harold J. Doan, Chicago, Illinois

words of one *Agur*. This very interesting chapter is a prophecy, as we read in verse 1, "The words of Agur . . . even the prophecy." It is a prophecy in veiled language, given evidently under inspiration, which humbled Agur and made him admit even from the beginning how little he understood the mighty and intricate workings of the Lord in his human and non-human creation. Agur cried, "Surely I am more brutish than any man . . . I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established the ends of the earth? what is his name, and what is his son's name, if thou canst tell? Every word of God is pure: he is a shield unto them that put their trust in him" (Prov. 30: 3-5).

Agur's exalted thoughts were dwelling upon God and His works and mysteries, and even upon God's Son and His works, although Jesus was not born for another seven hundred years. In this vein of wonder, amazement, and questioning, Agur approached the subject of our sermon, "Four Wonders of God."

In verse 18, Agur began, "There are three things which are too wonderful for me, yea, four which I know not. The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." These very common events were a source of wonder to Agur. Because of his deep meditation, he could see the conditions which they typify. These conditions, moreover, are still a mystery, a source of unceasing amazement.

The way of an eagle in the air! The long-distance flights of the eagle, his amazing vision, his great strength (lifting a weight equal to himself high in the air), his feats of soaring for hours, and his courage are wonders of great magnitude. Yet, Agur may have been thinking beyond this to a certain event prophesied in other places

in the Word, an event which is a mystery even to us. It is an event typified and illustrated by the eagle in the air. Other prophets used this natural wonder to illustrate the supernatural wonder of the catching away of the church to be with Christ in power and great glory.

The Apostle Paul mentioned this event, explicitly, in 1 Thessalonians 4:16, 17, saying: "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."

A day will come, exclaimed Paul, when Christ will come and call His own from the dead, and together with those who are alive in Christ, catch them up to meet Him in the air. This event will be followed, as the next chapter explains, by the day of the Lord, a time of wrath upon the evil remaining in the world, which, in turn, will be followed by Christ's return with His saints to establish the Kingdom of God upon earth. It is that event of wonder and mystery, the hope of the church, which mystified Agur and caused him to wonder. It is an event typified by the soaring flight of an eagle in the air.

Jesus referred to the same event in just such terms. Explaining to His disciples events of the last days, He said, in Luke 17: "Even thus shall it be in the day when the Son of man is revealed. . . . I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left . . . And they answered and said unto him, Where, Lord? And he answered and said unto them, Wheresoever the body is, thither will the eagles be gathered together" (30, 34-37).

It is a mystery, a wonder, a source of unceasing amazement, yet it shall be! A man once asked me, "Do people really believe that?" I said, "Here is one who does." The day will come when some are working in the heat of day, some are grinding in the morning, and some are sleeping at night, for all three conditions exist at once in our round, revolving earth, when Jesus shall call His own and the wrath of God will be poured out upon an unrepentant world. May we not be so mystified as to miss that great day!

The second wonder which mystified and humbled the Prophet Agur, was the way of *a serpent upon a rock*. Agur may have watched serpents as they slid noiselessly upon a rock, or lay basking in the sun, or coiled as if to strike, or lay in wait for prey. Serpents are indeed a source

of wonder and fear. They may be deadly, large, and vicious; but they make no impression upon a rock. Coil, or strike, or crawl as they will, the rock is unyielding and the serpent must seek softer ground in which to burrow and make its nest. Agur's (Please turn to page 10)

Spiritual Investments

By David Sprinkle, Royal, Arkansas

THE boom of war years has receded in America and given place to a general, over-all tightening economy. The American people are being more careful in their buying and less free in their spending. Finding employment is becoming a task, and, when found, any employment is more difficult to keep. Men who have been considered well established in their positions are heard to discuss whether or not their positions are "depression proof." People who have saved money, are searching for a sure and ironclad investment that will give them security in case another period of really hard times should come. Those of us without the necessary money for investments are likely to wish we did have—for the very same purpose. Yes, it is all too easy to worry about the unknown future and what one's part in it will be.

Such thinking is not entirely wrong or useless, for God has given men reasoning minds and the responsibility of using them. To aid one's thinking, the Creator has provided a guide which, if used often enough, will keep one's thinking straight and guard him from wasting his mental strength.

The problem here mentioned is that of *security*. This is not new. Adam did not have to face this problem as long as he was in the Garden of Eden. God provided for him and his wife. After their disobedience, however, God said to Adam, "In the sweat of thy face shalt thou eat bread." Adam and his race also were made subject to the curses of weeds and thorns, sickness and death. From that day to this, man has had to face and battle the problem of insecurity. How can one build, today, in such manner as to be secure, tomorrow?

Adam's condition still was not entirely hopeless, however, and a short study of God's provision for His race to regain that perfect condition would help everyone. A study of our Guidebook will give many facts with which



David Sprinkle

to work and will direct us toward the right conclusions.

David wrote, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). This was not in itself a promise, but David was observing the results and fulfillment of a promise made centuries before his time. This message to God's people is recorded in Exodus 23:25, saying: "Ye shall serve the Lord your God, and he shall bless

thy bread, and thy water; and I will take sickness away from the midst of thee." This wonderful, health-giving, fear-destroying promise directly follows "Ye shall serve the Lord your God." In Matthew 6:25-33, Jesus spoke on this same order and gave more details.

Judging from these few scriptures, one easily sees that he needs not money to invest for security, but something which everyone possesses. We Christians must invest our lives in righteousness, in the service of God, in order to obtain *real* security. The interest from our investment will be, in this life: food, raiment, health, and whatever else God deems necessary for us. Let us proceed, though, for the best return of all has not been mentioned.

Turn to Matthew 6, again, and read verses 19 and 20. Lay up your savings in heaven, where they cannot deteriorate or be stolen. According to Matthew 19:21, Jesus advised a young man in this way, and 1 Timothy 6:19 comes more to the point, saying, "Laying up in store . . . that they may lay hold on eternal life." *That* is the great return! Not four for three! Not ten for one! but *eternity* for a breath!

Step out on faith. Lay up in store, that you may lay hold on eternal life. Stop trusting in the work of your own hands and the money in your pockets, but "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Characteristics of a Good Family

By Floyd L. Kessler, Jr., Fort Riley, Kansas

A FAMILY'S influence radiates in every direction, touching the lives of the neighborhood and community. Let us examine what makes good or bad family life, and what makes any family a valuable or a worthless tool for religion and democracy. If we were to select an American family to put under a microscope, what would we look for?

The first thing we would seek in our examination of a good family would be the home itself—the extent to which the head of the family had been successful in providing a home. One of the keystones of democratic living is the right to own property. It is agreed generally that to own a home gives the owner a special stake in the affairs of the community. Those who rent a house, apartment, or room are no less worthy of a community place. We are looking for an answer to the question, Has the head of the family provided a place for his family to live in reasonable stability and comfort?

Leadership is a necessary factor for living in a home. In the family, the parents are the leaders. Until growing children gain knowledge and experience in making rules and living by them, parents determine rules and mete out rewards and punishments. Discipline cannot be administered like a strait jacket, but both leadership and discipline must be developed from within. Closely related to leadership and discipline is self-reliance, another aspect of good family living. Each has the obligation of making decisions which affect his welfare and the welfare of others. Self-reliance is developed in the associations of a family. As children grow, the parents give them opportunity not only to have a voice in everyday activities, but also to have responsibilities in everyday activities. Children learn that when mistakes are made they must be punished.

Another characteristic of a good family is co-operation. The co-operative member of a family is not self-centered; his interests extend beyond himself. When those within family walls find themselves associating in a common family project, equality begins to exist and there is liberty for all.

Another aspect we should look for in good family life is friendliness. Are the members of the family good neighbors? Are they willing to work with the *National Bible Institution's* activities, such as: *The Restitution Herald*, *Golden Rule Home*, *Oregon Bible College*, the Na-

tional Sunday School Association, and other groups? More important, still, is this form of neighborliness a daily attitude? The daily "hello" to the family next door, the helping hand to the Joneses, the giving of *The Restitution Herald* to close friends—these are the daily acts that bring the warm air of friendliness and make neighbors feel at home with one another.

Good education is another characteristic of an ideal family. Every home should be a schoolhouse, for using knowledge effectively is a part of religious and democratic living. Each growing member of the family should be taught to be a responsible citizen by applying his knowledge to the community life of his group. He will recognize that the play of idea upon idea which takes place in family discussion is one of the best guarantees that will equip him to handle wisely his daily affairs.

The family should be one of the avenues through which individuals may develop culture, including morality and religion. Mother wants the girls to say "Please" and "Thank you," and then watches nervously, hoping that they will do as she has taught. Father shakes his head in disappointment if his son does not choose a trade or profession to his liking; but he does not force his choice on the son. Mother and Father, through the years, try to make the younger members of the group conform to their ideas. They give them religious teaching to form a basis of moral character. They teach them reverence for worship, taking care to teach also respect for the religion of their next-door neighbor. Through such cultural "coaching" in the family, children get their first introduction to social institutions.

Careful attention to the early training of children helps them in the adolescent period, when as young people they begin to rebel against authority and express their independence. This period often creates family problems which may affect the welfare of the community if not dealt with properly. The guidance young people receive in such groups as 4-H clubs, youth centers, and sports activities will do much to give them the spirit of teamwork. Helping children to become a part of young people's groups is one way that can develop character.

Now, let us look briefly at some results of home failures. When members of a family are not made aware of their responsibilities, the result is felt not only by the family, but also by the community. A family which makes no

contribution to the people living about it is unneighborly. Just minding one's own business and keeping out of trouble is not enough.

Unfortunately, failure of American families to fulfill responsibilities leads to results which become a concern of the police. We are supporting more than 141,000 convicted criminals, or one for every thousand people in this country. We are maintaining a vast system of municipal, county, and state police forces and a huge system of criminal, juvenile, and domestic relations courts. Failure in good citizenship costs us hundreds of millions of dollars a year. In many cases, the individuals concerned would not have fallen into trouble if the home had done its task well. There is no definite answer to the question of why Americans break laws; but we know that there is a definite relationship between family rearing and criminality.

One factor which tends towards the disintegration of family life is the increasing divorce rate. In 1888, one divorce was granted for every seventeen marriages performed. In 1947, one divorce was granted for approximately every four marriages performed. The divorce rate is greater in cities than in rural areas. Most marital disruption occurs among couples married less than ten years; two thirds of all divorces go to childless couples, and another twenty per cent to couples with only one child. Whatever the background may be, the fundamental cause of divorce is dissatisfaction with either the wife or the husband and the weakening of ties that tend to hold families together.

In the United States, the family is the cornerstone of happiness; however, in some countries, the family is considered principally as a provider of workers to comply with the orders of the government. (Turn to p. 11)

One Hundred Forty-Four Thousand Sealed

By Alfred Anthon, Corvallis, Oregon

IN REVELATION 4 and 5, the twenty-four elders and the four beasts (four "living creatures," R.V.) worship God, being before Him. They chant, "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (v. 9).

From studying these two chapters (Rev. 4 and 5), I concluded that the "elders" and "beasts" probably typify *classes* of saints. (Note the word "classes.") Also, I concluded the vision refers to time *after* the first resurrection. (Note the word "after.") Because these saints are shown standing before God's throne, they are to be alive when their friends are yet in the world. The things typified by the "seven seals" must take place, I believe, *after* the first resurrection. *If* this is correct (notice the "if"), then the "sealed an hundred and forty and four thousand" will not take place until *after* the first resurrection. Therefore, these are persons who will be alive when Christ comes, but who will not be "changed"; they will be "left." (See Rev. 7.)

After this (after "sealing"), a great multitude will be resurrected. This resurrection will take place at the end of the *sixth seal*. The sixth seal will not happen until some time after the first resurrection (rapture). This

makes two distinct resurrections. Yet, this second multitude will be granted eternal life. This will be "revelation" of Christ. This will happen when Christ comes to Mount Olivet with His "first resurrection," "rapture" saints.

Then they that pierced Christ shall see Him. This gives us another *class* of saints. They will have washed themselves during the Great Tribulation that the "*twenty-four elders*" and "*four beasts*" classes will not have to endure. Revelation 20 tells that all these classes will live and reign on the earth for a thousand years. The next time the "hundred and forty and four thousand" are mentioned after their "sealing" is when they are alive and doing things. (See Rev. 14:1.)

Now for some questions: 1) Does "sealing" mean "martyred"? 2) Were these "thousands" slain? Note in chapter 13, that it tells of a vision depicting conditions during the Tribulation. One thing is certain: Be an idol worshiper and live; be faithful to God and be martyred. These "thousands" were faithful; therefore, their "sealing" was *death*. They that are faithful unto death will receive a "crown of life" which will not fade away. So wrote the apostles.

Apparently, these thousands will be dead only a short while. "Sealed" here means "*martyred*." That is my understanding of the matter. What is yours?



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

TABERNACLE SEARCH. "The Pentecostal Evangel" carries an account of the proposed search for the Ark of the Covenant which is highly thrilling to the student of the Word. It reads:

"In the Apocrypha, it is recorded that the Jews buried the Golden Ark and the Tabernacle on Mount Nebo just before they departed for the Babylonian Captivity. In 2 Maccabees 2:5-7, it is declared that the burial place would remain unknown until the time of the final regathering of Israel to the Holy Land. A group of archaeologists from Los Angeles believe that the time for its discovery has come. They have purchased the section of Mount Nebo on the border of the Holy Land, and soon will dig with steam shovels.

"The remarkable thing is that the mountain should never have been disturbed, if so much gold is buried there. Dr. A. J. Fritter, head of the expedition, is convinced that the mountain has not been disturbed through the centuries, and he believes he knows where the treasure is buried.

"Should I discover the Ark of the Covenant, as I believe I will do," he says, "it will shock the world. It will bring every Jew in the world back to Palestine, and the ancient sacrifices of Israel will begin again. That means that the last week in the seventy weeks of Daniel will have arrived."

The Apocryphal books were ruled out of our canon of Scriptures as not being inspired. They are accepted in the Douay Version, which is a Roman Catholic text. The portion cited from the Maccabees reads as follows:

"When Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the altar of incense, and so stopped the door.

"And some of those that followed him came to mark the way, but they could not find it.

"Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy."

AWAKENING. It is worthy of note that from so many sources, the cry is going forth. "Behold, the bridegroom cometh." A few years ago, this message was to be found in a small number of papers that heralded the second coming message. Today, hundreds of periodicals of various kinds carry a message of hope and warning concerning the coming of Christ. Their voice is a clarion call of no uncertain sound announcing the soon return of the Lord in the clouds with power and great glory. As a matter of fact, it sometimes seems that those bodies which proclaimed the second advent, conditional immortality, sleep of the dead, and kindred teachings have lost some of their zeal

for the teachings which made them a separate people and have become rather drowsy. It is a poor time to tuck away great truths which have been revealed and leave them in the darkened closets of our minds and concentrate on single teachings to which every one can say "Me, too."

We rejoice in the awakening that has come to great numbers concerning the return of the Christ, restoration of Israel, setting up of the Kingdom of God and like teachings, but faithful discipleship entails the preaching of "all the counsel of God."

MILLIONS ARRESTED. It is a common cry of the wets that prohibition makes for bootlegging and that there is more drinking under prohibition than under legalized sale of liquor. Nonsense! Anyone who is interested can get the facts—government facts—which tell the real story. According to the FBI, arrests reported to the Federal Bureau for the four principal offenses from cities representing on the average less than half of the whole total urban population of the U. S., from 1933 to 1948, totaled 15,985,028. 1932 was the last year of prohibition and in that year the arrests were 1,726.2 per 100,000, whereas in 1948 they were 3,346.9 per 100,000, an increase of 93.8 per cent.

STRUGGLE FOR POWER. The following short quotation from the writing of Dr. I. H. Lehman gives a very good appraisal of the struggle now going on between Roman Catholicism and Communism. Says Dr. Lehman: "The intensity of the struggle between Catholicism and Communism is due to the fact that they are rival systems of universal world power. Both work in and throughout all countries to propagate their doctrines and increase their control. Each has its center of world operations—one in the Vatican, the other in the Kremlin."

APPEAL THAT PAYS. It is rather difficult to analyze the appeal which Father Divine has over his followers. He has raised millions, and his kingdoms are places of the highest sort and locations that are the costliest. This one man within a few short years has raised millions of dollars, founded several hundred cults, and controls over 300 hundred places of business in twenty different states. He claims followers up to 5,000,000. The question comes up: Why will people be so willing to contribute all that they have to such a venture and evidently feel that they are getting their money's worth in peace and pleasure and satisfaction; and for the sake of the gospel of the Kingdom of God, one must constantly urge folks to give, and few will ever give enough so that it is a real sacrifice? Such contrasts cause

one oftentimes to wonder whether or not there are many who really love the truth and who have a faith worth being recognized. Jesus pondered the question: "When the Son of man cometh, will he find faith on the earth?"

NOBEL PRIZE. We are not particularly concerned about who gets the Nobel Prize, but the subject that draws the winning money is of interest to us. The winner of the Nobel Peace Prize for 1949 is Sir Lord Boyd Orr. He is the first head of the United Nations Food and Agricultural Organization, and he also is deeply interested in the Congress of World Federalist Organization. These two interests—feeding every one in the world and creating a world government—are his chief interests in life and these interests won for him this coveted prize. He has turned the prize money of nearly \$22,000 over to the promotion of world government. The idea of a world government will not down.

BARTERING IN LIVES. Back in 1944, when so many parents were suffering as though their hearts would break, as their sons were called into that great war struggle, many of them to suffer and die, one of the heads of the Roman Catholic Church in Canada, Archbishop Alfred Sinnot, under date of March 1, 1944, promised heavenly safety for the boys killed in service if the parents would pay \$40. He was kind enough to permit the amount to be paid in installments. His auxiliary bishop, F. R. Wood, left the church, then and there, according to "Roman Collar."

It was the selling of indulgences that aroused Luther, and especially against the work of Tetzel. Here is one of his harangues: "Indulgences are the most precious and sublime of God's gifts.

"This cross," (pointing to the red cross), "has as much efficacy as the cross of Jesus Christ.

"Draw near, and I will give you letters, duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you.

"I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons.

"There is no sin so great that the indulgence cannot remit it, and even if one should (which doubtless is impossible) ravish the Holy virgin Mother of God, let him pay,—let him only pay largely, and it shall be forgiven him." (See D' Aubigne's History of the Reformation.)

Rome in the days of Tetzel and Rome in the days of Archbishop Sinnot (now retired) are about the same.



Irene Payne

Traveling With Us

By Verna C. Thayer, Greenbrier, Arkansas



Verna C. Thayer

IT may seem a long time to you since we have taken you "Traveling with Us." Our last Bible school for the year 1949 was held at the Anderson Chapel, Hendersonville, North Carolina. A report of this work was given by Sister C. F. Pryor.

From North Carolina, I went to Virginia to spend my vacation. A visit was made to the Dry Run Church on Friday evening, where I taught a class of children and showed the Bible School pictures. Classes are held each Friday night, and, while it was started as a night for children's classes, it has grown until there were classes for all ages. We were happy to conduct services in their lovely new church.

After leaving Virginia, the next stop was at Tipp City, Ohio, to meet Brother James McLain, who was conducting a special series of meetings at the Brush Creek Church. Two nights were spent at the home of Brother and Sister C. R. Randall, attending services each night. It was inspiring to see a church filled to overflowing with people interested in listening to God's work. Keep up your splendid work, Brother and Sister Randall. We enjoyed our stay there, and plans were made with Brother McLain for future evangelistic work.

From Ohio to Arkansas was the next journey, where I came to establish my home. My new home has been built next door to the McGintytown Church, and I extend a welcome to one and all in my new location.

True, quarterlies must be made, lesson helps must be prepared, and Bible school lessons written and mimeographed. That was the next work to be accomplished. Over a thousand quarterlies were made, lesson helps for nineteen Sunday school prepared, and thousands and thousands of pages of work for Bible schools were finished. Each Sunday during this period, we worked with various churches here in Arkansas.

On the return trip from Ministerial Conference, my helper for this year, Miss Irene Payne of Canada and a senior student ready for graduation from Oregon Bible College, came with me to start our Bible school work. Irene has worked with me before in Virginia and Michigan. I am very happy to have her helping me.

Our first Bible school was conducted, February 13-17,

at Mount Springs, Arkansas. The superintendent of schools grants permission, at the request of the teachers, to let us conduct the Bible school during the afternoon sessions of school. The number increased this year above all other years. There were two days of perfect attendance. The parents of children too young to go to school brought them for the class. One night session was held with an attendance of ninety-one. The lessons taught were "Busy Bees for Jesus." The enrollment was sixty-five; the average attendance, fifty-nine.

On Sunday, February 19, we were at the Cleveland, Arkansas, Church, where we gave two demonstration classes for children. What an enjoyable day we had with these people! They made us feel so welcome. We are planning a Bible school to be conducted there in April, and are looking forward with a great deal of anticipation to working at Cleveland.

The following day, February 20, we left for the Walnut Grove Church, near Havana, Arkansas, for our second Bible school. En route, we stopped in Booneville to see Sister Tressie Cardin, who is a patient in the sanatorium there. We are happy to report that her condition is much improved. Please remember her in your prayers, and do write to her. How she would appreciate it!—Mrs. Tressie Cardin, Nyberg Building, State Sanatorium, Booneville, Arkansas. She left seven children and husband at home, and that was not easy.

Our Bible school at Walnut Grove is almost ended. A complete report will be given in our next "Traveling with Us."

We ask an interest in your prayers as we journey over many miles, scattering "Seeds from His Word."



Church of God, Cleveland, Arkansas

PHILOSOPHER AND THEOLOGIAN TO MISSIONARY

(Continued from page 3)

The secret of happiness and spiritual satisfaction lies within ourselves. To give or not to give determines our success, whether physical or spiritual. The world needs what we of the Church of God have to give! Will we give it?

FOUR WONDERS

(Continued from page 5)

wonder might have gone deeper than it did, for the serpent in Scripture is a symbol of sin and the Rock is a symbol and illustration of Christ. So we may wonder, with Agur, at the way that Satan the Serpent attacked Christ the Rock and made no impression upon Him.

There is allusion to this wonder way back in Genesis, and Agur may have known this. God had told the Serpent, as recorded in Genesis, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (3:15). Jesus was attacked, tormented, and killed by sin, yet He never sinned, and He was resurrected to overcome death! When He comes again, He will destroy sin, for He is the Rock who has overcome sin, and He will crush the Serpent's head.

The most wonderful and amazing, least understood, yet most essential truth in Scripture is that Jesus the Rock overcame sin, died on a cross, was resurrected to immortality, and that we mortals can share in that victory and immortality through faith in Him. We can build our houses on that Rock and never fear the darts and storms of Satan, but rest in peace and assurance in our Saviour. A great wonder is the lack of effect of the serpent upon a rock.

Agur was further amazed at the wonder of a *ship in the midst of the sea*. A ship at sea is an amazing sight; its great bulk riding hundreds of miles from land, turned about by a very small tiller, manned by one person, riding out great storms, yet never sinking until water begins to leak into the ship itself. Carrying Agur's wonder into present times, one sees the ship as the church and the sea as the chaotic world. The church is a wonder, a small organization in comparison to the world, riding out the storms and stresses of life and continuing against seemingly overwhelming odds. Jesus is at the helm and knows the waters well, and we need have no fear while He is the Captain of our salvation.

When Jesus launched the church, it was with these words: "Upon this rock"—upon confession of Jesus as

Son of God—"I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). As long as we Christians are resting in Christ, with Him as our Master, the church will endure forever. There will always be a true church, the bride of Christ.

Since its launching, more than nineteen hundred years ago, the church has been buffeted upon every side. It has been through a thousand naval engagements, but has not been sunk. I have always enjoyed Brother J. R. LeCrone's favorite saying, "All the water in the world will never sink a ship, as long as it is outside the ship. But when it gets inside, take to the lifeboats. All the sin in the world will never destroy the church, until it gets inside. But when it does, bail out." A never-ending miracle of our day is the ability of the church to ride out the chaos and hatred of the world. "The way of a ship in the midst of the sea"!

Agur's last wonder was the way of a *man with a maid*. This amazes me, too, but mostly vice versa, the way of a maid with a man. Courtship is a marvel—how a man will behave when he is in love. It is the center of his life and nothing else matters. He will spend and be spent, overlook any fault, defend his maid to the death to woo her and win her for his own. Agur knew this and said, "It is too wonderful for me, I cannot figure it out." Seriously, love is a power in the world and the mating of earth's inhabitants a source of unfailing interest.

The deeper wonder, however, is the way of Christ with the church, His bride-elect. One wonders at His great love which knows no bounds. His love which cost Him His life, and which today leads Him to help and aid us in spite of our faults! His love which will bring Him to earth again to claim His bride and make her His own! Christ is the man, the bridegroom; the church is the maid, His bride-elect.

Paul tells us in Ephesians 5:23, 24: "The husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." We Christians cannot understand Christ's love for us, nor how He can forgive us our faults, nor why He has saved us, nor why He will return to claim us, but such is the way of a man with a maid. We must prepare for the marriage and be subject to Him, however, for even Jesus has been "jilted."

"There be three things which are too wonderful for me, yea, four which I know not." *The way of an eagle in the air*—the resurrection and catching away of Christ's own, "caught up together in the clouds to meet the Lord in the air"! *The way of a serpent upon a rock*—the way that Jesus was tempted, how He suffered and died, yet overcame sin, for Himself and for you and me! *The way*

of a ship in the midst of the sea—how Christ's church has endured and rode out continuous storms, yet remains strong and pure! *The way of a man with a maid*—Christ's great love for His bride-to-be, His care, consideration, protection, His defense unto death, His forgiveness, and finally His marriage for eternity! These four wonders are for you and me to ponder and pray over.

No true Christian can stand idly by and do nothing to remedy such conditions as poor schools, poor churches, lack of recreational programs, and inadequate medical attention.

Yes, the family group is the foundation upon which American democracy rests. It is in the home that children learn the rights, privileges, and responsibilities of citizenship. When families fail or are weakened, our nation is weakened spiritually and morally. Yes, the family group is the foundation upon which rests the cause of Christianity.

Building a home, rearing a family, probably will be the most important achievement in one's lifetime. Prepare to fulfill that responsibility worthily.

CHARACTERISTICS OF A GOOD FAMILY

(Continued from page 7)

We realize that a healthy democracy depends upon healthful family living and good Christian fellowship.

Gleanings from the Field

"The field is the world."—Jesus.

Bro. Ellsworth Routson, Pastor of the Church of God, Blanchard, Mich., is enjoying one unbroken leg since falling, February 28, on the ice.

Sr. Lottie Pickerl, 407 La Monte Terrace, South Bend, Ind., superintendent of Hope Chapel Sunday school, returned home, March 2, from Rochester, Minn., where she had submitted to painful foot surgery.

Bro. Forest Long, 7772 Whitaker Ave., Buena Park, Calif., writes encouragingly of the Los Angeles work. Both Sunday school and church attendance has increased during the past year. Two Berean classes are active: one in the northwest area and another in the southeast area of Los Angeles. Bro. Roy Graham, the pastor, publishes "a very helpful" weekly church bulletin.

"Holbrook (Nebr.) Church enjoyed an all-day meeting, March 5, sixty attendants being present to hear Bro. Graham preach two very good sermons."—Nellie I. Campbell, Arapahoe, Nebr.

Sr. Otto Dick, Oregon, Ill., recently a surgery patient in Warmolts Clinic, has resumed her home duties. Now, William Dick is having some hospital experience with a skin infection.

Born, March 7, 1950, to Mr. and Mrs. Ray Greenfield, Oregon, Ill., a son, Daniel Raymond. (The mother is the former Lois Carpenter.) Congratulations!

"Congratulations on the Missouri Herald! . . . It showed me my own native 'show me' state and a picture of my great-grandparents. Had I not seen that Restitution Herald, I may never have known what they looked like."—Ernest Graham, Holbrook, Nebr.

Bro. Joe D. Lawrance (Pres.), Sioux City, Iowa; Harvey U. Krogh, Jr. (1 Vice Pres.), South Bend, Ind.; J. Arlen Marsh (Secy.), Rockford, Ill.; Dale Dunbar (Treas.), Swanton, Ohio; and James M. Watkins (Gen. Mgr.), Oregon, Ill., assembled, March 3, at headquarters in Oregon, Ill., for a business session.

Sr. Mary Hatch, still bedfast and under her physician's care, is considerably stronger and hopes soon to be outdoors enjoying the sunshine and spring flowers at 411 N. 6th St., Oregon, Ill.

"Tempe is enjoying wonderful meetings, Bible classes, and Bro. C. E. Randall's radio broadcast. We must work while it is day. May our Lord and Master soon come. God bless all your endeavors."—Freeman Fike, 1517 W. Monroe St., Phoenix, Ariz. . . Thanks, too, for those renewals and new subscriptions!—six!

"We drove to Moorefield, Nebr., yesterday, and found Bro. and Sr. E. E. Giesler and a company of the church folks working with 'a will to work' toward completion of their new church basement. They intend to have completed it by the time of their next all-day meeting, that is, by the fourth Sunday in March. The Lord's true servants are busy servants."—Ernest Graham, Holbrook, Nebr.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Edward H. Barek	\$ 25.00
Mrs. Frank Henry	2.50
Grand Rapids, Mich., Friend	24.00
Oregon, Ill., Church of God	9.34
Mr. & Mrs. Glenn Canfield	175.00
Isolated Sister	25.00
Box Elder S. S., McCook, Nebr.	3.00
Mrs. Emma B. Coleman	15.00
Frank Switzer	10.00
Grace Skinner	10.00
Mrs. Anna Fales	20.00
Pennellwood, Grand Rapids, Mich.	65.00
Mrs. Minnie Sudbury	2.00
Rockford, Ill., Sunday School	42.08
Mr. & Mrs. Hugh Huffer	10.00
Mr. & Mrs. George H. Loudenslager	100.00
Mr. & Mrs. Norman McLeod	25.00
Mrs. J. W. Newell	5.00
Earl Martz	10.00
Mrs. C. E. Hoganson	1.00
Mr. & Mrs. Frank Partlow	26.00
Blessed Hope S. S., Niagara Falls, N.Y.	18.00
Mr. & Mrs. Ray Heyde	2.00
Minnesota State Bereans	25.00
Mrs. Virda Sittler	30.00
John F. Taylor	5.00
Kenneth L. Juden	5.00
Ben Woods	3.50
Mrs. Mabel Lindsay	5.00
Mr. & Mrs. William Andrew	20.00
Tempe, Ariz., Church of God	1.07
Mr. & Mrs. Wayne Laning	5.54
Mr. & Mrs. Albert Logsdon (RH)	25.00
Golden Rule S. S., Cleveland, Ohio	28.00
Flem Anderson	5.00
Mr. & Mrs. George McMurtrie	10.00
Mr. & Mrs. Maurice Robinson	15.00
Mr. & Mrs. W. O. Thal	7.00
Happy Woods Church, Louisiana	12.04
Illinois Sister	13.00
R. H. Judd	5.00
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Clarence Dimmick	100.00
Mrs. John Buchanan	2.50
Church of God, Eden Valley, Minn.	22.00
Edward Kirkpatrick	5.00
Mr. & Mrs. Chas. Netts	5.00
Miss Eva Leslie	5.00
Mr. & Mrs. Carroll Bennett	50.00

OVER THE TOP

246. Charles G. Jones	\$27.00
247. Mary Ellen Jones	27.00
248. H. M. Shaffer	29.50
249. A. B. Lobell	26.00
250. Mrs. A. B. Lobell	26.00

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"All Israel and Judah loved David, because he went out and came in before them" (1 Samuel 18:16).

The Making of Friends

"If nobody smiled and nobody cheered, and nobody helped us along,
If every man looked after himself and good things all went to the strong,
If nobody cared just a little for you, and nobody thought about me,
And we all stood alone in the battle of life, what a dreary old world it would be!

"Life is sweet just because of the friends we have made and the things in common we share,
We want to live on, not because of ourselves, but because of the people who care.
It's giving and doing for somebody else, on that all life's splendor depends;
And the joy of the world, when you have summed it all up, is found in the making of friends."—*Selected.*

David, King of Judah

David reigned in Hebron, about twenty-two miles south of Jerusalem.

The kingdom of Judah was composed of the two southern tribes of Israel—Benjamin and Judah. The Northern kingdom, with ten tribes, had been torn by wars. At the time of this lesson, they had no king. Ishbosheth, Saul's son, was in line to be king. He reigned only two years before his death. Abner, Saul's first cousin, was the head of the army. He and Joab, David's soldier leader, had differences which resulted in Abner's death.

Now, this kingdom could see that God was with David and his Southern kingdom. The elders of Israel came to King David at Hebron. King David made a pact with them before the Lord God. It was then "they anointed David king over Israel." Then, David was the king over the twelve tribes of Israel. (2 Sam. 5:1-12.)

David began to rule over Judah when he was thirty years of age. Seven years later, he became ruler over all Israel. Thirty-seven years is young age to become king of such a large kingdom. What do you think your position may be when you are thirty-seven, (if Christ tarries)? Saul, David, and Solomon, each, ruled forty years.

After David was made king of the whole of Israel, he ruled from Jerusalem. Jerusalem was inhabited by people of the Jebusite tribe. They were enemies of David. They boasted that David could not put them out, but, with God's help, he did get into the city and sat upon this throne at Jerusalem.

A friendly neighboring king, Hiram, had some of his men take cedar trees, carpenters, and masons, with messages to David, and they "built David an house."

Let's Play!

Complete with help of the following list of words: Seven, ten, two, forty, Judah, Ishbosheth, Abner, Saul, David, thirty, Hebron, Sarah, south, Jebusites, Zion, Hiram, twelve.

1. Another name for Jerusalem is _____.
2. David was _____ years old when he began to rule at Hebron.
3. Hebron was _____ of Jerusalem.
4. David ruled at Hebron for _____ years.
5. He ruled at first over _____ tribes.
6. When he ruled from Jerusalem, it was over _____ tribes.
7. David moved from _____ to Jerusalem.
8. _____ and Solomon, each also ruled _____ years.
9. _____ or _____ might have followed Saul as ruler, if it had been God's will.
10. _____ was a friendly king who had a house built for David.
11. David won over the _____ to gain the city of Jerusalem.
12. The _____ tribes came to David to ask him to be their king also.

Happy Birthday Wishes!

David Bowser, March 14, age 11, Lawrenceville, Ohio
Merry Sue Gaspar, March 16, age 3, Eden Valley, Minn.
Dennis C. Pearson, March 16, age 11, Tipp, City, Ohio
James Holthaus, March 18, age 7, McCook, Nebr.
Robert L. Bollin, March 18, age 5, Hammond, La.

The Berean Page



There Is Something About a Church

Whether you are visiting a large cathedral in the city, a weather-worn frame country church, or a natural retreat carved out of the hills, there is the same feeling of quiet devotion and stability inside.

Outside, one may find tall spires, an old belfry, or natural rock walls with trees for a roof. Inside, all may be shining clean and highly polished; or the interior may consist even of crude wooden benches. Regardless of the outward appearance, the same feeling persists wherever men gather to call upon the name of God.

Too often, youths are disinterested in the activities of the church and accept the church as a "necessary evil" designed to give old folks something to do. Then, little by little, they grow older and begin to understand why the men of old grew to love church so much, that they escaped their homeland that they might worship in freedom.

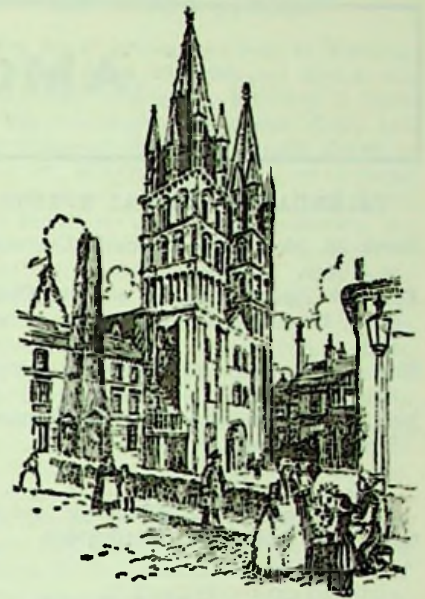
When religious appreciation finally makes itself felt, Sunday ceases being a day with nothing to do. The young men and women awake, looking forward to religious experience and instruction at Sunday school and in the worship service. Following Sunday dinner, they learn to appreciate good music, wholesome recreation with those of like faith, and rest for the week ahead. Sunday night means they will hurry off to Berean classes, choir practice, and the final worship service of the day. Not until one learns to love such a routine can he genuinely say he likes to see the day of worship.

The more a youth becomes "wrapped up" in church work, the less he desires the disillusioning pleasures of youth. His education consists not so much in condemning every pastime the world offers, as it does in showing him superior joys of the Christian life. A positive approach to righteousness is much more effective than the negative. Instead of compelling children to sit two or three hours in church and bumping their heads to keep them awake, as did the Puritans, teach them to *want* to attend services because of the joy involved. There is more pure fun and satisfaction in living for Jesus, than in any amusement I have ever experienced.

There are many ways to make Christianity attractive to the young. Summer school at Oregon, Illinois, did more to

interest me in the Lord's work than anything else. It is with enthusiasm that we greet the formation of new Bible schools and Berean youth rallies, knowing that from many of them will come tomorrow's workers.

When those outside notice that we are enjoying the service to God and would rather go to church than elsewhere, the church will become attractive. The task of interesting them will be easy, for there is something about a church that is compelling and invigorating.



Sports Aid Bereans

Some of us Bereans have been criticized as being too sports-minded, but never by those who often participate in games. It is logical that objections should come from those who do not participate, and, therefore see no value in games. As evidence that sports are indispensable to the proper growth and development of young people, let us cite a mythical example:

Many youth, teen age and up, need entertainment and exercise. Even at the early age of fourteen years, some of them are driving cars, noticing girls, and becoming dissatisfied with their present lot. The boys in our block need something to attract their interests. Nearly all of them are fond of baseball, football, basketball, and a host of other wholesome sports. Will the church rise to their need by providing entertainment? or will the boys (and girls) go "downtown" for less beneficial recreation? We all know that the church is not primarily a recreation center, but a religious one. Nevertheless, try teaching religion to a group that is at play elsewhere while you are at church! Anything that is clean and attracts young people should receive some consideration as part of the church's program. Bereans, you know the facts. Youth can be led through its interests.

"The Race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding . . . but time and chance happeneth to them all" (Eccl. 9:11).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 25, 26—Illinois Quarterly Conference at Ripley.
- April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
- May 5-7—Southwest Conference at Pomona, Calif.
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.

Turn to page 11 for "Gleanings" and National Bible Institution contributions.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported \$2,453.95
 Contributions received last week 170.98

Total receipts to date \$2,624.93
 (\$4,875.07 yet needed by June 30)

CASEY, ILLINOIS

On February 19, we brethren at Casey, Ill., were happy to have Kenneth Milne, Kyle Davis, and Joe Fletcher with us. We had services on February 18, also, and after services Bro. Kenneth baptized Sr. Mary Lear of Olney, Ill. She is the daughter of Ora McFarling.

Kenneth's sermons were very interesting, and everyone enjoyed Kyle's wonderful songs. We certainly love to have the College boys with us! Mrs. Harrison Stephens, Secy.

NEWS AND PROPHECY DIGEST

For several months we have been broadcasting each Sunday morning on the great prophecies and distinctive doctrines that have made the Church of God a separate people. Copies of these broadcasts, under the theme of "News and Prophecy Digest," are made each week and sent to all our listeners who write in requesting them. We have our regular mailing list, but if any of our Herald readers can use these, profitably, we will be glad to supply them. Our radio work is one of faith, therefore we are not setting a cost price on the copies.

Further, if any of our people would like to use transcriptions of these prophetic and doctrinal broadcasts for rebroadcast, write me and I am sure we can make necessary arrangements.—C. E. Randall, Box 330, Tempe, Ariz.



Sr. Mildred Murphy, daughter of Bro. and Sr. Lucian Murphy, Saint Louis, Okla., and a senior student of East Central State College, Ada, Okla., was honored recently by being chosen for "Who's Who in American Colleges and Universities." In the year 1947, Mildred attended the summer session of Oregon Bible College. She is majoring in business education, minoring in English, and plans to teach in Oklahoma.

RIPLEY, ILLINOIS

Beginning on Sunday, March 12, at 7:30 p.m., March 12, a series of evangelistic services began at the Church of God in Ripley. The two closing days, March 25, 26, will be the Illinois Spring Quarterly Conference. On Sunday, March 19, there will be a basket dinner in the basement; on Saturday, March 25, dinner and supper will be served in the basement to all attending the Conference. To all the churches within reach, we extend an invitation to any or all services.

Sr. John H. Long is home, recovering from an operation performed at Saint Francis Hospital, Macomb, Ill.

Dale Lewis, son of Bro. Herman Lewis, is recovered sufficiently to return to school after an appendectomy.

Janice Ward, daughter of Bro. and Sr. Lyle Ward, had her tonsils removed, recently.

We are sorry to report that Bro. and Sr. Harold Burnett and family have moved to Jordan, Mo. We know that our loss is Missouri's gain.

Sr. Isabelle Smith is at the home of her sister at Galva, Ill., recovering from a recent illness.

Little Jimmy K. Vann is recovering from chicken pox. Mrs. Helen Lewis, Secy.

HERALD SUBSCRIPTION CAMPAIGN

Goal—1,000 by April 1, 1950

Participating Churches New Subs

Arkansas City, Kan.—See John 21:11	153
Salem (Marshall) Ill.—Ecl. 9:10.	31
Graytown, Wis.—Zealous pastor!	26
Southlawn, Mich.—Look out, Graytown!	26
Oregon, Ill.—Shining example?	25
Hollbrook, Nebr.—Leading Morning Star.	18
Brush Creek, Ohio—Why not 71?	17
Ripley, Ill.—Do a "Believe-it-or-not"!	17
Rockford, Ill.—Surpassing 100,000.	13
Los Angeles, Calif.—Angels fly!	12
Clark Chapel, Ark.—Somebody's working!	11
Browntown, Va.—Safe (Gen. 18:32).	10
Casey, Ill.—Over the fence, Casey!	10
Chicago, Ill.—Gained again!	10
Omaha, Nebr.—Safe (Gen. 18:32).	10
Pennellwood, Mich.—Send lappful.	9
Eden Valley, Minn.—Barely started.	8
Fredericktown, Mo.—8 churches, too!	8
Gatesville, Tex.—Good work, Emory!	8
Kokomo, Ind.—Change oil! Then zoom!	8
Hedrick, Ind.—Seven, at one jump!	7
Morse Mills, Mo.—Gained four more.	7
Tempe, Ariz.—Warm up, Arizona!	7
Lawrenceville, O.—Throw 'er into high!	6
Maurertown, Va.—Herald needs Virginia!	6
Corvallis, Ore.—So glad to see you!	5
El Paso, Tex.—Room to expand.	5
Golden Rule, Ohio—Accelerating?	5
Hillisburg, Ind.—Raise the dust!	5
Hope Chapel, Ind.—Hope and work!	5
Jordan, Mo.—Come, flood season.	5
Macomb, Ill.—Make it ten!	5
Moorefield, Nebr.—Any more field?	5
Waterloo, Ia.—Dig in; go!	5
Litchfield, Minn.—Four, now more!	4
Albert City, Iowa—A city with 3?	3
Burr Oak, Ind.—Buy coal.	3
Hector, Minn.—More momentum?	3
North Salem, Ind.—Get your Plymouth.	3
Bear Church, Ark.—Pair of bear in ark.	2
Blair, Nebr.—Sound the trumpet.	2
Colorado—Needs an evangelist.	2
Delta, Ohio—Lamentations 1:12a.	2
Dixon, Ill.—Still "Ill."	2
Eldorado, Ill.—Any more ado?	2
Blood River, La.—Where's Happy Woods?	2
(Okla.; no local church)—Place to work.	2
Pomona, Calif.—Po' Mona.	2
Saint Cloud, Minn.—Time to warm up!	2
Saint Louis, Mo.—Try Genesis 1:28.	2
Cashmere, Wash.—Cash more?	1
Cushman, Ark.—Newcomer!	1
Flagg Center, Ill.—On the map!	1
Fonthill, Ont.—Start climbing.	1
London, Ark.—Not England.	1
McGintytown, Ark.—Weren't there 8?	1
(South Carolina)—S. C., Slow campaigners.	1

Total received to date 553

(447 needed by April 1 to reach goal.)



ILLINOIS SPRING CONFERENCE

March 25, 26—Ripley

Church-of-God members and friends, everywhere, are invited to the annual Illinois Spring Conference at Ripley. The dates are March 25 and 26. Several Illinois ministers will join National Evangelist J. W. McLain, now conducting special meetings at Ripley, to assist in making this Spring Conference a season of religious interest and inspiration. "Believe it or not," the Ripley brethren are co-holders of the Western Hemisphere record for religious sociability and delicious dinners.

So, with an Illinois road map beside you and with your ear filled with passengers, ride to the Illinois Spring Conference for a feast of unrelenting and refreshing religion.

SOUTHLAWN, GRAND RAPIDS MICH.

Members of Southlawn Church of God, Grand Rapids, Mich., were happy recently to extend the right hand of fellowship to six new members: Miss Phyllis Horton, by baptism, Mr. and Mrs. Lloyd Stevens, Miss Donna Sellers, Mrs. Paul Niles, and Mrs. Norma Thibodeau by the transferring of letters.

Southlawn welcomes Miss Elizabeth Ordnung of Oregon, Ill., who is helping the Hardestys during the illness of Sr. Hardesty. We pray she may soon be with us, in our services, again. A. Keyes, Reporter.

EVANGELISTIC PLANS

The Lord willing, I will be preaching during the months of March and April at many places in Texas, Louisiana, Arkansas, and Oklahoma. I plan to be at Dallas, Brownwood, San Antonio, Harlingen, Corpus Christi, and Houston, Texas; Baton Rouge, Hammond, and Blood River, La.; Little Rock, Morrilton, and Fort Smith, Ark., and then return to Bristow, Okla.

My time is all free for gospel work. The Lord will bless you for providing for our expenses of bus fare, food, and clothing. Address me, March 1-10, in care of Nellie Dollar, Menard, Texas, March 10-20, care of Burl Williams, Rt. 1, Harlingen, Texas. After March 25, address me in care of George Riley, 8547 University Station, Baton Rouge, La., if you reside in Louisiana. Those residing in Arkansas should address me in care of R. D. Stanton, Rt. 7, Box 593, Little Rock, Ark. Those in Oklahoma should write me in care of Lester Wood, Rt. 1, Morrilton, Ark.

J. M. Morgan.

TEMPE, ARIZONA

It was an occasion of rejoicing when on Sunday evening, February 19, Mary Lou Zumwalt, 508 N. 3rd St., Phoenix, Ariz., was baptized into the saving name of Jesus. The following Sunday, she was given the right hand of fellowship and welcomed into the church family. Mary Lou, a young lady of estimable worth, is working as a switchboard operator for Bell Telephone Company. She was immersed when young, but, having come to see the truth and beauty of the gospel of the Kingdom of God, she requested reimmersion.

We commend her to the household of faith and bid her Godspeed in her newly found faith. C. E. Randall.

HERALD RECEIPTS

Lloyd W. Renner; Mrs. Sally Lyons; Mrs. Orville K. Thompson; Mrs. B. Bartlett; Mrs. R. L. Costello; Tom White; Mrs. E. H. King; W. P. Corbaley; Esther C. Peterson (3); Mrs. E. C. Bultman (2); Mrs. Lester E. Strickland; John Lehman; Emma L. Smith (3); Hazel Cramer; O. Pottorf; Mrs. Guy Wrenn (2); S. V. Lewis; Mrs. Chas. Howe; Mrs. T. J. Ellis (2); Mrs. Earl Reinhard; Raymond Brown; Elise Moore; Mrs. C. B. Cundy; Marion L. Brown; Elnora Waldo (2); Almus Dimmick; Mrs. Chas. Warren; Paul Opel; Mrs. Walter Fisk; W. G. Moffet; Bud Goodwin; Harvey U. Krogh; Mrs. H. L. Davis; Raymond G. Klau; Hildreth Worley; Harrison Stephens (4); Mrs. Marie Cooper; Mrs. F. B. Fox; Lozelle Burnett; Isie Jenkins (6); Mattie Agard; H. S. Lasher (2); Mary C. Railton; Mrs. D. F. Medford; Virda Sifler (2).

Marshall (Salem) Church (15); Mary L. Hale; Mina Knodle; E. A. Frederick (2); Mrs. George D. Redfern; Mrs. Frank Henry; Sunshine Class, Lawrenceville, Ohio; Curtis Vance; M. Fairbrother; Jennie Salisbury; Mrs. Myrtle Hodges (5); Mrs. C. E. Kammerdiener; George Huffmon; Tincie Stephens (3); George Jones; A. E. Shaw; Pearl E. Kellogg; Forest C. Stilson; A Member (2); Raymond Brown (7); Hugh Huffer; Phillip Leithliter; Howard Hammond; C. B. Smead; Mrs. Amos Jones; Mrs. Miriam Herndon; Mrs. W. H. Holland (4); A. Weldon McCoy; Mrs. Lillie Mathews; I. S. Ferguson (3); Ernest Graham (2); Sydney E. Magaw (4); Iola Magaw; Frank O. Johnson; Floyd Kessler, Jr. (2); Mrs. C. E. Hoganson (2); Mrs. Pauline Chapman; Mrs. Forest Rich; Mrs. George Fancourt; Mrs. E. C. Railsback; Arnold Johns; Verna Thayer (2); Hazel Cramer; W. G. Moffatt (2); Cleo R. Dixon; David D. Blyth; E. L. Elliott; Mary C. Railton (2); Lloyd Thomas; Nellie J. Campbell; Mrs. Harper Koontz; Mrs. Pete McGinty; John F. Ellis; Mrs. Oscar Fleming; Jessie M. B. Kauffman (2); Olive Burham; Mrs. Christ Gabelman; Corvallis, Ore., S. S. (7); Mrs. Selma Gabrielson; Mrs. John Buchanan; W. H. Cooper (5); Luella Ryan; Lois Ruhn (3); A. B. Lobell (2); Mrs. John G. Hayse (2); John W. Hostetler; R. C. Boyer; W. H. Boyer; Glenn M. Birkey (4); Ruth Hoskins (4); Ray Heyde; Southlawn Church, Grand Rapids, Mich (5).

OLIVE DREW GUTTERY

Olive Drew Guttery was born at Washington, S. D., March 26, 1888, and died at the Lynch (Nebr.) Hospital, February 3, 1950. She was the daughter of Joseph Henry and Lena Gilkerson Drew. Her parents moved to Dixon, Ill., in 1890, where she grew to young womanhood and graduated from North Dixon High School in 1906. After graduation, she taught rural school for two years, then attended Dixon College for one year. After graduating from business college, she accepted a position as stenographer to the late Dr. George Morgridge, Superintendent of the Iowa State Institution located at Glenwood, Iowa. There she met Dr. J. A. Guttery, whom she married at Dixon, Ill., June 22, 1915.

Dr. and Mrs. Guttery, during their married life, resided in several Nebraska communities. Since 1930, they lived in Lynch, Nebr.

She leaves to mourn, her husband; her mother, Mrs. Lena Drew of Dixon, Ill.; three brothers, Herbert of Cloquet, Minn., Lee of Dixon, Ill., and Howard of Beaver Dams, N. Y.; four nieces; one nephew; and a wide circle of friends.

She was a true and faithful wife, a true Christian, a member of the Church of God at Dixon, Ill., prominent in Eastern Star circles.

The poem, "Life and Love," well worn from many readings, found on her desk, best sums her philosophy of life. The first and last verses of the poem are quoted below:

"Weary with the struggle, tired of the strain,
Looking at earth's trials, life seems almost vain.

If there's no tomorrow, if there be no God,
Why this constant struggle to keep above the sod?

"To love ourselves is human; to love others is divine.

To bear our burdens—noble; to bear others' is sublime.

Then do not fret or worry or try to shirk life's rod,

That flash of love for others came from the heart of God."

Funeral services were conducted, Sunday, February 5, at Lynch, Nebr., and burial was at Pilger. Mrs. H. L. Drew.

BUDGET	
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	\$24,270.00
CONTRIBUTIONS TO DATE	
	\$8,253.25
CONTRIBUTE!	



TIME TO SPRINT

for

One Thousand New Subscriptions to "The Herald"

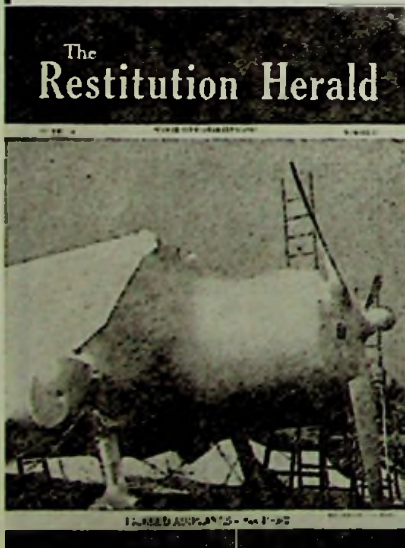
For several weeks, *The Restitution Herald* Campaign to obtain one thousand new subscriptions by April 1, 1950, has been running in second gear. The remaining time is short—only *seventeen* more days! Very obviously, unless there comes a terrific sprint, no records will be broken. Most of the churches in this race are loping along as though they were merely "warming up" for a long-distance marathon. Actually, the speed now required is that of a hundred-yard dash. It is time, *everybody*, to *sprint*!!

By referring to the news pages of this *Herald*, the reader may see exactly the number of new subscriptions now received, and the standings of the several participating churches. Do you see Arkansas City, hotly determined to win in first position? I would that ye, too, were "hot." Several other churches are doing well, and their effort is much appreciated. Regretfully, though, a few churches, like the modest Coolidge, did not choose to run. Too *coolidge*!

Seriously, this effort is not one of moving a mountain. The goal of attaining one thousand new subscribers by April 1 is not a test of real Abrahamic Faith. More, if the Church of God really wants to reach that goal, it can reach it yet! The outlook, to be sure, is dubious! Nobody is predicting the goal will be attained. Maybe Truman would not yet give up, though, so we appeal to every True Man who loves the Lord's work and wants to see *The Restitution Herald* live, prosper, and do better and bigger work of evangelism, to put a final sprint in this race that may yet achieve the goal of —

ONE THOUSAND NEW SUBSCRIPTIONS

by April 1, 1950



Date

Gentlemen,

Enclosed please find \$..... to pay for the following new subscriptions to *The Restitution Herald*. (Rate is \$2.00, each.)

- 1.
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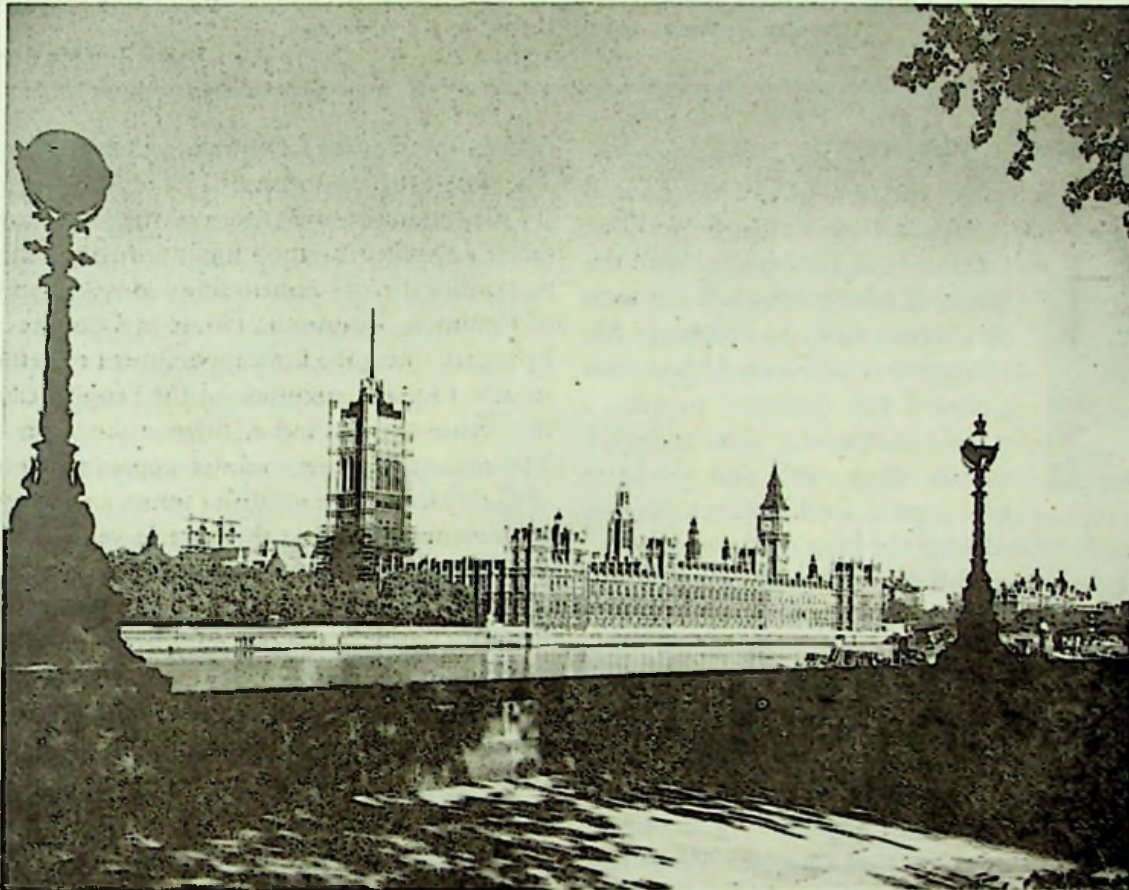
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THE RESTITUTION HERALD.

VOLUME 39

OREGON, ILLINOIS, MARCH 21, 1950

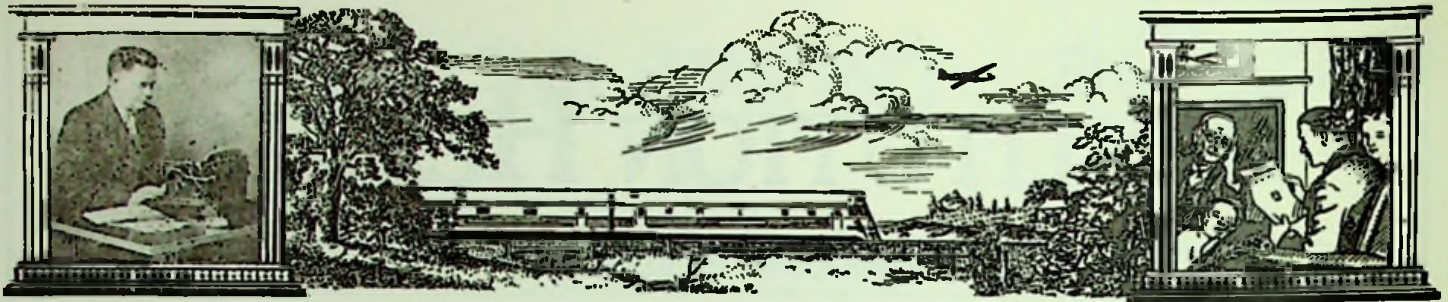
NUMBER 24



Authenticated News Photo.

LOOKING FROM LAMBETH WALK, ACROSS THE THAMES, TO PARLIAMENT

Looking from Lambeth Walk, across the Thames, one sees the Houses of Parliament (London), earth's "most important institution in the history of modern democracy" (Columbia Encyclopedia). Here convenes Great Britain's legislative assembly: consisting, technically, of the king, the House of Lords, whose offices are hereditary, (848 members), and the House of Commons elected by universal suffrage (640 members). Here important trends in government (see editorial—page 2) intensely interest students of prophecy. Can Attlee's present *Laborite* government long survive? Is not that government, weighed in the balances of justice, being found too socialistic? Too pink ever to denounce red? Must not a swing to the right be expected if ever the "ships of Tarshish" fail to defend Palestine against the avaricious bear of "Gog"? ... *Big Ben* (see far end of building), measuring nine feet in diameter and weighing thirteen and one-half tons, continues to strike each passing hour: not only of time in London, but of all Gentile Times. Who can understand exactly what it tolls? "How long, O LORD," until Jesus returns to Jerusalem to establish universal and eternal peace?



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

Parliament and Prophecy

A glimpse into the history and trends of England's Parliament sharpens one's appreciation of prophecy. "The merchants of Tarshish, with all the young lions thereof, shall say unto thee [unto Gog, i.e., Russia], 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, to take a great spoil?" (Ezek. 38:13).



"At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind" (Dan. 11:40). England's decisive swing from Attlee's socialistic government to Winston Churchill's conservatism focuses light upon both these prophecies.

Parliament, able to trace its history possibly to the *Magna Carta* (1215), slowly developed as "the product of blind evolution working in many lines" (Col. Ency.) until its powers outgrew those of the king. As Parliament slowly emerged, the House of Commons, (that part of Parliament elected by the people) gradually gained legislative power over its more aristocratic House of Lords. As early as the year 1340, Parliament won from King Edward III the control of taxation, and soon thereafter that control of taxation was transferred to the House of Commons. Besides its legislative powers, Parliament gradually attained judicial qualities, and by 1376 it achieved right to impeach officers of the king—occasionally thereafter practically controlling the administration.

When William III and Mary ascended the throne (1689-1702), Parliament was permanently established. Under Queen Anne (1702-1714), the royal veto on legislature disappeared. During the nineteenth century, democratic ideas continued to gain, and there arose an industrial revolution. In the year 1918, that surging spirit won a victory in gaining suffrage to women. Repeatedly, too, the House of Commons won victories over the House of Lords. Today, the real legislative, judicial, and executive power re-

sides in the House of Commons, elected by popular vote. The people are the sovereign!

Chief administrative executive, the prime minister, although appointed by the king, normally is the leader of that political party commanding a majority in the House of Commons. Because the House of Commons is elected by popular vote, the king's appointment of prime minister is only a formal recognition of the people's candidate for that office—when, indeed, there is *no other* candidate. Thereupon, the prime minister appoints, from members of both Houses, his executive cabinet and steers the reins of government during the next five years. That five-year period may suddenly be ended, however, if the minority political party in the House of Commons can defeat the majority party in a test-of-confidence vote. For successful legislation, the majority party must possess a *strong* majority, else, by reason of sickness or other cause for absence of members, the majority party will be outvoted, Parliament dissolved, a new election required, and the consequent appointment of a new prime minister.

Although present Prime Minister Attlee (leader of the *Laborites*) holds a thin majority of six members, former popular, war-time Prime Minister Churchill (leader of the *Conservatives*) has thrice threatened, since March 9, the Attlee government in test votes. "It is certainly refreshing," asserts Churchill, "to feel that this is a Parliament where half the nation will not be able to ride roughshod over the other half, or to sweep away in a session what has been carefully and skillfully constructed by generations of thought, toil, and thrift." So far, the Attlee government has held. Churchill, nevertheless, is "completely exuberant and triumphantly mapping the strategy by which he will keep the initiative at all times."

Christians everywhere, especially students of prophecy, watch with interest Britain's gradual turning away from her present socialistic government to the more conservative principles of Churchill, for ultimately, Tarshish (Britain) must be absolutely opposed to Gog (Russia). That opposition, required by prophecy, could not clearly be recognized in the heyday of the socialistic *Laborites*.

All Signs Point -- To What?

(In Two Parts. Part One)

By Vivian Kirkpatrick, Saint Cloud, Minnesota

"As the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37).

WE Christians are living in remarkable times. Statesmen of our nation and of the world recognize this truth. We are living in a time of the converging of the ages, with one era closing and another beginning. Apart from divine revelation, no man can tell what the next age holds. Anyone who has learned to accept Scripture as inspired, however, finds in the Bible the key of the future—of the time in which we live and that to follow, ushered in by the Lord.

Ecclesiastes 4:12b says that "a threefold cord is not quickly broken." We Christians have a threefold cord of prophecy that we would do well to consider, the key of which appears in 1 Corinthians 10:32, which mentions the Jews, the Gentiles, and the Church of God. Scripture has predicted, in each of these cords, conditions which are to be found prevailing at the close of this Age, and which shall immediately precede the return of our Lord. If we were to find conditions prevailing in the church as foretold, but not in the other two, we might say with the evil servant of Matthew 24:48, "My lord delayeth his coming," or if prophetic conditions should be found in two of the cords, and not in the third, we might still repeat the same words; but, when we find the prophetic signs being fulfilled in all three, it is time to "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Look at some of the prophetic signs in each of these cords—the church first. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3). In either of two possible senses, the literal fulfillment, can be seen, for, if we take it to mean in numbers only, membership in the church, while holding about static in the physical numerical membership, the proportion of membership to the population is falling swiftly. In the spiritual sense, it can be seen as literally true: for, indeed, the spirituality to be found in church members is vastly inferior to spirituality in the past. Does attendance to one service on Sunday constitute

a fulfillment to eternal life, regardless as to the amount of attention to the service, or to the life lived the other hours of Sunday or the remainder of the week?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). A multitudinous number of "isms" are arising rapidly, today, that offer everything an individual could desire from Christianity without meeting the Christian standards laid down by the Saviour.



Vivian Kirkpatrick

Paul, in his Second Letter to Timothy again warned of what we Christians could expect in the last days, using these words, "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (3:4, 5), and, "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" (4:3, 4). Paul spoke as though he were living in 1950! In one cord, we verily are living in conditions which are to exist in the last days immediately preceding the return of our Saviour.

Israel is cord number two to consider. Just before the events leading to the crucifixion, the disciples called Jesus' attention to the Temple. His reply was, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2). Not only is this literally true, but some of the areas of Jerusalem where the city and the marvelous buildings stood are actually now in cultivated wheat fields. "That is not always to be, for Jeremiah prophesied: "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof" (Jer. 30:18). A rebuilding of the ancient city upon her own heaps can be expected with the return of Israel to their own land. "Behold, the days come, saith the Lord, that I will

(Turn to page 9)

Behold! He Comes!

A Divine Necessity

By Harold J. Doan, Chicago, Illinois



THE evangelical Christian world today speaks often and longs much for the personal return of Jesus Christ, to shake up this reeling world and to establish Himself upon the restored throne of David as its eternal King. All true Christians find much hope and help in the sure promise of this coming glorious event. The fact that Jesus Christ, the Son of God, Saviour of the World, King of Kings and Lord of Lords, will come again, is not just happy coincidence, nor wishful thinking by "unrealistic daydreamers." The coming of Christ is, as Rufus Curtis said in his much-read tract, "a divine necessity." The Christ not only will come, but He *must* come, and that right soon!

Jesus must come to fulfill Bible prophecy, the promise of God. The Scriptures tell us that God is *not* man, that He can lie. Paul told Titus that he was "in hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). God's promises are sure. He cannot lie. He cannot be mistaken. When God promised in His Word, "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), it made unalter-

able the necessity for Jesus to come to this earth again.

The new issue of *Look Magazine* has an article concerning the return of Yemenite Jews to Palestine. The article acknowledges that this is in fulfillment of Bible prophecy three thousand years old. God's Word is sure, His promises secure! What God says, God does, in His own good time. Every prophecy ever made in God's Word either has been fulfilled, is being fulfilled, before our very eyes, or will be fulfilled in the future, including the sure promise that Jesus will come again. "Unto them that look for him shall he appear the second time, without sin unto salvation" (Heb. 9: 28). Are you looking for Him? Are you ready for Him? He will come; He must come; it is a "divine necessity."

Jesus must come to bring full salvation to His faithful followers. Unless Jesus returns to this earth, to resurrect His dead disciples, and transform His living followers, even they are lost. Unless Jesus comes again, even the believer's hope is vain, for the Christian's reward and future hinge upon the second coming of Christ. If Jesus does not come, the martyrs, the apostles, the saints of all time,

have died in vain, for their reward, the crown of righteousness, will be given them when He comes.

Listen to Paul's hope: "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). Paul, a faithful disciple, anticipated that soon he would be martyred for his faith. But he was dying in hope, not that death would be a blessing, but that at the appearing of His beloved Saviour he, with the saints of all times, would receive his promised crown of righteousness. Jesus *must* appear for Paul and those who like him "love his appearing" to receive their promised reward.

The Apostle Peter, when truly converted and a zealous servant of Jesus, had a similar hope. He anticipated Jesus' return, saying, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (2 Peter 5:4). When Jesus, the Good Shepherd, makes His long-delayed Personal appearance upon this earth, then will Peter and Paul and other Christians receive their crowns of glory. Jesus *must* come, or these noble men have fallen asleep in vain.

This is why we should watch for, pray for, prepare for, and yearn for our Lord to come, because upon His coming again depends the fullness of our salvation. Only then will we be "raised incorruptible" or "changed in a moment, in the twinkling of an eye." (Read 1 Cor. 15.) Only then will He "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). Jesus *must* come to complete His work of redemption, redeeming our bodies and the earth from death. He *must* come to reward His servants. What is in store for you when Jesus comes? Have you accepted Him today? Will He recognize you then as a good and faithful servant covered by His atoning blood? Jesus *must* come! Will you be watching?

It is a divine necessity that Jesus come again, to make a final end of sin. It is true that Jesus dealt Satan a staggering blow on the cross, and that for those who believe on Him, sin and its penalty was overcome. It is also true that sin is still at work in the world, knowing its days have been numbered since Calvary. In fact, as the time of his end draws near, Satan's activities and control over the earth and its habitants are greatly accelerated.

Let no man deceive you, this drunken, sin-drenched, night-clubbing, war-mongering world is not getting better and better, but worse and worse. You Bible readers know that as the end time draws near, "perilous times

shall come," "evil men and seducers shall wax worse and worse," "you shall hear of wars and rumours of wars"—"upon the earth distress of nations with perplexity," with "men's hearts failing them for fear." All these are signs of Satan's last fling. Only the coming of Christ can destroy sin's power once and for all, and relieve the earth of its sin-inspired curse. Jesus *must* come to save the world from self-destruction and to destroy forever His Father's ancient adversary.

Revelation 19 dramatically pictures the coming of Christ with His armies to destroy Antichrist and his followers, to bind Satan and restore the earth. In the chapters which follow are painted scenes on the earth after Jesus comes. Among those scenes of restitution glory are these, "God shall wipe away all tears from their eyes; and there shall be no more death"—the "last enemy to be destroyed

(Please turn to page 9)

Another Isaiah Manuscript

By Milo Magaw, Durham, North Carolina

DUKE University has been honored by the presence of "His Eminence, Mar Athanasius Yeshue Samuel," in conjunction with the terrific archaeological discovery of some ancient scrolls. Here is the story:



Milo Magaw

Several Arabs, probably renegades, found two sealed jars in a cave somewhere in Palestine. Realizing that museums, or something similar, would pay them for souvenirs, the renegades notified some rabbis in a Jerusalem school of learning. The rabbis immediately summoned the Arabs and paid them a trifling amount for the jars. The jars were opened and the scrolls found. Inasmuch as no one present could read the old Hebrew script, two American university students in Jerusalem were called. One of the students, a graduate of Duke, identified one script as Isaiah. For this reason, the scrolls are being shown in the Duke Chapel.

The scripts look like yellow parchment with neat Hebrew writing. The edges are somewhat defaced by time or mice perhaps. The papers were brought in an armored car; they are now under a glass case in the front of the chapel with an armed guard seated near by. They probably are worth more than a million dollars. "His Eminence," an Arab, wears a full black beard, is dressed in ornate robes, wears a large cross on his breast; carries a cane with a silver knob, wears priceless jewels on his fingers, and finally, two valets attend him.

Understanding

By Dean Moore, Cedar Falls, Iowa

Man has acquired great knowledge, but he has not yet proceeded to obtain true understanding. Man has searched and studied until today he knows more than ever before, but still he is unable to solve the many problems that face him.

Man has worked diligently to better himself—to improve the quality and the security of his life—yet it appears that his labor has been mostly in vain. The reason man has failed so much is that he always has relied upon himself to take care of himself and to provide the many necessities of life. This is the reason the world is in its present condition. People are suffering, and their needs *are not* met. In his effort to lift himself, man finds that he does not have resources enough within himself, to accomplish the task. He is like a man trying to lift himself by his own boot straps. He stays at the same level!

It is true that knowledge has increased very much and the manner of life has been changed a great deal, but true goals of life, such as peace, happiness, security, and well-being, are not obtained. To most people of the world, these seem like mirages that vanish just when they think they are about to possess them. The terrible Enemy Hunger is now holding more people in its power than ever before. For every man well fed, three are hungry. The lives of people have never before been in such an *insecure* condition as they are today. Fear is taking the number one position among the ills of human thinking. It has been predicted that if another world war takes place, all civilization will be destroyed. Whether or not the world is to be plunged into such a war rests almost entirely upon the decision of a few Soviet officials in Russia. It seems that man's effort to improve the quality and security of his existence has failed!

What is the trouble? Wherein has man failed? Evidently, what he has thought to be wisdom is not wisdom, after all. Man in his proud and arrogant way has become a fool. Wise king Solomon said, "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn ye at my reproof: behold, I will pour out my spirit unto you, I will

make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose *the fear of the Lord.*" The fear of the Lord means acknowledgment of who God is, living in all reverence before Him, and trusting in Him and hating all appearance of evil. This, said Solomon, "is the beginning of knowledge."



Dean Moore

In a recent survey of the attitude of the American people toward God, the faith of the people was found to be very weak. In a report of this survey, Mr. Lincoln Barnett stated, "Man sins against God when he forgets that he is a creature of God and dependent upon Him. Man's major sin is pride. By pride is meant 'self-sufficiency.' He rebels against God in refusing to admit the provisional state of his existence, in overestimating his knowledge and importance, and in trying to make himself secure through his own resources alone."

Probably the most important matter in one's life is his relationship with God. It is not so much what people think of us as it is what *God* thinks of us. We are responsible to Him alone, because we belong to Him. "It is he that hath made us, and not we ourselves," said David. "We are his people, and the sheep of his pasture" (Psalm 100:3). It is to God that man will have to give an account of himself and to whom "every knee shall bow." It is God who will "render to every man according to his deeds." It is He that dwells in the heavens that sustains our life day by day, and by His grace alone do we "live, move, and have our being." Therefore, no man should exalt himself.

No man knows the next hour. We are told, "Ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." (James 4:14, 15). The Lord has said, "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which

exercise lovingkindness, judgment, and righteousness in the earth" (Jer. 9:24).

The importance of man's relationship to God is understood when we remember that the greatest commandment that God has given to man is that he should "Love the Lord his God with all his heart, with all his soul, and with all his mind." As a loving Father, God asks the love of His child. But as a disobedient child, man is not concerned

about his Father's will and insists upon going his own willful way—only to stumble and fall. It is foolishness for a man to say, "I can get along all right without God." Such a man does not know himself or his God!

Though a man may not be concerned about God, God is concerned about him. It is not God's will that man should continue in his evil walk of life, suffering the penalties of evil. It is God's will that (*Continued on page 10*)

The Wisdom of God

By Kirby Davis, Corvallis, Oregon

DO TH not wisdom cry? and understanding put forth her voice?" (Prov. 8:1.) Wisdom is personified in this chapter and given praise for all its powers. Solomon gave wisdom a high place as an attribute of the Almighty God. We Christians, too, should do the same. Wisdom, a possession of God from the very beginning, was used to create all that now exists. (Read the entire 8th chapter of Proverbs.) Wisdom is distinguished from knowledge in that wisdom is using knowledge in the right way. One may know much and still lack wisdom. The God we worship has not only knowledge, but also wisdom. He knows what to do with His knowledge.

Because of His wisdom, God created the earth and everything contained therein. God acts not on the spur of the moment—merely to please a whim or a fancy—but He acts to obtain an object. Did God have an object in mind when He created the earth? Did He have an object in mind when He created man? To these questions there is a one-word answer. *Yes!* God did have an aim or a motive, an object, in mind when creating the earth and also man! "Then I [wisdom] was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men" (Prov. 8:30, 31). God rejoices to think of His earth filled with men like Himself. God declared "the end from the beginning" (Isa. 46:10). So, what is there to do but go to the beginning to see the aim of God's creation. If one discovers God's motive for man, I believe he will have discovered God's motive for creating the earth.



Kirby Davis

"Blessed are the meek: for they shall inherit the earth." The earth was created for man to inhabit but there is a more wonderful aim in God's mind than for the earth merely to exist as it has for many centuries. When God began to create man, He spoke a few words of utmost importance: "Let us make man in our image, after our likeness" (Gen. 1:26). Did God here declare the end from the beginning? Was He not saying, "Let us make man who is an image or a statue of Me, and not only that, but one who will act as I act and do the things that I do"? Yes, God most certainly had more in mind than mere mortal man. God actually is reproducing Himself out of the dust of the ground. This is the wisdom of God, His image and likeness. The ultimate goal is that men shall possess the wisdom of God and live upon the earth in peace and harmony. This truth was taught by the Prophet Isaiah, saying: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the lord, as the waters cover the sea." Men shall be filled with knowledge of the Lord and be like him: not hurting others or destroying His Kingdom, which shall be throughout the earth.

Because God has all wisdom and knowledge, He will do all that He promised. There need be no fear, for God said, "As truly as I live, all the earth shall be filled with the glory of the lord" (Num. 14:21). Do you want a part in this great plan of God? I most certainly do, and I invite you to form your life that it may be acceptable to the Almighty God. Thus may you enter into the Kingdom.

Prayer: Father, help us to live acceptable lives and to become like You. *Amen.*



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

BIBLICAL SCHOLARSHIP.

Once a month, "The United Church Observer" carries a column under this caption. The most recent contribution is by an Associate Professor of Oriental Languages in which he discusses "The Suffering Servant in Deutero-Isaiah." The expression "Deutero-Isaiah" is applied to chapters 40-66, which some interpret as being written by another than Isaiah. The professor endeavors to discount the application of such great Messianic prophecies as Isaiah 53 as applying to Christ. He says:

"Most of us assume that no prophet, living in 550 B.C., could have anticipated, in any conscious way, the life of Jesus Christ five and a half centuries later."

It is true that those who prophesied of the Christ, at the best, could see only through a glass darkly, and as Jesus said:

"Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Whether they fully understood all the implications and truth of their prophecies matters little. The fact that concerns us mostly is, "They spake as they were moved by the Holy Spirit."

When Philip joined himself to the chariot of the Ethiopian and overheard the man reading the 53rd chapter of Isaiah Philip credited the prophecy to Isaiah and applied it to Christ. Such divine application should be sufficient.

BRAIN DESTROYED.

Testifying before a Senate Committee hearing on the Langer Bill to prohibit the advertising of alcoholic beverages, Associate Justice of the Municipal Court in Boston, Mass., brought out some very pertinent facts that need widespread dissemination. Four of the propositions which he made are set forth as follows:

"(1) Alcoholic beverage is no longer considered either food or medicine. Science now has established that alcohol is a narcotic drug having no vitamins, no fats, no proteins, and no minerals. It contains nothing that builds human tissue or that materially prevents disease.

"(2) Its use injuriously affects the whole personality of its user. In time, if enough is used, it will destroy nerve and brain cells, thus causing insanity and untimely death.

"(3) While in past years it was extensively used as a medicine, it is now obsolete for that purpose. Hospitals now have little or no use for it, and when now used by medical science it is generally used with the same restrictions applied to other narcotic drugs.

"(4) Science now knows that there is no cure for alcoholics whose brain cells and nerve tissue within the brain have deteriorated to

the point of extinction. About two-fifths of the brain matter is found to have died in this class of inebriate."

We are living in a changing world and ideas and methods are constantly changing, some for the better and some for the worse. One of the changes that has come makes alcoholism a strictly scientific one, rather than a religious problem. Drink is a curse and a sin. Science cannot take away the appetite of the flesh for drink. Christ can, and He can restore a man who has been overcome with this cursed habit.

FUTURISTS. The Church of God has from its very beginning in the United States affirmed its belief in the prophetic promises of the restoration of Israel as a nation. Some of our kindred brethren in the belief of the second coming of Christ have opposed this teaching. Of the arguments used against the teaching was that it was "Futurism, Second-chance theory, and an 'idly invented' system of interpretation."

The "Historical Interpreters" have endeavored to find events in history that would fulfill in a segmentary way some implications of the prophecy and thereby escape the impact of the future fulfillment of the prophecy. The Historical Interpreters, who, in all sincerity opposed the restoration of Israel, are now writhing as they see it taking place.

The promise which Gabriel made to Mary in which he said: "He shall be great, and be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," must await future fulfillment.

Call us what they like, we accept the coming of Christ, His reign on David's throne restored, the restoration of the "house of Jacob," and the establishing of the Kingdom of God as still future. There is no law of interpretation that can be approved by Biblical language that will allow Christ's reigning over the house of Jacob to be interpreted as applying to the Church of the living God. The reigning over the house of Jacob will follow the time that He shall sit upon the "throne of his father David." If this is "Futurism," we subscribe to it wholeheartedly.

ISN'T IT TRUE? "We will not influence our children in making choice and decision in matters of religion!

"Why not? The ads will! The press will! The radio will! The movies will! Their neighbors will! Their business will! The politicians will!

"We use our influence over flowers, vegetables, and cattle. Should we ignore our children? No, says the Good Book. 'Train up a

child in the way he should go.'"—Pentecostal Evangel.

Unless parents do exercise a strong influence over their children for truth and righteousness and the church, they will see the days when they will regret their failures. Every agency in the world today is exerting influence on the child to some degree, and most of these groups are creating an indifferent attitude toward moral values and the need and importance of the church.

One of the schools here in Tempe has sponsored dances for seventh graders—wee youngsters that should be home with the parents and safely tucked in bed. There are so many groups and clubs and organizations and school activities, home life is crowded out and church life becomes a mere convenience when "there isn't anything else going on."

IN THAT DAY. The Prophet Zechariah may be termed the "Prophet of the day of the lord." He repeatedly spoke of "In that day." The antecedent of the expression is easily traced. Here is an example:

"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."

The antecedent of "In that day" is found in prior verses. Here is the clue: "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."

Who was it that pierced the Christ? technically, the Romans; but Peter on Pentecost said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." It was the ones to whom He came, that rejected and crucified the Christ. When He returns, "every eye shall see him, and they also which pierced him: and all kindreds [tribes, as in Matt. 19:28] of the earth shall wail because of him." When they see the nail prints, they will mourn for Him, and "In that day," a "fountain for sin and uncleanness will be opened to the house of Israel. Certainly, they will have to accept the Christ before they become the ministers of the Lord and priests of our God. This is the work which the Lord hath decreed He will accomplish, not for Israel's sake, but for His Holy Name's sake. Blessed be the name of the Lord!

ALL SIGNS POINT—TO WHAT?

(Continued from page 3)

sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant" (Jer. 31:27, 28).

Two other verses showing that the "fig tree" is indeed budding, showing that the time of the end in this cord as nearly at hand, are Hosea 3:4, 5:

"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 in the latter days."

In the third cord, the Gentile nations, we see the numerous tribes of the populous Slavic peoples beginning to band together as foretold in Ezekiel 38 and 39. The Roman nations, too, are stirring, perhaps to attempt a revival of the Roman empire. Ancient Babylon is stirring uneasily in her sleep. The kingdoms of the east are getting ready for Joel 3! All are moving according to the "sure word of prophecy." Surely, it will not be long until we hear the "Lord himself . . . 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).

Consider in our study, however, some of the broken lines of separation as well. Read Matthew 24:37-39: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Here is found one of the many predictions of the end-time as given to us by our Lord.

Were Noah's days characterized by a great religious revival? Were they days of a high point of culmination starting with the day of Adam? Was the world steadily growing better, as will happen in our age before the coming of the Son of man? Of course not! Noah's day was characterized by days of great apostasy—like 1950. The Word says: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, be-

hold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:11, 12). Those were days of great achievement, also. There probably was great increase in knowledge, of scientific achievement, of buildings and architecture. Men had a Nebuchadnezzar-like attitude—"look at me; see what great things I have done in my own knowledge and in my own might."

In Genesis 6:1, 2, we read: "It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Whatever may be the correct interpretation of those verses, one can be sure there was a *breakdown of divinely set barriers*, a breakdown of moral barriers. (Matt. 24:38.) Is not that the business of the devil yet today—to destroy every divinely erected barrier between the world and the church?

In the beginning, the Church of God had a message as presented in the words of Jesus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). Today, however, we have church leaders raving on the "universal fatherhood of God" and the "universal brotherhood of man," who leave out entirely any need for a Redeemer, who leave no room for the necessity of the regeneration of man.

The world is that multitude of individuals who are dominated by the prince of this world. The Church of God is that group of individuals who are redeemed sinners through the blood of atonement, and who are trying faithfully to live according to the example of the Saviour. Oh, how the devil hates to see Christians walking separately from the world! Peter said, "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). Christians realize the truth of our Lord's words: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). So, Christians try to live apart from the things of the world, hold to the truth, and try to refrain in every way from compromising with the world.

The Apostle Paul said: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). Christians are trying desperately to keep from being tainted with the unclean things of the world. They remember that Noah had a just reward for keeping himself unspotted from the world.

In Noah's day, the world was full of corruption and

violence. A people were linked together who should not have been. The divine barriers had been ignored. There were no mixed marriage, however, in Noah's family! They walked apart in separation, received the approval of the Almighty; and, when God looked upon the earth and saw the corruption of its inhabitants, He gave Noah the plan for the ark of safety in which God purposed to save those who walked uprightly before Him, who refused to be tainted with the things of the world. Remembering the words of Genesis 6:11, 12, choose at random any newspaper and read the record of lawlessness and immorality of 1950, a record never dreamed of a few years ago. People have loose ideals about morals, of the marriage relation, such as we never dreamed possible a few years ago. If the Lord delays His coming, a lasting marriage or an individual who retains virginity until marriage will belong in the museum—among the vanishing rarities such as the dodo bird, and the carrier pigeon. Surely, if we have not reached the conditions of Noah's day, we are on the very threshold of such corruption and violence.

A number of years ago, there was formed the *Society of the Militant Godless in Russia*, the headquarters of all who defy and oppose God, which has for one of its purposes a calendar change, limiting the week to five days, eliminating any day of worship, and determined eventually to rid that godless land of anything called a church. (That change of time is characteristic of the Antichrist. See Dan. 7:25.) A number of years ago, the report coming out of that land was that 25,000,000 young people between the ages of fifteen and twenty-five years had never known anything but atheism. A cartoon of a few years ago depicted a Russian workman starting up a ladder set into the sky. Under the cartoon was the caption, "I have already smashed our earthly thrones; I am going up now to shatter the throne of God." Again, "We will grapple with the Lord God in due season. We will vanquish Him in His highest heaven and wherever He seeks refuge: and we shall subdue Him forever." According to a paper received a few years ago, Stalin made this statement: "On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception of God will be banished from the boundaries of the Soviet Union." . . . We read that corruption filled the earth in the days of Noah!

BEHOLD! HE COMES!

(Continued from page 5)

is death" (1 Cor. 15:26)—"neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). The "former things," sin

and all its penalties, sorrow, pain, death, will be "done away" when Jesus comes again. "There shall be no more curse" (Rev. 22:3).

Our Lord won an eternal victory and complete authority over Satan on the cross and in resurrection, but He must come again to earth to crush the Serpent's head and to execute divine authority. When, as King of Kings, Jesus makes His appearance, evil and evil people will be judged and destroyed, never again to plague the Lord and His subjects.

Yes, my friends, Jesus will come, for He *must* come. He *must* come to fulfill prophecy and complete God's Word, to reward His faithful servants, and to make an end to sin and its power. Now is the time to get right with God. Now is the time to turn away from sin, to the One who has the victory and can save you. Now is the time to watch and pray for Jesus to come and bring with Him that crown of righteousness for those who love His appearing. "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

UNDERSTANDING

(Continued from page 7)

man be reconciled to God and thereby find true happiness, peace, and security. Yes, God is seeking man. God has spoken to man. In the first verse of the Book of Hebrews, we read, "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." In the life of Jesus, we are able to know what God is like, and through His death we are able to receive forgiveness. Instead of separation, through Jesus we can obtain union with God.

This was the secret of the life of Jesus. He was perfect, not because of His own meritorious works, but because of His close relationship with His Father. He said, "I do nothing of myself; but as my Father hath taught me, I speak these things. And He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." He was the only man that could rightfully say, "I am the way, follow me!"

Every faithful philosopher will admit his errors and limitations; but the only man that could prove by His life and works an infallible way of life for all men was He who said, "My Father hath taught me."

To those who believe in Him, Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This is what we want—understanding of truth and, thus, freedom: freedom from the bonds of evil, freedom from the

vanity of human thought. This Master Teacher, who was instructed of God in the ways of life, can give men this freedom. Jesus lives today through the resurrection power of His Father; and, through that same power, He guides and instructs those who believe, obey, and continue to follow Him.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him . . . not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:9, 10).

Therefore, we conclude that the solution to man's problems is not to be found in himself, but in God. Instead of looking further within himself, man must look up in faith and humility to God. God alone can lift man from the sinking sand of his present condition. "The fear of the Lord," said Solomon, "is the beginning of knowledge." Man's error in thinking has been proved over and over again. Should not we Christians reject the faulty and seek diligently for the sound? Only truth will endure. We must know what it is, and stand upon it, in order to endure.

At the close of one of His great sermons, the Master said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."



TRACTS--BOOKS

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National Bible Institution
Oregon . . . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day" (Psalm 25:5).

Jesus Entering Jerusalem

"They brought him [the colt] to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:35-40).

David Called Upon God

David knew God would teach him and lead him, if he but called upon God. Another writer of Thy Word recognized that, also, for he wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Many boys and girls know God will give wisdom if they ask Him and trust Him. The ones who are trying to be like Christ learn to cry as with David, "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me" (Psalm 25:1, 2).

Now perhaps the thought comes, "I have no enemies!" Or perhaps, "David was a man of war; should I feel I have enemies as did he?"

The enemies of a Christian can be people who are jealous or envious of him. The enemies can also be the things which come between a person and his God—enemies indeed! Pleasures, an unguided tongue, or a harsh and thoughtless statement of the tongue may be one's enemies. Sometimes, the forces that war against life seem as real, and are as real, as a man with a loaded gun and sometimes as destructive. "Let not mine enemies triumph over me!" May we pray, that God will deliver us.

David continued his plea. "Yes, let none that wait on

thee be ashamed: let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Remember, O, Lord, thy tender mercies and thy loving kindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord" (Psalm 25:3-7).

Armor Is Needed!

The "sins of youth," David said, and many can echo with us today, "remember not"!

There comes a change in youth, in the "growing up" stage, when sometimes the armor of God seems to be filled with holes and falls off. Then there stands an innocent, unprotected young person, unprotected, because the teachings of childhood were forgotten or cast aside. O, that we might fasten the armor on so tightly that later the Christian in repentance need not cry, "Remember not the sins of my youth," but be an "example of the believers," "stedfast, unmoveable, always abounding in the work of the Lord"! Pray for wisdom: wait upon the Lord; and trust His guiding hand. (Eph. 6:11-18.)

Happy Birthday Wishes!

Joan B. Savage, March 22, age 11, Waite Park, Minn.
William T. Grisson, March 24, age 6, Frankfort, Ind.
Cloyed Foster, March 24, age 10, Hammond, La.
Howard McComb, March 24, age 8, Tempe, Ariz.
Roger Yows, March 26, age 13, Purmela, Texas

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

THE BEREAN PAGE

"A page for the youth of today"

Do You Know?



So many times in God's Word, one finds such statements as "We know," "Ye know," "I know." The question is, *Do we know?* One Indian proverb runs, Men are four: 1) There is a man who knows not, and knows not that he knows not. He is a fool; shun him; 2) The man who knows not and knows that he knows not. He is simple; teach him; 3) The man who knows, and knows not that he knows. He is asleep; awake him; and 4)

The man who knows, and knows that he knows. He is wise; follow him! We would follow those who know.

The Christian gospel makes the astounding claim that people such as you and I may know God. This knowledge is infinitely better than having a brilliant brain, or wielding a powerful influence, or possessing wealth. God says so in Jeremiah 9.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me."

Why is this knowledge so wonderful? The Bible supplies many answers. Among them are the following:

To Know God is life eternal. (John 17.)

To Know God is grace and peace. (2 Peter 1.)

To Know God is to love Him and His people. (1 John 4.)—M. P. Laughton, in *Words of Life*

Save Yourself

Two thousand years ago, Peter, a witness of the resurrection of the Saviour of the world, said: "Save yourself from this crooked generation." This message of good news continues unto this day.

Man continually seeks by science to better himself and to make life more pleasant upon this earth—but has he? In the culmination of man's knowledge, he has built the destructive atomic bomb that we know today. The science of this world always has been foremost in inventing new

methods of killing and destroying. Can science save men from the terrible destructive powers it has invented?

Each nation's greed and lust for power to further its selfish ends increases the fear of other nations, which in return strengthens their power for protection against a greedy nation. The new weapon of destruction called the hydrogen bomb—ordered by the same man who ordered the atom bomb—again will increase the fear and trembling of all peoples of the earth. Thus, the building up of great forces of destruction increases the fear and insecurity of all peoples of the earth. When fear and hatred occupy the minds of men, there is no peace. Indeed, through force man finds the opposite of peace.

What will be the result of this erroneous belief that peace comes by force? Does peace come by the sword? For centuries, man has sought peace by this method; even now each nation is strengthening its military might to save itself from the almost inevitable conflict that is approaching. Where will this false hope lead?

History tells us that all the great world empires of Babylon, Medo-Persia, Greece, and Rome fell because of this same false belief. The Prophet of prophets said: "All they that take the sword shall perish with the sword." Is there any reason to believe that the present world government which rests upon the same foundation principles of pleasure, ambition, greed, and pride of force shall not escape the similiar tragedy? There is a place for blind leaders.

It should be unnecessary to prophesy that a natural man will live approximately seventy years and die. Likewise, it should be unnecessary to prophesy that a natural nation would grow old, become grouchy when stricken with confusion of old age, and die. The same thing can apply to this present old order of man; but this is not the case. Why do people stand idle while the great city of confusion is mushrooming out of existence? Peter's words, like an exhortation should move us to action. **SAVE YOURSELF!**—*Berean Nobler*.

Minnesota State Berean Conference

Sunday, April 16, has been set as the date for Spring Berean Conference. It will be held at Eden Valley. We are quite certain we can look forward to seeing a group from Oregon Bible College. Let's make this the best of all conferences. Watch the Nobler for a full program.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 25, 26—Illinois Quarterly Conference at Ripley.
- April 2-9—Special meetings at Elberta and Division Sts., Cashmere, Wash. (Lyle Rankin and Gary France.)
- April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
- April 15, 16—Berean Rally at Eden Valley, Minn.
- May 5-7—Southwest Conference at Pomona, Calif.
- June 12-13—Michigan Annual Conference at Southlawn, Grand Rapids.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$2,624.93
Contributions received last week	107.89
Total receipts to date	\$2,732.82
(\$4,767.18 yet needed by June 30)	

HERALD RECEIPTS

Mrs. Nora Thomson; C. E. Mills; Gordon Landry (5); Mrs. J. A. Irons; Ruth Kinsey; George Long; Herman Kauffman; Mrs. Eska E. Evans; O. F. Marsh (2); C. D. Whitmer (3); Dorothy Newell; Salem (Marshall, Ill.) Church (5); Minnie B. Porter; D. G. Harvey; Mrs. Vivian Anderson; Sydney E. Magaw (3); Raymond Brown (6); George Hobson; Mrs. F. E. Thrush; Mrs. Cora Story; Mrs. Clara Chaffee; C. A. Baumgartner; Mrs. Fred E. Hall (5); Tom Savage; Edwin Lusenden; R. A. Foster; Mrs. Carl E. Hoganson; W. C. Poland; Robert McInturff; John E. Hughes; Mrs. Clara Claypool; F. A. Stilson (5); L. W. Tipton; Mrs. Edward H. Barck; Mrs. Clifford Weaver; Mrs. Lawrence Anderson; Mrs. Lillie Carpenter (2); Mrs. Ruth Wachtel; Eunice Pearson (2); E. E. Warren; Ruth S. Congdon; Ethel Manken (2); Mrs. C. R. Barlow; Chalmer I. Thoms; W. A. Reid; Esther Bottolfs; Elmo J. Gaspar (2).

WASHINGTON BIBLE SCHOOL

A new time and place have been selected for the summer Bible school and camp. The new place is the Swauk Creek Recreation Area at the foot of Blewitt Pass on the Kittitas County side, about forty-five miles from Wenatchee, twenty-four miles from Ellensburg, and twenty-one miles from Cle Elum on State Highway 97. The location may be reached by car or bus. A large sign concerning the Swauk Creek Recreation Area is prominent near the highway and a well traveled road leads one mile back to the camp site.

The time is set for July 17-24. Each morning, there will be two hours of Bible study. Evenings will be spent around the main camp fire—with group and special singing, and other religious activities. On the last Sunday, there will be two hours of special singing and sermons. Old and young, alike, attend, sing, and study.

Hiking and other desirable recreation may be enjoyed during the afternoons of week days.

Each takes his own camping equipment, such as bedding, tents, "tarps," dishes, towels, and extra clothes. Of course, Bibles, writing implements, note paper, and, if possible, a good concordance are needed.

All will eat at the same table, with selected adults overseeing the preparation of food. This, we believe to be the least expensive in camp operation; therefore, those who do not donate sufficient food for their week's eating, if able, may give a reasonable amount of money that certain foods may be purchased for all. Anyone planning to attend, but unable to supply any of the foregoing items, please contact either Gary France of Castle Rock Ave., Wenatchee, Wash., or Lyle Rankin, Rt. 1, Cashmere, Wash. There will be regulations governing camp activities. Lyle Rankin.

HERALD SUBSCRIPTION CAMPAIGN

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.—See John 21:11	153
Salem (Marshall), Ill.—Faith on the move!	36
Graytown, Wis.—Dogged determination!	32
Oregon, Ill.—Zooming like 30 per!	30
Southlawn, Mich.—Look out, Graytown!	26
Ripley, Ill.—Climbing Jacob's ladder!	23
Holbrook, Neb.—Breathing hard!	19
Brush Creek, Ohio—Why not 71?	17
Los Angeles, Calif.—Grabem, Graham!	14
Rockford, Ill.—Surpassing 100,000.	13
Chicago, Ill.—Still room to expand!	12
Clark Chapel, Ark.—Somebody's working!	11
Browntown, Va.—Safe (Gen. 18:32).	10
Casey, Ill.—Over the fence, Casey!	10
Fredericktown, Mo.—Double it, easily!	10
Hope Chapel, Ind.—Bend into this race!	10
Omaha, Nebr.—Safe (Gen. 18:32).	10
Corvallis, Ore.—Catching the spirit!	9
Kokomo, Ind.—Hurry, Hail and Harvey!	9
Pennellwood, Mich.—Send lappful.	9
Eden Valley, Minn.—Barely started.	8
Gatesville, Tex.—Good work, Emory!	8
Eldorado, Ill.—5 in one week.	7
Hedrick, Ind.—Seven, at one jump!	7
Morse Mills, Mo.—Gained four more.	7
Tempo, Ariz.—Warm up, Arizona!	7
Lawrenceville, O.—Throw 'er into high!	6
Maurertown, Va.—Herald needs Virginia!	6
El Paso, Tex.—Room to expand.	5
Golden Rule, Ohio—Accelerating?	5
Hillisburg, Ind.—Raise the dust!	5
Jordan, Mo.—Come, flood season.	5
Macomb, Ill.—Make it ten!	5
Moorefield, Nebr.—Any more field?	5
Waterloo, Ia.—Dig in; go!	5
Litchfield, Minn.—Four, now more!	4
Albert City, Iowa—A city with 3?	3
Bear Church, Ark.—Three for Goldilocks?	3
Burr Oak, Ind.—Buy coal.	3
Hector, Minn.—More momentum?	3
North Salem, Ind.—Get your Plymouth.	3
Pomona, Calif.—Let loose!	3
Saint Cloud, Minn.—Still friz?	3
Blair, Nebr.—Sound the trumpet.	2
Blood River, La.—Where's Happy Woods?	2
Colorado—Needs an evangelist.	2
Delta, Ohio—Lamentations 1:12a.	2
Dixon, Ill.—Still "Ill."	2
Fonthill, Ont.—Now, Genesis 1:28!	2
(Okla.; no local church)—Place to work.	2
Saint Louis, Mo.—Try Genesis 1:28.	2
Cashmere, Wash.—Cash more!	1
Cushman, Ark.—Newcomer!	1
Flagg Center, Ill.—On the map!	1
London, Ark.—Not England.	1
McGintytown, Ark.—Weren't there 8?	1
Perryville, Ky.—Good evening, everybody!	1
(South Carolina)—S. C., Slow campaigners.	1
Washington State—In the census!	1

Total received to date 603
(397 needed by April 1 to reach goal.)

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS
TO DATE

\$8,578.23

CONTRIBUTE!

CASHMERE, WASHINGTON

A series of special meetings will be conducted, April 2-9, at the Church of God in Cashmere, Wash., corner of Elberta and Division. Sermon subjects and speakers will be as follows:

April 2, a.m., "Second Coming of Christ," Lyle Rankin; p.m., "Abrahamic Promises," Gary France; April 3, p.m., "Kingdom Conditions," Lyle Rankin; April 4, p.m., "Nature of Man," Gary France; April 5, p.m., "Eternal Life," Lyle Rankin; April 6, p.m., "Fall of Man and Redemption," Gary France; April 7, p.m., "Sacrifice for sin" Lyle Rankin; April 8, p.m., "Baptism," Gary France; April 9, p.m., "Value of Jesus' Resurrection," Lyle Rankin. Lyle Rankin.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

GLEANINGS FROM THE FIELD
"The field is the world."—Jesus.

"Behold! He Comes!" which is marked on page 5 to continue on page 9 will be found on page 10 instead.

Bro. W. A. Reid, Elsinore, Calif., became, on January 24, 1950, an octogenarian, although, says he, "It does not seem possible." On that same day, he began taking piano lessons!

"Wayno and Georgia Thompson recently drove up from Tulare, Calif., a distance of one hundred ninety-seven miles to meet with the class here. Bro. Thompson showed motion pictures of the Los Angeles Church of God." —Ruth Kinsey, San Jose Calif.

A zealous minister down in Texas, co-operating in The Herald Campaign for 1,000 new subscriptions by April 1, 1950, writes in the March number of "Texas Church of God News": "Anyone unable to pay the subscription price may have it free by writing Emory L. Maey, Gatesville, Texas."

Sr. Isabelle Smith, Riply, Ill., is under physician's care at the home of her sister, Sr. Orville Lynd, Galva, Ill. Sr. Albert Logsdon, Oregon, Ill., another sister, also has been attending Sr. Smith during the past week.

Bro. C. E. Lapp, pastor of Pennellwood Church of God, Grand Rapids, Mich., is scheduled to leave New York City, March 30, on a ten-day visit in Palestine. En route, he will be two days in Paris, and, returning, he will have two days in London. "Rejoice with them that do rejoice!"

"Looks like we shall have three or four enrollees for the Berean Youth Rally!" —V. E. Kirkpatrick, 1940 4th St. N., Saint Cloud, Minn.

Easter Herald is being planned for March 28, same issue to present a special news page and pictures of the Michigan Conference.

NATIONAL BIBLE INSTITUTION

Jeanette Alexander	\$ 2.00
Brush Creek, Ohio, Church of God	33.19
An Isolated Sister	15.00
Mrs. Kate Olmstead	10.00
Oregon, Ill., Sunday School	6.00
Mr. & Mrs. Ray Heyde	2.00
Mrs. Carl Hoganson	3.00
Mrs. H. Moore	10.00
Mr. & Mrs. R. O. Hardesty	25.00
Mr. & Mrs. L. R. Linnell	5.00
Mr. & Mrs. Ray Saylor	10.00
North Salem Church & S. S. (Indiana)	25.00
Mr. & Mrs. E. E. Giesler	5.00
Mrs. Eska E. Evans	2.50
Maurertown, Va., Sunday School	28.39
Mr. & Mrs. C. D. Whitmer	14.00
Mr. & Mrs. Harold Starbuck	100.00
George Hobson	5.00
Mr. & Mrs. E. E. Giesler	5.00
Mrs. J. C. Waller	14.40
Ellsworth R. Sullivan	5.00
Church of the Open Bible, Pomona	35.00

LILLIAN DAUNTLER

The Dixon (Ill.) church was shocked and saddened by the second death in its fellowship within two days when Mrs. Lillian Dauntler was stricken during the morning service of March 12 and died in the Dixon hospital a few hours later. She was the sister of Bro. William Ford and is survived by one daughter, Gracia, also of Dixon, Ill.

Sr. Dauntler maintained a very active interest in the Bible and the signs of the times during her eighty-four years of life and taught her Sunday-school class enthusiastically about these matters only a few moments before her heart failed at the beginning of the church service.

She was a devoted worker for the cause of Christ and the Dixon church, and spent the last few moments of life talking Bible to the nurse who ministered to her needs in the hospital.

Services were conducted at the Preston Funeral Home, March 15, after she was laid to rest until her great faith in the coming Lord should be realized. James M. Watkins.

AGNES ECKERT

Death came to Mrs. Agnes Eckert at her home, 217 N. Galena Ave., Dixon, Ill., on Feb. 11.

She was the wife of Bro. William Eckert, whom she married on June 14, 1911. In addition to the husband, one daughter, Mary Jane Hoey, and three grandchildren survive her.

Bro. and Sr. Eckert have long been faithful workers in the church at Dixon, Ill. Sr. Eckert continued a very active church life until her health caused her retirement about fifteen years ago.

Services were conducted by the writer at the Preston Funeral Home, March 13, after which Sr. Eckert was laid to rest to await the resurrection. James M. Watkins.

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

242. Blood River Church Member	26.50
249. Mrs. Paul Pearson	\$27.00

"Songs of Truth"
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They live in memory far longer



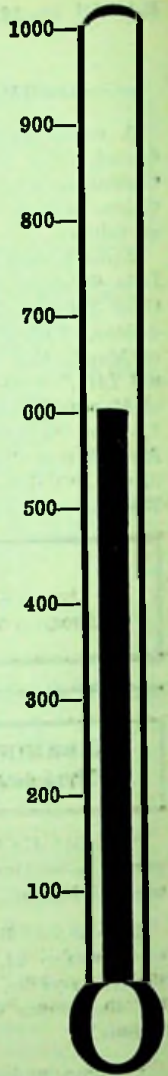
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Months of preparation and several thousands of dollars of added expense have gone into this book that it may be indeed, "Songs of Truth." Prices, postpaid, are:

Single copy, \$1.50
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Struggling toward the Goal of 1,000 New Herald Subscriptions By April 1, 1950!



*Only eleven days remain to reach goal!
Pray for victory by April 1.*

"All things are possible."

"Be ye doers"!



Date

Gentlemen,

Enclosed please find \$..... to pay for the following new subscriptions to The Restitution Herald. (Rate is \$2.00, each.)

(Names)

(Addresses)

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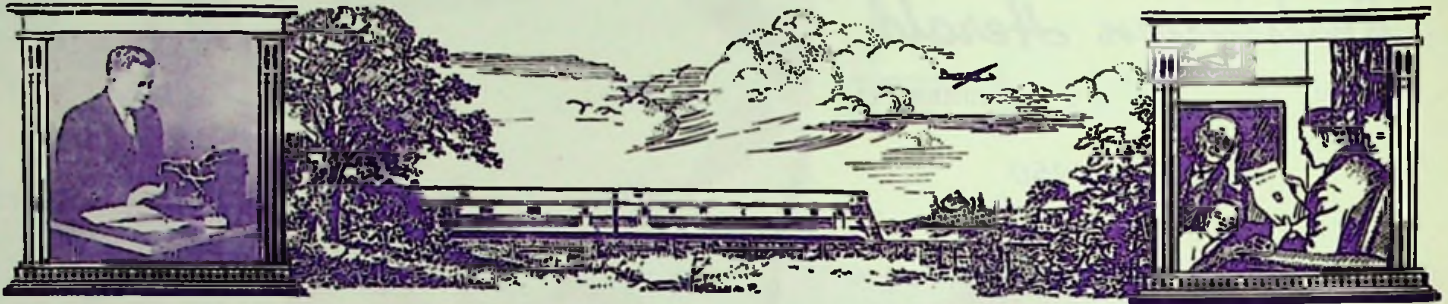
The Restitution Herald

VOLUME 39

NUMBER 25

Easter 1950





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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

Happy Easter

Whatever sorrows a Christian may suffer, his outlook on life brightens intensely as he beholds the empty tomb and his risen Lord. Jesus, too, experienced sorrows, but triumphant resurrection dispelled every shadow and opened for Him the doors of heaven. "If in this life only," asserted Paul, "we have hope in Christ, we are of all men most miserable" (1 Cor. 15:29). That verse puts a silencing hand on the idea that present Christian life should be packed with thrills. Indeed, if one misinterprets the way of the cross as being a shortcut to pleasure, ease, or luxury, he soon either discovers his deception or life becomes "most miserable."



The joyous hope of Christians reaches beyond the present, beyond death and the grave, to the morning of resurrection: when the Lord shall descend from heaven "to change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). The power that calmed Galilee, the power that healed lepers, the power that raised the widow's son and Lazarus and the daughter of Jairus is the power that assures us Christians to expect resurrection unto immortality.

As Jesus was exalted "separate from sinners" by His resurrection, thus achieving the life that knows no blemish or limitation, we Christians who today serve in His stead look forward to our resurrection unto the life victorious: where sorrow and sighing shall flee away and "there shall be no more curse."

This hope cannot be reduced by atheists to "wishful thinking." Jesus' promises are plain and positive:

"The hour is coming, in the which all that are in the graves . . . shall come forth" (John 5:28, 29).

"Because I live, ye shall live also" (John 14:19).

"This is the will of him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise him up at the last day."

"My sheep hear my voice, and I know them, and they

follow me: and I give unto them eternal life: and they shall never perish" (John 10:28).

"He that believeth in me, though he were dead, yet shall he live" (John 11:25).

A thick darkness of doubt and despair throughout the world cries for God's angel to come and roll away the stone. The morning of resurrection draws near! God grant a joyous Easter—a pulsating *resurrection* Easter—to every soul who "hath this hope in him" (1 John 3:3).

New Headquarters Building

In planning for development of all departments of the General Conference program, the Executive Board has decided upon a course of action that will interest all readers of *The Restitution Herald*. Of special interest is the prospect of having a new headquarters building fully adequate for offices, print shop expansion, and essential needs of Oregon Bible College. Brother James M. Watkins, General Manager, presents on page 14 a more detailed preview of the new headquarters building.

"Michigan Evangelism"

This Easter number of *The Restitution Herald* will be especially interesting to Michigan brethren. Page 9 presents an illustrated review of the several churches and the State Conference in Michigan. Facing that page, Bro. C. A. Smead, Midland, Michigan, presents an Easter message. Michigan brethren, able to trace their State work to an early origin, are doing a commendable work, today. By supporting Brother Leonard Brown's missionary project at Baraga, the Michigan Conference is establishing a precedent that other state conferences might well follow. Congratulations, Michigan!

More Easter Next Week

By reason of an over abundance of copy, some valuable Easter material is crowded from this week's *Herald*—notably, Brother C. E. Randall's "News and Prophecy Digest" Page and the Berean Society Page. Those pages will appear next week, also other Easter material.

The Better Resurrection

By G. J. Gordon, Fonthill, Ontario

WHAT is resurrection? What is the "better resurrection"? When Jesus was coming down from the mountain of transfiguration with Peter, James, and John, He "charged them that they should tell no man what things they had seen, till the Son of man were *risen from the dead*" (Mark 9:9). "They kept that saying with themselves, questioning one with another what the *rising from the dead* should mean" (v. 10). So, we feel within our rights to seek an answer from Scripture. They were to learn, later, by actual demonstration.

When the report came to Jesus that His friend Lazarus was sick, He waited two days and then said unto the disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11). The disciples thought Jesus spoke of the rest in sleep. "Then said Jesus unto them *plainly*, Lazarus is dead" (v. 14). So, it is evident that resurrection is *an awakening out of death*. Later, as He talked to Martha, Jesus said, "Thy brother shall rise again" (John 11:23). Martha said, "I know that he shall rise again in the resurrection at the last day" (v. 24.) Here one sees that resurrection means *to rise again* or *to stand again*. Therefore, something which never stood before, or something which had never fallen, could not be said to stand or rise up *again*.

The disciples and others witnessed the rising again of one who had been dead four days, where putrefaction already had set in (John 11:39-44), but was that to the "better resurrection," to which the faithful hope to attain? (We think not, but later they were witnesses to the resurrection of their Lord, to that better resurrection.) It is evident that Lazarus was in danger of being put to death, even after Jesus had raised him from the dead, so we conclude that he had not been raised to that condition where death had no more dominion over him. *Note*: "The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus" (John 12:10, 11).

Others, in Old-Testament times, had been restored to natural life. "Women received their dead raised to life again"—see 1 Kings 17:22; 2 Kings 4:35—"and others were tortured, not accepting deliverance; that they might obtain a *better resurrection*" (Heb. 11:35).

There is another sense in which a rising up is used in Scripture. "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" (Rom. 6:6). After using the same figure in Colossians 2:12, 13, Paul continued to say: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 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" (3:1-3). Is this the better resurrection? It would not appear so from the language which follows. "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory" (v. 4). This agrees with the order of resurrection: "Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). (See also 1 Thess. 4:13-18.) "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:8, 9). This is the better resurrection which the faithful of all ages hope to attain. Life everlasting or immortality, which is the gift of God through Jesus Christ our Lord, will be received at the resurrection, or the awakening from the sleep of death, or the rising up again. (Compare this thought with 1 Corinthians 15:52-54.)

The Apostle Paul manifested this hope, saying: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death [in baptism, being raised to a newness of life, and suffering for Him]; if by any means I might (Continued on p. 11)



"Woman, why weepest thou?"

Resurrection Is Real

By Harold J. Doan, Chicago, Illinois

THE hope of the "dead in Christ" is bodily resurrection from the grave to immortality at Jesus' coming again. The dead have no other hope and no other reward, for it is said of them, "The dead know not any thing" (Eccl. 9:5). Though death is an unconscious, unknowing condition, there is hope in the grave "whither thou goest," for Jesus on Easter morning proved that the dead will rise.

"Hope springs eternal in the human breast," said Alexander Pope. Man must have hope! Our hope, and the hope of all Christians from the beginning, is that Jesus will come "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).

On the tombs of many early Christians martyred in the days of the Roman persecutions is written the single word *Resurgum*, meaning "resurrection." This is a silent testimony to the faith of these saints, that they would one day rise and walk again in the service of Jesus. Bodily resurrection has been the hope of God's children from the beginning, a hope emphasized and made sure by Jesus' own resurrection.

Job, whose Book is probably the Bible's oldest, wrote, "If a man die, shall he live again?" then answered his question by prophesying: "All the days of my appointed time [in death] will I wait, till my change come. Thou shalt call, and I will answer thee" (Job 14:14, 15). Job, who was sorely distressed and discomfited in life, knew that he would die. He knew also that he would sleep in his grave until he heard the call of God, and then he would awake to see His Lord.

Isaiah, God's inspired Messianic prophet, believed in bodily resurrection and extended that hope to his downtrodden fellow Israelites. "Thy dead men shall live, together with my dead body shall they arise Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). Could the

Lord put it more clearly? The dead shall rise from death. Jesus, the "author and finisher of our faith," taught: "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). Six times in John 6, Jesus says of those who are faithful to Him, "I will raise him up at the last day."

Yes, all men will live again to stand judgment before God. You will be there; I shall be there; infidels, believers, fundamentalists, modernists, kings, chimney sweepers, saints, and sinners will be raised up. Revelation 20:12, 13 tells: "I saw the dead, small and great, stand before God . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Who can escape? Whom will the Lord overlook? Not one! Resurrection is real; resurrection is sure! Everyone will be there.

David Livingstone, who gave his life for the redemption of Africa, whose heart is buried under an oak tree in Ujiji, and whose body rests in Westminster Abbey, will rise again.

The Apostle Peter, who was crucified head downward, will rise again—to be with His beloved Saviour.

Voltaire will be there to answer for his proud statement that, though it took twelve men to found the Christian religion, he would prove that one man could overthrow it.

Luther, the great reformer who once wrote, "I have often tried to notice the moment I either fall asleep or awake, but I cannot; sleep has overtaken me before I am aware of it. So it shall be with our death and resurrection," will be there. Yes, he will be there.

Lady Ann Grimston will be there, although she swore her tomb would never be opened, and



she would never live again. To make sure, when Lady Ann died in 1717 she had her tomb in Telvin, England, covered with a huge stone slab in defiance of resurrection. Within a few years, a tree grew up through the slab, breaking it and finally carrying it far off its foundation. The tree, which grew to be one of the largest in Hertfordshire, became entangled in the metal fence around the tomb and in time lifted it dangling in the air. Lady Ann, who swore her grave would never open, will walk forth

with the rest of the dead when Jesus shall call them at the time all the dead are brought forth.

Ben Franklin will be there, as he well realized when he wrote this epitaph for himself, "The body of Ben Franklin, like the cover of an old book, its contents torn out and stripped of its leather and gilding, lies here, food for worms. But the work itself is not lost, for it will, as he believed, appear once more in a new and better edition, corrected and amended by its Author. (Turn to page 11)



Resurrection Hope

By Walter Wiggins, Eden Valley, Minnesota



RESURRECTION hope has been the great hope of God's people throughout all ages, for it is the one and only way in which those who have fallen into the dark hands of death ever will live again. While the whole of Christendom teaches to some degree a resurrection, many of the popular leaders are like those of Paul's day: they "allow a resurrection." The position of the teaching loses its importance in proportion to one's belief in a pre-resurrection existence of those who have ceased from this life. If I could embrace such a teaching, I feel I would be *denying* resurrection, as I could see no reason for one. Harboring the false idea of immortality of the soul is why resurrection has little or no meaning to many people. The Church of God sees resurrection as a great hope set before the church.

There is little this writer may present on "Resurrection Hope" that has not been written. We shall try to point out the effect of resurrection hope in the lives of those who hold it. Resurrection will be the climax of a spiritual begettal. Resurrection will be our birthday into Immortality.

In natural begettal, life begins and continues in the begettal state until birth. The same is true of our spiritual lives. If we who believe in Christ are to obtain or attain resurrection, God's Spirit must work in us today. By God's Spirit, sinful man is being raised out of his sinful condition. We were dead, as it were, in sin; we have been quickened, or made alive, by the Spirit. Romans 8:11 presents these words of Paul: "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." Note the implication: resurrection to immortality is *conditional*. Reversing Paul's words, one discovers this truth: if God's Spirit does *not* dwell in us, we have no hope of quickening or resurrection to immortality. Many scriptures support this.

Romans 6 shows that if we Christians have been planted in the likeness of Jesus' death, we "shall be also in the likeness of his resurrection" (v. 5)—not only in the future, but now! Note verse 11—"Dead indeed unto sin, but alive unto God." Raised up, having a higher aim in life, a new Ruler in our lives, we have cast out the old and enthroned the new. John said, "We have passed from death unto life" (1 John 3:14), that is, *if* "we love the brethren."

In a *conditional* measure, we Christians have eternal life. We very often overlook the important part in resurrection that is *our* part. If we are to expect actual resurrection to immortality we must conform our lives to God's Spirit. Resurrection must begin *now*.

Can we Christians convince others we have this hope in active measure, if we have not been raised above the sinful ways of the world?—ways which God's Word calls the way of death. No man can carry resurrection hope into a saloon, a tavern, and like places. Paul taught Christians to "lay hold on eternal life." The resurrection hope will become a power to raise us to immortality in the Day of Christ. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

"Every Man in His Own Order"

By J. W. McLain, Cross Timbers, Missouri



IN all God's work there is order, pattern, plan. One has only to investigate any branch of science, such as astronomy, botany, chemistry, or anthropology, to see that in all there are governing laws, an orderly process.

Investigating the subject of resurrection, one should be startled, indeed dismayed, if he should find this work of God out of character, having no plan, no order, no begin-

ning, no end. Poor science it would be, if left to each teacher to fancy his own plan of resurrection. Confusing it would be—and indeed is—if some students of prophecy say Israel's resurrection will occur with the church's; and some, that there will be two resurrections—resurrection of the church and resurrection of the Gentiles (not knowing where to put Israel). Others say there will be many resurrections: that of the church, with a special resurrection for the 144,000, one for Israel, one for those who have never heard the gospel, one for the wicked dead, and so forth, *ad infinitum*.

There is clear, precise language presenting the law of the resurrection. If one has not seen it, it is because he has appropriated the text for other purposes and has not associated it with its true purpose of revealing order and plan of the resurrection, a beginning and an end.

In Paul's excellent treatise on resurrection (1 Cor. 15), he presented arguments for the importance, yes the necessity, of the resurrection, portraying the manner of the church's "in a moment, in the twinkling of an eye" change. He gave the order of resurrection, in three steps, with a beginning and an ending. (1 Cor. 15:23, 24).

(1) "Christ the firstfruits."

(2) "Afterwards, they that are Christ's at his coming."

(3) "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

The first order needs no special comment. It is well known that Christ was raised alone, to be the "firstfruits of them that slept" (1 Cor. 15:20).

The second order concerns the church—"they that are

Christ's." This is the group he described as putting on immortality. (1 Cor. 15:50-58.) This is determined by the fact that Paul's epistle was written to his Christian "brethren," and by the use of the pronoun "we":

"Moreover, *brethren*" (v. 1).

"This I say, *brethren*" (v. 50).

"*We* shall not all sleep, but *we* shall all be changed" (v. 51).

"Therefore, my beloved *brethren*" (v. 58).

The time of the resurrection of "they that are Christ's" is established by two statements:

(1) "Afterward," indicating a passage of time from Christ's resurrection;

(2) "At his coming." This is a definite event, the revelation of Christ from heaven.

The given order begins to break down at this point when teachers, to accommodate their prophetic views, are forced to make two resurrections for "they that are Christ's": one for Christians who, as they presume, are to escape the tribulation, and another for the Christians who are to be martyred during the tribulation. "O, consistency, thou art a jewel!" Would it not be better to reconcile our prophetic charts to this simple statement, "They that are Christ's at his coming"?

Who are these who are Christ's? Surely there will be only one bride and one marriage, including all that are Christ's, even the tribulation saints. The marriage will take place just before Christ is revealed from heaven. (Rev. 19:7-14; 2 Thess. 1:7-10.) As to the idea that some are in the temple (i.e., in the New Jerusalem) long before this, the Scripture is explicit that "no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15:8). As in the dedication of Solomon's Temple (Ex. 40:34-38), no one will be able to enter the New Jerusalem until God's Presence dedicates it. The vials of wrath will include the gathering of the nations against Jerusalem and the fall of the city. This agrees with Jesus' teaching (Luke 21:20-33): "When ye shall see Jerusalem compassed with armies . . . when these things begin to come to pass, then look up, and lift up your heads; for *your redemption* draweth nigh." (Similar language in Zech. 14:1-5.)

As there was a "firstfruits" of resurrection, there will be, also, an end of resurrection. "Then cometh the end" (1 Cor. 15:24). How many prophetic charts I have seen which employed this verse to (Please turn to page 12)

The Way to Emmaus

By F. L. Austin, Oregon, Illinois

Dear Friend:

Your letter of March 16th was received yesterday. You say that you "want to report on the walk to Emmaus, and what I want to know is why these two men were chosen of all the many who were wending their way homeward after the tragedy in Jerusalem."

Turn to Luke 24:13. You will find that this was the first day of Jesus' resurrection—"Two of them went that *same day* to a village called Emmaus." Jesus had but forty days, all told, to prove Himself, perfectly and thoroughly to His apostles, in demonstrating to them He was the real Christ risen from the dead. This forty days is a regular Biblical period. The children of Israel journeyed forty years in the wilderness. Moses was forty days in the mount. (Ex. 24:18.) The spies returned after forty days. (Num. 13:25.) Moses fell down before the Lord forty days. (Deut. 9:25.) Forty days and Nineveh was overthrown. (Jonah 3:4.) Jesus fasted forty days in the wilderness. (Matt. 4:2; Mark 1:13.) "Being seen of them forty days" (Acts 1:3). These are a few of the references of God's proving period throughout the long centuries, and this day to Emmaus was the first one of the forty days, that is, it was the "same day" of Jesus' resurrection (Luke 24:13).

During that forty days between resurrection and ascension, Jesus met with each and every apostle (except Judas) at one time or another, that is, from time to time—sometimes meeting all of them.

Please begin with Luke 24:13 and read to verse 35, cautiously. According to verse 18, Cleopas asked, "Are you only a stranger in Jerusalem . . . ?" Jesus was on the way to the abode of Simon Peter or that of Cleopas. (V. 34.) Peter had been an uncertain quantity during Christ's trial and crucifixion. He had vacillated in and out of Christ's company, once approving, and again disapproving. Christ had chosen him, however, for one of the Twelve, and he must be thoroughly convinced of Christ's new birth to the new life. So they entered into Simon Peter's home at Emmaus. Jesus "made as though he would have gone further," but "they constrained him, saying, Abide with us" (v. 28, 29). Their eyes had been "holden that they should not know him" (v. 16). Now, (v. 31), "Their eyes were opened, and they knew him; and he vanished out of their sight."

Then the two men hastened to Jerusalem (v. 33), saying, "The Lord is risen indeed, and hath appeared to *Simon*" (v. 34). "As they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you" (v. 36). They thought "they had seen a spirit" (v. 3).

What was going on? Christ was convincing them of His resurrection. This was the first day out of the grave. It required forty full days of Christ's presence with the apostles to verify unto them that He was the same Jesus.

In Acts 1:6, the apostles, on the fortieth day after His resurrection, asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power"—that is, in His own *authority*. Verse 8 reads: "Ye shall receive power" (namely, *dunamis*, a different Greek word meaning ability) "after that the Holy Ghost is come upon you." The forty days were over. He had met all the apostles. As one of the last tokens, He met them on the shore of the lake as they were fishing, and performed a miracle. (John 21:6.) He had met them at various times, singly, in groups, evidencing to them that He was none other than the same Jesus who had been with them throughout His ministry: convincing them not only of His resurrection, but also of His mighty immortal power, and of His going to heaven to later return, centuries later, in world-wide revelation of His sovereignty and unlimited power in the service of God.

The trek to Emmaus was one of the first manifested evidences of His resurrection. It was sufficient evidence to the two that He was really the risen Christ—so much so, that they hastened back to Jerusalem to inform the others that Jesus was literally resurrected, had been seen of them, had demonstrated Himself to them, and they assured the whole group of apostles of His literal resurrection.

"The Lord is risen indeed, and hath appeared to Simon" (Luke 24:34). This demonstration was very much needed by Simon, for Christ had prayed for him that his "faith fail not" (Luke 22:32). As for Cleopas, John 19:25 mentions him as the husband of Mary's sister, hence uncle to Jesus.

Briefly and roughly, this is my concept of the reason for the meeting with the two as they journeyed to Emmaus.



"Begotten Again Unto a Lively Hope"

By C. A. Smead, Midland, Michigan

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

SPEAK up, Peter, and testify in the house of the high priest that He is the Son of God and you are His disciple. Peter replied "I know not the man" (Matt. 26:74). That time was before the resurrection, before Peter understood, and, if God had not acted, Peter must have remained always a failure, his hope of life eternal dashed to ruin.

The effect on Peter of the resurrection was to give him a rebirth of hope when all seemed to be lost.

We Christians today are likely to get into Peter's discouraged frame of mind when things do not work out as we think they should. For example, we know that no man knows the day or the hour of Jesus' coming, for He said, "Ye know not what hour your Lord doth come" (Matt. 24:42), yet how easy it is to think it must be a certain time! That time comes; our Lord yet tarries; then we get discouraged!

Like the resurrection in Peter's time, there are events today that can give a rebirth of hope. The outstanding sign of recent times has been the regathering of Israel, even as the Bible prophesied. Other Bible signs being fulfilled today could be mentioned. To alert minds, the witness of nature is added to that of the Bible. One of the evidences of nature that has given me a great resurgence of hope is the way science has been proving the accuracy of the old Bible accounts. One of the latest of the findings of science corroborates the accounts of the sun standing still at the time of Joshua, and of the shadow going back fifteen degrees on the sundial of Hezekiah. Not very long ago this was scoffed at, but now comes a scientist (as reported in the *Reader's Digest*) who claims, first that many ancient records over all the earth support these facts, and, second, that studies of the movement of electrons around the nucleus in an atom compare with the movement of the planets around the sun, and show that such a thing as the earth being stopped actually can happen and did happen. This scientist lays the stopping of the earth to a wild comet entering our solar system, affecting the planets and finally settling down to become the



planet known as Venus in our system.

My point is that our hope can be as lively as was the hope of Peter after the resurrection, if we will but heed the evidence of God's two witnesses, nature and the Bible.

Peter's doubts were gone, and, as Jesus had told Nicodemus, "Ye must be born again" (John 3:7), or as the margin of the Bible translates it, "from above," so it was that Peter was "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."

One of the laws of biology is that there is no spontaneous generation of inorganic matter into life. Life reaches down, however, and brings to its own life the inorganic matter. For example, a tree draws inorganic matter in the soil and air and water unto itself and gives it life. So it is that God draws us to Himself into His own higher spiritual life, and we are "born from above." Peter puts it, "That your faith and hope might be in God" (1 Peter 1:21).

Now we come to the second interpretation of the phrase, "a living hope." The Companion Bible translates this as "a hope of living again."

Peter had no illusions about the permanence of this life. He wrote, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Peter 1:24).

In fact, all the apostles understood that any hope of life after death depended absolutely upon what God does about it, that immortality is not anyone's present possession but a gift of God, the receiving of which will be *conditional*. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life" (1 John 5:11, 12).

So, at Easter, when we Christians rejoice because of the resurrection of our Lord, what each of us is thinking is that His resurrection points to ours—"Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). While we celebrate (Continued on page 11)

MICHIGAN EVANGELISM - HOW?

By teaching the Word of God that all may know of it

Conference Officers

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Churches

Southlawn
Pennellwood
Blanchard
Baraga

BLANCHARD CHURCH OF GOD

Largely through the ministerial leadership of Bro. and Sr. B. W. Woodward, Dutton, Mich., the Blanchard Church of God was organized, April 2, 1881, at the Decker Schoolhouse, Mecosta Co., Mich. For many years, it was known as the Millbrook Church of God. Sunday school and preaching services were conducted there until 1914. Then, the present church building was erected in Blanchard.



Shortly preceding and during the time of moving the church from the Decker Schoolhouse into Blanchard, Bro. C. C. Maple of Elyria, Ohio, did much to encourage building the new structure, and his preaching greatly strengthened the church body. Much credit is due, also, to the zeal and faithfulness of Bro. Lorenzo Decker.

PENNELWOOD, GRAND RAPIDS

The Pennellwood Church of God is located at the corner of 35th St. and Reiser Ave. S.W., Grand Rapids, Mich.



For more than twelve years, this church group met in a large re-modeled dwelling house, but on April 3, 1949, the Lord allowed us to dedicate our new church building at the present address.

The Lord has blessed us by adding to our number, and has also opened the windows of heaven to meet our

needs, financially. We have experienced the reality of God's promises by laying aside a tithe of all our income.

The Sunday school is growing in number and activity, and, as we labor, we ask an interest in your prayers that our testimony may ring true to the call of Christ at His coming. C. E. Lapp, Pastor.

MICHIGAN STATE CONFERENCE

The Michigan executive board planned three conferences for this year—Fall Conference at Blanchard, Spring Conference at Pennellwood, and a Summer Conference at Southlawn.

Pennellwood has a beautiful new building to worship in, and Southlawn has a new addition with a completed basement, new heating plant, and the roof on the new part, but as yet the walls have only black building paper on them. Blanchard has a much older building, but it is a very nice one. Since God has blessed all three of these churches with comfortable places to worship in, we felt it only fitting and proper that we all join together in helping to provide Baraga

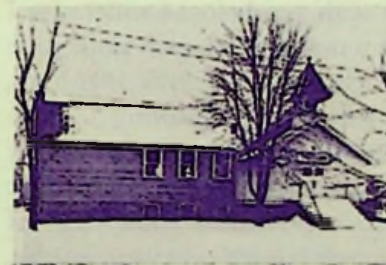
with an adequate place to worship. In James 2:15, 16, we read that if a brother or sister is in need, we must give him food and clothing: that faith alone will not suffice, that works are as necessary as faith. The Michigan Conference never has heard of any church that failed because of its missionary efforts. We know that each church will be blessed abundantly for anything given to Baraga. At Christmas, Pennellwood and Southlawn co-operated to give Baraga a good Christmas, sending treats and gifts. The

(Please turn to page 12)

SOUTHLAWN CHURCH, GRAND RAPIDS

We at Southlawn are looking forward anxiously to the time the addition to our building will be completed; but realizing the importance of spiritual growth, we

are emphasizing a closer walk with God and active individual service to Him. One of our mid-week devotional periods each month is given to visitation, which not only encourages those upon whom calls are made, but helps to develop the Christian experience of those who call.



On Sunday evening, February 12, Miss Phillis Horton, 3750 Union Ave., S.E., was immersed into the body of Christ. At that service, five others were received into the local church body by transfer of membership. They are Mrs. Norma Thibodeau, Mrs. Joyce Niles, Miss Donna Sellers, and Mr. and Mrs. Lloyd Stevens.

BARAGA CHURCH OF GOD

Realizing our Lord's command to preach, we started a Bible class in Baraga, Mich., in October, 1944. At that time, Raymond Brown was buried in baptism.



The first meeting was held in two small rooms rented for the purpose of studying God's Word. Nine children were present at that meeting, and the work has slowly grown among the children. Mary and Grace Brown were baptized in April, 1946. In June, Bro. Gary France of Wenatchee, Wash., baptized

June Wilkinson. In 1947, we moved to our present building, which we purchased in 1948 with the help of the Michigan Conference. In June, 1948, Helen Strauch (Brown) was baptized. Mrs. Luella Eastman, Rosemary Spruce, and Myrtle Matthews also have been baptized.

The work in Zeba and Baraga has been maintained through the faithful laboring of Mary and Grace Brown, faithful support of all the members, and by the Michigan State Conference.

Leonard Brown, Pastor.

"It Is Easter"

By H. Gary France, Wenatchee, Washington

EASTER is the only occasion known to mankind when rabbits lay brightly colored eggs and hatch baby chickens! The reason? Because nineteen hundred years ago, Jesus died to save us mortals from our sins! Simple, isn't it?

The reasoning behind the usual manner of celebrating an occasion is a constant source of amazement. For example, why should Jesus' resurrection inspire unparalleled outward show, the very practice Jesus emphatically denounced? The vaunting of these styles is staged within the very building sanctified to the service of God! Remember Jesus' fury as He cleansed the Temple?

Jesus seldom expressed personal desire. So vital was the first Easter, however that the personal feelings of the Lord bounded repeatedly to the surface. "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15, 16). Jesus, not forgetful of the first Easter, is yet waiting for His *first* celebration of the event! Man, however, only vaguely recalls the origin of all these bunnies. The blood-like sweat, the pleading prayers are familiar indications of Jesus' personal feelings. Though His feelings were intense, Jesus controlled Himself. Throughout all the furious tumult of the crucifixion, the only calm person was the Nazarene.

Man's inconsistency always has been a keynote of Easter, else Jesus would not have died. Sinners killed the Just through the instruments of justice. Weakness overcame strength, for as Jesus was apprehended He said, "I am he," and the mob "went backward, and fell to the ground" (John 18:5, 6). Jesus exposed their inconsistency, saying, "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me" (Luke 22:53). An unbecoming use of a material sword was demonstrated by one seeking that which is spiritual. Peter had been admonished with the strange words, "When thou art converted, strengthen thy brethren" (Luke 22:32). Peter later denied his Lord three times, swearing. Judas detested his silver, wept, and committed suicide. The one to maintain Jesus' righteousness was a thief. In these inconsistencies, one sees the hand of God teaching, illustrating the human bent to err. Beware! Double-mindedness is lethal!

Characteristic of man's incongruous treatment of Easter is his miscarriage of belief. Easter was designed to gener-

ate belief. Paramount in the often-quoted John 3:16 is "that whosoever believeth." Paul proved the validity of his belief by the resurrection of Christ, writing, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). Paul disputed erroneous doctrine of resurrection. That resurrection was intended to strengthen belief was revealed when Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

Man's management of belief-inspiring resurrection is interesting. A smattering believe the simple facts: Jesus died, was buried, and was resurrected. The common understanding is that Jesus was crucified, left His body without dying, preached, and re-entered His body for the resurrection. Another: Jesus died, in three days His body was dissolved, and His "spirit" regained life. The Jews: Jesus died; His body was stolen, and He is still dead. The majority of professing Christians have not the slightest idea or defense of what they believe! The majority of humanity believes nothing! The climax of the already inharmonious situation is this: Easter is coming to be the occasion when churches of conglomerate faith mix together, ignore belief, and dare say only, "It is Easter."

Indifference has replaced the universal deep feeling of the original Easter. In addition to revealing Jesus' own feelings, the Bible portrays the agony of Judas for the betrayal, of Peter for his denial. When Peter said, "I know him not" (Luke 22:57), he may have recalled another occasion when One said, "I know you not" (Matt. 25:12). The women stood away from the cross, tears telling their feelings. Of the Jews it is written, "They were glad" (Luke 22:5) as they bargained with Judas. God vented His feelings through the instruments of His nature: darkness prevailed for three hours, the earth quaked, rocks were rent, the veil of the Temple was rent in twain, and graves were opened. (Matt. 27.) At these signs the bitter sarcasm of the Jews was converted to awe; they "smote their breasts" (Luke 23:48). Even the Roman centurion could not restrain himself. "He glorified God, saying, Certainly this was a righteous man" (Luke 23:47).

The very fact that one sees many strange faces at church on Easter and Christmas is proof of man's indifference fifty weeks of the year. Jesus appreciates more the shrieking mob of Calvary than the unconcerned masses of today. "I would thou wert cold or hot" (Rev. 3:15).

Study the life of the Lord. Know His precepts. Be consistent. While others "celebrate Easter," let us recall the cross, the tomb, and the resurrection. Think of Jesus not only as the One who lived centuries ago. Jesus is living today!

"BEGOTTEN AGAIN UNTO A LIVELY HOPE"

(Continued from page 8)

Easter we are in faith looking forward to the coming of Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10: 9). It is apparent, therefore, that this resurgence of hope experienced by Peter is the lively hope of living again when "the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

RESURRECTION IS REAL!

(Continued from page 5)

Yes, every dead person shall live again! For some, the resurrection will mean judgment unto the second death; but for those in Christ, bodily resurrection will mean a new life from the grave, immortality; it will mean that redemption is complete, that full salvation has come. The Apostle Paul said as much in Romans 8, where we read:

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity [death] . . . the creature itself also shall be delivered from bondage of corruption [death] into the glorious liberty of the children of God . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (18-23).

Paul's meaning is clear. We Christians need not be dismayed at the sufferings or even the death that is ever present in this life, for the glory that will be revealed in us when we are made manifest, or "shown out" by resurrection to be the sons of God, will far overshadow the sufferings of this day. Paul acknowledged that we natural creatures are subject to death, but we have hope; we long and groan for the redemption of our bodies when Jesus comes to raise the dead and change the living. Paul continued, "We are saved by hope" (v. 24). We are preserved, heed firm even through trials by this hope we have in a

better day to come—even the day of adoption, the day of redemption of the body, the day of resurrection!

My friends, resurrection is real. One day, Jesus will call and the dead will rise: some to full redemption, glory, and immortality, and some to damnation. The hope of believers is in the fact that Jesus will come and change them. "We shall be like him." True believers long for that glorious day of redemption, and sinners tremble at the thought of living again to face judgment. How do you stand? What will resurrection mean for you—eternal life or the second death? Today is the day to get right with God. Tomorrow may be too late. Remember, resurrection is real!

THE BETTER RESURRECTION

(Continued from page 3)

attain unto the resurrection of the dead" (Phil. 3:10, 11)—*out from among the dead!*

Paul's hope of resurrection had not been realized by being raised to walk in the newness of life, which was only the beginning; but he looked forward in anticipation to the Saviour from heaven, "who shall change our vile body, that it may be fashioned like unto his glorious body" (Vv. 20, 21), or if you prefer it, "who will transform the body of our humiliation into a conformity with his glorious body" (Diag.) The body of *His humiliation* was transformed at His resurrection, for Jesus showed the disciples His hands and feet, and said: "Behold my hands and my feet, *that it is I myself*: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). This was the *same Lord*, who had been placed in the tomb, who had been *humiliated* by being nailed to the tree. (See Gal. 3:13.)

If the body of Jesus was not *Himself*, then He misled His disciples by saying, "*It is I myself*"; and if the body was only a house in which He lived, the *real* Jesus did not die. Then, how could it be said that He rose from the dead, or rose *again*? Notice the words of the angel at the tomb: "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*" (Matt. 28: 5, 6). That which was nailed to the tree, placed in the tomb, raised again from the dead, appeared to the disciples, and carried up into heaven was the *Lord Jesus Christ*.

Moreover, "*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). This agrees with Jesus' own testimony, "I am he that liveth, *and was dead*: and, behold, I am alive for evermore" (Rev. 1:18). "And if I go and prepare a place for you, *I will come again*"

(John 14:3). "Because I live, ye shall live also" (John 14:19). "Blessed and holy is he that hath part in the first resurrection [the better resurrection]: on such the second death hath no power" (Rev. 20:6).

"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* [in resurrection]; for we shall see him as he is. And every man *that hath this hope* in him purifieth himself, even as he is pure" (1 John 3:2, 3). Until the time of Christ's appearing we should reckon ourselves to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11): thereby showing—by example in baptism into His death and being raised, walking in the newness of life—that we have that blessed hope of the coming of Christ and the *better resurrection* at that time.

"If the dead rise not, then is not Christ raised: and if Christ *be not raised*, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished*" (1 Cor. 15:16-18). "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (v. 57)—for "*He is risen.*"

"EVERY MAN IN HIS OWN ORDER"

(Continued from page 6)

show the end of Christ's rule, rather than the final order of resurrection!

Isaiah 9:7—"Of the increase of his government and peace there shall be *no end* . . . from henceforth even for *ever.*"

Luke 1:33—"He shall reign over the house of Jacob for *ever*; and of his kingdom there shall be *no end.*"

Hebrews 1:8—"Unto the Son he saith, Thy throne, O God, is for *ever and ever.*"

Christ's Kingdom will have no end. Delivering up the Kingdom means something different from giving up His position. It will be the final work of resurrection. It will be delivering up the Kingdom, that is, the nation, from death.

The last resurrection will be the deliverance of Israel:

Daniel 12:1, 2—"At that time thy people shall be *delivered* . . . many of them that sleep in the dust of the earth shall awake."

Isaiah 26:19—"Thy dead men shall live, together with my dead body shall they arise."

Ezekiel 37:12—"I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

Jeremiah 31:16—"They shall come again from the land of the enemy."

Job 14:12—"So man lieth down, and riseth not: till

the heavens be no more, they shall not awake, nor be raised out of their sleep."

Revelation 20:5—"The rest of the dead lived not again until the thousand years were finished."

Revelation 20:12—"I saw the dead, small and great, stand before God."

According to Revelation 20:5, there will be no resurrection between the first resurrection, that is, of the Church and the last resurrection. The final resurrection is based upon God's covenant with the Israelites. It is their right to be raised that gives us the third and final order of resurrection. Read carefully Ephesians 2:12 and context. It must not be construed that I am saying *only* Israel will be raised. Rather, the deliverance of the kingdom of Israel will be *the heart* of the end resurrection. All resurrection outside the church will take place in the same rank, at the same time, with Israel.

The time? "When he shall have put down all rule and all authority and power" (1 Cor. 15:24). Revelation 19 is a good description of Christ's overthrowing all His opponents. By delivering up the Kingdom (from death) to the Father, Jesus will have put down the last enemy, which is death. (1 Cor. 15:26.) This will be the end of the three orders of resurrection. Paul's simple order of resurrection is all inclusive—"every man in his own order": 1) Christ; 2) they who are Christ's; and 3) the Kingdom.

MICHIGAN STATE CONFERENCE

(Continued from page 9)

Michigan executive board felt it was better to centralize its efforts on Baraga before starting a new work somewhere else.

We feel that Bro. Leonard Brown is a tireless worker and needs all the support we can give him. His reports to the State show that he is slowly developing a loyal group of workers. The members at Baraga apparently have vision, because for several years they have been sending young people to the National Berean Youth Rally. Also, Bro. Brown, his brother Raymond, and his sister Mary have at-



Baraga Church interior

tended Oregon Bible College. Those who have been to Baraga say that the church is composed mainly of young people. Fortunate is that church which has the vision to give its young people training and then plan for them to help advance the work. Happy is the church that includes the young people in its plans. "Train up a child in the way he should

go: and when he is old, he will not depart from it." (Prov. 22:6).

The Michigan churches ask for the prayers of the brethren of like precious faith, that we may grow more Christlike. Those who would like to contribute to the Baraga building fund should send their contributions to Bro. Emil Holbuist—1326 Calgary St., N.E., Grand Rapids, Mich., treasurer of the Michigan State Conference.

Mrs. Lyla Van Fleet, Chairman, Michigan Evangelistic Committee,

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

The Risen Christ

"The flowers bloom on hill and plain,
The birds glad carols sing,
All nature, freed from winter's bonds,
Bursts forth in songs of spring.

"Rejoice, O weary one, and sad,
Gone the dark night of gloom;
The morning breaks and sheds its rags
Across an open tomb.

"For Christ is risen from the dead,
Let all the earth rejoice;
Let gratitude and praise arise
From every heart and voice.

"Oh! Mary, well may'st thou, with joy
Behold thy Lord again,
For had He not arisen, thy faith
And ours would be in vain.

"But Christ is risen, is risen indeed,
Let all the saints rejoice;
He lives again in humble hearts
That makes His will their choice.

"Oh! may each Resurrection morn
Shed joy along our way,
Till Christ shall come to reap the fruits
Of that first Easter Day."—*Bessie Patton Gilmore.*

He Went Away Sorrowful

A young man came to Jesus to ask Him a question of great importance. (Matt. 19:16-26.) The question was, "Good Master, what good thing shall I do, that I may have eternal life?" Before Jesus answered the main part of the question, Jesus asked the young man a question and answered it Himself. Jesus said, "Why callest thou me good? there is none good but one, that is God." Then He continued to answer the young man's question: "If thou



wilt enter into life, keep the commandments." Jesus reviewed, with the young man, the commandments of God. Then, the young man told Jesus he had kept all of them—"from youth up; what lack I yet?" He had tried to keep the laws he knew, yet he lacked something vital.

"Jesus said unto 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" (v. 21).

This made the young man very sad, because he was well to do—or rich. "He went away sorrowful." Does Jesus ever ask too much of us to make us perfect? Jesus knows whatever may be standing between us and Him. He will in His own way make known to us what we do or say that displeases Him. It is our duty to rid ourselves of that weight, that we may worship Him, fully. What might stand between us and God? Could it be pride of life, or earthly possessions, or pleasures, or cares of this life that keep us from serving Him in that closeness that brings His peace to our hearts and lives?

New Life

As we sing praises to the One who broke the bonds of death, let us be filled with that new life which fills our very lives and overflows to all within our reach. Our Saviour is risen! He is our Mediator. He is coming soon, for us to live with Him forever.

New Members

We are happy to introduce Patricia Ann Manvel of Browntown, Virginia. Her name was sent by Mrs. Charles M. Updike. Also, we introduce Gretchen Lee Warmolts of Oregon, Illinois, whose name was sent in by Mary Mae Nedrow.

Happy Birthday Wishes!

Joy Ann Wood, Mar. 27, age 6, Litchfield, Minn.
Mercede L. Pearson, Mar. 30, age 8, West Milton, Ohio
Glenda R. Wolfe, Mar. 31, age 11, Gatesville, Texas
Charline Lee, Apr. 1, age 4, Hammond, La.
Marilyn L. Mercer, Apr. 1, age 10, Macomb, Ill.
Virginia A. McKigney, Apr. 1, age 6, Hammond, La.
Sharon Kauffman, Apr. 2, age 7, West Milton, Ohio

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 1, 2—Missouri Quarterly Conference at Fredericktown.
- April 2-9—Special meetings at Elberta and Division Sts., Cashmere, Wash. (Lyle Rankin and Gary France.)
- April 2-9—Special Meetings at Hope Chapel, South Bend, Ind. (J. W. McLain, evangelist.)
- April 15, 16—Rereau Rally at Eden Valley, Minn.
- May 5-7—Southwest Conference at Pomona, Calif.
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.
- June 7-11—Annual Minnesota Conference at Eden Valley.
- July 17-24—Washington Bible School at the Swank Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on *The Restitution Herald* are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance *The Herald* for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$2,732.82
Contributions received last week	541.75
Total receipts to date	\$3,274.57
(\$4,225.43 yet needed by June 30)	

EDEN VALLEY, MINNESOTA

The Eden Valley Church of God has enjoyed good attendance during this first quarter of the new year. Extensive additions have been made to the convenience of the church. We now have an oil heating system and two rest rooms in the basement. Each second Sunday, we receive a special offering for National Bible Institution. The last Sunday of each month is Fellowship Day. We hope more of our people will catch the spirit of these special days.

Ministers and laymen of our Minnesota churches meet once a month in an all-day session of very profitable study. Expenses are pooled, and we meet at different places.

Walter Wiggins, Pastor.

NEW HEADQUARTERS BUILDING

By James M. Watkins, General Manager

Our General Conference has long recognized the need for a new headquarters building that would better provide for the needs of our departments and present a more satisfactory appearance. Circumstances have combined to make this move advisable immediately. Construction will get under way as soon as the dwelling on the lot adjoining our present building can be vacated. It is hoped that the building will be completed by September 1.

The building will effectively house all of our departments under one roof. It will greatly enlarge our printing plant, provide a display room for Sunday school and church supplies, provide classrooms, library, and chapel for Oregon Bible College, and offices for our various departments. Both the building and equipment will be completely modern throughout. The chapel will be sufficiently large for all delegate sessions of the General Conference.

This move is the first by the Executive Board in its determination to rededicate our General Conference activities to the purpose for which they were created, namely, to provide for the spreading of the gospel message.

This move has been indicated by the absolute necessity of more effective operation to reduce the overhead of our Institution to conform with income. This has become necessary if we are to maintain our departments and effectively continue our work without the curtailment of necessary functions. The new building will be a two-story concrete-brick addition (42 x 80 ft.) to be combined with our present building. Total cost in addition to all fixtures completely decorated will approach \$40,000. Funds are already available to pay cash for this work as it is completed. The present College property has been disposed of for \$35,000, net, to make this move possible.

By effective operation of our departments, the elimination of recurring losses, and the reduction of overhead, we hope to greatly enlarge our evangelistic and missionary work. We feel that this is the service we are expected to render and the move necessary if any department of our work is to prosper.

The new building, although it will not provide dormitory facilities, will be superior in educational provisions and opportunities. The annual saving in College operational expense will guarantee the continuance of Oregon Bible College. On our present enrollment, we are faced with the necessity of raising \$9,000 in annual contributions for the operation of the College and an additional \$4,000 per year for the next few years for needed repairs on the building. It has seemed only wise to avoid this expenditure so long as it can be done in such a way as to continue our educational program without restriction. Were it not for our losses, this saving alone would provide for at least six additional full-time evangelists. This possibility is important if our primary aim is spreading the gospel.

Every attempt is being made to complete the building by September 1. The major portion of the work will be done by General Conference time and available for inspection. The sound principle behind this reduction in annual overhead expense will prove, without question, to be our greatest step forward in "Building for a Better Day."

Born, March 8, 1950, to Mr. and Mrs. Charles Samford, Scotland, Ill., their first-born, a son, Clarence. The mother is the former Lorene Gockler, Marshall, Ill., whom many will recall having met at General Conference.

MORNING STAR CHURCH OF GOD

South Bend, Indiana

Last fall, the Morning Star Church of God, South Bend, Ind., was very glad to obtain as pastor Bro. Terry Ferrell. He and his family are much appreciated. Since last fall, there has been an increased interest and attendance. We know that with God's help and Bro. Ferrell's faithful teaching of the Scriptures, we will increase in knowledge and grow in numbers.

A six-weeks' contest, ending on February 26, increased our Sunday school attendance, our average prior to and including March 12 being sixty. The contest consisted of a Blue side led by Mrs. Helen Bonjarno, and a red side led by Mrs. Ferrell Maurer. A party was given, March 12, in the parsonage basement. The Blue losers entertained the Red winners, fifty-four being present. Games were played and motion pictures were shown. Our goal is—"100 by Easter."

We ask God's blessing on the work here. May we ever be faithful to Him, the Giver of all good things. Mrs. Lonnie Anderson.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS
TO DATE

\$9245.48

CONTRIBUTE!

DEDICATION OF NEW CHURCH

Harlingen, Texas

Thanks to the many who contributed toward construction of our new church building at Harlingen, Texas! Dedication services are planned for 11:00 a.m., April 16. Everyone is invited.

John G. Hayse.

GRAYTOWN, WISCONSIN

Graytown (Wis.) brethren wish to express sincere appreciation to Bros. Warren Sorenson, Kenneth Milne, and Raymond Brown for the wonderful sermons given us on March 11 and 12. Good seed was sown. We know the heavenly Father will not allow His words to fall wasted to the ground. In due time, the harvest will be gathered in. May the Lord bless these young ministers and guide them in the wonderful work they are doing. We ask your prayers for the success of the work here.

Mrs. Edwin Engebretson, Secy.

NATIONAL BIBLE INSTITUTION

M. A. Patriek	\$ 15.00
Mr. & Mrs. Almus Dimmick	6.75
Mabel Drummond	5.50
Lucy E. Fuson	6.00
Georgia Thompson	375.00
Mrs. Earl E. Smith	2.50
Mr. & Mrs. Elmo J. Gaspar	10.00
An Isolated Sister	7.00
A Nebraska Brother	30.00
E. L. Boyer	23.50
F. H. Burke	50.00
Archie L. Loether	20.00
Mrs. Lottie Piekerl	5.00
Blessed Hope S. S., Niagara Falls	50.00
Mrs. Eva L. Page	1.00
Mr. & Mrs. T. H. Davis	20.00
Mrs. E. H. Magaw	3.00
Bessie B. Zeiner	5.00
Mrs. Jennie F. Martin	20.00
Dorothy Magaw	12.00
Maybelle Hanson	30.00
Mrs. Harold J. Doan	25.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Harold Doan and family moved, March 24, to 5420 W. Cortez, Chicago, nearer the Church of God (5052 W. Division) that ho pastors.

Bro. Robert O. Hardesty, 212 Abbie St. S.E., Grand Rapids 8, Mich., reports "a really fine Spring Conference last week at Pennellwood," that Sr. Hardesty (Zelda) is almost well again, and that the recent "abbreviated Herald was so small, it got misplaced and we haven't been able to find it—so guess the former size is the better."

Bro. C. Alan McLain, London, Ark., plans soon to build a house near Mill Creek Church, five miles from Russellville, Ark. He writes: "Gardens are being made; birds are singing; flowers are blooming; fishing poles are being dusted off; and put in The Herald calendar that the Arkansas-Oklahoma Conference will be at Walnut Grove Church, near Havana, July 20-23."

ARKANSAS CHURCH NEWS

The Walnut Grove congregation was happy to have Bro. H. Scott Smith with them to preach on the fifth Sunday in January. Bro. J. W. McLain visited at McGintytown, preaching for them. The same week, he visited us. Driving to Clark's Chapel, we visited many of the people. On February 18, we went to Cleveland for the regular monthly appointment. We have been having good attendance and interest. The writer conducted a Bible class that night. Bro. J. W. McLain taught the adult Sunday school class the next morning. We were happy to have Sr. Irene Payne and Sr. Verna Thayer with us. Sr. Thayer gave a demonstration of her work. The writer presented the morning message. That evening, Sr. Thayer gave a flannelgraph story, and, following the evening service, she showed pictures of her work. The evening message was aptly presented by Bro. J. W. McLain. We were glad to have these evangelists present. In April, Sr. Thayer will conduct a vacation Bible school at Cleveland, Ark.

On February 20, Srs. Thayer and Payne began a vacation Bible school at the Walnut Grove Church near Havana. The school continued through a regular monthly appointment there and was well attended. It was reported that every child in the community came to Bible school. The school was conducted at night, the writer preaching every night while the children did their handwork. Srs. Payne and Thayer sang for us several times during the school. The congregation was glad to have them, and enjoyed the good work they did. The people asked Sr. Thayer to conduct a vacation Bible school next year, and also asked Sr. Payne to return. Friday night, March 3, was the last night of the school. We sang a farewell song for them.

C. Alan McLain.

Sr. Beulah Dunbar, 308 Chestnut St., Swanton, Ohio, reports that her mother, Sr. Krause, same address, "is not well at all." "Get-well" cards mean much to the sick—when sent.

HERALD RECEIPTS

H. S. Hunt; W. H. Lindsay; Mary C. Railton; Mrs. G. Kuehne (2); A. M. Jones (3); Howard Fisk; Johnie Fyfe; A. D. McCoy; Mrs. Mary Jackson; Mrs. W. H. Klindt (2); Louise M. Johnson; Mrs. June Neighbors; Mrs. J. T. Newman; Mrs. Eva L. Page; Mrs. Mary Hatch (5); Delta (Ohio) Church (11); Mrs. J. A. Patriek (6); Almus Dimmick; M. O. Williamson (5); Mabel Drummond (2); Lucy E. Fuson (2); Mrs. George Rahn; Mrs. Walter Fisk; Walter J. Good; Marshall (Salem) Church (10); Bear (Ark.) Church (3); Mrs. R. A. Robinson (2); Mrs. Earl R. Smith; Stephen Sims; Dixon (Ill.) Dorcas Society (5); Mrs. Iva Moore; Frances Pierce; Mrs. W. H. Holland (2); Mrs. V. Drabenstott (2); Wilma Judy; Mrs. J. Engebretson (2); Mrs. L. R. Hillard (5); Louise Aekerman; S. W. Hiott; Lloyd Thomas (2); Sydney E. Magaw (3); Mrs. Arthur Ward (4); A. R. Leavitt; Mrs. Nora Johnson (6); Mrs. Alfred Anthon; W. V. Lansbery; Mrs. Charles F. Gesin.

HERALD SUBSCRIPTION CAMPAIGN

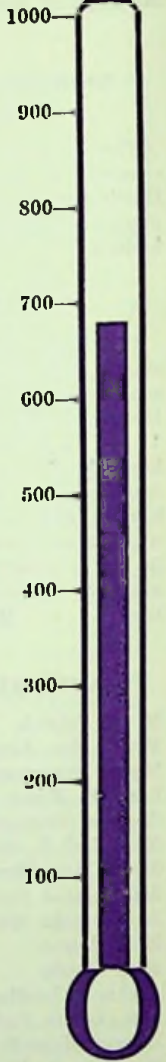
Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.—See John 21:11	153
Salem (Marshall), Ill.—In overdrive!	46
Oregon, Ill.—Why not 93?	39
Graytown, Wis.—Believes Matthew 5:16	33
Southlawn, Mich.—Look out, Graytown!	26
Ripley, Ill.—Climbed another rung.	24
Holbrook, Neb.—Breathing hard!	19
Brush Creek, Ohio—Why not 71?	17
Casey, Ill.—Home-run Casey!	17
Los Angeles, Calif.—Grabem, Graham!	14
Rockford, Ill.—Surpassing 100,000.	13
Delta, Ohio—Resurrected life!	13
Chicago, Ill.—Still room to expand!	12
Clark Chapel, Ark.—Somebody's working!	11
Golden Rule, Ohio—Practicing it, now!	11
Hope Chapel, Ind.—Still hoping, chaps.	11
Browntown, Va.—Safe (Gen. 18:32).	10
Fredericktown, Mo.—Double it, easily!	10
Omaha, Nebr.—Safe (Gen. 18:32).	10
Pennellwood, Mich.—Equal Southlawn!	10
Corvallis, Ore.—Catching the spirit!	9
Kokomo, Ind.—Hurry, Hall and Harvey!	9
Hedrick, Ind.—Could run faster.	9
Eden Valley, Minn.—Barely started.	8
Gatesville, Tex.—Good work, Emory!	8
Tempe, Ariz.—Tempe's tempo!	8
Eldorado, Ill.—5 in one week-	7
Dixon, Ill.—Much improved!	7
Morse Mills, Mo.—Gained four more.	7
Lawrenceville, O.—Throw 'er into high!	6
Maurertown, Va.—Herald needs Virginia!	6
Bear Church, Ark.—David, get that bear!	6
Macomb, Ill.—comb again.	6
El Paso, Tex.—Room to expand.	5
Hillisburg, Ind.—Raise the dust!	5
Jordan, Mo.—Come, flood season.	5
Moorefield, Nebr.—Any more field?	5
Waterloo, Ia.—Dig in; go!	5
Litchfield, Minn.—Four, now more!	4
Saint Louis, Mo.—Slow gear.	4
Albert City, Iowa—A city with 3?	3
Burr Oak, Ind.—Buy coal.	3
Hector, Minn.—More momentum?	3
North Salem, Ind.—Get your Plymouth.	3
Pomona, Calif.—Let loose!	3
Saint Cloud, Minn.—Still friz!	3
Pelzer, S. C.—Firstfruits.	3
San Antonio, Texas—Firstfruits.	3
Blair, Nebr.—Sound the trumpet.	2
Blood River, La.—Where's Happy Woods?	2
Colorado—Needs an evangelist.	2
Fonthill, Ont.—Now, Genesis 1:28!	2
(Okla.; no local church)—Place to work.	2
Anderson Chapel.—Firstfruits.	2
Cashmere, Wash.—Cash more!	1
Cushman, Ark.—Newcomer!	1
Flagg Center, Ill.—On the map!	1
London, Ark.—Not England.	1
McGintytown, Ark.—Weren't there 8?	1
Perryville, Ky.—Good evening, everybody!	1
(South Carolina)—S. C. Slow campaigners.	1
Washington State—In the census!	1

Total received to date 672
(328 needed by April 1 to reach goal)

"I hope not to miss one Herald, as it has many inspiring writers."—Mrs. Iva Moore, 1642 Princeton Ave., Muncie, Ind.

Struggling toward the Goal of *1,000 New Herald Subscriptions* By April 1, 1950!



FINAL CALL: For your new subscriptions to be counted in the Campaign tabulations, they must be mailed sufficiently early on Saturday, April 1, for your letter to be postmarked not later than midnight—and *no fooling!* “Be ye doers”! Send *The Restitution Herald* to your friends!



Date

Gentlemen,

Enclosed please find \$..... to pay for the following new subscriptions to *The Restitution Herald*. (Rate is \$2.00, each.)

(Names)

(Addresses)

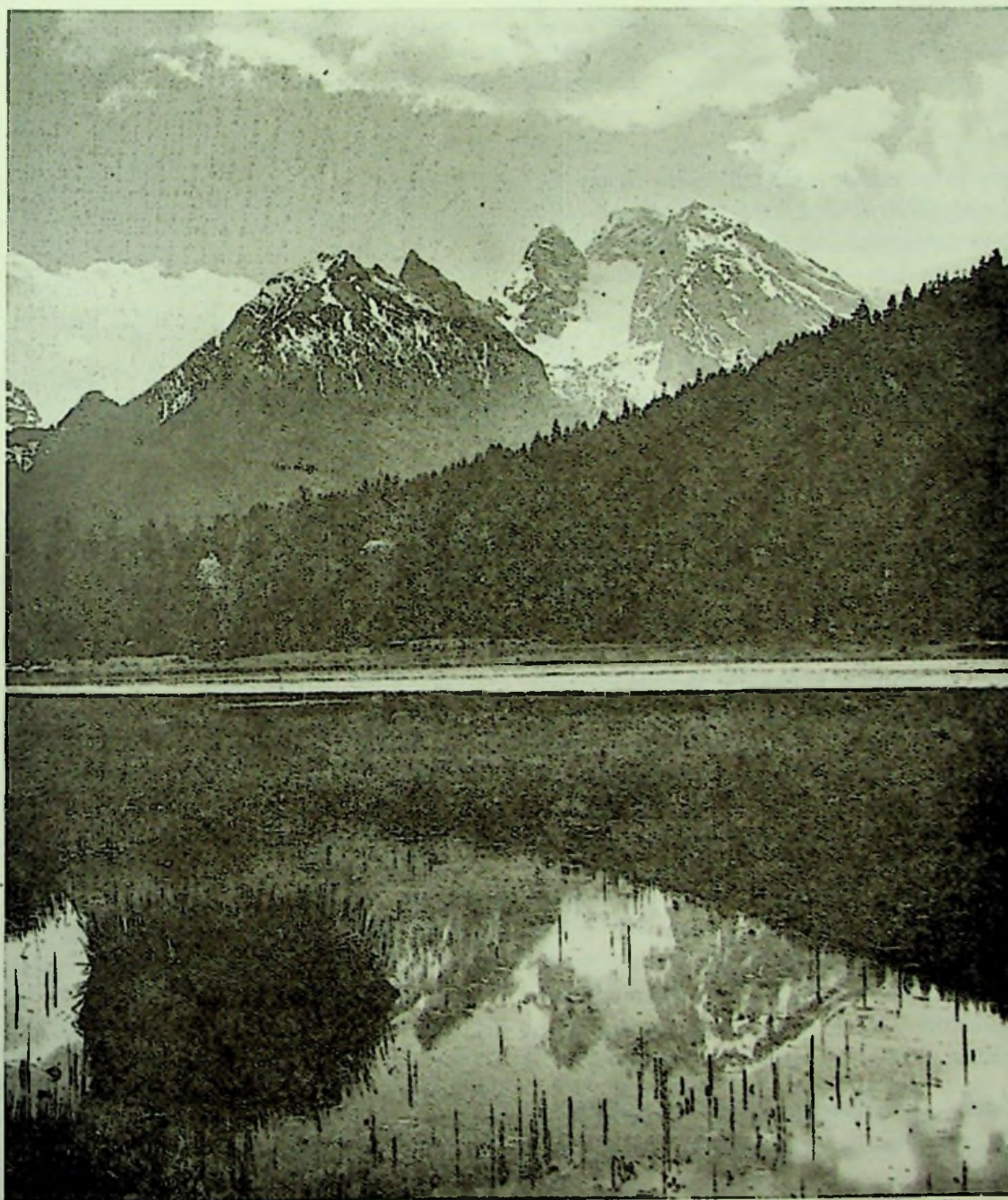
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THE RESTITUTION HERALD

VOLUME 39

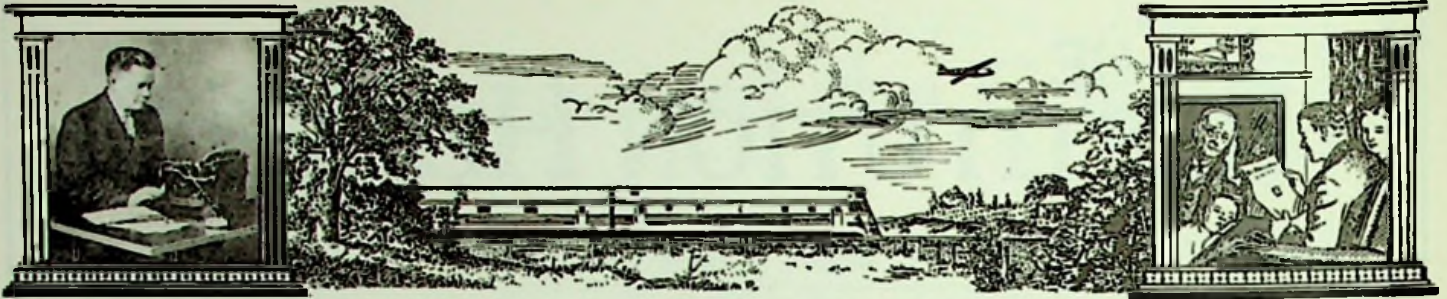
OREGON, ILLINOIS, APRIL 4, 1950

NUMBER 26



Authenticated News Photo.

REFLECTIONS IN MOUNTAIN SCENERY, BAVARIA, GERMANY



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

Reflections

Scenery may be so clearly reflected in the water of a quiet lake, from which a mountain seems to rise, that one scarcely can distinguish the actual from its reflection. Similarly, in ancient times, he who refined gold or silver heated and slowly stirred it until he could see his own image in the molten metal. Clear reflection was his proof of purity. Thus, in you and me, Jesus is "a refiner and purifier of silver" (Mal. 3:3). Can Jesus see Jesus reflected in us?

Subscription Campaign

As this editorial is being written, there remains less than thirty-three hours in *THE HERALD Campaign*. Last week, reaching the goal appeared impossible. One faithful *HERALD* supporter pleaded for a two-months' extension to the *Campaign*. Although zealous to reach the goal of one thousand new subscriptions, we believe it unwise to extend the time of the *Campaign*. That would establish a weak precedent. The time originally planned for closing the *Campaign* was April 1; so, at midnight, April 1, the campaign will end. The outlook today, March 31, is very encouraging. At this moment, 3:16 p.m., the number of new *HERALD* subscriptions received stands at 920! To God be the glory!

Easter Overflow

More copy was received for the special Easter *HERALD* than its pages could hold. A considerable portion of this week's *HERALD*, therefore, echoes the Easter story.

Bible-Study Outline of Resurrection

* * * By Mrs. Virginia Kincheloc, Fairfax, Virginia

- (1) *Definition*. The word "resurrection" comes from the Greek word *anastasis*, which means a standing or rising again; to stand up again. It refers to a future life or events after death—a re-creation of one who had lived and died. This is the greatest of miracles.
- (2) *Biblical Records of Resurrection*. Elijah and Elisha

were the only prophets in the Old Testament to whom God gave resurrection power.

- a. Elijah resurrected a widow's son. (1 Kings 17:17-24.)
 - b. Elisha resurrected the Shunamite's son. (2 Kings 4:18-37.) Also, a Moabite soldier revived by touching Elisha's bones. (2 Kings 13:21.)
 - c. Jesus resurrected to mortal life three persons during His ministry.
 1. The daughter of Jairus. (Matt. 9:18, 19, 23-26; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56.)
 2. Son of the widow of Nain. (Luke 7:11-17.)
 3. Lazarus. (John 11:32-44.)
 - d. Peter resurrected Dorcas. (Acts 9:36-42.)
 - e. Paul resurrected Eutychus. (Acts 20:9-12.)
 - f. God resurrected Jesus to immortality. (Matt. 28:1-6; Mark 16:1-8; Luke 24:1-7; John 20:1-10.)
 - g. Note also the coming to life again of many saints after Jesus' resurrection, as recorded in Matthew 27:52, 53.
- (3) *Scriptural Promises of Resurrection*.
- a. In the Old Testament:
 1. Job 14:14 asks the question which is so forcibly answered in 19:25-27.
 2. Psalm 16:9-11; 22:22 (see John 20:17; Heb. 2:12); 37:9-11; 49:15; 71:20.
 3. Isaiah 24:22; 26:19-21 (see Rev. 20:4-6); 27:13.
 4. Daniel 12:2.
 5. Future life was foreshadowed in the covenants of the Old Testament (the Abrahamic, the Palestinian, and the Davidic covenants), in the prophetic promises to the remnant of Israel, and in all the righteous. (Heb. 11.)
 - b. In the New Testament:
 1. Jesus: Matthew 22:23-33; Mark 12:18-27; Luke 14:14; 20:27-38; John 5:28, 29; 11:24, 25; 14:19.
 2. Peter: Acts 1:22; 2:31; 4:2, 33; 1 Peter 1:3; 3:21.
 3. Paul: Acts 17:18-32; 23:6-8; 24:15, 21; Romans 1:4; 6:5; 1 Corinthians 15; Philippians 3:10, 11; 2 Timothy 2:18; Hebrews 6:2; 11:35; 2 Thessalonians 4:13-18.

Why Are We Here?

By J. Arthur Johnson, Albert City, Iowa

WHAT is man, that thou art mindful of him?" So questioned David in Psalm 8:4. The Psalmist's continuing meditation reveals he was concerned not so much with physical make-up, the nature of man's being, as with the *purpose* of man's existence. Such is indicated by the answer, "Thou madest him to have dominion over the works of thy hands" (v. 6). Even so, we mortals are prone to ask, "Why is man? Why are we? For what purpose are you and I in the world?"

At various times, God has made revelation of Himself and His purposes to men. It was so with Abram, whom God called to leave the land of his fathers and go to a new land. Blessing was promised to Abram, God saying, "Blessing, I will bless thee, and make thy name great." Again, one reads, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Yet again, God spoke, saying, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger."

Sweet words those! They were dear to Abraham and to his children: so dear that the words which followed were often lost from vision. (They still are missed in our mad rush to gain God's favor for ourselves.) What is it that follows? "Thou shalt be a blessing." "In thee and in thy seed shall all the families of the earth be blessed."

Was Abraham blessed for his sake alone? Were (or are) the people of Abraham to find prosperity that they might be satisfied in themselves with those blessings? How did the Word read? May we follow this record just a little farther and look at the seed of Abraham in the time of Moses? God then offered to them again with special promise, "Thou shalt be unto me a kingdom of priests, and an holy nation." Why was a priest a priest? Was he such simply that he might find pride in his position? that he might stand in the tabernacle of his God? that he might be adorned with special robes and find honor of his fellows? How much the rather that, in his office of priest, he might bring the sacrifices of his people before the face of God, and carry from that holy Presence the blessing of forgiveness and peace and instruction in righteousness! Has God truly called a nation of priests?

I hear the Prophet telling of other peoples who shall say, "We will go with you, for we have heard that God is with you."

Man has passed through many generations. Centuries have come and gone. He of whom the promise spoke has appeared, and of Him it is written, "Thou shalt call his name JESUS: for he shall save his people from their sins." Why was Jesus so highly honored by His Father? Why was the Spirit of God poured without measure unto Jesus?

The Word of the Lord gives answer, "Because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Was it for Himself that Jesus reached down to raise the fallen, to open the blind eyes, to take the hand of the lame man and say, "Rise up and walk"? Was it for Himself that Jesus dared to oppose the Pharisee, the priest, the hypocrite? Was it for Himself that Jesus bore the cross to Calvary, that He hung there in agony, until in all His loneliness He cried, "My God, my God, why hast thou forsaken me?" How is it written? "He bore our sins in his own body on the tree."

Brethren of the Church of God, why are we? Why have the precious truths of God's Word, an understanding of His promises and His prophecies, been committed to you and to me? Have we been given so much of God's grace simply that we might have and hold for ourselves and our posterity? Is it not now as throughout the ages past, that our God, in His goodness, has given to us to the end that we might bless others? How much of God's blessing have we shared?

We ask again, What are *you*, that God is mindful of *you*? You are a lawyer; you are a doctor (what a blessing you can be!); you are a builder; you are a laborer; you are a man—or a woman. You are the sum total of your powers to be and to do—you are what you can accomplish.

Are you one who has been called out of darkness into God's marvelous light? Are you a servant of God? Have you in your profession, in your service, given of that service as unto God. Have you, (Continued on page 10)



J. Arthur Johnson

Why a New Building?

By James M. Watkins, General Manager

THIS issue of *The Restitution Herald* features a picture of the model of the new headquarters building and the site upon which it is being constructed. We hope in this way to help you visualize its general appearance and location. Both photos are taken from approximately the same point.

We are pleased to say that our people in general have been very much in accord with this action by the Board of Directors. It is regarded as being both necessary and wise. It is only natural that the move should raise some questions. It is easy to anticipate these questions because they have existed first in the minds of the Board and have been considered thoroughly. Hoping that it may prove helpful to those who desire sincerely to consider the entire background of the matter, we would like to list some of these possible questions and offer the decision upon them.

Why is this move considered wise and necessary?

For the past several years, it has been felt that the general overhead of National Bible Institution requires excessive contributions; also, that this overhead has been of such nature that it has not supported to the fullest extent the purpose for which we were created, namely, the spreading of the gospel message. This move is only a part of an overall plan to reduce that overhead and put the greatest possible amount of contributions in an enlarged evangelistic and missionary work. Every department involved in this move feels that any slight disadvantage is more than offset by many other advantages and that the added efficiency will reduce unproductive overhead by several thousand dollars, annually—a move absolutely necessary.

Why was not action deferred until Conference?

It was without question by all concerned that some move was immediately necessary. Members of the Board of Directors are qualified business men with a Christian and financial interest in our work. The General Conference expressed faith in their ability to take such action as the Board felt necessary for the welfare of the work when they were elected to office. They felt that faith should be manifest now, that action has become necessary. The critical financial condition brought about by a lack of contributions does not permit any delay beyond our current year, which will end on June 30. Any action involving

the College had to be done immediately or a year later, which would have carried the prospective losses into the *third* fiscal year. *Those losses and the repairs which had become urgently necessary would more than absorb the complete sale possibility of the College by that time.* A move now will salvage enough for new, modern quarters for all our departments. This was considered far more desirable of the two alternatives.

How do you plan to get the money?

With money salvaged from the sale of the College and money available in the building fund, there is already sufficient funds *to pay cash* for the entire new building and modern equipment. Any saving in operation after it is built will be a saving, as its cost does not involve any future obligation.

Why was the College sacrificed for economy?

The College has not been sacrificed! *It has been saved!* The move is a means by which the same educational advantages of the College can be preserved. It is the only way in which they can be preserved without contributions. All that has been eliminated is the estimated extra \$12,000 in operation cost per year. \$9,000 per year has been taken from operation cost, besides the extra \$3,000 to \$4,000 per year repairs which would have been necessary for the next few years. Room and board in private homes may cost the students a few dollars more per month than at present, but the cost has to be met somewhere in any case, and maintaining our former building at the added \$12,000 per year for nine boarding students did not appear to be the answer.

Nor is the College to be considered an isolated case. The same consideration is to be given to all our work in an effort to preserve all possible funds for greater evangelistic and missionary work. The future of the College depends upon this added development of our work. Graduates are already available which have not received invitations to pastorates. We cannot encourage students unless this condition is corrected.

The new quarters will be far more flexible than the old. It will provide better educational advantages for many more students, if they are available, or will allow for a further reduction in overhead if enrollment should diminish.



Why were we not told of our financial problem?

For the past two years, we have put out constant reminders of our problems. These have been repeated constantly in recent months through *The Restitution Herald*, special news bulletins, and special letters. The matter was also presented fully at the recent Ministerial Conference. We have kept the people and our ministers completely informed, even to the extent of having created an adverse reaction by keeping our needs before them too much. This constant appeal for funds has placed us at a disadvantage by creating adverse criticism. Since Conference of last year, nearly 100,000 separate pieces of literature have been mailed to our people on our financial problems and general activities. Our future should be such that it

will be unnecessary to risk unfavorable criticism by the necessity of seeking needed help so diligently.

What now?

Above all things, let us not have our eye of vision clouded by the infinite details of this far-reaching program. No one can successfully contend that this is not our greatest step forward in putting our work and future on a sound financial basis. There can be no reason to feel that all the details or problems will not be met readily. For every problem we may encounter, we have eliminated several far more important ones. More important than all else, your reasonable support in the future will provide at least six or eight full-time evangelists where we now have one. *We cannot consider that a move backward.*

The Latter Days

By Harold J. Doan, Chicago, Illinois

THE Book of Hosea tells a pathetic love story of Hosea and an unfaithful wife, who left Hosea for other lovers. Many years later, the unfaithful wife returned to her husband, and the loving husband, Hosea, forgave her and restored her to her position. The Lord used this unusual incident in Hosea's life to illustrate His future associations with the nation of Israel. Israel was God's wife, the apple of His eye, the joy of His creation, but the wife became unfaithful. She left her Husband and went after other lovers, the false gods of her neighbors. After many years, however, and in the latter days, the wife will return and God will receive her with open arms, restoring her to her former glory. It is clearly prophesied that Israel will return to her land and to her God, and finally be restored to her former position.

Particularly interesting is the time element of Hosea's prophecy. The Bible uses the term "latter days." Israel's prophesied return is to be in the latter days; therefore, one can recognize the latter days by Israel's return to her land and to her husband, God. Recent events in Palestine prove that these must be the latter days of which God spoke. The "latter days" is a prophetic term used throughout the Bible, meaning those last days preceding the coming of Christ, the judgment of the dead, and establishment on earth of God's everlasting Kingdom. The sign of the return of Israel to its land is only one of the many signs of the latter days. Scripture tells of many events in the last days whereby one may know the time in which he lives and prepare for the second coming of Christ.

First, these being the "latter days," one can expect a spiritual revival among God's people Israel. The political and economic restoration has begun, but there must still be a spiritual revival, a turning to God and an acceptance of Jesus as Messiah. Hosea said: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Zechariah prophesied of that day,

also, saying: "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" (12:10). There will come in these last days, through severe persecution and political disillusionment, a turning of Israel

to her God, and a calling out for Jesus the King. Look for this sign; it means the last days have arrived.

These being the "latter days" prophesied by Hosea, one can expect an outpouring of the Spirit of God in a great, last-minute, all-out attempt to bring men and women to Christ before Gentile Times are ended and opportunity for salvation ceases. Joel spoke God's promise:

"It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in

the heavens and in the earth, blood, and fire, and pillars of smoke. . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:28-30, 32).

True, this prophecy was partially or momentarily fulfilled on the Day of Pentecost, but the fullness of the prophecy cannot be realized until the latter days, even "those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem" (Joel 3:1). In the day that God is regathering His people, He will pour out His Spirit on all the earth in one last effort to win souls to salvation.

Do not you and I see about us, today, signs of this outpouring of the Spirit? While God is regathering His people Israel, God's Spirit is moving mightily among

A PRAYER TO GOD

By J. Arlen Marsh

Help me to have that inner peace
That comes through faith in Thee
and Christ;
Help me to live so that my will
May always coincide with Thine
—a tryst
With Thee.

Help me to keep Thee first within
My life, and still love fellow men;
Help me to think as Jesus thought,
Of God and others first—and then
Of me.

For this I know as Jesus knew
(Dealing with men who lacked belief
That they did need): have faith I must,
If all my fears shall have relief
Through Thee.

the Gentiles. We can look for the present signs of revival in certain branches of the church to increase for a time, and then cease altogether, for *the end is near!*

These being the "latter days" when God is culminating His mission to the Gentiles and turning again to His wandering wife come home, you and I may expect great perils to the world and to the church. Paul spoke to Timothy, thus: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1), and, "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). Peter said, in 2 Peter 3:3: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." Be looking for perilous times in the world, among nations, in the church. Are not we in the midst of those times?

Are not these the last days? The world is an armed camp. Small nations and large nations are paralyzed for fear of the mistake in diplomacy that will mean war. Problems in politics, economics, and social intercourse are beyond human solution. World leaders are full of fancy words, but devoid of practical ideas. Is not the world in the great impasse of which Jesus spoke when He told signs of the last days? Said Jesus:

"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" (Luke 21:25, 26).

Are not we in the last days prophesied by Paul and Peter? We see peril in the (Continued on page 11)

Pessimism of the Disciples

By Gerald L. Cooper, Phoenix, Arizona

INABILITY of Jesus's disciples to understand His resurrection until after it became an actual event is one of the enigmas of the Scripture. Surely it was not because of the lack of information from Jesus, their teacher, for He repeatedly told them plainly He would die and *live again*. One reads in Matthew 16:21: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." Note Peter's answer, which drew a rebuke from Jesus, "Be it far from thee, Lord: this shall not be unto thee" (v. 22). Again, in Matthew 17:22, 23, Jesus said, "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." Remainder of the verse reads, "They were exceeding sorry."

John 11 records the story of Jesus' preparing to go to Bethany (just outside Jerusalem), where Lazarus was later resurrected from the dead. Thomas said, "Let us also go, that we may die with him" (v. 16). Why did Peter say, "This shall not be unto thee"? Why were the disciples "exceeding sorry"? What was the reason for Thomas' pessimism? It was because they failed to understand Jesus when He spoke of His resurrection. They thought only of His impending death.

Even afterward, when Jesus had shown Himself to them, Peter became discouraged and said, "I go a fishing,"

which was his former occupation. Several others of the disciples went with him. Then Jesus came again to them, and, after He performed the miracle of the catching of one hundred fifty-three fish, Jesus said unto them, "Come and dine." "None of the disciples durst ask him, Who art thou? knowing that it was the Lord" (John 21:12). At last they were *convinced!* The Record is plain in showing they boldly preached the resurrection whenever opportunity permitted.

There is a parallel situation in the world today. The majority of "Christians" fail to believe in the *literal* resurrection of the dead in Christ, choosing rather to believe in a reward immediately following death. Too, an appalling number of people believe that there is nothing whatever beyond the grave. There is no need for such ignorance, for the Word in such passages as 1 Corinthians 15 and 1 Thessalonians 4:13-18 is very plain. These people (both groups) are surprisingly like those mentioned in Luke 16:31, "Neither will they be persuaded, though one rose from the dead." Jesus *did rise* from the dead, and He became "the firstfruits of them that slept," making a literal resurrection of those in Christ certain and sure. Unlike the disciples, when these people finally realize the truth of the resurrection, it will be too late.

How extremely thankful we members of the Church of God are for these truths! Knowing them, we "sorrow not . . . as others which have no hope."



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

HOT PREACHING. Billy Graham seems to be drawing the crowds with increasing interest. Down in South Carolina, he packed the football stadium of the University of South Carolina to its full capacity of 36,000, with other thousands unable to gain admission. Not long ago, I read an article by a man associated with a group that believes very much like we do on some doctrines, in which he extolled the wonderful messages which Billy Graham had been preaching. Here are some characteristic sayings of Graham's: "Heaven is a literal place. Christians go there the moment they die, and there will be wonderful reunions as loved ones are recognized up there. . . . What a glorious place it will be—with streets of gold, the gates of pearl... and the trees bearing a different kind of fruit every month!"

Now, much of what he is quoted as saying is Bible, and we can subscribe wholeheartedly to it, but his application of the Scripture is contrary to its intent and purpose. Where is there any promise that Christians "go there the moment they die"? It is written that, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "Paul reasoned in his Corinthian Letter that unless there is a resurrection of the dead, those who are "fallen asleep in Christ are perished," which would not be the case if a person at death went directly to heaven.

NON-COMMUNISTIC. It often is claimed by the anti-Semitic people that the Jews are inclined to be Communistic. This is just another effort to blame the Jews for the ills of the world. Jealousy of the Jewish people is back of all this propaganda. The Jewish people are industrious, intelligent, and zealous for the undertakings to which they commit themselves. They are leaders in every movement. Last January, the American Legion sponsored an "All-American Conference" to which the B'nai B'rith was invited. This organization sent a couple representatives from its Anti-Defamation League. These men were merely observers and took no part in the discussions or the voting. When it was noted that representatives from the National Economic Council were to be in attendance, the B'nai B'rith refused to attend. The Legion then removed the N.E.C. from the published list. This incident reveals the carefulness of the Jewish organizations to avoid participation with subversive organizations.

THE REAL MAN. For those who really believe in conditional immortality through Jesus Christ, the real man is the bodily person: the one who sees, and hears, and talks and walks and eats. Now, it is commonly sup-

posed that our friends, Jehovah's Witnesses and the Millennial Dawn followers are believers in the natural mortality of man and that the man is the real person; but this is not true. Consider, for instance, the head of the church—Jesus Christ. They do not believe that Christ's body was raised from the dead. This being true, they do not believe that the one who was crucified was the real Christ. To them, the real Christ was one totally apart from His body, one who could live without His body. Here is what Judge Rutherford had to say about the resurrection of Christ:

"Our Lord's human body, the one crucified, was removed from the tomb by the power of God. Had it remained there, it would have been an obstacle in the way of the faith of His disciples, who were not yet instructed in spiritual things. . . . The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. (Acts 2:27, 31.) We can only surmise that the Lord may have preserved it somewhere to exhibit to the people in the Millennial Age." (The Harp of God, p.p. 172, 173).

Pastor Russell, in his "Studies of the Scriptures," reasoned that Christ changed His body at will. This makes the Christ something separate and apart from His body. (See Vol. 6; p. 706).

After Jesus' resurrection, He said: "Behold my hands and my feet, that it is I myself: handle me and see." The real man is the bodily, physical being, with all its components.

WORLD COUNCIL. The executive committee of the World Council of Churches, Geneva, has started a new effort to get nations in the western and eastern blocks to bring their deadlock to an end. The statement issued by the committee reads as follows:

"The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him.

"All this is a perversion; it is against the moral order by which man is bound; it is sin against God as men face the grave issues raised by the hydrogen bomb and other weapons of modern war.

"Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another."

This partial report on the committee reveals several things: 1) The committee realizes the gravity of the world situation; 2) The committee realizes that unless the present trend

can be checked, it will bring "self-destruction" on the human family; 3) The Committee evidently feels disposed to accept the proposition that "world suicide" can be avoided by proper use of the agencies men have created.

GENOCIDE. The United Nations adopted a convention on Genocide, which it interpreted as.

"In the present convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such—

"(A) Killing members of the group;

"(B) Causing serious bodily or mental harm to members of the group;

"(C) Deliberately inflicting on the group conditions of life calculated to bring about their destruction."

These few paragraphs give a reasonable description of the meaning of the Convention, and when adopted by twenty nations, it will become a part of international law as administered by the UN. President Truman has asked the Senate to ratify the declaration, but thus far no action has been taken. With the horrors of the extermination camps still plaguing our minds, there should be no delay in promptly ratifying the Genocide Pact, thus to crystalize world sentiment against such atrocities. At the Stuttnoff Death Camp in Poland, there are the rotting remains of thousands and thousands of shoes that were removed from the feet of the Jewish victims before they were exterminated.

REVIVALS. It is of more than passing consequence that spontaneous revivals are springing up among young people and adult groups, alike. The revivals at Wheaton, Asbury, Springfield, and in other parts of the world appear to have no particular connection, yet the general pattern appears to be somewhat similar. There has been a reasonable balance in the conduct of these outpourings of God's Spirit, as people were led to confess sins, acknowledge God's goodness, and in general praise the Lord for His goodness. Other evangelistic meetings are bringing out thousands. Can it be that these awakenings are the fore-runners of those days foretold by the Prophet Joel concerning Israel, when he said:

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."

On the day of Pentecost, Peter said: "This is that which was spoken by the prophet Joel," but Joel's prophecies were only partially fulfilled on Pentecost, The Lord's people can anticipate a greater fulfillment in future days.

All Signs Point -- To What?

(In Two Parts—Part Two)

By Vivian Kirkpatrick, Saint Cloud, Minnesota

A RECENT statement coming to my attention was that the majority of professors in America's colleges are teaching Communism or some one of the related isms, and that atheistic literature is being poured by the tons into the mail of college students. One third of the students in a large number of the nation's universities deny the existence of any such being as God. (So far as that goes, another statement seen not long ago suggested that, on their own admission, a large percentage of ministers of America's modern pulpits does not believe in such a being as God.) One person, after stating that in his first college course in philosophy he was given three books to read (one by Spinoza, one by Schopenhauer, and one by Nietzsche), made the following statement about his college experience:

"I lived without God for fourteen years. When I read those books, it was just like the boys overseas who went over the top and first ran into poisonous gas. They did not know what it was. They had no gas masks and, when the poison was inhaled, it began to burn them up and they died horrible deaths. I was like that. I sucked in the poison gas of atheism, rationalism, and higher criticism, and I had no gas mask." . . . And Noah's day was filled with corruption!

Incorporated in the State of New York is a "Society for the Advancement of Atheism." It has branches in many of the large cities of America. In many universities are societies which have as their title "The Society of Damned Souls." Think of the blasphemy of it. And Noah's day was one of corruption!

We cannot leave this thought, however, without a glance at modern pulpits. What can one not expect from the world when he finds spoken and published statements as the following from spiritual leaders of the people:

"The tendency to deify Jesus, to make Him the Son of God, is more heathen than Christian!" That from the pulpits of America!

"Science has shattered the dogma of an infallible Bible into a thousand pieces!" That from preachers of today!

"To insist that without the shedding of blood there is no remission of sin is both foolish and futile!" That from the spiritual leaders of our nation!

"Jesus never taught and never authorized anyone else to teach in His name that He suffered in our stead and bore the penalty of our sins!" And we wonder why the people have no faith today!

"In the New Testament are concepts which the modern world finds it impossible to understand, much less to believe!" That again from the pulpits of our Nation! Sounds not a whit like Paul who said, "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). No wonder one can begin to see the possibility of the truth of these words of Jesus: "Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath



Vivian Kirkpatrick

shortened the days" (Mark 13:20). Surely the days will have to be shortened, yea, come to an end soon, or the "spiritual leaders of God" will have corrupted the entire world.

Surely, conditions today mirror in all their horrible detail the conditions so briefly mentioned against which that godly man Noah had to contend in his day! Remember the words the Almighty used then, saying, "My spirit shall not always strive with man" (Gen. 6:3); and it did not, for the Flood came and only eight righteous individuals were saved in an ark of safety. One of Job's friends rehearsed the conditions of that day, saying: "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood: which said unto God, Depart from us: and what can the Almighty do for them?" The same question may be asked today—"What can God do with, and for, a people who care not for Him, who despise Him, reject Him, crucify His Son afresh, daily? The same answer of God undoubtedly still applies, "My spirit shall not always strive with man." (over)

Thank God! We Christians have a God who is merciful, long—suffering, kind, not willing that any should perish, desirous of all coming to a saving knowledge of Him. The story is told of Ingersoll's one time blaspheming God and defying God to strike him dead for it. He gave the Lord five minutes. As the minutes went slowly by, tension increased and at least one person fainted at the third minute. The five minutes passed! Ingersoll shut his watch and remarked, "See, there is no God." Later, as the story was told to a Mr. Parker, he remarked, "Did the gentleman think he could exhaust the patience of Almighty God in five minutes?" . . . "My spirit shall not always strive with man." The day of reckoning shall come, and shall not delay.

It is not very many years since revival of the teaching of the second coming of the Messiah. God still is sending out His servants, though few in number, with the message, "Behold, the bridegroom cometh." The message, coupled with Jesus' warning that He shall come when world conditions are like they were in Noah's day, should make individuals take note of the time and prepare for it.

Soon, the church will hear the invitation so beautifully given in the Song of Solomon:

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (2:10-13). A beautiful picture of the invitation to "Come up," to enter the ark of safety when Christ will catch up His people! A similar condition to Noah's accepting invitation of the Lord when "they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in"! (Gen. 7:16.)

We see pictured a short time of corruption unbridled: all influence for good being removed, but the time will be short. Then, the Lord will descend in power with His saints and bring in His reign of everlasting righteousness. It ought to make all of us serious, and it should wake up a few of the lukewarm. Instead of getting serious over our condition and the condition of the world, we are turning to pleasure—anything to give a new sensation.

David said, "While I was musing the fire burned" (Psalm 39:3). "Muse" means "to think." A-muse, since the "a" is a negative, means "not to think; to divert attention; to detract; to deceive." The Devil is very busy with all kinds of devices to keep men from thinking. If a man thinks, there is some hope for salvation. He would be like the story of the Prodigal Son (Luke 15), who,

when he began to think, compared his condition where he was "in the world" with the condition in his father's "household," to the detriment of the world and to the return of himself to his father. Amusements, undoubtedly carnal, must have been as rife in Noah's day as they are in our own.

Let us not forget that when Noah, following the instructions of the Almighty, went into the ark, it was God who shut him in. More, the same Hand which shut him in, shut out the antediluvian world. We look for a time soon to come when "the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut," (Matt. 25:10)—a time similar to Noah's, with the Lord shutting the door. Others undoubtedly will come to their senses only in time to hear, when they knock, "Verily I say unto you, I know you not."

I can picture conditions in Noah's day. He preached to the people, warning them to come into the ark of safety. Some who may have believed him, but were unable to endure the jibes of their neighbors, never came out openly for the unpopular but righteous cause. We see that today. It is far easier to accept the temptations of the world (the first cigarette, the first drink, the first dance, the first immorality), than to endure the jibes and mockery of the disciples of the Devil. Those temptations are continually in front of us. If we refuse those temptations, we have to endure the jibes; and we are required to endure those jibes without being able to see in the background the shaking of the head of the Almighty. Can you not see the day, or days, after the shutting of the door? Then, as a realization of their condition came upon them, the fence-straddlers came to the door of the ark only to be told that God had shut the door. Regardless of how much he may have desired to open it, Noah did not have that power. Hear Noah saying, "I did not shut the door; I invited you to enter, to obtain salvation, but ye would not, and now God has locked the door and I am powerless to save you."

We Christians have the admonition of the Lord, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and has 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 answer and say unto you, I know you not whence ye are."

Time after time, you have been invited to enter the ark of safety, but you would not. How much longer will you continue resisting the Spirit and following, instead, the one who can lead only to eternal damnation? Why not flee to Christ for refuge while the door still stands wide open? When the door shuts, and the world's distress is locked out, will you be found within in safety in Christ?

THE LATTER DAYS

(Continued from page 7)

church, with apostasy, lukewarmness, heathenism, "a form of godliness, but denying the power thereof" on every side. We see the chasm between truth and error growing wider and wider with the increasing likelihood that error which boasts of its tolerance and broad-mindedness will turn the sword and fire upon its stricter brother. These are the last days. We are fulfilling prophecy. We are bringing nearer the end.

Hope, however, is shining on the horizon! These being the latter days, we can expect the soon return of Jesus Christ to right the wrong and assume control of a reeling world. Jesus' own words in concluding His discourse on signs of the latter days were: 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 21:27, 28).

Yes, the regathering of Israel and its beginnings of spiritual awakening, the spiritual revival being worked among the Gentiles in fulfillment of Joel 3, the perilous times in church and state, all mean just one thing—Jesus will soon come! Praise God—Jesus will soon come!

"Let not your heart be troubled: ye believe in God, believe also in me," Jesus once said. Are you afraid of the possibility of another war? Are you fearful about the H-bomb? Are you worried about the growing signs of economic chaos? Does the growing monster of Communism terrify you? If you are not in Christ, you had better fear. These things should be a terror to you. You need not worry, though, if you are one with Jesus, for then all these conditions mean simply that your redemption is drawing near. We are in the last days—Hosea proved it. Jesus proved it. Paul proved it. Peter proved it! These are the last days for nations, for the present order, for the sinner, and for accepting salvation in Jesus Christ. Will you not accept Him now? He can help you endure these perilous times—yes, even *enjoy* them, knowing that soon He will come to redeem His own and rule the world.

WHY ARE WE HERE?

(Continued from page 3)

in collecting your fee, in harvesting your crop, in accumulating your goods, collected, harvested, accumulated as unto God?

Whose are you? You are a free man? "You are bought with a price." What a price! You are the Lord's servant. "Therefore, glorify God in your body and in your spirit, which are God's." "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."

How much of yourself shall you give? Can you help to feed the hungry? Can you assist in clothing or sheltering or encouraging a faltering fellow man? Can you comfort and relieve the suffering? Can you cheer the heavy hearted? Can you direct a traveler in the way of life? Can you show him the way of life eternal? Can you give, or can you send, the message of a crucified, yet living, Saviour to a dying world? How can you give?

How much shall you give? How much of *you* was purchased on the cross of Calvary? Jesus said, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

How well have we taken heed to the plea of that great Apostle to the Gentiles—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God"? (Rom. 12:1.)

May everyone remember that it is written also in the Word, "It is required in stewards, that a man be found faithful."

Prophecy in the Proverbs! "The king that faithfully judgeth the poor, his throne shall be established for ever" (Prov. 29:14). What chance has any poor man, today, in earth's courts? He cannot afford to start!



THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:18.)

If Easter Be Not True

"If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom,
For Christ were still within the tomb—
If Easter be not true.

"If Easter be not true,
'Twere foolish the cross to bear;
He died in vain who suffered there;
What matter, though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?"

"If Easter be not true—
But it *is* true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth-while the struggle, sure the prize,
Since Easter, aye, is true!"—*Selected.*

The Power of Salvation

Judging only from the memory verse (1 Cor. 1:18), one may conclude "preaching of the cross" is the power of salvation, but the subject Paul was discussing was the *gospel*. Paul said the *gospel* was the purpose of his preaching, teaching, and visiting. "I am not ashamed of the *gospel* of Christ" said Paul, "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). "Preaching of the cross" is a part of the "good news" of Christ—not the *sorrow* of His sufferings, except as it draws us closer to Him, but the *joy* of His resurrection. Jesus broke the bonds of death. Through Christ, we, too, shall live on the earth made new.



Time Wasters

Instead of doing service for the Lord, many boys and girls are time wasters. Many turn from Him and do evil. One of the present great evils is that of drinking alcoholic beverages. Before doing this or that, some feel they must have their cocktails. To be a social success, they think they must drink. Although this was written more than fifteen hundred years ago, Augustine wrote a picture of our time:

Wine Is a Mocker

"Wine drinking is the mother of mischief,
The root of crimes,
The spring of vices,
The whirlwind of the brain,
The overthrow of the senses,
The tempest of the tongue,
The ruin of the body,
The shame of life,
The stain of honesty,
The plague and corruption of the soul!"

Others waste time they should use in service to the Lord in many ways. Jesus told Peter to "strengthen the brethren" when he was converted. We, too, should endeavor to strengthen, uplift, and aid brethren who need help. We must not forget to show Christian love and kindness even to strangers, or far-away neighbors, if we know of a way in which to help them. May we all work and pray together and hope God's grace will be ours when we see Christ and receive our rewards.

Happy Birthday Wishes!

Edward (Pug) Bauerle, April 3, age 11, Hammond, La.
Mary L. Anderson, April 5, age 13, Mishawaka, Ind.
Earlyne Warmolts, April 8, age 1, Crescent City, Fla.
Elden B. Hawkins, April 9, age 12, Sterling, Ill.

"Our heavenly Father, we thank thee that the life of Jesus on earth did not end with the Cross. We are grateful for the Resurrection morning."



The Berean Page

Timothy Pearson, Editor
Rt. 1, Box S 18 A
Hammond, Louisiana

Seven Sins Slew the Saviour

Seven groups of people committed as many drastic sins to send Jesus Christ to the rugged cross permitting Him to die for the errors of us all.

1. *Hypocrisy.* "Woe unto you, scribes and Pharisees, hypocrites!" From the time Jesus first began preaching, He was opposed by these self-styled religious men who were leading the Israelites into a form of religious caste system that rivaled that of India a few years ago. Whenever these hypocrites came to hear Him, Jesus sent them scurrying for cover with woes pronounced upon their heads. In revenge, they were the ones directly responsible for the uprising that led Christ to His martyrdom at Golgotha.

Hypocrisy is claiming to be one thing while actually being another. The Pharisees combed the alleys for one pagan that they might convert him and then made him worse off than he was before. That there are too many hypocrites in the church is not an unjust charge from the world. It was also true in Judea.

2. *Envy.* "He perceived that for envy the chief priests had delivered him up." Envy is a jealous feeling toward someone who has something you do not have. The priests who had little success in leading the people were "green with envy" toward Jesus, who had captured the imagination and the heart of a large segment of the population. As His following grew, so grew the priests' envy. Eventually it became a contributing factor that led to His death. In the church, envy is one of the main causes of eruption and internal strife. Many people have become disgusted with churches because of the envy of its members.

3. *Greed.* "Judas, betrayest thou the Son of Man with a kiss?" It is hard to understand what conflicts must have raged in the mind of Judas Iscariot. What made him answer the call to the Lord's service and to help in the conversion of his neighbors? What made him sell out the Master and his fellow apostles for an insignificant sum of money? It is sad what money can do to a man—disrupt

his home, lose his friends, kill his peace of mind, and often end his usefulness to the church. Of course, it is not the coins or the bills which destroy him, but the greed that lies within. In a moment of weakness and anger Judas bargained the life of the Son of God for \$17.

4. *Fear.* "Then all the disciples left him and fled." Under the circumstances, most of us would have done the same—deserted the Lord in His hour of trial. They ran because they were afraid to die for God. Afraid to die by the side of God's Son. They placed too high a value on carnal existence. They were only human, you say? Like us, too human, too carnal, afraid. Freedom from fear is one of the now famous four freedoms. It is one that never can be secured until the Kingdom of God appears. Duty to our Maker must rise above fear and must cause us to walk "through the valley of the shadow of death" with Jesus of Nazareth.

5. *Injustice.* "Then therefore delivered he (Pilate) him unto them to be crucified." Pilate was the Roman governor over the state of Judea and was required to execute justice in that Palestinian province. Like a judge, he was to hear cases impartially and to punish the guilty while freeing the innocent. After interviewing Jesus and hearing Him three different times, Pilate concluded that Jesus was innocent and tried to free Him. However, Pilate was not so just that he could not be swayed by the pressure of the angry mob. Yielding, finally, he permitted the greatest injustice in judicial history, the slaying of the innocent Jesus.

True to Pilate's form, men today ignore justice when convenient, and they cheat, rob, and persecute one another on the grounds that it is good business. They forget that they are making it necessary for God to condemn workers of injustice to eternal death. Like the blood of righteous Abel of old, Jesus' slain body called out for justice—and justice came.

6. *Blindness.* "Away with this man and release unto us Barabbas." In mob frenzy, the people of Jerusalem were at the portico of Pilate's house clamoring for the life of Jesus. Being in a rage, they were blind to the fact that they were setting a guilty man free while condemning the Innocent. In our own passions of anger, jealousy, greed, or worldly pleasure we are blind to the truth that we are crucifying the innocent Lord.

7. *Brutality.* "They clothed him with purple, and platted a crown of thorns and put it about his head." The soldiers were guilty of other brutal acts, too. They blindfolded the Christ and slapped Him, saying, "Prophecy, who is it that smote thee" (Luke 22:64). These seven sins slew the Saviour of His people.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 15, 16—Berean Rally at Eden Valley, Minn.
- April 23-30—Special meetings at Morning Star Church of God, South Bend, Ind. (J. W. McLain, guest speaker.)
- May 5-7—Southwest Conference at Pomona, Calif.
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.
- June 7-11—Annual Minnesota Conference at Eden Valley.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

Bros. James M. Watkins and Harvey U. Krogh, Jr., met last week end with Bro. Dale Dunbar and the Dunbar Company, Delta, Ohio, for consultation re plans for heating the new headquarters building at Oregon, Ill., and other business of National Bible Institution. (Pages 4 and 5 present information, including pictures, about the new building.)

DIXON, ILLINOIS

Members of the Dixon, (Ill.) Church of God are thankful for an increase in interest and attendance at the various services.

The choir, having resumed its activities, adds much to the worship hour.

A recent broadcast over radio station WAIT, Chicago, was sponsored by the church. At that time, our pastor, Bro. J. M. Watkins, was the speaker.

Berean class convenes each Wednesday evening. Average attendance is nineteen.

The Dorcas Society meets once each month and tries to do something helpful. It has made pads for the Cancer Relief and expects soon to make more. This Society gave a supper, the first part of March. No charge being made, each one contributed as he desired. The proceeds were applied on the parsonage fund.

An electric stove, purchased by the different organizations, will be used in the church basement.

On Palm Sunday, at 7:30 p.m., a religious program will be presented by P.S.C. Club. This Club is a group of active young women interested in the Lord's work.

We are thankful for our pastor and his wife, Bro. and Sr. James M. Watkins, and pray that God will bless them in their leadership of the Dixon Church.

Mrs. William Ford.

OREGON BIBLE COLLEGE

Surely, God's blessing was with the services at Ripley during the recent Illinois conference. Bro. Gordon Landry, the Ripley pastor, officiated at all the services. Bro. Sydney E. Magaw preached the morning sermon. The College had charge of the Sunday afternoon service. Participants in the College program were: Bros. Otto E. Dick, Bud Goodwin, Darrell Maddock, Bill Wachtel, and Kyle Davis. Bud Goodwin and Darrell Maddock gave sermonettes, and Bill Wachtel, Kyle Davis, and Darrell Maddock sang solos.

The students thank Bill Dick and Rand Smith for a new pulpit they made and dedicated to the worship of the Lord. Much time was spent in making it, and it now helps much to beautify our chapel. Thank you!

Curtis Simpson has returned to the College after a few days in the Rockford Hospital, where he had undergone an eye operation. The Lord has been with Curtis and has answered our prayers.

Members of the Gospel Team have planned a trip into Arkansas during the Easter vacation. We ask your prayers on their behalf.

All the students are looking forward to the wonderful facilities offered in the new building-to-be. Darrell Maddock, Reporter.

"Our Restitution Herald would absolutely be ruined if cut down to half size, probably leaving no room for pictures. We who do not have opportunity to see our preachers in person very much appreciate seeing their pictures in The Herald. Especially do we get a thrill seeing pictures of our young men and women who are preparing to be preachers and teachers. We are happy to know that in this sin-cursed earth of tragedies, sorrows, and pleasure seeking, the Church of God still has boys and girls who are seeking the righteousness of God."—Mr. and Mrs. A. E. Weathers, Roy, N. Mex.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. J. W. McLain, national evangelist, was at headquarters, last Saturday, to discuss plans for evangelistic work. He is working now at Hope Chapel, South Bend, Ind.; next, at Burr Oak.

Bro. and Sr. Glen Hoskins, Eden Valley, Minn., en route last week end to South Bend, Ind., where they visited the Terry Ferrell family, visited some of their friends in Oregon, Ill., being guests of Bro. Hoskins' mother, Sr. Ruth Hoskins.

Sr. Isabelle Smith, still critically sick, is resting at 312½ Main, Galva, Ill., receiving care from her sister, Sr. Orville Lynd.

"I was at church last Sunday, March 19, and will be able to go (D.V.) once each month. Also, I am able to walk outdoors some each day."—Gerald L. Cooper, 501 N. 18th St., Saint Luke's Sanatorium, Phoenix, Ariz.

"Hope Chapel, South Bend, Ind., has just been redecorated inside, and plans have been made to have the outside painted and repaired."—Harvey U. Krogh, Jr., 1717 S. Leer St., South Bend, Ind.

"If I thought there would be any more Heralds like that little one (March 7 number), I surely would not be sending this order now for new subscriptions. . . . Make The Herald better, if possible. A little more like that one, and I fear it might be a dead duck."—E. C. Pearson, Tipp City, Ohio.

Bro. and Sr. John L. Denchfield and family reside at 709 N. A St., Arkansas City, Kan. Now pastoring the Arkansas City Church of God, Bro. Denchfield writes, "All is going well in our new work."

Sr. Mary Hatch, 411 N. 6th St., Oregon, Ill., although still weak from several weeks' sickness, is much improved. She is grateful to Herald readers who remembered her in prayer and with cheering cards.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported \$3,274.57
Contributions received last week 107.00

Total receipts to date \$3,381.57
(\$4,118.43 yet needed by June 30)

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS
TO DATE

\$9,644.87

CONTRIBUTE!

HERALD SUBSCRIPTION CAMPAIGN

Goal—1,000 by April 1, 1950

Participating Churches	New Subs
Arkansas City, Kan.—Record Breaker!	155
Marshall (Salem), Ill.—What spirit!	62
Graytown, Wis.—Wonderful!	52
Oregon, Ill.—Slipped to 4th place.	50
Los Angeles, Calif.—Angels flying!	47
Ripley, Ill.—Gritting her teeth!	32
Brush Creek, Ohio—At last "in high."	30
Kokomo, Ind.—Get out of her way!	27
Southlawn, Mich.—Look out, Graytown!	26
Tempe, Ariz.—Here she comes!	23
Holbrook, Nebr.—Gained one.	20
Morning Star, Ind.—Snapped into action!	20
Golden Rule, Ohio—Gained seven!	18
Casey, Ill.—Home-run Casey!	17
Rockford, Ill.—Surpassing 100,000.	13
Delta, Ohio—Resurrected life!	13
Eden Valley, Minn.—Gained five!	13
Morse Mills, Mo.—Gained six!	13
Chicago, Ill.—Still room to expand!	12
Hope Chapel, Ind.—Still hope!	12
Clark Chapel, Ark.—Somebody's working!	11
Blood River, La.—Gained nine!	11
Burr Oak, Ind.—Gained eight!	11
Browntown, Va.—Safe (Gen. 18:32).	10
Fredericktown, Mo.—Double it, easily!	10
Omaha, Nebr.—Safe (Gen. 18:32).	10
Pennellwood, Mich.—Equal Southlawn!	10
Corvallis, Ore.—Catching the spirit!	9
Hedrick, Ind.—Could run faster.	9
Maurertown, Va.—More in town?	9
Saint Cloud, Minn.—Gained six!	9
Gatesville, Tex.—Good work, Emory!	8
Dixon, Ill.—Gained five!	8
Eldorado, Ill.—Gained one.	8
Flagg Center, Ill.—Whew!	8
Moorefield, Nebr.—Gained three.	8
Bear, Ark.—Gained another.	7
Macomb, Ill.—Gained one.	7
Roll, Ind.—Seven in one jump!	7
Lawrenceville, O.—Throw 'er into high!	6
Saint Louis, Mo.—Gained two.	6
Jordan, Mo.—Gained one.	6
Pelzer, S. C.—Doubled last week's 3.	6
Roy, N. Mex.—Six in one jump!	6
Waterloo, Iowa—Gained one.	6
El Paso, Tex.—Room to expand.	5
Hillside, Ind.—Raise the dust!	5
Fonthill, Ont.—Better next year?	5
Litchfield, Minn.—Four, now more!	4
New York—Needs evangelism.	4
Albert City, Iowa—A city with 3?	3
Hector, Minn.—More momentum!	3
North Salem, Ind.—Get your Plymouth.	3
Pomona, Calif.—Let loose!	3
San Antonio, Texas—Firstfruits.	3
Blair, Nebr.—Sound the trumpet.	2
Colorado—Needs an evangelist.	2
(Okla.; no local church)—Place to work.	2
Anderson Chapel.—Firstfruits.	2
Hatboro, Pa.—Hello!	2
Lester Prairie, Minn.—On the map!	2
Cashmere, Wash.—Cash more?	1
Cushman, Ark.—Newcomer!	1
London, Ark.—Not England.	1
McGintytown, Ark.—Weren't there 8?	1
Perryville, Ky.—Good evening, everybody!	1
(South Carolina)—S. C., Slow campaigners.	1
Washington State—In the census!	1
Stanhope, Iowa—Newcomer!	1
Lufkin, Texas—Greetings!	1
Total received to date	920
(80 needed in 33 hours to reach goal)	

IOWA SPRING CONFERENCE

The spring quarterly conference of the Church of God in Iowa convened, Sunday, March 26, at the Waterloo Church. Churches represented were as follows: Koszta, Gladbrook, Stanhope, and Albert City. About fifty were in attendance.

Sunday school convened at ten o'clock, and, thereafter, a sermon was preached by Bro. Herman Hunt. A delicious basket dinner was served at noon and Bro. J. Arthur Johnson preached in the afternoon. The sermons were inspirational and gave food for thought. Special music by Louise Johnson and Charlotte Sealine was enjoyed. Although rainy weather cut attendance, we are thankful for the much-needed moisture.

An executive board meeting was held and plans were made for an early summer quarterly conference.

We thank the local church for the hospitality and good fellowship enjoyed. Also, everyone enjoyed the new furnace. The Waterloo brethren are to be commended on their determined effort to have regular church services and Sunday school each Sunday. How good for our young people at Iowa State Teachers College to attend services of their Faith! Let us all be more diligent in serving the Lord.

It is good to meet with brethren of like precious faith, and, if the Lord be willing, may we see more of you at the next quarterly conference in Iowa.

Christine C. Klindt, Cor. Secy.

OMAHA, NEBRASKA

The Omaha (Nebr.) Church of God is happy to have Bro. Howard Kjargaard again attending services.

The church extends sympathy to Kenneth and Shirley Millard in the loss of their baby daughter. It was born on February 22 and lived only two days. The baby was laid to rest, February 25, in Forest Lawn Cemetery.

On March 2, the ladies' Bible class honored Sr. Marie Harper with a baby shower. She received many lovely gifts.

On March 6, the ladies Bible class celebrated its tenth anniversary: presenting a program and enjoying a potluck supper. Several of the ladies gave very interesting talks on activities of the Bible class during the ten years. Some of the men sang a song written by Sr. Edwards for the occasion. She is very capable in preparing programs for the local church entertainments. Ladies who served as presidents during the ten years (Srs. Irma Meth, Velura Karnett, and Alice Harper) were honored with corsages. Everyone present had a very lovely evening.

The local church enjoyed a very good attendance at the Nebraska Spring Conference, which was concluded on Sunday night, March 19. Bro. Ernest Graham, Holbrook, Nebr., who was in charge of the services, preached some very helpful sermons. We were very glad to have Bro. E. E. Giesler, from Moorefield, with us for a few days, and he also preached a good sermon. Special music at the services, volunteered by different ones of the congregation, was much enjoyed.

The four Rice children have recovered recently from a siege of chicken pox.

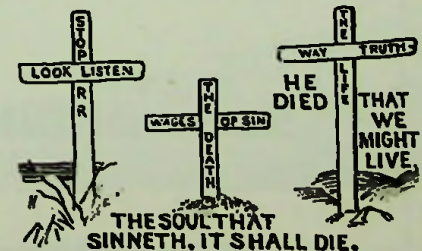
F. G. Carpenter, Reporter.

NATIONAL BIBLE INSTITUTION

Ohio State Conference	\$150.00
Mr. & Mrs. Frank Laning	20.00
Azalia Winfrey	5.00
Michigan State Conference	5.39
Pennellwood Bereans (SWF)	15.00
C. E. & Ruby Randall	10.00
Ruth Tomlinson	100.00
Golden Rule Church of God, Ohio	50.00
Minnesota State Conference	22.11
A Missouri Family	42.00
Mr. & Mrs. Loren Burnett	5.00
Doke Parsons	5.00
Mr. & Mrs. L. M. Howell	5.00
Dixon, Ill., Sunday School	10.00
Mrs. Iola Cunningham	2.00
Oregon, Ill., Church	9.83

HERALD RECEIPTS

M. C. Railton (2); J. W. Cooper; Fred Paisley; L. H. Ralston; Alfred Hetrick; Bess Kasper; E. H. Robbins (10); Mrs. Opal Pledger; Mrs. Vince Holt; The Howard Hueys (5); Florence M. Allard; Mrs. George Casberg; G. Alfred Driskill; Jesse Weaver; Mrs. Joe Chapman; Mr. & Mrs. A. E. Weathers (6); M. O. Williamson (3); Mrs. Maurice S. Guest (2); F. G. Carpenter (2); Mrs. B. E. Holt; E. C. Pearson (6); Gospel Gleaners (7); E. B. Good; Mrs. A. Napper (2); Mrs. S. R. Cleck (6); Morning Star (20); Frank Switzer (3); Lela Peterson; Edward Kirkpatrick; Ruth Tomlinson; George L. Long; Mrs. Ellen R. Goodwin; A. N. Dehn (5); A Missouri Family (4); Tom Savage; Mrs. Thomas Davis; Riley T. Holt; Laurence M. Howell (2); Mrs. Nettie Saylor; Loren Burnett (6); Eugene Alexander (5); J. W. Macallister (2); Sam Weingart; Virginia Davenport (2); Melvin Richardson (3); Mrs. C. Lee; Mrs. Walter Kennedy; Mrs. Maurice Robinson (4); Mrs. R. A. Humphreys; Martha Doan; Elmer H. Magaw (2); Donald Mattison (6); Janice Johns (2); H. M. Shaffer (2); Clara Ristrim; Letitia Waller; Lozelle D. Burnett; Opal Holm (5); C. E. Randall (2); Mrs. W. H. Holland; Osby Claypool; Salem (Marshall) Church (15); Mrs. John Guthrie; Mae Mercer; Joe Fletcher IV; Lloyd Thomas (2); Hobart Shelton; Mrs. R. A. Jordan; Mr. & Mrs. Robert W. Roach (18); Mrs. Morris Zeller; Elsie F. Doll; C. W. Gockler (2); Vivian Drabentstott; Los Angeles S. S. (26); Donald Overmeyer (8); Mrs. E. C. Railsback; Madge Savage (5); Mrs. R. C. Juden (2); Mrs. Ora Thompson (2); Russell Currens; Jennie Salisbury; James A. Robinson; M. Stephenson (3).



"CAST THY BREAD"



We here present a tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are 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.

	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
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, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
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, 122pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am, A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Worshiping God with Music, Macy, 6pp.	.20	1.25
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution,

Oregon, Illinois

The Restitution Herald

April 11, 1950

VOLUME 39

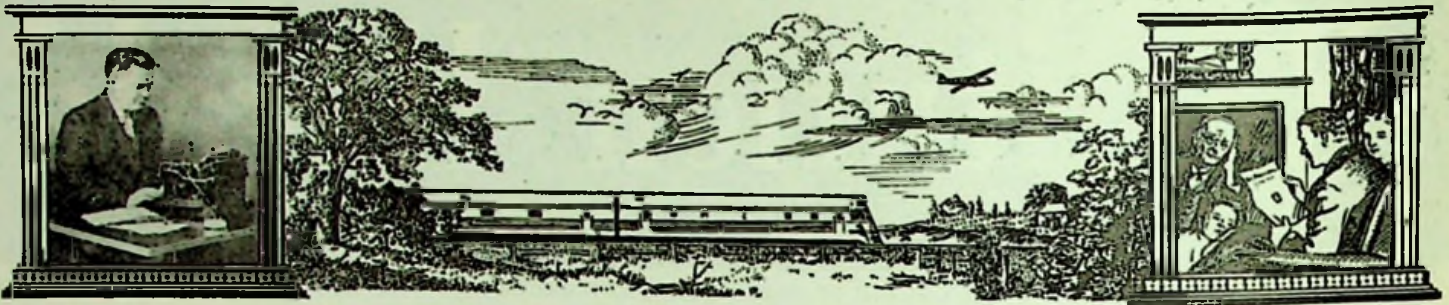
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 27



Cherry Blossom Time in the Nation's Capital

—Authenticated News.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

?? --- 1,025 --- ??

Final count on new subscriptions received during *THE HERALD Campaign* shows a surprising victory in having achieved the goal of one thousand and surpassing it by twenty-five. So, all those question marks in the foregoing title are not to question the actual count of new subscriptions; the number is correct. The question about that number is—How was it done?

When only two weeks remained in the *Campaign*, the outlook for reaching the goal was almost hopeless. When only one week remained, the outlook was exceedingly dark. I know of not one soul who believed the goal would be achieved. Here at the office, guesses at the final count ranged from 750-900, and even those guesses were somewhat blemished with crossed fingers. Friends began explaining, consoling. . . . Yes, considering that renewals did not count, the goal may have been a little too high, and it had been set arbitrarily—that is, without knowledge of God's approval. Further, during the first part of the *Campaign*, a somewhat childish appeal was made by use of the catchy and sometimes caustic comments in the weekly tabulations. Not until all hope was lost did we awaken to the more appropriate appeal of using the picture of those praying hands. Indeed, by resorting to those praying hands so late in the *Campaign*, we scarcely gave God a chance, and that alone could have been sufficient reason for a negative answer from God.

Finally, though, with less than two full days remaining, victory appeared relatively certain, hope revived, and a steady flow of incoming subscriptions pushed the mercury in the tabulating thermometer to one thousand at the top, then overran the thousand-mark goal with an extra twenty-five.

Next year, the Lord willing, we shall use those praying hands *from the start!* "Great is the LORD, and greatly to be praised." "Is any thing too hard for the LORD?" (Gen. 18:14). "Ah LORD God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands" (Jer. 32:17, 18).

Consecration and Service

Whenever any Christian goal is achieved, consecration and service, almost identical twins, contribute their roles to the victory. In the recent *HERALD Campaign*, many of God's people, consecrated in service, co-operated faithfully to achieve the goal. Several brethren contributed more to the effort than could reasonably have been expected. Certainly, to *all* who helped reach the goal, we say, *Thank you!*

Remaining Goals

Having attained the goal of adding one thousand new names to *THE HERALD* subscription list, we must recall two other goals in the over-all *HERALD Campaign*: 1) to raise a minimum of \$6,000, and, if possible, \$7,500, by June 30, 1950; and 2) to solicit testimonials from *HERALD* readers regarding its missionary and evangelistic successes.

The desired \$7,500 to be raised by contributions is not to pay any accumulated indebtedness of several years, as some readers have supposed, but to provide for operating expenses during the present fiscal year, plus providing a substantial sum for improvement in *THE HERALD* and for print shop replacements and expansion. If this goal should be surpassed by several thousand dollars, the money could well be used in modernizing the print shop. That is the intent, hope, *prayer*.

Words of appreciation for *THE HERALD* frequently inform about *THE HERALD's* missionary appeal. Several such testimonials appear as "Gleanings" in this issue. We solicit more of these testimonials, not for "braggadocianism," but to encourage all readers to use their *HERALDS* as missionaries and evangelists.

"Glad to See You"

Although it probably will not be our good fortune to visit all you 1,025 new readers of *THE RESTITUTION HERALD*, we are glad to meet you through these pages. Here, weekly, you will hear from us. Occasionally, let us hear from *you!* Perhaps, *you* will submit a new subscription. "Freely ye have received, freely give" (Matt. 10:8).

"Great Is Our Lord"

By Mary Mac Nedrow, Oregon, Illinois

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

IN THIS DAY of increasing knowledge, man is learning much from the sun which supplies essential light and heat to the earth. God arranged the seasons in the beginning, that flowers and plants might grow which would benefit man and beast. The sun, still keeping the world warm, has given out heat and light from the very beginning, causing the earth to spring forth in life and beauty. When God said, "Let there be light," *there was light!* God has promised, too: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). The sun's "going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psalm 19:6).

It is God "who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry" (Psalm 147:8, 9). "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever" (Psalm 146:5, 6). "He giveth snow like wool: he scattereth the hoarfrost like ashes. . . . He sendeth forth his word, and melteth them: he causeth his wind to blow, and the waters flow" (Psalm 147:16, 18).

Before creating man, God prepared a beautiful garden in a place called Eden. God made to grow therein every tree good for food. Have you not many times walked in a field and come upon thistles? or in a garden where grew beautiful roses, only to find sharp thorns on the stems? One day, conditions were not that way. Only after Adam and Eve sinned in disobeying God, were they sent out of the Garden. It was then they encountered thorns and thistles. In Revelation 2:7, the Garden of Eden is called the "paradise of God." The Apostle Paul had a vision of Paradise (Garden of Eden) restored. (2 Cor. 12:4.) Jesus promised the repentant thief that, in that Day when all things shall be restored, he would be with Jesus in paradise. Eden shall *surely* be restored!

Great indeed is the providence of God "who laid the

foundations of the earth, that it should not be removed for ever. . . . He sendeth the springs into the valleys, which run along the hills. They give drink to every beast of the field. . . . By them shall the fowls of the heaven have their habitation, which sing among the branches. . . . He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth . . . oil to make his face to shine, and bread which strengtheneth man's heart.

"The trees of the Lord are full of sap . . . where the birds make their nests: as for the stork, the fir trees are her house. . . . He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens.

"Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psalm 104:5-24).

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

God made everything pure, but man abused it. Someday, there will be no stain of sin in the earth. "Now we see through a glass darkly; but then face to face: now [we] know in part; but then shall [we] know even as also [we are] known" (1 Cor. 13:12). Now we have day and night; light and darkness. In that glad Tomorrow when Christ will have made restitution of all things, when the last enemy, Death, shall be destroyed, all things will be made new, and, "There shall be no night there." Great indeed is the providence of God! "Great is our Lord, and of great power." In that golden age of Tomorrow, to which all true Christians look forward, "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4). "Great is our Lord!"



Mary Mae Nedrow

Jesus, Future King

By Harold J. Doan, Chicago, Illinois



THE SCRIPTURES clearly teach that Jesus is to be a King with an unending Kingdom—unending in time and in space. The Word states that one day there will be only one source of authority in all the universe, and Christ will administer that authority. Many events in Jesus' life anticipated that day. Jesus' power over disease, over the elements, over men, His triumphal entry into Jerusalem, His ascension to the throne of God, all looked forward to the day Jesus will rule the universe as its King. In that day every mouth shall sing, "Blessed be the King that cometh in the name of the Lord." Let us study some of the Scriptures which prophesy of that day wherein Jesus will be hailed and crowned King of kings and Lord of lords.

Isaiah 9:6, 7, verses usually associated with the birth of Christ, state, after telling of the birth of the child and giving of the Son: "The government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Was this accomplished when Jesus was hailed King in Jerusalem? Was it done on the cross? Was it fulfilled on the resurrection morn or day of ascension? Is Christ today sitting on the throne of David, establishing and expanding His Kingdom with judgment and justice and peace? The answer is emphatically, *No!* But when Jesus comes, King of kings and Lord of lords, to establish His Kingdom on earth and to rule from the throne of David in the new Jerusalem, then shall be brought to pass the saying that is written, "The government shall be upon his shoulder" and "of the increase of his government and peace there shall be no end."

This prophecy of the life of Christ is filled with meaning. The child has been born—in a lowly stable. The Son has been given—Jesus given for you and me on Calvary—but He has not yet assumed His Kingship or His Kingdom. Jesus has not yet been established on the throne of David. When Jesus does establish His Kingdom on earth, it will be an ever-growing, ever-lasting, ever-peaceful, ever-happy government. It will increase until it fills the earth and includes the universe, and it will exert its divine authority over every phase of life. "Of the in-

crease of his government and peace there shall be no end."

The Second Psalm speaks of the Kingship of Jesus, now in exile without a Kingdom. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (vv. 6-9). Here pictured is a time wherein a man rules over all the earth with supreme authority. Here portrayed is a day wherein "the only begotten Son of God" will rule to the uttermost parts of the earth, having the power of life and death over His subjects. Yes, here we see a prophecy of a day, still future, when Jesus the Christ will sit upon the restored throne of David on Mount Zion in the New Jerusalem to administer the affairs of the world. Is the United Nations organization this Kingdom? Hardly! In its present frustration, it is a hotbed of heathenism, neither ruled by Christ nor even sympathetic to Him. Is the church this Kingdom? Let us answer that with another question—Is the church increasing in peace and influence and effectiveness? No, it is losing ground every moment. How then can it be the Kingdom? The days prophesied here in Psalm 2 and in Isaiah are the days which will follow Jesus' return to earth, the days when all nations will 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" (Isa. 2:3). Jesus, once acclaimed king by His own people, once called king by His crucifiers, will become King of all the earth.

Daniel, in interpreting a vision of King Nebuchadnezzar, prophesied of the day when Jesus will come and destroy the kingdoms of earth and establish the eternal Kingdom of God. Nebuchadnezzar had seen a great image of five parts representing a succession of world governments, the last of which is beginning to form in our times. As Daniel watched the metal image, a stone appeared which hit the image on the feet, breaking it into many pieces that consequently blew away. In its place, the small stone began to grow until it filled the whole earth. Of the meaning of this stone, God said, "In the days of these kings [the nations in existence when Jesus comes] shall the God (Please turn to page 10)

Self-Denial

By Mrs. Harold Simpson, Grandville, Michigan

RECENTLY, I heard a man speaking about how Christians should not take part in the "pleasures of sin." What do we mean by this term, "pleasures of sin"? I imagine most people at once think of shows, dancing, drinking, adultery, lying, stealing, and swearing. It is my thought that the average Christian does not do these things, anyway, except possibly the first two mentioned. The sin which Christians should fear much more than they apparently do is the sin of loving good things too much. You will say, "Surely, it is not a sin to love good things and to take pleasure in them!" Yes, it can be—when we Christians devote too much of our time, energy, and money to them!

God at one time chided the Israelites because they were living in good "cieled houses," while the house of God was in bad repair. (Hag. 1:2-4.) Is it a sin to have a modern home and other possessions for one's comfort? In Nehemiah's time, the Levites (priests) and singers had "fled every one to his field." Why? Because the people of Judah failed to pay their tithes so the Levites could live. Nehemiah brought them back and "set them in their place," after rebuking the leaders for not providing for them. He then turned his attention to the ones who used the Sabbath for a market day instead of a day for worship. Were these people pursuing evils? Do such conditions prevail today? Who is to blame?

Let us speak of other "good" things. Most of us like to visit our friends and relatives and spend the time pleasantly together. Or, perhaps, we like to spend our week ends at a lake for rest and relaxation. Is this a sin? What if it means you have to absent yourself from your Sunday school and church so much you cannot be relied upon to teach a class or use other talent for the Lord? Is the Lord's work thus neglected because of your love of something good? Does the time you spend on some hobby (a beautiful garden, perhaps) make you refuse some office or work in your church because you "just don't have the time"? Are hobbies bad?

In Harold Doan's column in *Truth Seekers' Quarterly*, he spoke of John Wesley as a classical scholar who gave himself fully to God and consecrated all his powers to God's service, though he had a great love for books, art, music, and architecture. He turned away from their charms to blow the gospel trumpet with all his might. Visiting the beautiful grounds of an English nobleman,

Wesley said, "I, too, have a relish for these things, *but* there is another world." Would John Wesley have been sinning to pursue any of these loves? Were they bad? Was the preaching of the gospel more important? Can a Christian feel free to spend his whole time in pursuing possessions or goals which are for this life only, although they are good and not evil? Paul said, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). Jesus never promised His followers a life of comfort this side of the Kingdom, but one of hardship, sacrifice, and work. Jesus says:

"If anyone wants to go with me, he must *disregard* himself and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me will find it. For what good will it do a man if he gains the whole world but parts with his life?" (Matt. 16:24-27, Am. Tr.) "What shall a man give to buy back his life?" (Moffatt.)

Is Jesus speaking of *dying* where He says, "Whoever loses his life for me will find it"? Or, does He not mean sacrificing the things we would *like* to do for the things we *should* do for Him?

Does God realize there is danger in having things too nice? He warned Israel, saying:

"Beware that thou forget not the *Lord* thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the *Lord* thy God" (Deut. 8:11-14).

Do you and I spend a hundred dollars for the Lord as cheerfully and willingly as we do for our own pleasure? If we were as "worried" about the Lord's work as we are for our own welfare, would there be any lack of money or workers in our local, state, and national work? Do we American Christian people have so many good things, that we fit the description of the Laodiceans in Revelation who were neither hot nor

(Continued on page 10)



God Is --- God Is Love

By Alva G. Huffer, Woodstock, Virginia

WHEREVER one looks in the universe of nature, he finds written two words—God is. The Creator's works reveal His existence. In creating the heavens and earth, God left His fingerprints on everything He touched. Observing God's works, one can see His power in mountains, His beauty in flowers. One can see His perfection in movements of the planets, His wisdom in the world of the microscope. Everywhere one looks in nature, he can say, "God has been here. God has made this. God is!"

Forces of nature, however, do not completely reveal the person and character of God. When one considers tragedies and sorrows of earth, he may be led to think that God is a heartless, hateful Person, One who is blind to cares of the world and deaf to the cries of His creatures. One might think God is selfish wisdom, terrific power, and severe justice, One to be appeased and avoided. The heathen, having God's Created Word but not His Written Word, are still heathen. Examining the pages of God's Word, one finds written not only the words "God is," giving evidence of His existence, but also the words "God is love," manifesting His character.

God has many attributes, but all find their completion and purpose in His love. As white light contains all the colors of the rainbow, God's love contains all His many characteristics. God has no existence apart from love. Love is His nature. It is not merely that God loves, for that could be occasional or limited, but God *is* love.

Since love is God's nature, believers need have no fear. With all confidence, they can submit to His plans for their lives. They can give Him the keys to their hearts and let Him stand at the helm of their ships. They can know with certainty that their longings will find satisfaction and their vessels will reach the harbor of safety. Since God perfectly can guide the movements of the universe, never deviating from schedule, He is qualified to plan and guide men's lives.

John, the "disciple whom Jesus loved," emphasized the love of God in his writings. The word "love" occurs sixty times in his Gospel and forty-six times in his Epistles. In 1 John 4:16, we read, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

Natural laws of the universe are the expression of God's wisdom, power, and perfection. Moral laws are the expression of His love. The universe functions according to love. He who fills his life with this quality finds himself in harmony with the universe. He who fills his life with selfishness and wickedness finds the universe against him. When God is all in all, love will permeate the universe. It will be the theme of the angels' songs and the basis of the redeemed's worship. Faith may become sight; hope may become realization; but love will abide eternally.



Alva G. Huffer

When one considers mankind, rebellious against God's rulership, ungodly in nature, and unrighteous in conduct, he realizes that man is not worthy of God's love. 1 John 4:10 expresses this thought, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Man's hatred and God's love met at the cross. God's love was victorious.

We may not completely comprehend the nature of God's love, nor fully understand the meaning of Calvary, yet we can enter into its blessings and permit it to have deep meaning to our lives.

John 3:16, the Bible's Golden Text, presents an X ray of God's heart of love. It reveals that loving and giving are inseparable. It sets forth God's love for sinful mankind. It presents both the divine and human sides of salvation. God provided the means of salvation; man must accept that provision. "God so loved the world, that he gave his only begotten Son"—that is what God did. "Whosoever believeth in him should not perish, but have everlasting life"—that is what man must do.

Salvation is an individual matter. Salvation by proxy does not exist. Baptism for infants and unbelievers, therefore, is without meaning. "Whosoever believeth in him" implies a personal decision on the part of each individual. Each believer must meet God in Gethsemane; he must make God's will his choice. He must consent to surrender his life to God's transforming power. He must permit his old shack-life to be destroyed and begin to build a new life-construction on a new foundation, and new blueprint.

Have you made that decision? Have you accepted God's love for you? Are you returning that love through consecrated living and Christian service?

Have You Proved God?

By Francis Burnett, Jordan, Missouri

"What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong" (2 Corinthians 12:13).

USING the preceding text as a basis, we wish to bring to attention of all members of the Church of God the responsibility—one to be cherished—that is ours. So often one hears complaint in the Church of God that we do not increase greatly and do more gospel work. To answer the matter bluntly, we are not, as a whole, a group that is zealous for the Lord. Even now some reader undoubtedly is thinking, How can he be so rude in his suggestion? Let us ask you, the reader, to answer from the meditation of your own heart. Are we members of the Church of God seeking to put the Kingdom of God *first*? Are we not, rather, seeking to fulfill our pleasures and desires? Do we not provide for ourselves, even lavishly, in our homes and on our farms, first? In so doing, we contribute little or nothing to the gospel work, whether locally or elsewhere. In the Judgment, how are we going to answer the Lord in this matter? God has promised that as we give He will replace and even increase. (2 Cor. 9:8; Eccl. 11:1, 2.) It is easy enough to say, "It takes all that I make to provide for my family," or, "I have to buy a new car or a new tractor," or "We must rebuild our house, and that will cost so much that I can't help towards the preacher's salary or give anything into the treasury of the church." How much weight will such excuses have with God in the Judgment Day?

Some people think it is wrong for a church to ask for money or for a minister to expect a wage. Let us bear these following words in mind and give them careful consideration, "I robbed other churches," said Paul, "taking wages of them to do you service" (2 Cor. 11:8). In 2 Corinthians 12:13, Paul said, "Forgive me this wrong."

It has been proved psychologically that when one pays for something, the item is more appreciated. This was recently proved in Kansas City, Missouri. The United States Government offered a free bulletin on home-making. Very few copies were taken. The Chamber of Commerce in Kansas City had a demonstration meeting and sold this same bulletin at twenty cents each. Thousands of them were sold.

What are we endeavoring to prove? Just this. In the

past years, our leaders, pastors, and teachers have not demanded enough of us. Of course, it should be done in a Scriptural way. In the past, our leaders have not urged, even demanded, us to give tithes and offerings into our churches, small though the offering might be. Since the beginning of time, God has demanded offerings as a part of men's worship. One must offer willingly, cheerfully, and the best or the first of what he has. One cannot say, "I'll do this for myself, first, and if I have any left, I will give some to the Lord." . . . "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). Can we Christians through some token know that our gifts are accepted? Undoubtedly so! The answer appears in 2 Corinthians 9:8, saying: "God is able to make all grace abound



Francis Burnett

toward you; that ye, always having all sufficiency in all things, may abound to every good work." Is this not proof enough. Tithers one hundred per cent will testify to the fulfillment of this scripture. God demanded Israel to give as an offering the first ripened fruit, the first ripened grain, and to pay a ransom for the first-born son. Notice that the Israelites did not give of the *leavings* to God.

Local churches of God, state conferences, the national work, and the ministers are supported by the offerings of Church of God members. Should our church work in all its phases make demands of us? Paul said the Corinthian church was inferior to the other churches because he, Paul, had not been a financial burden to the Corinthians. Is your minister a burden to you? Be glad that he is; be thankful that you have him. Is your state work a burden? Be thankful. The state conference work helps to make your church strong. Is your national work a burden? God grant that we will make it so—that it will be so much of a burden, that we will send forth more workers into the field.

Giving to the Lord's work, regularly, is definitely included as a part of a Christian's service to the Master and to God, our Father. Someone will say: "I don't have much. I'd like to give, but you" (Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CRIME INCREASES. In a late report by J. Edgar Hoover, director of the Federal Bureau of Investigation, crime was 4.5 per cent higher in 1949 than in 1948. Here are some of the figures on crime which were released:

"There were 1,763,290 major crimes committed—one every 18 seconds. . . In an average day, 1,100 burglaries, 2,800 thefts, 440 stolen cars, and 293 persons were feloniously killed or assaulted. . . The predominant age among persons arrested was 21. Persons under 21 constituted 27.4 of those charged with robbery, embezzlement, etc. . . Seasonal trends in crime during 1949 reflected that robberies, burglaries, and auto thefts occur with greater frequency in the winter months than summer. Larcenies reach their high point in the late fall and early winter. Warm summer months were worst for assaults against the person."

Here in Arizona within the week, three cases of criminal offense have occurred as results of auto drivers giving rides to hitchhikers. The latest case was that of two boys (one 16, the other 19) who shot a man who had befriended them, when he refused to stop the car at their command. The story of these boys, who were caught the next morning after their crime, was that for the last five years they have been roaming the country together. That would make them 11 and 14 when they left home to wander the highways of the country. Evidently, the home life of these boys had failed. What are the causes back of so much waywardness among the boys and girls of the nation? It is nothing other than the general breakdown of the home? People are getting worse and worse as iniquity abounds more and more, and home life suffers proportionately.

BEDS FOR ALCOHOLICS. Recently, Governor Chester Bowers, of Connecticut dedicated what is known as the "Blue Hills Clinic." This is purported to be the nation's first publicly supported institution for alcoholics. The press of that state hailed the venture as a money-saving effort, even to the extent of thousands of dollars. But, what are 50 beds in a big state in dealing with the problem of alcoholics! Worthy as the effort is, the fact remains there are 50,000 alcoholics in Connecticut alone. It is the height of folly to license a traffic that turns out such a stream of depraved men and women.

GAMBLING. A special citizen's committee in Massachusetts reports its findings indicate that the "take" from organized illegal gambling in the United States is somewhere between \$5,300,000,000 and \$20,000,000,000, annually. The same gangs that operated under national prohibition are filling their coffers

from other rackets, such as slot machines. The notorious Frank Costello, when testifying before the New York Grand Jury, stated that he had been asked by the late Huey Long to open up the slot machine business in Louisiana and was promised protection. The first year, 1936, profits were \$3,000,000.

Racing information and gambling on information supplied by the Continental Press Service, which is reported to be under the control of the "Capone syndicate," is so huge that it staggers the imagination.

It is estimated on reliable sources that there are 200,000 slot machines in the United States, and the income from them amounts to between "two and three billions a year."

PRESIDENT'S PASTOR REPLIES. President Truman is a Baptist by membership and attends the First Baptist Church in Washington, D. C. On a recent Sunday, the pastor, Dr. Edward Hughes Pruden, answered the appeal of the Pope for Protestants to join the Roman Catholic Church in its fight against Communism. Said Dr. Pruden: "It is inconceivable that one form of totalitarianism can be defeated by the mere adoption of another form, however exalted the ideals of the other may be."

Rome is losing her scalp in many countries where Communism is strong, and that is why she is calling for help from her archenemy, the Protestants. If Rome wants to collaborate with Protestants, the place for her to begin is in the countries where she has the majority, such as Spain, Italy, and South America.

PRAYERS FOR DOGS: The "London Evening Standard" reports the Bishop of Chelmsford, Dr. H. Wilson, while dedicating the animals' cemetery at Woodford Bridge, Essex on the 30th of July, as saying: "May God bless these, our friends, buried here. We pray that we may meet them in the life everlasting." The "Free Presbyterian Magazine" comments on the incident as follows:

"These words are a shocking evidence of an earthly mind of most daring irreverence in relation to God. Affection for dumb animals here runs riot, disregarding the teaching and revelation of God's Word regarding man, the irrational creatures, and redemption. We may be pardoned for suspecting that other strange and unscriptural sentiments are at times given utterance to by the Bishop of Chelmsford when the above is part of his creed."

SPIES. The head of the F.B.I., J. Edgar Hoover, reports there are 54,000 members of the Communist Party in the United States. Along with these are what can be termed "fellow-travelers" numbering 486,000. To these can be added a possible 10,000 to 12,000 se-

cret Communist agents, making a grand total of 550,000 potential enemies of the nation. Commenting on this condition, the "Pentecostal Evangel" says:

"It was prophesied in God's Word that men would be 'traitors' in the last days (2 Tim. 3:1), and surely there never have been as many ready to betray their country as there are in this generation. It is indeed 'the last days' and 'perilous times' have already come."

GOMER. It is our understanding of the prophecy in Ezekiel concerning Gomer's being under the leadership of the chief prince of Magog, that it applies to Germany's being under the direction of Russia. The Talmud interprets Gomer as being the Germani or Germans. The list of prophetic students who accept this construction is a long one, and the great majority of Church of God scholars have so interpreted.

Late trends in Germany tend in this direction. Senator Guy M. Gillette, Iowa, declares that the Western Powers are paving the way for a German-Russian alliance which could "dominate the world." He charges that "evidence accumulates day by day of a growing collaboration between the very elements we have left in power in Western Germany and the Communists of Eastern Germany directed from Moscow."

It has been apparent for some time that the efforts of the Western Powers to re-educate the German people, and to instill in them the principles of democratic rule rather than the idea of totalitarian rule as practiced by the Nazis, have signally failed according to all reports. The Lord knew well what course the Germans would take in the last days, as He knows every other nation. Events are coming to pass in due form as predicted in the Word. Its accuracy is remarkable!

GOING HOME. One of the most heart-warming and yet tragic stories concerning the return of the sons of Israel comes out of Yemen. Yemen is a division of Arabia, bounded on the west by the Red Sea and on the south by the Gulf of Aden. The population is about 3,500,000, with the capital located at Sana. The ruler is termed Imam. Recently, he announced that the Jews could return to Palestine if they would leave all their property, pay duty on their scrolls, and depart without any of their belongings. 50,000 started on their treks to Sana, from where they were carried by planes to the Covenant Land. The adults were so emaciated and undernourished, their average weight was only seventy pounds, but their spirit was strong and many of them were reported, when landing in Palestine, as saying: "Thank God! we are home at last!"

God and the H Bomb

By Mabel H. Nett, Springfield, Ohio

PSALM 2:1-4 prophesies: "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, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Does man in his egotism think that he, with his evil invention of the H bomb, can destroy this earth?—this earth which God looked down upon and saw that it was "good and very good." Although man, by his disobedience, brought a curse upon the earth, we have a sure promise that it will again be filled with the knowledge and glory of the Lord "as the waters cover the sea."

Psalm 2:6 continues: "Yet have I set my king upon my holy hill of Zion." When that Day comes that the law shall go forth from Mount Zion and the Word of the Lord from Jerusalem, the nations will learn that God rules in the heavens, for He shall "speak to them in his wrath, and vex them in his sore displeasure."

We who are looking for the return of Jesus, our King, have no fear of bombs! Instead, we are waiting for the time when He will be the "desire of all nations" and when God will be "all in all."

Immortality

By C. E. Randall, Tempe, Arizona

ONE of the most challenging articles we have read in a long time appeared in *Words of Life* (England), which is a paper presented before a clerical meeting by R. S. Chandler on the questions of "Have all human beings immortal souls?" and, "Is man inherently a mortal or an immortal being?" We quote:

"The present dean of Saint Paul's, in his book, 'The Hope of Immortality,' wrote: 'I would take quite seriously the statement of Saint Paul, "The wages of sin is death . . ." The fire which does not die is not intended to torture the evil man, but to eliminate him. . . .'

"The late Archbishop of Canterbury in the Drew Lecture for 1931, 'The Idea of Immortality in Relation to Religion and Ethics,' declared, 'The prevailing doctrine in the New Testament is, as I think, that God alone is immortal, being in His own nature eternal, and that He offers immortality to men, not universally, but conditionally. . . . Man is not immortal by nature or by right; but there is offered to him resurrection from the dead and life eternal, if he will receive it from God on God's terms.'"

Again quoting from Dr. Temple, the writer says:

"Are there not many passages in the New Testament which speak of the endless torment of the lost? No; as far as my knowledge goes, there is none at all. There are sayings which speak of being cast into undying fire, but if we do not approach these with the presupposition that what is cast in is indestructible, we shall get the impression not that it will live forever, but be destroyed."

"It Can Happen to You"

By Vernon G. Birkey, Minneapolis, Minnesota

A RADIO program entitled "It Can Happen to You," with its opening and closing song, "My God and I," has prompted me to write this review of something that happened to me. In my young boyhood, I was afforded a wonderful Christian home, but like most children, I did not appreciate my home. Not until after I was married did my Christian background come into prominence. The song "My God and I" brings me very close to my father and boyhood days. The reason I say this is that Dad used to tell me that he was not faced with temptations and danger that confront non-Christians. He told me *why*, and I quote his words: "God and I are partners." This was a short answer and indeed very hard for me to believe at the time, but now I am happy to be able to confirm Dad's statement—*God and I are partners*.

Oh! What a wonderful statement that—God and I are partners! It is a thrilling experience and a wonderful partnership. A person without God as a Partner surely is traveling blindly. After all, life's journey is new to everyone. Therefore, everyone needs a guide and a partner. God is always ready to serve in this capacity. Analogous to a person traveling a new territory, everyone needs a guide. An explorer needs either a map or a person already acquainted with the territory. Without this assistance, the explorer would become confused and lost. Likewise, everyone needs God for a successful journey with life.

As a testimony to God and to Christian training in youth, I relate my own partnership experience with God. Five years ago, my company asked me to go on the road in another state as a sales representative. At first thought of this opportunity, I was overwhelmed with joy. After a little while, however, I realized that many temptations would confront me in employment of this nature—being away from family. At least, this was a foregone conclusion I had reached after hearing stories from various sales representatives. After five years on the road, however I am overjoyed to report that what my father told me is a fact. Take God for your Partner, and I am sure you will find this partnership the greatest you have ever experienced. Try It! . . . "It Can Happen to You."

SELF DENIAL

(Continued from page 5)

cold and fit only to be spued out of the Lord's mouth? Are we rich and increased with goods, thinking we have need of nothing—not realizing that we are wretched, and miserable, and poor, and blind, and naked in the sight of God?

Jesus, our Example, said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Did not Jesus give up comfort and good things, so He could give you and me eternal life? Are you not glad He put you first? Jesus had the wisdom to realize that the things of this short life are only temporary and second best. He was looking ahead to the joy set before Him. It caused Him to endure the cross and to despise the shame, so he could sit with His Father, God.

The Apostle Paul also had this vision, for he said: "I reckon that the sufferings [self-denial?] of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). All we Christians need to get a vision of the wonderful blessings Jesus died to obtain for us. When we do, we shall realize they are worth our selling all the good things we want now to buy these "goodly pearls." We will be willing to "endure hardness as a good soldier" (2 Tim. 2:3).

JESUS, FUTURE KING

(Continued from page 4)

of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The kingdoms of this world will come to nought. They shall be consumed, and in their place shall stand the world-wide Kingdom of God, ruled over by Jesus and His saints. Here is our answer to Communism: it will be ground under the heel of the ruling Christ.

What will be the scope of the coming King's authority? There will be no end to Jesus' Kingdom, but He will have universe-wide powers. The Apostle Paul told the Ephesians, God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20, 21). Again, Paul told the Philippians, "At the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth" (2:10). What about the "flying saucers" and the little men from Mars? I know nothing about

them, but if there be such, Jesus will have authority over them. Jesus, once called king by a fickle few, will one day be monarch of God's whole creation, whatever it may include. We do not see it now, but we will, when Jesus comes again as King!

In this realized hope lies the reward of Jesus' faithful ones, for they will share in His glorious Kingdom. If we are children of God, then we are heirs of Christ, heirs of this great future Age. For the indifferent, the "too busy," the scoffers, the rebellious, there is only this hope: "With the breath of his lips shall he slay the wicked." For the believer there is this hope: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Have you found in Jesus a Saviour from your sins? Are you watching for Him, praying for His return, working for His people? Are you numbered among the faithful who will find an abundant entrance into Jesus' Kingdom? Accept Him *now*: repent, believe, and be baptized for the remission of sins.

HAVE YOU PROVED GOD?

(Continued from page 7)

others go ahead; you're doing fine." Remember that the widow gave all she had into the Temple treasury. (Luke 21:2-4.) Jesus did *not* say she should be excused from giving even of the little she had.

Let us be careful not to excuse ourselves with an excuse that will not stand in the judgment. If we meet our obligations to man, should we not the more meet our obligation to God, our Life-Giver? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Do we believe this? Dare we prove it?

PERFECT TRUSTING

"I cannot understand
The why and wherefore of a thousand things:
The burdens, the annoyances, the daily stings,
I cannot understand:
But I can trust,
And perfect trusting, perfect comfort brings.
I cannot see the end,
The hidden meaning of each trial sent,
The pattern into which each tangled thread is bent,
I cannot see the end:
But I can trust,
And in God's changeless love I am content."

NATIONAL BEREAN YOUTH RALLY

Plans are nearing completion for the next National Berean Youth Rally. It will convene, D.V., July 17-28, 1950, at Oregon, Ill. The Rally is planned for Christian youth of thirteen to seventeen years of age. Out-of-town students will room in the Illinois Conference hall, and classes will assemble in the church auditorium.

Cost for tuition, room, and board will be twenty dollars, payable in advance. All students will be required to practice the Golden Rule and to abide by such regulations as shall be adopted by the Rally staff. Every student should bring one pillow cover and one sheet. Students should not arrive prior to Sunday, July 16.

An interesting and helpful schedule of courses is being planned in Bible study, youth's problems, and in worship. There will be organized recreation and, of course, excellent meals.

Watch for further announcement, informing further about the courses and personnel of the Rally staff. Otto E. Dick.

ILLINOIS CONFERENCE AT RIPLEY

March 25 saw vehicles from different sections of Illinois wending their way toward Ripley. People from Eldorado, Oregon, Rockford, Macomb, and the Ripley community attended the Spring Conference here, which climaxed the two-weeks' series of meetings with Bro. J. W. McLain as guest speaker.

Dinner was served, Saturday, March 25, in the basement of the church. The conference itself began at 2:15 p.m., with classes for all ages being taught by Bro. A. M. Jones (adults), Gordon Landry (young people), and Sr. Wayne Laning (children). Following these classes, the Illinois executive board met at the home of Bro. Wayne Laning. Supper in the church basement was at 5:30. Bro. J. Arlen Marsh preached at 7:30, his subject concerning "The Creator"—God's ability to bring order out of chaos.

Sunday, March 26. The conference resumed sessions at 10:00 a.m., with Sunday school. Bro. Linford Moore taught the combined adult classes. Bro. Sydney E. Magaw increased the knowledge and faith of those present at the 11:00 o'clock worship service with an exposition on the latter part of Daniel 9. Communion was observed immediately following the morning worship service. By the time services were resumed on Sunday morning, the majority of those who planned attending the conference had arrived. Approximately one hundred seventy-five partook of dinner that day in the church basement.

At 2:15, Sunday afternoon, time was given to reminiscences by some of the older persons present. Following these recollections, students, faculty members, and caretakers of Oregon Bible College presented a program of special music and sermonettes. Most of those present from a distance started home shortly after this program. For those who remained, supper was served in the basement, and Bro. McLain brought to a close his meetings and the conference, at the 7:30 hour, with a sermon on "The New Jerusalem."

All in all, the conference was well attended and, judging by comments, was a benefit to all who attended. Ripley was happy to be hosts to so many members of "like precious faith" and to renew acquaintances. May we all work together for furthering of God's Word, looking forward to the blessed hope of redemption through Jesus Christ our Lord.
Gordon Landry, Pastor.

C. E. LAPP LEAVES FOR PALESTINE

To The Restitution Herald;

Some are interested in my Palestine trip, so I will give a brief synopsis of the tour. The American Christian Palestine Committee, 41 E. 42nd St., New York City, is sponsoring this eighteen-day study tour of Israel via Paris; and returning via London. Dr. Howard LeSourd, Prof. of Public Relations of Boston University, is leading the tour and will take the party of eighteen on an interesting and especially valuable study of Israel. A bus has been chartered in Israel, and we shall visit all the land and religious shrines outside of Arab territory.

This afternoon, one of the members of the American Christian Palestine Committee took us out to the "United Nations," where delegates of the U.N. were in session. Mrs. Eleanor Roosevelt was acting chairman. We had the privilege of shaking hands with her; and had an interview with the delegates from Haiti, Egypt, and Chile.

We plan, the Lord willing, to fly to Paris, leaving New York tomorrow night at ten o'clock. I am taking color film along and hope to have some good pictures of "over there."

Dr. Daniel Poling will be in our group and will broadcast from Jerusalem on Easter Sunday morning.

More next time.

C. E. Lapp.

HARLINGEN, TEXAS

Members of the Church of God at Harlingen, Tex., were glad to have Bro. J. M. Morgan to assist in an evangelistic meeting. He preached twelve sermons, warning the people to prepare for the second coming of Christ and the establishment of His Kingdom on earth. He preached about God's plan of salvation, destruction of the wicked, and several other Scriptural subjects. We enjoyed very good attendance, and Bro. Morgan was very happy to be first to preach in our new church.

The church is nearing completion, but we were obliged to borrow seats for the special meetings. The men work every night on the church—making benches and painting and sanding the floors. We hope to complete the work by April 16 for the dedication service. We thank everyone who contributed money to help on our building fund.

Bro. James Mattison, our pastor, is planning to build a home next to the church. May the Lord bless him as he continues working faithfully in our new church.

Mrs. Beryl Williams.

IN MEMORIAM

(In loving memory of our dear mother, Alice R. Updike, who fell asleep in Christ, one year ago today, on April 12, 1949.)

Oh! Mother dear, we miss you so! Precious Mother, your gentle voice we loved is silent, and a place is vacant in our aching hearts. Your loving kindness lingers still—sweetly and tenderly. Your Christian prayers always helped when things went wrong. Mother, darling, we are lonely without you, but trying to be brave. The only comfort we have is to know that God's will is best and that you are resting and awaiting the resurrection.

Your three daughters:

Flossie Caesar,
Ruth Blankenbaker,
Eva Funk.

MISSOURI QUARTERLY CONFERENCE

The Missouri Quarterly Conference convened, April 1, 2, at Fredericktown. Bro. Francis Burnett of Jordan, the guest speaker, was assisted by Bro. Weldon McCoy, evangelist for this section of the State. Bible classes were conducted on Saturday afternoon. Bro. Burnett teaching the adult class and Sr. Iris Burnett being in charge of the intermediates. The State Conference executive board then held its annual meeting, after which the ladies' missionary society served supper in the church basement.

On Sunday, the regular Sunday school classes were held: Bro. Weldon McCoy teaching the adult class, Bro. Francis Burnett teaching the young people, Sr. Ralph Holsouser teaching the intermediates, and Sr. Marvin Cooper teaching the primary class.

Bro. Francis Burnett preached a most interesting sermon, "Christ's Blood Shed for Us." Bro. McCoy was in charge of the song services, and special music was arranged by Howard Thomas and a quartet.

After a bountiful dinner in the basement, the group again assembled in the auditorium for special song services, deeply appreciated by the congregation. The evening service, conducted by Bro. Burnett, brought the conference to a close. All attending reported an enjoyable meeting. Mrs. Ralph Thomas, Secy.

ANNIS BERTRAM CAMPBELL

Annis Bertram Campbell was born, August 24, 1878, at Farina, Ill., and died, February 17, 1950, at Hammond, La. He was united in marriage, November 11, 1896, to Lucy A. Siple who preceded him in death. He made his home in Hammond, where he lived fifty-five years, and gained the respect of those who knew him.

He leaves to mourn him three daughters, Mrs. E. R. Barrett, Mrs. Martiu Bottolfs, Mrs. K. M. Baird, a son, Elvin A. Campbell, and many friends.

The funeral was conducted by the writer, who spoke of the promised resurrection, after which interment was made at Greenlawn Cemetery at Hammond, La. Timothy Pearson.

ROGER M. BURKE

Roger M. Burke, born, May 1, 1898, near Oregon, Ill., died, March 18, 1950, at Sycamore, Ill. He was educated at Stillman Valley and became a carpenter.

On August 3, 1918, he was united in marriage to Bessie Feary, to which union four children were born, and who, with the mother, survive. They are: Mrs. Helen Lewandowski, Rockford, Ill., Leona, Roger, Jr., and James, Oregon. Also surviving are four brothers (Laverne, Glen, Thomas, John), three sisters (Mrs. Fay Bolthouse, Mrs. Ferne Harvey, Mrs. Emma Murphy), and one grandchild, Richard Lewandowski.

Funeral services were conducted, March 20, at the Farrell Funeral Home, the sermon explaining "Christ's Victory over Death." Burial was in Mount Zion Cemetery near Oregon, Ill. Sydney E. Magaw.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Genesis 17:5).

True Sayings

"A good example is the best sermon.
A clear conscience can bear any trouble.
A wise man changes his mind, but a fool never.
It is not how long, but how well, we live.
No one is a fool always; everyone, sometimes.
When there is room in the heart, there is room in the house.
As every thread of gold is valuable, so is every minute of time.
It is always well to learn, even from our enemies—seldom safe to instruct a friend."—*Selected.*

Important Promises

The heavenly Father spoke to Abram. This was the man who went far away from his home, because God told him to go to a land He would show him.

The Lord God said, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1).

God had told Abram that he would be a great nation. (Gen 12:2.) This, Abram pondered over. In fact, Abram had been through some interesting experiences since he left his homeland. Lot, his nephew, had separated. Now, Abram was talking with God. He said he had not had any children God again told him he would have an heir.

A Grand View

The Lord assured Abram he would be a father and a grandfather! He said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5).

Abram believed God's promises, and God "counted it to him for righteousness" (v. 6).

The Lord said to Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (v. 7). Abram answered, "Lord God, whereby shall I know that I shall inherit it?"

Abram Saw into the Future

The Lord made known to Abram that this land He would give to Abram's seed would not be theirs forever.

He told Abram that, for a time, his people would be slaves in Egypt and afflicted for four hundred years. (Gen 15:13.)

Another look into the future was that the Israelites would be freed and have great substance. (15:14.)

A Covenant with Abram

The very same day that the Lord gave Abram glimpses of the future, there was a covenant made. The Lord told Abram, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (15:18).

Are You a Child of Faith?

Do you have a part with faithful Abraham? We are "all the children of God by faith in Christ." As many are "baptized into Christ have put on Christ . . . if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). We are told to come out and be separate, to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Happy Birthday Wishes!

Freddy Thal, April 10, age 2, Fredericktown, Mo.
Myrtle Mae McKinney, April 12, age 11, Hammond, La.
Patty Thal, April 12, age 4, Fredericktown, Mo.
Helen Nickens, April 12, age 9, Hammond, La.
Carolyn V. Morrison, April 14, age 11, Woodstock, Va.
Florence Capps, April 14, age 14, Shady Springs, W. Va.
Viola B. Garner, April 15, age 8, Grand Prairie, Texas
Karen Young, April 16, age 8, Hammond, La.
Mary C. Dunn, April 16, age 11, Hammond, La.





The Berean Page

Timothy
Pearson
Editor

Suffer the Little Children

Jerusalem bound, Jesus and the apostles were met in the way by parents bringing their children to the Lord to be blessed. The great love that Jesus showed to all He met immediately was manifest when He spoke, "Suffer [let] little children to come unto me, and forbid them not: for of such is the kingdom of God."

Perhaps it was the similarity that Jesus could see between those simple trusting children and the saints of God that made Him observe, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Most of our readers are past the age where they can be called children and are either youths or adults. Therefore, this lesson is for them. Our Example taught love for the little ones. Prophecy relates that in the last days natural affection will wane and parents will abuse or forsake their children.

Included in the lesson was this: one must learn simple trust and obedience like a child in order to enter the Kingdom.

Among those called of God when they were only children were Samuel and Jeremiah. David and Timothy also were young when first aware that God was using them. There is some evidence that the widow's son whom Elijah raised may have been the man who later was swallowed by a whale. It almost appears that God could see in the children better possibilities of unswerving faith than in their parents. One reason we enjoy writing this page is that, in a small way, we are helping develop those latent possibilities among the youth of the Church of God.

The picture, right, suggests the whole-hearted devotion of those who are too young to be entangled in the ways of the world, too light hearted to be sad, and too sincere to be double minded. In rapturous harmony, they sing

"Shepherd, Show Me How To Go," and having seen the example of Christ, they will follow.

Those who work mainly with children can tell you of the joy derived therefrom. They will tell you that children can love passionately their Lord and their Teacher. With a little prompting, they will perform acts of kindness that their parents would not believe possible. They will believe whatever their teacher says—with proof or without. It is not difficult to see why Jesus compared a man of God to a child. He must be willing to hear the call like Samuel, to accept the challenge like little Jeremiah, and to dedicate his life to God like David and Timothy.

How Are You Standing?

Inquiry comes to us from Ruth Savage, Waite Park, Minnesota, concerning Article I, Section 4, of the By-Laws in the Constitution of the National Berean Society, which 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 Society."

This by-law is being violated by nearly all of the Berean organizations. Why not boost the standing of your society by seeing that said report is sent to the editor at Rt. 1, Box S 18 A, Hammond, La.?

With your co-operation, we shall endeavor to make the Berean page the most popular one for young people in *The Restitution Herald*. Thank you, Bereans.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 23-30—Special meetings at Morning Star Church of God, South Bend, Ind. (J. W. McLain, guest speaker.)
- May 5-7—Southwest Conference at Pomona, Calif.
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.
- June 7-11—Annual Minnesota Conference at Eden Valley.
- June 19-25—Indiana Conference and Bible School at North Salem.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

RIPLEY SEEKS A PASTOR

Due to the fact that our pastor, Bro. Gordon Landry, has resigned his work here at Ripley, Ill., to take up missionary work in Africa, we are again seeking a pastor.

Any minister desiring to work as pastor of the Ripley brethren should write, please, to the secretary. Every letter received will be given consideration.

Mrs. Thomas Lewis, Secy.,
Rt. 2, Mount Sterling, Ill.

HERALD RECEIPTS

Arnold Johns (10); Roy Graham (4); E. Graham (3); Delta Church of God (37); Frances Shelly; Leona Pearson; Margaret Magaw; Mrs. C. P. Morgan (2); Blackhawk Engraving Co.; Baton Rouge Bereans (8); Mrs. John Morris (3); Mrs. G. W. Kinsey (3); Jack Hearp (2); F. G. Carpenter; Eva Leslie; R. Brown (5); D. Parsons; Paul Schaer; Harvey Krogh; Graytown, Wis. (14); Mrs. Edith Richardson (2); Albert Kastner; Mrs. Will Lawrence; E. L. Boyer; Hedrick, Ind. (2); Pennellwood Adult S. S. Class; Virginia Kincheloe; W. H. Boyer (2); Ray Heyde (2); Ben Carpenter (2); Ora Hillman (3); L. R. Linnell; Ellsworth Richardson; Mrs. Otis Lippincott; Mrs. Wendell Doeden; Mrs. Lawrence Bollin; Loren Burnett; Vivian Kirkpatrick (2); Oscar Seaton; Helen M. Doll; Ragdales; Lyle Rankin (5); Maria E. Berry; John Railton (3); Mrs. C. L. McCorkle; Mrs. Jesse Robins; Mrs. Ellsworth Zizert (2); Ernest McCorkle; Zelma Weaver (2); Grace Whitaker.

E. W. Johnson (2); Mrs. J. B. Gaspar (2); Mrs. Ila Leslie (2); W. G. Moffet; Grant B. Keenan; Mrs. William Driver (2); Mrs. Myrtle Mitchener (3); Mabel E. Bell (3); Earl A. Slack; Mrs. Franklin Moore; Fred C. Smith (2); Rolla Hightower; Nello Hardacre (4); Ruth Hoskins; Carl M. Sullivan; Mrs. Jack Kraft; J. B. Coverdill; Mrs. Paul Trimble; Mrs. C. F. Pryor; Mrs. Mary Hatten (2).

TEMPE, ARIZONA

On Sunday, March 26, Donald Mumford, was extended the right hand of fellowship and welcomed into the church family at Tempe, Ariz. Don had been immersed on a previous Sunday. He comes to us from another fellowship, but, having seen the truth of the gospel of the Kingdom and the beauty of conditional

immortality and life only in Christ, he requested baptism. His wife, Phyllis, has been a member since early youth, so now they are happily united in the same faith. We pray the Lord's richest blessing on Don in his newly found faith. His address is: Donald Mumford, Evergreen Court, 8th St., Tempe, Arizona.
C. E. Randall.

Gleanings from the Field

"The field is the world."—Jesus.

Bro. and Sr. Charles Pearson, Oregon, Ill., and Bro. Fred Mulder, Dixon, Ill., enjoyed a brief Easter vacation among friends at Tipp City and Bremen, Ohio.

Born, March 25, at Corpus Christi, Tex., a son, Ralph Edward, to Bro. and Sr. Elmer Gockler, formerly of Marshall, Ill. . . . Congratulations! Bro. Gockler, frequently an attendant at General Conference, was at one time president of the Illinois Berean Society.

"I thank you from the depths of my heart for The Herald of February 28, in which was published 'Regathering of Israel' by one of the nearest and dearest ones I have, my brother in the flesh, who also is my brother in the Faith, A. Weldon McCoy, Sr."—Alonzo D. McCoy, 14 Prospect St., Piedmont, S. C. . . . Glad to hear from the Southeast, Bro. McCoy, and blessings on your son (12 years of age) who is planning someday to attend Oregon Bible College!

"I am sure the Lord will bless your work. The Herald's are very interesting, and I know of two homes where readers are becoming more interested in the gospel. The prophecy articles are especially interesting, and the radio broadcasts are doing good, too."—Marilyn (Weaver) Zizert, Rt. 1, Clayton, Ohio.

Writing from Harlingen, Tex., Bro. J. M. Morgan reports having preached twice at Mullin, Tex., then giving twelve Bible discourses at Harlingen, and planning next to go to Hammond, La., then to Oak Grove and Little Rock, Ark. He much enjoyed David Sprinkle's recent article.

"We have learned to like California sunshine so much, we should not care to return to Wisconsin. We have made some lovely new friends, and we are enjoying our new home, most of which we built ourselves. We extend an invitation to all our friends to come to visit us."—(Mrs.) Mabel E. Bell, Rt. 1, Box 84, Saratoga, Calif. . . . Thank you! Your letter prompts a renewed "Thank you," too, to Bro. Bell for his very helpful address to the College students, which was published subsequently in The Herald.

Sr. Vivian Magaw, Tipp City, Ohio, submitted to surgery, April 3, at Stouder Memorial Hospital, Troy, Ohio. Her room is No. 130.

"I believe Jesus is at the door and will arrive soon. Can it be we are not telling people enough about His soon coming?"—Mrs. Marie Brown Schreiber, 322 E. 16th, San Bernardino, Calif.

"The Restitution Herald of February 7 (missionary number) gave me much joy. May we have love in our hearts for the heathen."—Harvey U. Krogh, Sr., Blair, Nebr.

"Our new pews, pulpit, and table are very beautiful; new windows are ordered."—Virginia Davenport, 1917 Illinois Ave., Eldorado, Ill.

Sr. Ethel Davenport, R.F.D., Eldorado, Ill., is reported regaining health since submitting to major surgery in an Evansville (Ind.) hospital.

"The Herald is getting better every time. I especially like the articles giving warning of the awful trouble soon to come upon those who know not God. . . . Sr. Verna Thayer and her very fine helper, Irene Payne, have been doing good work here in children's Bible study."—Mrs. R. A. Humphreys, Royal, Ark.

Bro. J. D. Lawrence, Sioux City, Iowa, president of the General Conference of the Church of God, spent some time at headquarters, April 7 and 8, giving consideration to final plans for the new headquarters building.

Bro. and Sr. Fred Hall and son David visited several days at the Francis Burnett home, Jordan, Mo., en route from Hillisburg, Ind., to Mesa, Ariz.

Sr. Elizabeth Bird, having visited a week at the Otto E. Dick home, Oregon, Ill., returned to Hillisburg, Ind., last Saturday, accompanying Bro. and Sr. Dick and their sons Otto, Jr., and Richard. Bro. Dick conducted Easter services for the Hillisburg Church.

HERALD SUBSCRIPTION CAMPAIGN

"To God Be the Glory!"

Participating Churches	New Subs
Arkansas City, Kan.	156
Marshall (Salem) Ill.	62
Graytown, Wis.	55
Oregon, Ill.	53
Delta, Ohio	50
Los Angeles, Calif.	47
Brush Creek, Ohio	36
Ripley, Ill.	32
Kokomo, Ind.	27
Southlawn, Mich.	26
Holbrook, Nebr.	23
Tempe, Ariz.	23
Morning Star, Ind.	20
Casey, Ill.	18
Golden Rule, Ohio	18
Eden Valley, Minn.	16
Rockford, Ill.	16
Morse Mills, Mo.	13
Blood River, Ia.	12
Chicago, Ill.	12
Flagg Center, Ill.	12
Hope Chapel, Ind.	12
Burr Oak, Ind.	11
Clark Chapel, Ark.	11
Corvallis, Ore.	11
Omaha, Nebr.	11
Saint Cloud, Minn.	11
Browntown, Va.	10
Fredericktown, Mo.	10
Maurertown, Va.	10
Pennellwood, Mich.	10
Dixon, Ill.	9
Hedrick, Ind.	9
Baton Rouge, La.	8
Bear, Ark.	8
Eldorado, Ill.	8
Gatesville, Tex.	8
Moorefield, Nebr.	8
Pelzer, S. C.	8
Macomb, Ill.	7
Roll, Ind.	7
Cashmere, Wash.	6
Lawrenceville, Ohio	6
Saint Louis, Mo.	6
Jordan, Mo.	6
Roy, N. Mex.	6
Waterloo, Iowa	6
El Paso, Tex.	5
Fonthill, Ont.	5
Hastings, Nebr.	5
Hillisburg, Ind.	5
North Salem, Ind.	5
Hector, Minn.	4
Litchfield, Minn.	4
New York	4
Pomona, Calif.	4
Albert City, Iowa	3
Anderson Chapel, N. C.	3
San Antonio, Tex.	3
San Jose, Calif.	3
Colorado	3
Blair, Nebr.	2
Hathoro, Pa.	2
Lester Prairie, Minn.	2
Oklahoma	2
Springfield, Mo.	2
Cushman, Ark.	1
London, Ark.	1
Lufkin, Tex.	1
McGintytown, Ark.	1
Perryville, Ky.	1
South Carolina	1
Stanhope, Iowa	1
Texas	1
Washington State	1

NATIONAL BIBLE INSTITUTION

Maurertown, Va., Sunday School	\$ 64.44
Mr. & Mrs. John E. Miller	5.00
Mrs. Jesse Robins	2.50
Ripley Church of God	23.00
Golden Rule Sunday School (Ohio)	20.00
Mr. & Mrs. C. L. McCorkle	75.00
Mr. & Mrs. E. W. Johnson	10.00
Delta, Ohio, Church of God	100.00
Mrs. Harold J. Doan	20.00
Mr. & Mrs. C. D. Whitmer	5.00
Mrs. C. R. Brackett	5.00
Omaha, Nebr., Church of God	24.50
Southeast Los Angeles Berean Class	20.00
Joseph Hightower	25.00
Happy Woods Church, La.	9.00
Mrs. Kate Olmstead	7.50
Mrs. Letitia Waller	4.85
Mrs. Mellie Trongeau	1.40
Brush Creek Church of God	44.64
Mrs. Ora McFarling	5.00
An Isolated Sister	15.00
J. B. Henry	5.00
Mrs. Frank Moran	5.00
Mr. & Mrs. Charles Notts	5.00

SAN JOSE, CALIFORNIA

Bro. and Sr. Ezra Railsback, en route to Crannell, Calif., arrived here at the G. W. Kinsey home, San Jose, Calif., at 2:00 p.m., March 25. Bro. Railsback, although very feeble, is doing well, considering his many years. Sister Railsback, alert in body and mind, preached for us, at 7:30 p.m., on Romans 8:11, then another sermon at 11:00 a.m., Sunday, and at 2:00 p.m., she preached on "Revelation." Only one member of our congregation had heard her preach prior to these services. Everyone enjoyed each message, and all would be so pleased if she could be often in our midst. She could teach and encourage us in the "Most Holy Faith."

That God's blessing may attend Bro. and Sr. Railsback is our prayer. Ruth Kinsey.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$3,381.57
Contributions received last week	116.34
Total receipts to date	\$3,497.91
(\$4,002.09 yet needed by June 30.)	

BUDGET

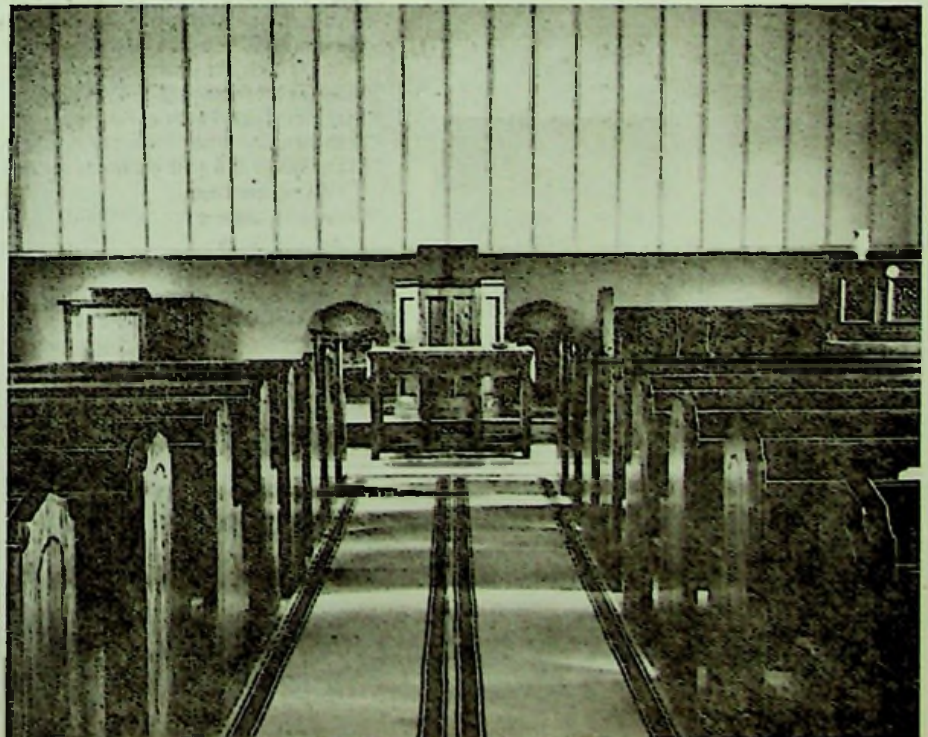
1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$9,850.26

CONTRIBUTE!



CHURCH OF GOD AUDITORIUM, ELDORADO, ILLINOIS
A. M. Jones, Pastor

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	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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, Drow, 2pp.	.10	.45
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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, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
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National Bible Institution,

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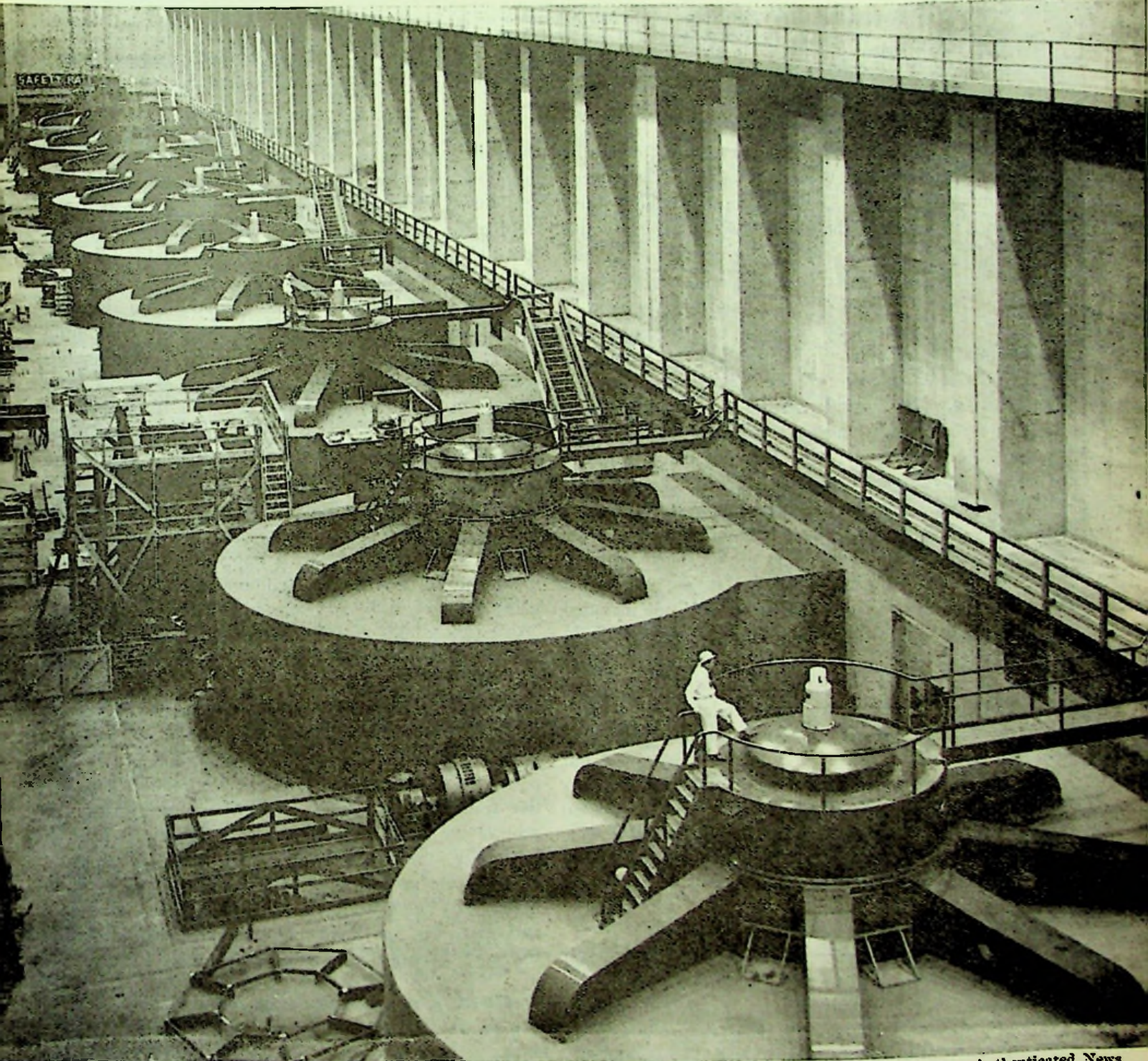
April 18, 1950

The Restitution Herald

VOLUME 39

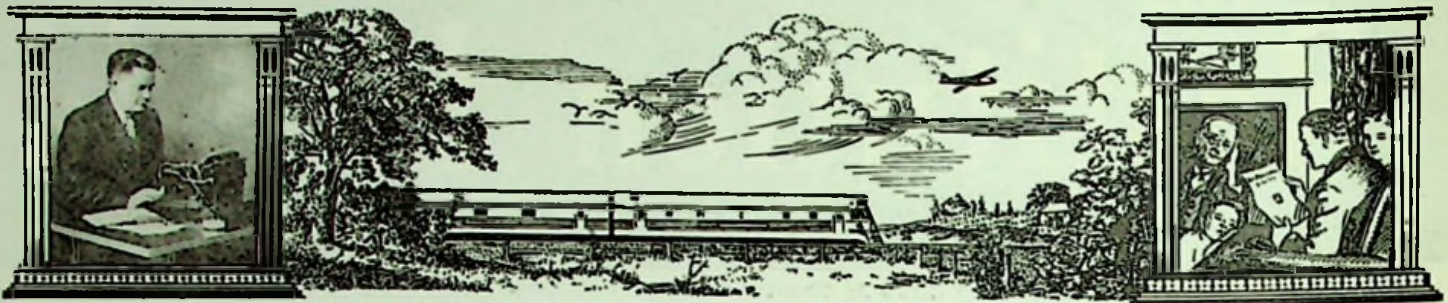
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 28



—Authenticated News.

World's Nine Largest Generators--West Powerhouse, Grand Coulee Dam



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

Nine Enormous Dynamos

All America, although unable to comprehend details of the vast Columbia-Basin Project in eastern Washington, knows about the Grand Coulee Dam across the Columbia River. Installed in the West Powerhouse at Grand Coulee Dam are nine hydroelectric generators, each "the largest ever built." These nine mammoth generators, operated by the harnessed Columbia, constitute the world's "greatest concentration of electrical energy under any single roof." With whatever justification one may have for complaint about taxes, the Federal Government will be credited for having undertaken a wonderful and wise project of reclamation and electrical-power development in the Columbia River Basin. These nine hydroelectric generators have made possible an "output of 23,352,000 kilowatt-hours of energy in one 24-hour period." This vast source of electricity benefits homes, farms, industries, and atomic-energy productions in the Pacific Northwest.

When Nebuchadnezzar gloated, "Is not this great Babylon, that I have built?" his proud attitude included an element of fact. Babylon was "great." What, though, had Babylon by way of comparison with the Grand Coulee Dam and its nine largest generators ever built? This linking of ancient heathen grandeur with American achievement, although far-fetched, properly suggests caution: not caution against progress or achievement, but against outgrowing the manner of life the Lord requires in His people. Nebuchadnezzar became proud. America, approaching a saturation point in knowledge and power, is becoming so deeply engrossed in money and mechanics, that the Christian religion has little appeal.

Heart Trouble

Foretelling last-day conditions, Jesus said: "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth . . . and then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

An interesting element in prophecy is the way it sometimes has more than one specific fulfillment. In Jesus' prophecy about the final days preceding His return, no one insists that Jesus foretold actual, physical heart trouble, yet today's astonishing amount of heart trouble seems to link with Jesus' prophecy. The known facts not only do not repudiate the prophecy; they substantiate it!

Heart trouble among Americans is taking an alarming toll, annually claiming more lives than the combining tolls of cancer, plus accidents, plus nephritis (kidney disease), plus pneumonia, plus tuberculosis. "Mortality from diseases of the heart and blood vessels is three times as high as cancer, six times as high as accidents, ten times as high as pneumonia, and thirteen times as high as tuberculosis" (American Heart Association). Nearly one of every two deaths of persons beyond the age of forty-five years is caused by heart diseases. In addition to actual fatalities, heart diseases inflict a staggering economic cost in invalidism, absenteeism, temporary disability, loss of gainful employment, and care and treatment programs. "An estimated 152,100,000 work days, or billions of dollars in productivity, are lost each year because of heart and blood vessel disorders."

The religion of Jesus Christ is inspiring and aggressive. It "goes places." Nevertheless, the religion of Jesus also gives rest unto the soul (Matt. 11:29), and peace "that passes all understanding" (Phil. 4:7). Popular competitive spirit and an almost maddening determination to achieve are driving Americans at a dangerous pace. If spiritually minded men and women refuse to recognize or acknowledge this error, cold statistics may insist, finally, upon being heard. As Christians, let us be zealous and aggressive for Christ, but shun greed and ambition that race the heart to its own weakening.

General Conference Reminder

Robins are nesting. Before the young of their second clutch lose the spots on their breasts, General Conference will be in session (August 1-13) at Oregon, Illinois. . . . Churches, choose your delegates and be thou represented.

Immortal Soul

By H. Gary France, Wenatchee, Washington

IN STUDYING the nature of man, one observes that although immortality of the soul is probably the most universally believed doctrine, he cannot find the term "immortal soul" in the Word of God. A check on the six times the words "immortality" and "immortal" are used in the Bible reveals that God is the only One who possesses *inherent* immortality, although Jesus now has become immortal. Man *seeks* for immortality, a fact not in harmony with the belief that man now has immortality. Recall that Paul wrote of "this mortal" putting on "immortality." The fact that the mortal Christian is destined to "put on" immortality indicates that the soul is not immortal. The fact that Paul called the Christian "this mortal" is convincing evidence that he does not now possess immortality.

One recalls that, throughout the Bible, death is considered a sleep, and that the resurrection is compared to awakening from a sleep. These facts indicate that in death one is not awake or conscious. David taught that one's thoughts perish at death. (Psalm 146:4.) David wrote in the Sixth Psalm, "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (v. 5). If one cannot remember God in death, it is evident that he is not conscious. If in the grave one is incapable of giving God thanks, who would suppose the dead to be yet alive? Recall the words of Solomon, saying: "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5), and, "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 studying immortality, consider it a reasonable approach to read all the uses of the words "immortal" and "immortality." Another reasonable approach, to study whether or not the human soul is immortal, is to turn to the first souls, noticing their creation and examining the passage for any hint of their nature.

One of the first souls to be created was Adam. Adam was not the very first soul, because the Bible reveals that all animals are souls, too, and these souls were created before Adam. We will turn, however, to Adam's creation, as recorded in Genesis 2:7. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This passage indicates that man was composed of dust—

whatever elements of the earth are necessary to compose a man. God added the breath of life, which, of course, all men recognize to be essential to life. Then the statement is made that "man became a living soul." The breathing dust-composed man was called a "living soul." If a suggested immortal entity was in that man, that immortal entity was not called a soul. The "man" himself was called the soul. "Man became a living soul." Due to the fact that this man was called a soul, we consider it fair and unassuming to refer to Adam as a soul anytime during the subsequent narrative. One of the first things the soul (called Adam) did was to disobey. God punished the soul Adam. God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). God was still calling the soul Adam dust.

Let us suppose, for the sake of understanding, that there was a conscious, responsible, deathless entity in Adam at that time. God did not hold that entity responsible for disobeying. The thing God held responsible for disobeying was made of dust. God punished that which was made of dust. Indeed, God identified the very one He was punishing by saying, "Dust thou art, and unto dust shalt thou return." Hence, that part of man that is held responsible for sinning is identified as dust.

As mentioned, Adam was not the first soul. Genesis 1:24 reads: "God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so." The Hebrew word for "creature" here is the very same word as that for "soul." Thus, when Moses wrote Genesis 1:24, he wrote in Hebrew, "Let the earth bring forth the living souls after his kind, cattle, and creeping thing, and beast." Two verses later, he started talking of the creation of man. Some souls were created even before these beasts. Concerning the fifth day, we read, "God created great whales, and every living creature that moveth" (Gen. 1:21). A brief check of the word "creature" in any recognized concordance will substantiate the fact that many souls were created not only on the sixth day, but on the fifth day also. Hence, we understand that the word "soul" in the original Hebrew commonly carries the thought of animal, creature, or creature life. . . . Only through Christ comes immortality. *Accept, obey Him!*

Forty Days and Ascension

Acts 1:1-11

By Harold J. Doan, Chicago, Illinois

PROBABLY the most important six weeks in Jesus' life were those following His triumphal entry into Jerusalem. Jesus' ministry did not end on the cross; in fact, it then began. Some of the most important work done by the Lord was accomplished during the forty days between His resurrection and ascension.

Luke, the personal physician and companion of the Apostle Paul, writing the "Acts of the Apostles," began his Book this way: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:1-3). Luke had written an earlier Letter telling the story of Jesus' life, death, and resurrection. This narrative of the Acts of the Apostles, beginning where the other had stopped, tells the early history of the church. Luke here summarized the forty days' ministry in one brief sentence: "After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

An important work, completed during the forty days which Jesus spent among men after His resurrection, was the completion of His ministry and instruction to the apostles.

Throughout His years of ministry before the cross, Jesus' teachings were not always understandable to the apostles. His moral teachings were clear and concise, understandable to all. His Sermon on the Mount was a masterpiece of simplicity, and its meaning could not be mistaken, but His theology was vague and clouded.

There was reason for this! Before His crucifixion and resurrection were accomplished, the Lord could not teach in a matter-of-fact way about atonement, baptism for remission of sins, resurrection, or the requirements for entrance into God's Kingdom, for all these doctrines were dependent upon His death and resurrection. These teachings could not be understood until the atonement

was accomplished. At times, Jesus spoke in parables or in veiled ways of these truths, but even then the apostles missed the point. On one of these occasions Jesus said, "Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" (Mark 8:17, 18.) The apostles, before the resurrection, could not understand the full scope of Jesus' purpose in ministering to them.

Jesus knew, however, that eventually they would understand and be enlightened. At the Last Supper, the Lord said, in substance: "You do not understand these Communion emblems now, but you will hereafter."

There is a school of thought which believes that the theology of atonement, baptism, resurrection, and various other Kingdom teachings, were developed by the apostles after several years of being away from Jesus. The reason given is that the apostles' teachings are so much more detailed and complete than Jesus' teachings before the cross, that they must have been additions made through the years of the apostles' ministry. Disciples of this school of thought have forgotten one truth: Jesus spent forty days, after His resurrection, summarizing, explaining, and adding to the doctrine He had taught before His death. Now, that all had been accomplished and they had seen His death and resurrection, the apostles were ready to learn the significance of those events.

It is not a figment of imagination that Jesus explained personally to His disciples the doctrine which they later carried to the early church. Though the record is brief, one can learn enough to know that this was done. Going back to the brief statement of Luke in Acts 1:2, 3, we read: "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." He gave commandments to His apostles before He ascended, and He taught them things pertaining to the Kingdom of God. Those statements cover a large territory. Much of apostolic teaching was concerned with the Kingdom of God: its nature, its significance, and requirements for entrance. We feel that the apostles received that doc-

trine from the fountainhead of Christianity, Christ Himself.

Christians need not rely solely upon this general statement, however, to know that Jesus made things clear to His followers in the forty days He spent with them. Luke 24:25 records Jesus' conversation with the two men on the road and they had not recognized Him. This was on the resurrection day. They told Jesus all that had transpired in the city that last week and how this was the third day their Master had been in the tomb. Jesus then said, "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" (vv. 25-27). Christ explained in detail why He had died and why He had been resurrected. After He vanished from their sight, the two disciples ran back to Jerusalem to the apostles.

Jesus then appeared to the apostles in the room. Luke 24:44-47 records: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, (*Continued on p. 10*).

Stewardship

By G. J. Gordon, Fonthill, Ontario

THE first question coming to mind when one studies "stewardship" is, What is stewardship? Webster defines a "steward" as "a man intrusted with the management of the household of another." Young's Concordance gives several similar definitions. Although the word "steward" is translated from several different Hebrew and Greek words, they have practically the same meaning. There is one exception to the foregoing definition: "The steward [*ben mesheq*—i.e., "son of acquisition"] of my house (is) this Eliezer" (Gen. 15:2).

The next question is, Whose steward are we Christians? We answer, as did our Lord: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Read Matt. 24:45-51; Luke 12:42-48.)

Paul said that a bishop must be blameless "as the steward of God" (Titus 1:7); also, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (1 Cor. 4:1). Peter made the application to include all those for whom Christ suffered. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but *to the will of God*" (1 Peter 4:1, 2). "As every man hath received the gift, even *so minister* the same one to another, as *good stewards* of the manifold grace of God" (v. 10). "If any man speak, let him

speak as the oracles of God; if any man minister, let him do it *as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (v. 11). Peter mentioned those who are stewards of the Word, and "those who minister." Let us see who the latter are.

The following scriptures show that the believers as a body ministered to the relief of their brethren in other places who were in need: Acts 11:29, 30; Romans 15:25-27; 2 Corinthians 9:1-15. Other scriptures show they contributed also to those who were proclaiming the Word—2 Corinthians 11:7-9 (note 12:13) and Philipians 4:15-18—not because they desired a gift, but as Paul said, "I desire *fruit that may abound to your account*" (v. 17). All these and others teach that "ministering" applies to giving of our means to support the work of the Lord, whose stewards we are.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, *even so do ye*. Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him*, that there be no gatherings when I come" (1 Cor. 16:1, 2). How can this have been done, if they did not give some definite percentage of the increase God had given them? Are we faithful stewards? "Moreover it is required in stewards, *that a man be found faithful*" (1 Cor. 4:2). That would apply fully as much to those who minister of their substance, as it does to those who are stewards of the Word. When we Christians are called upon to give account of our stewardship, will it be taken away? Or, will we be given rulership over more? (*Turn to page 10*)

Gospel of the Kingdom

By Herbert F. C. Hill, Toronto, Ontario

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). . . . "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15).

THE QUESTION has been asked, Does it matter what one believes? This article will seek to answer that inquiry.

Not until recently did I discover positive proof that the Kingdom of God which Jesus and His disciples preached was not of earthly character. (It will be literal and on earth, but of heavenly origin.—Editor.) The little mustard seed has filled the earth with the good news and glad tidings of the Saviour. The subject is far too great to define, in this short article, all the ground it covers.

The early part of my conversion, dating back to twenty-seven years ago, was associated with orthodox doctrines, the most obnoxious one being natural immortality of the soul. I had, in those days, the Kingdom of God upside down, but with long study and prayer, through the grace of God, I now understand that the Lord is coming to us, instead of our going to Him. Because of that erroneous doctrine of natural immortality, the whole structure of my edifice had to be pulled down. If I had not done so, it someday would have fallen to my loss and ruin for eternal life, for it was built upon the sand. Having discovered its inferiority (wood, hay, stubble), I at once began to build again with some substantial material, using the rock as a sure foundation. Paul said, "Other foundation can no man lay than that is laid, which is Jesus Christ."

By the grace of God, I wish to make it clear that anyone's standing in Christ depends entirely upon the doctrine accepted. It is most essential that believers understand the doctrine preached by the Lord and His disciples. Many false doctrines and false teachers, prevalent in Christendom today, remind me of the five foolish virgins who had their lamps, but had no oil. They were in the dark!

A doctrine I wish to bring to your notice is the postponement theory. It claims that the Kingdom of God, which Jesus and His disciples preached, was only of earthly character, that it was offered by Him to the Jews of that day, rejected by them, and postponed by Him until His second advent. This doctrine is in the grip of many devout Christians today. Paul may have encountered the same trouble, as indicated in his warning the brethren, saying: "I know . . . that after my departing

shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:29-31).

It will be perceived upon due consideration, and will be made clear and plain by this article, that any reasons or supposed proofs in support of this doctrine would serve equally to support the accusations brought against the Lord upon which He was subjected to trial, sentence, and execution. I cannot imagine that believers who profess the truth knowing would countenance a doctrine which teaches by implication that our Lord was guilty, according to the Roman law, which was the law of the land at that time. Was He guilty of the very acts of sedition whereof He was accused by the Jews? Jesus did *not* preach a kingdom to be established on earthly principles.

There is only one Kingdom preached in the New Testament. Jesus said that Kingdom shall be "preached in all the world for a witness unto all nations; and then shall the end come." "Ye are my witnesses," said the

When Christ Appears

Soon will our Saviour from heaven appear;
Sweet is the hope and its power to cheer;
All will be changed by a glimpse of His face—
This is the goal at the end of our race.

Loneliness changed to reunion complete;
Absence exchanged for a place at His feet;
Sleeping ones raised in a moment of time;
Living ones changed to His image sublime.

Sunrise will chase all the darkness away;
Night will be changed to the brightness of day.
Tempest will change to ineffable calm;
Weeping will change to a jubilant psalm.

Weakness will change to magnificent strength;
Failure will change to perfection at length;
Sorrow will change to unending delight;
Walking by faith changed to walking by sight.

— Ada R. Haborshon.

Lord. All we Christians understand the meaning of the word "gospel," which is *glad tidings*, or *good news*. What is the good news? A Saviour is born—God's free Gift to a lost world! Turn to Luke 1:30-33 to hear the Angel Gabriel's promises to Mary.

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

This Kingdom, referred to by our Lord as "my kingdom," will be established at His second coming. Revela-

tion 3:21 reads: "He that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Notice the two thrones here—and, naturally, two separate Kingdoms. First, Jesus is officiating now as our High Priest at His Father's throne. Second, grace and Gentile rule will be fulfilled by "the kingdoms of this world" becoming the "kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Calvary's Preparation Work

Jesus' work was not finished until Calvary was accomplished. "Lo, I come (in the (Continued on page 10)

Shun Not the Old Paths

By Mary Mae Nedrow, Oregon, Illinois

"Ask for the old paths, where is the good way, and walk therein" (Jeremiah 6:16).

GOD NEVER intended that those who read the sacred Scriptures should change them in any way. Nothing should be added; nothing should be taken away. Accept God's Word as it is written! "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). Modernists are seeking to discredit the Book of Genesis, and, strange to say, they seem to have many followers. Some critics go so far as to say stories of the patriarchs are legendary. The Old Testament, to them, is a myth. . . . "The fool hath said in his heart, There is no God" (Psalm 14:1).

In this evil day, it is difficult to maintain one's standards of right unless his standards are based on a knowledge of the Scriptures. Unbelief is rampant throughout the land. Many children of godly parents spend their time in riotous living. Soon, their time of decision will have passed. Soon, it will be too late. There will be only regrets. The door of hope and salvation will have closed. "Salvation is far from the wicked: for they seek not thy statutes" (Psalm 119:155).

These are days of Bible fulfillment. "As in the days that were before the flood they were eating and drinking . . . and knew not until the flood came . . . so shall also the coming of the Son of man be" (Matt. 24:38, 39). Many worldly people are living in revelry as did King Belshazzar that fatal night when he saw God's handwriting on the wall. Ezekiel 38:8 speaks of a confederation of the

nations. Surely, this confederation is now forming. Man believes there is "strength in unity," but forgets to look to God for guidance. Warnings that God gave Israel are applicable to the nations today, because, trusting in their own might, they are not looking to God. Said God to Israel:

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

Abundance of unrest threatens the world today. Nations outwardly striving for peace are preparing secretly for war. These are evil days! Soon in these last days, the northern army will invade Palestine. (Joel 2:20.) All nations will be in the valley of Jehoshaphat. (Joel 3:2.) Ezekiel 38 presents a clear picture of Gog (Russia) invading Palestine. Zechariah 14 and Joel 3 present pictures of the nations gathered to battle against Jerusalem. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . and the Lord shall be king over all the earth" (Zech. 14:3, 4, 9).

Although the world is in turmoil, we Christians are promised the "peace that passeth all understanding." . . . "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Beware of modernist teachings! Shun not the old paths!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A DIFFERENT APPROACH.

The Roman Catholic Church is trying to get the Protestant churches to join with her in a finished fight on Communism. As we have said in previous articles, Rome is fighting Communism not so much because she is opposed to its principles, for the Roman Catholic Church practices most of the evils pursued by the "Commies," but rather because their aims clash. Rome resorts to all kinds of power politics and chicanery to obtain vantage point. There comes a report out of Korea, however, of a real Protestant and Christian approach to the menace of Communism. 100,000 who have taken Christ's name gathered at Seoul to pray for the protection of the Lord against the surge of Communism. Marching through the streets of Seoul toward the capitol, they are reported to have sung "A Mighty Fortress Is Our God," and "Onward Christian Soldiers." This crusading spirit of the followers of Christ has stopped many a monarch and outlived all of the archenemies of the cross of Christ. Legislation, concentration camps, and martyrdom cannot conquer people whose trust is in the Lord and who boldly declare: "The Lord is our helper, and we will not fear what man shall do unto us. The Lord is our strength, of whom shall I be afraid?"

DON'T READ THIS. This is not worth reading. It is not real. There is no substance about it. It is just imaginary. It is taken from "Science and Health with a Key to the Scriptures," by Mary Baker Eddy. Here it is:

"Nothing is real and eternal—nothing is Spirit—but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense."

How people with normal reasoning powers accept such a philosophy of life is hard to understand. It contraries all law of nature and voids many of the plainest of Biblical statements.

ANTI-SEMITISM. It is surprising the sources from which come blasts against the people to whom were committed the oracles of God. The causes for these tirades of hate and vengeance are numerous. The well-known Gerald K. Smith, who makes a good living breathing out threatenings against the Jews, seems to promote anti-Semitism for the sake of the money he reaps from it. We believe the same thing in a measure can be said of Dr. Winrod, editor of "The Defender." The latter is an orator of no mean ability, and we do not wish to infer that he is not doing much that is good; but these are days of great emotional strain, and it is the emotional appeal that strikes a cordant note of response. Someone has said, "To be successful

on the platform, one must be for someone or something, or be against someone or something." Most of the rabble rousers are negativists. They are against somebody, and in so many instances—it is the Jew. Too, the ever-present element of jealousy promotes attacks on this people that succeeds where others fail. One notable feature about all this bitterness toward the sons of Israel, as in the case of Hitler and his gang, and self-promoters in this and other countries, God can make the wrath of man to praise Him, for he that touches Israel touches the apple of God's eye.

BE WATCHFUL. Rome must put forth special appeals and efforts to recapture her waning hold on countless millions who are defecting from the rule of the "man on the Tiber." "Prophecy Monthly" sums portions of a message which a Catholic paper reported was given by Mary to a young lady in Rome. Here is the report:

"Mary is going to give the world a 'New Pentecost' this year. Thousands will 'feel themselves changed.' Said Mary: 'I am the Mother of God. What power will be able to oppose me? Men will be humbled and the devils will be driven back into hell. . . I will make myself known. Men will see great miracles. No one will be able to hinder the work of the will of MY HEART. . . The Pope is in great danger. I will save him; I will not give him up to his enemies.'"

The editor of "Prophecy Monthly" makes a cryptic comment that reveals the anxious mind of Rome these days, He says:

"There seems to be considerable uneasiness among the Catholics as for the safety of the 'Vicar of Christ' on earth. Even the 'Queen of Heaven,' it would appear, is exceedingly anxious and wants more prayers said to her, so she can step in and save the day."

JEWISH POPULATION. The 1948-'49 American Jewish Year Book gives the following estimates on Jewish population in cities of the world where there are at least 50,000 Jews. These are: New York, 2,000,000; Chicago, 300,000; Tel Aviv, 250,000; Philadelphia, 245,000; London, 234,000; Los Angeles, 225,000; Buenos Aires, 165,000; Boston, 137,000; Paris, 125,000; Budapest, 110,000; Casa Blanca, 100,000; Jerusalem, 95,000; Detroit, 95,000; Cleveland, 80,000; Haifa, 80,000; Baltimore, 75,000; Newark, 57,000; Montreal, 55,000; Pittsburg, 54,000; San Francisco, 50,000.—"Prophecy Monthly."

Some day, the Lord will send out fishers and hunters for all these people. He will send His angels to gather His elect, and they shall be planted in their land never to be rooted out or pulled up any more at all. Where did I get

these thoughts? Try this for an answer: take your concordance and look up hunters, elect, and planted, and you will find that the whole statement comes from the Lord and is fully documented in the unfailing Word of Inspiration.

WHAT WAS RAISED? In the "Harp of God," Judge Rutherford takes the untenable position that the body of Christ was not raised from the dead, but was secreted away somewhere so it would not stand in the way of the faith of the disciples, and he surmises that perhaps it will be on exhibition in the Millennium. The angel, in speaking to the women, gave an entirely different account. He said: "He is not here: for he is risen." It was resurrection—not theft! Others say that Christ was not really there; it was just His body, but the angel said: "Come, see the place where the Lord lay." It was the Lord that was raised, and not merely a house in which He lived!

WORLD TRADE. Men have been trying especially hard since the close of World War II to adjust the economic system and to work out a system of world trade that would work to the advantage of peoples everywhere throughout the world. The United Nations' economists have just submitted a fifty-page survey in which they report that world trade is getting farther out of balance all the time. Displaced trade among nations has been one of the chief causes of war, and, until the economic situation in the world is changed, there is little hope of world peace. The situation has become so confused and complex, it has gotten beyond the control of man, and he finds himself perplexed and unable to find adequate solutions for the problems with which he is plagued. It will remain thus until the King of Kings takes over the affairs of government and establishes a righteous government in the earth.

IN MEMORIAM. Two ministers of the Advent Christian Church have recently been felled by the Enemy Death. Both these men were good friends of The Restitution Herald. Burr L. Bixler was editor of "Present Truth Messenger" and the man that did more than anyone else to maintain the Advent Christian Home and Orphanage at Dowling Park, Florida. The other minister was William G. Alford, Rochester, N. Y., who had been a regular reader of The Herald for many years, and who loved the great truths to which our paper is dedicated. These men had a good word for our work and paper, and we extend to their bereaved our deepest sympathy and remind them that they need not mourn as those who have no hope.

Sinners Promised Eternal Life?

By Mrs. P. H. Garner, Harlingen, Texas

BECAUSE some Bible students teach that every person will have salvation, please consider the following scriptures:

JAMES 5:20: "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

FIRST PETER 3:12: "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."

FIRST PETER 4:18: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

PHILIPPIANS 3:18, 19: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

FIRST THESSALONIANS 5:3-6: "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. Therefore let us not sleep, as do others; but let us watch and be sober."

FIRST THESSALONIANS 5:9: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." . . . Read the remainder of 1 Thessalonians 5:10-25 to understand more fully why we Christians should be about our Father's business, instead of plodding along through life interested only in worldly pleasures.

SECOND THESSALONIANS 1:6, 8, 9. Paul, writing to the churches of God of the Thessalonians, said: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you . . . 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."

ROMANS 2:6-9: "Who [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: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first,

and also of the Gentile"—"That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

HEBREWS 10:26-31: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

MATTHEW 10:32, 33: "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."

How can a man confess or deny Christ before men, except by the kind of life he lives? He either will accept Christ as his Saviour and go the strait and narrow way "which leadeth unto life" (eternal), or he will reject Christ and go the broad way, the way of the world "that leadeth to destruction." Christ said, "Many there be which go in thereat," but "few there be that find it"—eternal life

MATTHEW 25:34, 41, 46: "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. . . . Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . and these shall go away into everlasting punishment: but the righteous into life eternal." . . . This everlasting punishment will be destruction by fire, as presented in 2 Thessalonians 2:9 and Revelation 20:14, 15.

So, how can a person Scripturally deny that it makes a difference what kind of life one lives? How can anyone teach that everyone will have salvation, anyway? I say, "They can't." The Word of God says, "They can't."

FORTY DAYS AND ASCENSION

(Continued from page 5)

concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Jesus explained His mission and theirs, and they understood what they had failed to understand for three years. They understood that Jesus died for the remission of sins, and that they were to carry this message to all the world. They were eyewitnesses of His majesty and were to preach that message and prepare a people for Him.

John said in John 20:30, 31: "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." All the things Jesus said and did in the forty days are not recorded. The Bible was written to comfort and strengthen believers, not to prove everything to skeptics. Nevertheless, what is written was written to convince men that Jesus is the Son of God, alive from the tomb. John indicated here and in John 21:25 that Jesus did much teaching during the forty days' ministry. John 21:25 reads: "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. Amen."

On a Thursday, forty days after the resurrection, Jesus and His apostles gathered on the Mount of Olives. Immediately after the resurrection, the apostles were in Jerusalem. Then they went to Galilee for several days, and now Jesus had called them again to Jerusalem. Here, Jesus gave His final instructions. He summarized the truths they were to teach. He informed them that the Kingdom was still future. Then, upon giving them the Great Commission, to take the truths He had taught them without fear into all the world, Christ was caught away in a cloud into heaven. We read of the account in Acts 1:9-11:

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This was the end of the earthly ministry of Jesus. He had lived perfectly; He had died as a sacrifice for sins;

He had been resurrected to immortality; He had prepared a nucleus for a future church, and now He was caught away to be with God. He entered the holy of holies and is today alive, interceding for us, and His Spirit works within us and among us.

The two angels who appeared to the apostles after the ascension brought with them the message which is today the hope of the church of God. "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." The same, literal Jesus who walked and talked and ate with His apostles will come in the same way in which He was taken away. It was this event which completed the understanding of the apostles. Jesus was leaving them to carry on the work which He began. Then the Lord would return and they would be made like Him—with all those whom they had brought to conversion!

Yes, Jesus will return! The same man in the same manner to the same place! "His feet shall stand in that day upon the mount of Olives," and all His people will flock to Him. Jesus' return will be a blessing to those who, like the apostles, believe Him to be the Son of God, resurrected from the dead, and who accept Him in the way He prescribed to the apostles in the forty-days' ministry.

STEWARDSHIP

(Continued from page 5)

Jesus spoke a parable because He was "nigh to Jerusalem" (the capital city), and "because they thought that the kingdom of God should immediately appear." He said, therefore:

"A certain nobleman went into a far country to receive for himself a kingdom, *and to return*. And he called his ten servants, and delivered them ten pounds, and said unto them, *Occupy till I come*" (Luke 19:12, 13). . . . In other words, Jesus made His followers stewards of His work until He returns.

Are we Christians today shirking our duty by withholding what God has given us by using it to satisfy our own fleshly lusts and thereby hiding it? Or, are we putting it to the Master's use, so we can show some increase by using it in His service? (Notice Luke 19:16-26.)

GOSPEL OF THE KINGDOM

(Continued from page 7)

volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7)—the work being in preparation for the foundation and cornerstone of His church. Jesus had

not yet built His church. He wanted to secure the minds of His disciples of His identity, saying onetime to them, "Whom do men say that I the Son of man am?" They replied, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." He said to them, "Whom say ye that I am?" Then Simon Peter came out with that astounding declaration, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Notice the significance of this incident: none of the Twelve could have announced Jesus, previously, as the Messiah of Israel. Indeed, Jesus' express command forbade them doing it even thereafter.

When the reader gets the gist of this article, he will see plainly what the Lord meant when, in answer to the Pharisee's question when the Kingdom of God should come, He said is "cometh not with observation . . . it is within you." Mark 12:34 presents the Lord's thought again: when Jesus saw that the scribe answered discreetly, He said to the scribe, "Thou art not far from the kingdom of God." In other words, as the Apostle Paul put it—"Christ in you, the hope of glory."

Present Preparation Work

A most important chapter in the New Testament concerning the Kingdom of God is John 3, revealing the gospel way to qualify for entering the Kingdom.

A man of the Pharisees named Nicodemus, a ruler of the Jews and a very interesting visitor, came to Jesus by night. Their conversation was centered on the new birth. Before this man left, Jesus made an impression on his mind. Through the generations since, Jesus' words have served to build and establish the Church of God, "pillar and ground of the truth." The second birth is most essential to salvation in the Kingdom of God when Christ returns. "Ye must be born again." To attain that state, one must acquire the "knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). This chapter (John 3) presents what has been called the "miniature Bible." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (3:16).

John the Baptist came preaching in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand." That is, something was about to be introduced. What actually was at hand was this present dispensation's introduction by the Holy Spirit. John announced this 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: he shall baptize you with the Holy Ghost,

and with fire" (Matt. 3:11). The Lord Jesus, after His death and resurrection, referred to this announcement, using practically 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.) The Lord started His ministry, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

Parables and Visions of the Kingdom

Jesus spoke chiefly in parables to make known the Kingdom, and with most of them there was a present aspect. The disciples came and said to Him, "Why speakest thou unto them in parables?" Jesus answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10, 11.)

There was the scene on the Mount of Transfiguration. Jesus said to His disciples, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Then, "After six days Jesus taketh Peter, James, and John . . . and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him"—representing the law and the prophets. "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased." (Matt. 16:28 - 17:5.)

The disciples fell on their faces; they were sore afraid. Jesus said, "Arise, and be not afraid." "When they had lifted up their eyes, they saw no man, save Jesus only." Here was a foreview of Jesus' coming in His Kingdom—in His Royal Majesty—which the three disciples witnessed, yet did not fully understand. Jesus requested them to tell no man the vision.

Jesus "came unto his own, and his own received him not." As the time drew near for all things to be accomplished concerning Him, according to the Psalms, Moses, and the prophets, Jesus' enemies became more envious until the fatal night He was betrayed and brought before the Sanhedrin. That body found it very difficult to formulate a charge to put Jesus to death, because it could get no witnesses to agree. At last, two witnesses came forward whose testimony agreed, but the charge was trivial. They alleged 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 did not answer

(Please turn to page 16)

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"I have taught thee in the way of wisdom; I have led thee in right paths" (Prov. 4:11).

"Let It Pass!"

"Be not swift to take offense:

Let it pass!

Anger is a foe to sense:

Let it pass!

Brood not darkly o'er a wrong
Which will disappear ere long;

Rather, sing this cheery song:

Let it pass!

Let it pass!

"Strife corrodes the purest mind;

Let it pass!

As the unregarded wind,

Let it pass!

Any vulgar souls that live
May condemn without reprieve;

'Tis the noble who forgive;

Let it pass!

Let it pass!

"Echo not an angry word;

Let it pass!

Think how often you have erred;

Let it pass!

Since our days must pass away,
Like the dewdrops on the spray,
Wherefore should our sorrows stay?

Let them pass!

Let it pass!

—*Author unknown*

Choose Your Path

Two ways are presented in our lesson, today. (Prov. 4:14-27.) Christians choose the right path. What are some of the things Christians would choose?

First, we see that Christians are to avoid the path of the wicked. Christians turn from unrighteousness. The just follow a path that is "as the shining light." Other things Christians are to do are to keep their hearts pure and to keep from "a froward mouth." Much evil comes

from an unguarded mouth. If the heart is pure, the mouth will speak good, honest, upright words. Gossip, slander, cursing and such will never be the fruit of a Christian's mouth.

A Christian knows where the right course is charted before him. If, perchance, he makes a mistake, he is quick to correct it, and to walk on the upright path.

The Way of Evil

There is a pretty clear description given of the way or path of evil ones.

What are some of the "landmarks" that a Christian should know about, so as to avoid them?

"Landmarks" of the evil part are in our lesson: "For they sleep not, except they have done mischief." Other scriptures express the thought that sinners love darkness, and that their way is as darkness.

Evil ones "drink the wine of violence," and "eat the bread of wickedness." Bread is the main food to keep one alive, as the "bread of life" gives us this day "our daily bread." The food of the wicked is wickedness—evil deeds.

If anyone lacks wisdom as to the correct path, let him ask of God. Also, some verses to remember are: "Love worketh no ill to his neighbour" (Rom. 13:10). "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14), and, "Whatsoever is not of faith is sin" (v. 23).

We Are Happy!

We are happy to introduce Freddy and Patty Thal of Fredericktown, Missouri. They are Mrs. W. D. Tierney's grandchildren.

Happy Birthday Wishes!

Freddy Thal, Apr. 10, age 2, Fredericktown, Mo.

Patty Thal, Apr. 12, age 4, Fredericktown, Mo.

Gretchen Lee Warmolts, Apr. 14, age 3, Oregon, Ill.

Katherine Ann Robinson, Apr. 23, age 11, Hammond, La.

Marilyn Noske, Apr. 23, age 14, Cleveland, Ohio.



He Lives

By Norma Currens

Burr Oak, Indiana

"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" (Romans 1:16).

The Lord Is Risen Indeed. He walks with me and talks with me along life's narrow way; He lives, salvation to impart; He lives within my heart, the Hope of all who seek Him, the Help of all who find.

If we keep the statutes of the Lord and His judgments, we shall live in them. The humble shall see Him, and be glad, and their hearts shall live that seek God.

Idea Box

From Morning Star Church in South Bend, Ind., comes the following contest to increase attendance and interest:

"There were two teams, Reds and Blues. Each person was to bring in as many new people as possible. The person with the most names to his credit won a Bible as a special gift. The number of points on each team was added together and the loser, which was the Blue team, is to entertain the winning team."

Do you have a suggestion for the Idea Box? This one was taken from *Hoosier Youth News*, voice of the Indiana State Bereans.

From Burr Oak

The Friend and Helpers' Class of Burr Oak, Ind., holds meetings every month. Officers elected at the January party, held at Mr. and Mrs. Burton Fleece and son Terry's

THE BEREAN PAGE

By Timothy Pearson, Rt. 1, Box S18A, Hammond, La.

Incline your ear to hear the Word of God. Come unto Him, and you shall have everlasting life.

A certain lawyer asked Jesus what he should do to inherit eternal life and Jesus answered him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Now if we be dead with Christ, we believe that we shall also live with him" (Rom. 6:2, 3, 4, 8).

If Christians are willing to be baptized into Christ, He will be with them. When we are baptized, we become new creatures; old things are passed away, and all things become new.

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3).

Watch and pray that you will be ready when Christ shall come. Have you counted the cost if you are not ready?

home in Plymouth, were: president, Burton Fleece; vice president, Margaret Good; secretary-treasurer, Norma Currens; and assistant, Marilyn Kelly. The teacher is Bro. Dewey Overmyer. Months of the year were drawn for the year's parties. Whoever has the party is in charge of devotions and games.

Post-Resurrection Appearances

Did you know that Jesus appeared at least ten different times to various people after His resurrection? As nearly as we can arrange them chronologically they were:

1. To Mary Magdalene (Mark 16:9; John 20:11-18).
2. To several women (Matt. 28:9).
3. To Simon Peter (Luke 24:34).
4. To Cleopas and a friend (Luke 24:13-35).
5. To the ten in Jerusalem (John 20:19-25).
6. To the Eleven (John 20:26-29).
7. To the apostles at the sea (John 21:1-14).
8. To the Eleven in Galilee (Matt. 28:16-20).
9. To more than 500 brethren (1 Cor. 15:6).
10. To James (1 Cor. 15:7).

How blessed were they who were eyewitnesses of His majesty and partakers of His joy, a preview, perhaps, of His glory when He shall reign as King of kings and Lord of lords.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 23-30—Special meetings at Morning Star Church of God, South Bend, Ind. (J. W. McLain, guest speaker.)
- May 5-7—Southwest Conference at Pomona, Calif.
- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids.
- June 7-11—Annual Minnesota Conference at Eden Valley.
- June 19-25—Indiana Conference and Bible School at North Salem.
- July 17-24—Washington Bible School at the Swank Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.

OREGON BIBLE COLLEGE

A gospel team, consisting of Warren Sorenson, Joseph Fletcher, Kenneth Milne, and Kyle Davis, evangelized in Arkansas during the Easter vacation. They much enjoyed their privilege of conducting ten services.

Bro. William Wachtel recently was in Chicago for a few days—spending Palm Sunday among brethren of his home church.

Bro. Raymond Brown visited several days in Baraga, Mich., with his folks. On his journey back to College, he stopped at Graytown, Wis., where he is student pastor of the up-and-coming congregation that won third honors in the recent Herald Subscription Campaign.

Sr. Virginia Wagenaar visited during the Easter vacation at her home, Grand Rapids, Mich., also enjoying a one-day visit in Chicago.

The College quartet (Raymond Brown, William Wachtel, William Dick, and Kyle Davis) and Virginia Wagenaar attended the Minnesota Berean Rally last week at Eden Valley.

Bro. Kenneth Milne conducted services, April 16, at the Hope Chapel Church of God, South Bend, Ind., while the pastor, Bro. Harvey U. Krogh, Jr., was preaching elsewhere.

The College is thankful to God for His guidance and protection over those who have journeyed into many fields for services, and thankful that they safely returned to resume their study of God's Word.

Leon Driskill, Reporter.

HERALD RECEIPTS

Mrs. Grace Hoganson; Mrs. Gus Landry; Mrs. Jessie W. Donaldson; C. W. Royer; Virda Sittler; W. S. Ellis; Raymond Brown (2); Edgar Adamson (2); John G. Peters; Tempe Church (3); Mrs. Walter Wiggins (2); Francis Burnett (4).

OPPORTUNITY BECKONS

To all members of the Church of God of the Abrahamic Faith in the southwestern part of the United States, this word is sent—"Opportunity beckons!" Plans are being developed rapidly for the Southwest Conference to be held at the Pomona Church, Pomona, Calif., May 5, 6, 7. We are praying for, and anticipating, a great meeting. A tremendous field lies before us in this great Southwest—with opportunity on every hand.

The time to work is short; our responsibilities are great. We are calling, therefore, upon every lover of the truths for which our church stands, who lives in the area served by our Southwest congregations, to join us at Pomona the first week end of May.

A full program, beginning Friday night, will be carried out with an all-day meeting on Sunday. Entertainment while there will be provided by the brethren at Pomona. Location of the church: 628 William St. It is called, "The Church of the Open Bible." If you can attend, notify Bro. Norman McLeod, 207 Palm Place, Pomona, Calif., and arrangements will be made for your care during the conference.

C. E. Randall, Temporary Chairman.

CALLING ALL YOUTH!

You Asked for It

You asked that we do our best to return Bro. Delbert Jones as Dean of the National Berean Youth Rally. We are happy to report that Bro. Jones will again be your leader and that the familiar sound, "Hit the deck!" will again arouse you from those happy dreams enjoyed by all Rally students.



Delbert Jones

With Bro. Jones will be three very able co-workers. Bro. Emory Macy will assist with the instruction and general work of the Rally. Sr. Macy ("Aunt Mildred") will serve as Rally Matron or Mother. Sr. Jane LeCrone will be responsible for satisfying those ravenous appetites.

All plans are now complete for another successful but larger Rally. Very soon we shall have further information and pictures of all the workers. You may soon receive a special folder of complete information concerning the Rally. If you do not receive one of these folders, be sure to write for one. Plan now to attend and bring someone with you.

Watch for further announcements.

Otto E. Dick.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

One hundred one attendants, worshipping on Easter Sunday morning at the corner of Johnson and Piper Streets, Macomb, Ill., established a new attendance record for Macomb's young, aggressive congregation.

Bro. Otto E. Dick, superintendent of Oregon Bible College, attended by all his family except daughter Betty, enjoyed the Easter week end among their former home friends at Hillisburg, Ind. Bro. Dick preached, Easter morning and evening, at the Hillisburg Church of God. In the afternoon, it was his privilege to baptize Norman Huffer, Ralph Lee, and Judith Maish.

Bro. Harold Doan, pastor of the Chicago Church of God and Illinois Conference radio speaker, will be guest speaker at the Brush Creek (Ohio) annual series of meetings, June 5-11. Bro. C. R. Randall is the Brush Creek pastor.

"Thank you for your many helpful letters and gifts. These kind remembrances from church folks were very encouraging. I hope to meet and greet all of you in the Kingdom of God."—Ida Vogel, 205 Colt St., Windsor, Mo.

Sr. Leota Hanson visited during the last week end among her relatives and friends in and near Saint Louis, Mo.

Bro. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio, recently sick again, is reported "going about as usual," but limited to a strict diet.

Brothers at Waterloo, Iowa, although few in number, are zealous, optimistic, and seeking a full-time pastor. Good!

"Easter was a joyful day for Brush Creek, there being three new members baptized: Mrs. Roy Black (Mary) Lois Black, and Stanley Lawrence. Stanley's first contact with the church was through the church basketball team. . . . All reports indicate Sr. Vivian Magaw is recovering well from her surgery."—Mrs. E. J. Demmitt, Rt. 2, Troy, Ohio.

Mr. and Mrs. C. D. Whitmer, 434 Virginia Terrace, Madison, Wis., attended morning worship services at the Oregon, Ill., Church of God, April 16. Welcome. Come again!

Mr. and Mrs. Jack Kraft, Footville, Wis., their son Michael, and Mr. Kraft's mother, attended Easter morning worship services at Oregon, Ill. Mrs. Kraft formerly was Grace Flewelling of Lancaster, N. Y.

LETTERS FROM PALESTINE

Haifa, April 5.

Dear Readers of The Restitution Herald:

"Shalom"—(Peace). This is the greeting all over Israel; also, it serves for the parting word. Not only is it the greeting, but it is also the desire of these people who are really struggling for national existence. They are still technically at war with the Arabs; and, since there is only a truce, the Arabs are constantly talking of a second round. The mayor of Haifa spoke to our group last night and said Egypt is even now buying more planes and war materials than any country in Europe. There is indeed a trembling in the hearts of the people—fearful because there is no nation to take their part or plead their cause.

We are staying two days at Zion Hotel at the foot of Mount Carmel, where Elijah's contest with heathen gods proved Israel's God alive. The bay is a natural one, and the city rises from the waterfront to 1,000 feet above sea level.

Today, we visited the ancient city of Aere, north of Haifa. A large percentage of the population is Arab, and I was clicking both cameras as fast as possible. Upon entering a Moslem mosque, we had to remove our shoes, but kept our hats on. The floor, covered with large beautiful rugs, gave a good idea for a church without pews. We ate lunch in a small German-Jew village near the Mediterranean Sea. Our bus driver is a Russian Jew, our guide a Siberian Jew, and the lady who cleans the hotel room a Polish Jew. This afternoon, we visited a German collective Jewish farm, where were as beautiful blond children as one would ever see. While in this collective village, we were shown a synagogue built by Jews who left Germany in 1938, before Hitler started his intense persecution.

The countryside is green, because of the spring rains; and beautiful red poppies are growing everywhere. One is impressed with the spirit of the pioneer, the will of the people to work, their manner of helpfulness found everywhere, and their great and compelling desire to make a contribution toward the rebuilding of their homeland. Frivolity and uselessness are supplanted with one great all-consuming passion to see Israel a free and independent state where the Jews may be welcomed.

Tomorrow, we shall go to Nazareth and the Sea of Galilee. Shalom!

Jerusalem, April 9.

We arrived last night in the city of the great King. Because last week was a holiday season—the Passover observance—we have seen hundreds of Jews traveling all over the country. The only difference between here and home is that there is only about one car for every one hundred people; and, with Jews coming into the land at the rate of 500 to 1,000 every day, many must walk if they travel.

We have now visited Haifa, Nazareth, Cana, Tiberias on the Sea of Galilee, the country of Dan at the foot of Mount Hermon, and are back to Jerusalem. There is a great understanding and confession among

the Jews that, when all nations have been against them, God was their Helper. They say so!

Today was Easter and a strange one to me. We were up on Mount Zion this morning, visited David's tomb, then climbed into a high building and looked over the old wall into old Jerusalem. We also crossed over Gehenna.

The Lord willing, we shall be in London two and a half days, then return to New York, April 16.

In faith,
C. E. Lapp.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$3,487.91
Contributions received last week	78.26
<hr/>	
Total receipts to date	\$3,566.17
(\$3,933.83 yet needed by June 30.)	

NATIONAL BIBLE INSTITUTION

Mrs. Grace Hoganson	\$ 2.50
Jessie M. B. Kauffman	10.00
Fred Smith	2.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Mrs. J. W. Donaldson	26.00
Virda Sitler	36.00
Macomb Sunday School	10.43
Mr. & Mrs. S. O. Ross	5.00
Mr. & Mrs. John Taylor	50.00
Hope Chapel, South Bend	26.69
Brush Creek Sunday School	37.38
An Isolated Sister	13.00
Church of the Open Bible, Pomona	35.00
E. F. Marsh	10.00
Tempe, Ariz., Church of God	4.28
Blessed Hope Church, Niagara Falls	10.00
Morristown, Tenn., Bereans	7.31
Maurertown Sunday School	22.95
Mrs. Mauvine H. Green	10.00

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,117.03

CONTRIBUTE!

ANDERSON CHAPEL

Hendersonville, N. C.

Again, with many of the South Carolina brethren with us, we members of the Church of God at Hendersonville, N. C., observed and celebrated the resurrection of our Lord and Saviour Jesus Christ. Bro. Lowie Jones preached the morning sermon. In the afternoon, the South Carolina brethren took charge of the song services, which we very much enjoyed. Then Bro. C. F. Pryor preached the afternoon sermon, and our pastor, Elder M. O. Williamson, officiated in the Sacramental services.

Then, as a pleasant surprise to many, Bro. C. F. Pryor was ordained to be a minister. We pray, and ask the prayers of all brethren everywhere, that God will bless him and give him knowledge and strength to help give out the gospel message, the good news of God's Kingdom, which is the sweetest, most soothing, and only hope in this dark Age.

(Mrs.) Helen Pryor, Reporter.

SAN JOSE, CALIFORNIA

An enjoyable Easter Day was spent at the T. E. Lynn home at Atwater, Calif. Twenty-four were in attendance, ten coming from San Jose. In the morning, there was Sunday school and a Bible lesson, Bro. S. J. Humphreys being leader and speaker. A bountiful basket dinner was served. In the afternoon, the Lord's Supper was commemorated. The interest manifested by everyone was very good. All are zealous for a group organization here.

Bro. H. S. Bell was asked to make a talk on tithing. He did very graciously, from personal experience. He said it seemed they were doing everything necessary for spiritual growth, but were like the young man who came to Jesus asking, "What lack I yet?" Their eyes were opened to see the importance of tithing. This was done, and what a blessing was received! Such a peace of mind in every way!

(Mrs.) Ruth Kinsey, Secy.

MRS. A. SWINGLEY

Addie Lewis was born, April 12, 1869, on a farm in Rockvale Township, north of Oregon, Ill. She was united in marriage to Dr. Jacob Swingley, Oregon, Ill. To this union was born one son Mark, at whose home in Tampa, Fla., she received gracious care during the last months of her life.

The Swingleys lived many years in Oregon, Ill., although having gone to Seattle, Wash., where they resided one year, thereafter returning to Oregon and continuing their home here until moving, in the year 1920, to Washington, N. C.

Mrs. Swingley was baptized, July 19, 1907, by Bro. S. J. Lindsay at Oregon. She was a faithful member and loyal worker of the local Church of God during the many years of her residence here.

Sr. Swingley fell asleep in Christ on April 5, 1950, at Tampa, Fla., where also she is resting until the resurrection. Her husband preceded her in death five years ago. Surviving are her son Mark, Tampa, Fla.; a grandson, Mark E. Swingley, Jr., Panama City, Fla.; and a granddaughter, Miss Marie Swingley, Tampa. Miss Mina Knodle.

GOSPEL OF THE KINGDOM

(Continued from page 11)

the charge, but what He actually did say was that they would destroy "the temple of his body" (John 20:21), and that He would raise it up in three days, which was accomplished by His death and resurrection.

The pages of history would be searched in vain for another instance where a person charged with a capital offense 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; also of diverse orders, one ecclesiastical and the other civil.

The closing events of our Lord's life had been clearly foretold by the prophets. Thus, the Second Psalm reads: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, 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 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 4:27, 28).

Thus, the great confederacy of Jews and Gentiles, kings of the earth and rulers, having set themselves in defiance against Jehovah and against His Christ, succeeded only in accomplishing what God's eternal counsels had decreed before to be done. Therefore, the Church of God has been perfectly agreed that 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 very things, ere He could enter into His promised glory and be the Saviour of the world. (Luke 24:26, 27.)

Pilate Confessed Jesus "King of the Jews"

Matthew did not record the beginning of the conversation between Christ and Pilate, nor did Mark, but Luke supplied the important facts. "The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King" (Luke 23:1, 2). Here was plainly expressed accusation of treasonable act against Caesar. Now, how could Jesus, the Just One, fulfill Scripture by dying for the unjust with

that accusation of sedition and treason upon His blessed head? There was something more explicit and more endearing to the child of God than that. Jesus bore above His blessed head, and a glorious reality it was, too, the words, "THIS IS JESUS THE KING OF THE JEWS." Prominence is given that saying in the four Gospels, and notice it was Pilate Himself who formulated that "accusation"! With deliberate intent, Pilate worded it as he did, for when the chief priest asked him, urging him to write not that Jesus was King of the Jews, but that He said, "I am King of the Jews." Pilate replied, "What I have written I have written."

If Jesus Himself or John or any other of His disciples had proclaimed, on even a single occasion, the King or Kingdom for which the power-hungry Jewish leaders were looking, or had proclaimed anything that could be fairly construed as subversive to Caesar's authority and as tending to the setting up in its stead of another government, Jesus' accusers would have been justified and His sentence and execution would have been warranted by the law of the land.

So, we reach the point where Pilate listened to the Lord's own testimony. It was the true Witness: Jesus witnessing before Pontius Pilate "a good confession" (1 Tim. 6:13). Jesus made known to Pilate the divine character of the Kingdom He had proclaimed. Jesus told Pilate, "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).

From the beginning of the gospel of Jesus Christ (Mark 1:1-3), there never was but one Kingdom in view. That was, and is, the very same Kingdom concerning which our Lord testified before Pilate, saying, "My kingdom is not of this world." Did Pilate commit a judicial error when he pronounced Jesus Christ guiltless upon His own testimony, that being the only evidence in the case? No, Jesus came not to establish a human kingdom on an earthly structure, but to declare the coming of the divine Kingdom of God, yet future.

Most earnestly, therefore, do I entreat all who love the Lord Jesus Christ in sincerity, to search out and to consider carefully the testimony of the four Gospels as to what Jesus actually preached and taught in the days of His ministry concerning His mission to Israel and concerning the nature of the Kingdom He came to establish. Keep in mind that any testimony that would support the postponement theory of our day would have supported the accusation of our Lord's enemies in that day. Jesus was born a King indeed, and King of the Jews, but not to set up at that time a Jewish-satisfying Kingdom which would conflict with the rule of Caesar.

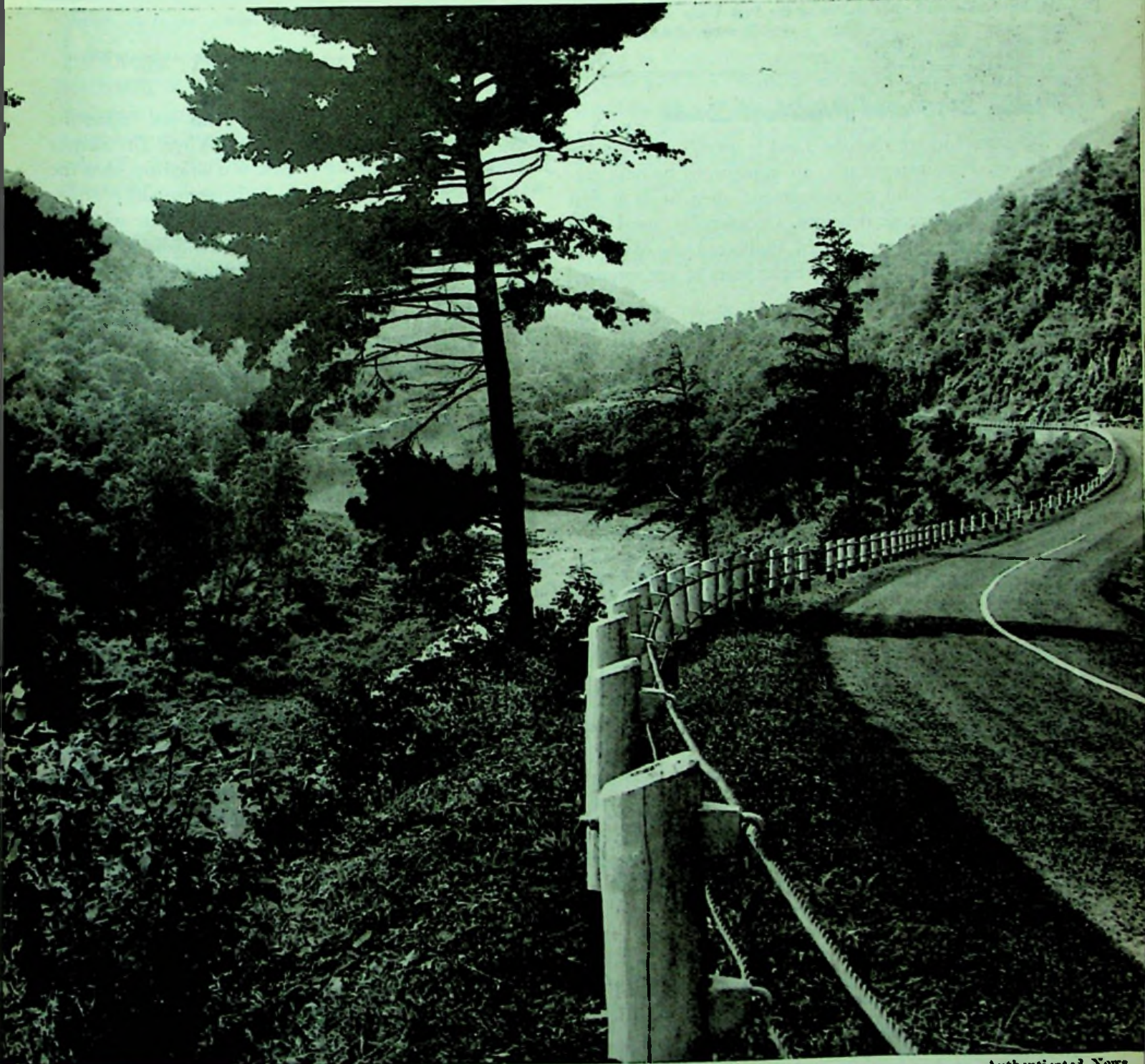
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The Restitution Herald

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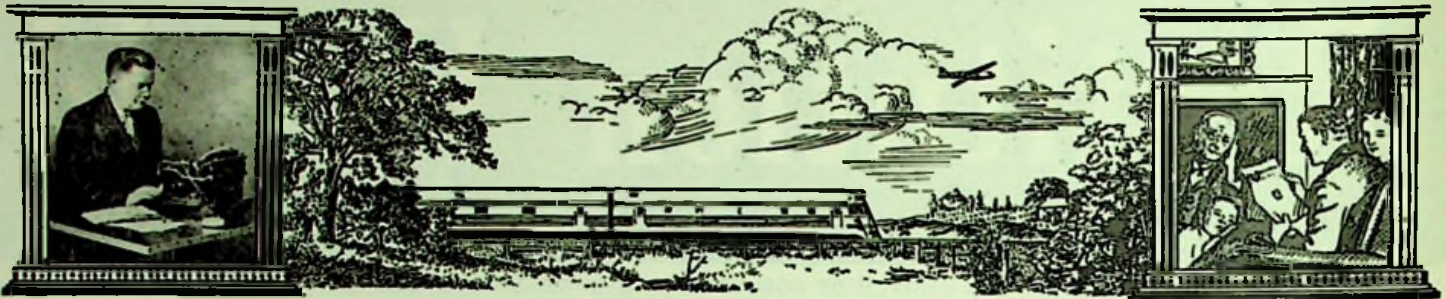
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 29



—Authenticated News.

River and Road in Parallel -- Scenic West Virginia



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

Psalm 34:8 and Philibert Dube

"O taste and see that the Lord is good," exhorted the Psalmist. Not infrequently, an appetite to become correct requires skillful encouragement; then foods at first not relished become delicious. Occasionally, good food may be resented, or even feared. Philibert Dube of Riviere du Loup, Quebec, a lad only eight years of age, presents a unique illustration.

About three years ago, Philibert Dube accidentally swallowed lye, causing his esophagus to close. Consequently, during the succeeding three years, Philibert was fed through a tube inserted carefully into his stomach. Thus, the boy, although kept alive, was deprived of the sense of taste. Having received special treatment in Quebec and Montreal, Philibert was taken to Chicago for further observation and care. Finally, his nurse warning him that it might be painful, he was offered his first swallow of liquid. Shyly, almost resentfully, Philibert tried—he tasted and swallowed. The milk was good! The boy's sullen expression broke quickly into an appreciative smile!

False doctrine may so poison one's soul as to close his mind against spiritual food. Appetite for the Word of God becomes suddenly restricted; taste withers and dies. The patient, if ever to recover, must be fed sparingly and scientifically by means of skillfully placed tubes through special incisions. Finally, the hour arrives for discarding the emergency techniques, and a Bible is placed directly in the hands of the patient. Shall he open it? read it? Well, reluctantly, he does. "O taste and see." A joyous countenance then will testify that the "Lord is good."

Revelation 16:12 and Asia

Today's political question in Asia is not "Will all Asia become Communistic?" but "How soon will all Asia become Communistic?" Christians need not be alarmed. Both prophecy and history closely associate Russia with the Orient. When Russia and her confederate bands pillage Palestine, her brothers and sisters and cousins from the Orient should be expected on the rampage, too. Then

will an angel of the Lord pour out his vial "upon the great river Euphrates" (Rev. 16:12). Why? The answer is prophetic—"The water thereof was dried up, that the way of the kings of the east might be prepared."

Russia's apparent victories in her Cold War with the United States find their sequel in a gradually increasing Communistic Asia. Asia will be almost ready to attack Palestine when Russia attacks. More, God not only will not interfere, but He will dry up the Euphrates (as easily as He parted the Red Sea) to prepare "the way of the kings of the east" on their gluttonous crusade to Jerusalem.

Ephesians 4:14 and Chiang Kai-shek

Children of God, inspired by the "stature of the fullness of Christ," will not be "tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive" (Eph. 4:14). Shifting winds and cunning craftiness of politicians put Chiang Kai-shek, however, on the skids. "The Wallace Report" and "The Truman Statement" (see page 38 of *Newsweek*, April 24, 1950), compared with pages 36 and 37 of the same magazine, clearly reveal that Chiang Kai-shek was led to believe the United States was his dependable friend, while, actually, that friendship was perforated with co-existent plans to encourage the Chinese Communists.

"Cunning craftiness" robbed the Generalissimo of his political power—but not, entirely, of his honor.

Proverbs 26:17 and McCarthy

"He that passeth by, and meddleth with strife belonging not to him, is like one," said Solomon, "that taketh a dog by the ears." Wisconsin's Senator McCarthy should not be accused of meddling in strife not belonging to him, for he was assigned official duty of an unpleasant investigation, but no one can deny that he grabbed a dog by the ears. . . . Will the Wisconsin senator be able to "hold on"—grrrrr—or will the Red cur get loose, bite him, and chase him home?

Looking Ahead

By J. Arlen Marsh

Secretary, National Bible Institution

DISPOSITION of the riverside property used by Oregon Bible College and announcement of construction of a new building to be joined to the present Institution and printing plant within the town of Oregon inevitably, and expectedly, has stirred some little comment. To the satisfaction of the board and administrative officers, fully 95 per cent of the comment has been favorable.

Minutes of the executive board meeting of January 27, 1950, record that "the general manager demonstrated that part of the second floor of the existing office building sagged badly and had been temporarily propped. He suggested connecting the house next door"—in very poor condition, but owned by the Institution—"to the office building, and converting the house to a folding and mailing department."

Discussion centered around this suggestion developed in an afternoon and evening into plans which already have been described in some detail in an earlier issue of this paper. Unanimously, the board felt it impossible to continue to lose more than \$5,000 annually on board and room alone for students; continued losses would lead inevitably to bankruptcy. Combining this factor with the condition of the old office building led to this entry in the minutes: "Moved by Dale Dunbar, seconded by J. Arlen Marsh, carried, to instruct the general manager to investigate the possibility of selling the College property." By the time the meeting adjourned at 12:05 a.m., the general manager had also been instructed to see that plans for a new building include space for College facilities, without dormitory arrangements, and for a suitable display room for selling church and Sunday school supplies.

Five weeks later, on March 3, the board again met to consider the plans developed by the general manager, Bro. James M. Watkins. The minutes report two motions of importance: "Moved by Dale Dunbar, seconded by Harvey U. Krogh, Jr., carried, to authorize and instruct the general manager to sell the Oregon Bible College property at the earliest possible time at the highest possible figure, with a minimum price of \$25,000. . . . Moved by Bro. Dunbar, seconded by J. Arlen Marsh, carried, to instruct the general manager to proceed with construction of the proposed new building at the earliest possible

time, consistent with funds available." Efforts have continued to keep things moving according to this plan.

How well Bro. Watkins fulfilled his instructions is attested by the sale price of the College property: "\$36,800, with \$35,000 net to the Institution, the sale being closed by the general manager himself and not by a real estate agent. Inasmuch as the property involved had been valued in 1942, by several competent real estate men in Oregon, at not more than \$13,000, the board feels that God Himself must have played a leading role in the execution of His business.

Both the sale of the old property and the construction of new property are powers granted solely to the board of directors under the by-laws of the Institution adopted at the last General Conference. Specifically, the board is empowered "to acquire and hold real property and personal property" and "to sell or otherwise dispose of property." Had the question of selling the College campus on the river been postponed until the 1950 General Conference, the Institution would have lost an additional, and unnecessary, \$5,000 - \$8,000 in operating costs and might well have lost any market for the property, besides.

Editorially, one minister has expressed himself in his church bulletin as hoping "that some means can be devised to keep up the College activities and the interest which has been manifested thus far." The same hope springs eternal in the breasts of the rest of us as well. The answer seems to lie in the new building program.

Students will have the best equipment, the best classrooms, the finest chapel, the most adequate library, they have ever had. The College administration and the board, as necessary, will co-operate with students in finding living quarters within Oregon—an advantage which those who work for their tuition and their living will appreciate, after experiencing the difficulties of a dormitory located a cold mile outside the city limits and two miles from the business district.

What has previously gone into losses will now go into what the Institution was intended to sponsor: evangelism, missionary enterprises, new means of converting others to the gospel. Administrative headaches will in large part be abolished. Proper facilities for printing, selling, handling Institution business, will be provided for the first time in the corporation's history. *(Please turn to page 10)*

Pseudo Messiahs

By Gordon Landry, Ripley, Illinois

"Take heed that ye be not deceived: for many sha'll come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them" (Luke 21:8).

SAID JESUS in Matthew 24:5, 11: "Many shall come in my name, saying, I am Christ; and shall deceive many. . . . And many false prophets shall rise, and shall deceive many." We Christians seek to learn of anyone today proclaiming himself as the Messiah. We have speculated in the past as to whether or not Hitler, Mussolini, or Stalin would claim to be the One who could save the world from its sins. We expect the Man of Sin soon to be revealed, the "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4). Having harmonized the signs of the times with prophecy, we suppose that Jesus can come at any moment.

Jesus truly may return at any time now, but "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). We are given only to know "the times and the seasons," for "the day of the Lord . . . cometh as a thief in the night" (1 Thess. 5:1, 2). Today's times are similar to those of Noah's day, and "as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:38).

Devout persons in many generations from the ascension of Jesus have believed themselves to be living in the last days of man's rule. Every age has been marked by the fulfillment of some prophecy.

Even the Jews watched the signs of their days and looked for a Messiah. Persecutions, afflictions, Gentile resentment, enslavement, ghettos—all these have caused the Jews to grasp fanatically every straw of hope to save their nation from being submerged in the larger nations of the world. Engulfment and assimilation would mean annihilation to the Jewish people. Many deceivers proclaiming to be the Saviour were widely and wildly acclaimed. Consider some case histories.

Serene of Syria

Early in the eighth century, the authority of the Talmud (elaborate commentaries on the text of the Old

Testament) was contended by one Serene, who proclaimed himself in Syria as the long-awaited Messiah. Gathering about him thousands of adherents—whom he released from the Talmud, dietary laws, regulations governing holidays, and other laws which he considered to be unnecessarily binding upon the Jewish populace—he attempted to expel the Moslems from the Holy Land.

Though his fame spread all the way to Spain, and his followers were enthusiastic in believing his self-initiated claims, following his directions blindly, he soon was captured by the caliph, Yazed II. Yazed turned Serene over to those Jews who had never accepted him as the Messiah, and his Messianic pretensions were ended abruptly.



Gordon Landry

Abraham Abulafia

The awful calamities which befell Jews in almost every country in the next few hundred years made them cry out in anguish for their Messiah. Almost anyone with enough gall to proclaim himself as the Saviour was hysterically followed by the masses until destruction befell them. Well wrote Byron of Jewish life:

*"The wild-dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!"*

Jews were accused of poisoning food and water, thus causing the Black Plague and numerous lesser plagues. Mobs assaulted them, beat and killed many of them, exploited their homes and properties, and restricted their every movement—all under the sanctity of the church! "The least provocation kindled the rage and the lust of the mobs."

Unable to understand the world's hatred for them, the Jews turned to their literature as an escape from reality. Degeneration, as a result of persecutions, unwilling expulsion from lands, numerous massacres, and having their most noble literature confiscated and burned, brought the advent of Hebrew mysticism. Every word in the Talmud and other writings was searched for some hidden meaning; words were broken down to their numerical

values, causing speculations and superstitions to arise; sentences were placed over one another and the words read downward to find some new thought. "The dangers of mystical speculation were well illustrated by Abraham Abulafia" (thirteenth century); "he was enchanted by the infinite mystery of word combinations and numerical computations."

At the age of eighteen years, Abraham was searching for the ten lost tribes of Israel, who were rumored waiting for the Messiah by the river Sambation. When he returned to Spain, endeavoring to prophesy and explain heaven-sent visions, he was expelled by the authorities. He journeyed to Rome in 1281, seeking to convert Pope Nicholas III to Judaism! He was cast into a papal dungeon, from which he was released only after producing the most ingenious of excuses. Later, in Sicily, he announced himself as the Messiah and drew some followers after him; he was forced to flee the island, however, and remained a vagabond wanderer until his death.

David Reubeni

David Reubeni, a tawny, gaunt dwarf who spoke an almost incomprehensible Hebrew dialect, rode into the Vatican court in 1524 on a white charger, creating a sensation among the people. His was probably one of the strangest careers of the sixteenth century. Clement VII believed his story of thousands of descendants of Reuben dwelling in the interior of Khaibar, Asia, who were willing to follow Reubeni into war. Clement at that time was having both external and internal trouble and needed additional strength. Reubeni's credentials were sent to the king of Portugal to see if they were authentic. Meanwhile, the Jews of Rome hounded Reubeni, believing him to be the Messiah, or at least the forerunner. He made no claims, however.

Reubeni's credentials were verified, and he was personally sent to Portugal. There King John conferred with him about men and armaments to free the Asiatic Jews. Before long, knowing his welcome was wearing thin, Reubeni judiciously withdrew from the country. Later, he was thrown into chains by Emperor Ratisbon and taken to Italy. Still later, he was carried to a Spanish prison and very likely died there in obscurity.

About this time, Messianic hopes were running feverishly high. Prophecies, as nearly as could be discerned, pointed to the almost immediate establishment of the Kingdom. A terrifying comet brought people hysterically to their knees, surging floods inundated much land, and a devas-

tating earthquake shook Portugal and practically demolished Lisbon. These were the conditions Jesus warned would prevail on the earth as a precursor to His return. These were the conditions, also, that people who disbelieved in Jesus knew would be the harbinger of the Messiah.

The horrible, death-dealing events passed. Gentiles again took out their wrath upon the poor Jew. Pursued and hated, beaten and pillaged, robbed and scorned, shunned and downtrodden, Jews continued existing in their living death state. Martin Luther championed their cause. Said he: "Our fools, the popes, bishops, sophists, and monks, have hitherto conducted themselves toward the Jews in such a manner that he who was a good Christian would have preferred to be a Jew. And if I had been a Jew and had seen such blockheads and louts ruling and teaching Christianity, I would have become a swine rather than a Christian, because they have treated the Jews like dogs, and not like human beings."

The weeds of bigotry, though, wedged themselves into even Martin Luther's fertile brain. In 1543, he wrote a booklet entitled "Concerning the Jews and Their Lies." "One of his last sermons denounced Jewish physicians for 'understanding the art' of poisoning their patients, and concluded with the ominous admonition: 'I say to you, lastly, as a countryman, if the Jews refuse to be converted, we ought not to suffer them or bear with them any longer.'"—From "A History of the Jews," by Abram Leon Sachar.

Shabbathai Zebi

Shabbathai Zebi, born in 1626 in Smyrna, was a peculiar individual. He mortified his flesh, fasted frequently, and bathed in the Mediterranean on the coldest days. Being married twice, he refused to live with either of his wives, and was divorced by each one almost immediately. It was whispered, because of his eccentric way of life, that he performed astounding miracles. At this time, also, the world buzzed with Messianic predictions and expectations. In 1648, Zebi proclaimed himself by pronouncing the Ineffable Name. He was driven from Smyrna in 1651. In Salonika, he took the Torah (law of Moses) as his bride in a mystical ceremony. Smyrna, to which he later returned in triumph, greeted him with, "Long live the Messiah." Because people wanted unborn souls saved, twelve hundred children of ten to twelve years of age were hastily married.

In 1666, Zebi was called by the sultan of Constantinople. He calmly divided the world among twenty-six faithful disciples, creating them (Please turn to page 10)



One Hundred Forty-Four Thousand Sealed

By W. T. Roberts, San Angelo, Texas

IN STUDYING the one hundred forty-four thousands' sealing, let us seriously consider some symbolical numbers, chief of which is the number "seven." The sacred Canon opens with the number seven (Gen. 2:2), dividing the week into seven days. There are seven Christian graces, as recorded in 1 Peter 1:5-11. The thousand-year principle of 2 Peter 3:8 corresponds with the six thousand-year days from Genesis 2:2 until the end of this Age, and the thousand-years' reign of Christ will be antitype of the seventh day, or Sabbath rest of God, in Genesis 2:2. Revelation opens with the seven Spirits to the seven churches of Asia, the seven golden candlesticks, the seven-sealed Book, and the seven trumpets. All these sevens represent completeness.

We shall not attempt to place the four and twenty elders, and the four beasts (living creatures), other than to state that Revelation 4 and 5, up to verse 10, will take place in the end of this Age. Chapter 5 begins with John's weeping because no one on earth or in heaven was found worthy to open the seals of the Book, or to read it. Then —

"One of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne" (vv. 5-7).

This scene is identical with that of Daniel 7:13, 14. All this will take place in heaven before return of the Lord—in the end of this Age. Revelation 5 closes with praises "unto him [God] that sitteth upon the throne, and unto the Lamb [Christ] for ever and ever" (v. 13).

Chapter 6 deals with opening of the first six seals. Following this, in chapter 7, we come to our subject. (The seventh seal is not opened until chapter 8.) Revelation 7:1-3 reads:

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living

God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Verses 4-8 give the number as stated in the title of this article—one hundred forty-four thousand. Two things I would like to notice as we proceed: 1) those that were sealed were the *servants of our God* and, 2) they were sealed against the *hurt* of the four angels who had the power to hurt the earth.

Now, if we can discover what that *hurt* is, we shall know what they were sealed against. Turn back to Revelation 2:11, and let us read, "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be *hurt* [emphasis mine] of the second death." So, we conclude that these sealed servants will be immortalized with the other servants of God who will be in the first resurrection and changed at Jesus' coming. As proof, Revelation 20:6 says: "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." They are sealed!

Return now to Revelation 6:12, where, following opening of the sixth seal, we have a "great earthquake," the sun becoming as "black as sackcloth of hair," the moon becoming "as blood," the stars of heaven falling to the earth, the heavens departing as a scroll, the mountains and islands moving out of their places, and the kings of the earth, the great men, the rich men, the chief captains, the mighty men, every bondman, and every free man hiding themselves "in the dens and in the rocks of the mountains." They will say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (vv. 16, 17). This condition is the same as foretold in Zechariah 14:1, 2; Matthew 24:21, 22. This is the condition, fast approaching in the end of this Age, that will bring the Saviour back to the earth to rule and reign in righteousness.

"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). I maintain that the one hundred forty and four thousand will be included in this number, as they are to be sealed against the hurt of the second death, and that can be realized only through immortalization of the living saints (servants) at the first resurrection of the dead saints, who will be raised immortal. (1 Cor. 15:54.) This will be done during Jesus' descent from heaven. When He reaches the earth, He will occupy the throne of His glory (Matt. 25:32), and then Zechariah 14:3 will be fulfilled. Let us read it: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." That will be necessary, for we learn in Matthew 24:21, 22:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

That evidently will be the Battle of Armageddon, as foretold in Revelation 16:14-16.

There is one other proof that the "hundred and forty and four thousand" will be immortalized with the other servants of God at the second coming of Christ. Revelation 14:1-4 reads:

"I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads . . . and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, *which were redeemed from the earth* [emphasis mine]. These are they which . . . follow the Lamb whithersoever he goeth. These were *redeemed from among men*, being the firstfruits unto God and to the Lamb."

A careful student of prophecy will observe from the foregoing quotation that these sealed ones could not have been left on earth after the immortalization of the saints at Christ's second coming, for they are shown as redeemed from among men; and 1 Corinthians 15:51-53 and 1 Thessalonians 4:14-18 record the only redemption before the end of the thousand-year reign of Christ.

This brings us to the close of this Age: when Christ will begin to reign and rule the nations with a rod of iron and to rebuke the nations (as per Isaiah 2:2-4 and Micah 4:1-8), which does not contemplate the hundred and forty and four thousand, as they will be serving with Him. Revelation 20:6 informs: "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."

This is my understanding of the matter. What is yours?

Second Coming of Christ

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

PLAINLY, the second coming of Christ is near at hand. . . . No other subject in the New Testament is more frequently stressed than the promise of our Lord's return.

Jesus Himself said, "Behold, I come quickly" (Rev. 22:7). In verse 12, Jesus repeated the promise; and, in verse 20, He said, "Surely I come quickly."

The two angels from heaven told the disciples of Jesus that "this same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Paul said, "The Lord himself shall descend from heaven with a shout" (1 Thess. 4:16).

Peter testified, "The chief Shepherd shall appear" (1 Peter 5:4).

James testified, "The coming of the Lord draweth nigh" (5:8).

There are many more testimonies in the New Testament telling about our Lord's return. In the Old Testament, Job looked forward to the second coming of Jesus. He said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (19:25).

Concerning that "latter day," the Redeemer said, "Behold the fig tree, and all the trees"—an allusion to Israel and other nations—"so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:29-31). How plainly one sees the budding of the fig tree in Israel and associated events of the world today! "This generation shall not pass away till all be fulfilled" (v. 32).

Jesus said, "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" (v. 34).

Then, many shall say, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Oh! if people only would wake up and see that only a little more time remains in which to prepare for that great Day when our Lord shall come again! It is a sad thought, indeed, that this great Day will come upon so many "unawares" (Luke 21:34).



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

REVIVALS. A revival spirit appears to be asserting itself among the people professing to be followers of the Lord. That there is an awakening to the need of conversion and rededication of self to the teachings of the Word, we are glad to hear. From many sources, however, the call for revival seems to be born of purposes not entirely within the scope of Biblical justification. Reasons given for a need of revival have been such as the following: "Political and Industrial Strife," the "Cold War," "Increase in Crime," "Civilization Must Be Saved." Are these the motives that should inspire people to seek and to work for a revival? We think not. The task that belongs to those who know the gospel and have accepted its teachings is to "preach the word" as a witness to all nations. Nowhere do we find that the gospel should be preached as a preventive for certain ills common to sinful man, or as an antidote for industrial strife, or as a means of saving civilization that eventually must pass away. The gospel is for the purpose of saving men from their sins and preparing them for the coming Kingdom of God.

ISRAEL. Israel is in the news today. It is reported that during the past six months, the "New York Times" has given more than forty columns of space to news concerning the city of Jerusalem. This was more than was given to any other city in the world except New York City. In a recent publication that I have, a writer says:

"We are divinely assured 'He who scattered Israel will gather Israel.' That time has not yet come. We know the Jew will fight against the revelation of God's holy prophets to the very last. Their attempted restoration plans are but proving their own folly and impotence."

It is true that the time when God shall send His angels to gather together His elect from the four winds of earth is still future, or at least it so appears to the writer, but he is far from this scribe to say the "attempted restoration" that has been going on for the last few years, and which has moved with almost unbelievable momentum the past couple of years, is not within the orbit of divine prophecy. Events in Israel during the last three years have exceeded anything that ever happened to Israel in such a short time.

Some of the prophecies require Israel to be established in the land of promise before the Lord returns to Zion. The hordes of the North under Gog will come against the mountains of Israel when "my people of Israel dwelleth safely"; the people that "are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." This token gathering precedes the

time when Gog will lead his armies forth and other nations designated as "Sheba and Dedan, and the merchants of Tarshish, with all the young lions" come forth to challenge the invaders of "the land of Israel" and "my people Israel." Further, not only will a portion of Israel be regathered to the covenant land prior to the gathering of the nations, but both events must happen prior to the time the "Lord my God shall come, and all the saints with thee," as predicted by Zechariah; for he pictured the nations assembled against Jerusalem when the Lord comes with His saints.

Too, it seems quite certain in prophetic teaching that Israel will be partially regathered to the homeland and will rebuild the Temple and restore worship previous to the manifestation of the Antichrist, who will set himself up in the Temple and usurp the powers that belong to God, even claiming that he is God. When it is asserted by the present government of Israel that plans are in the making for rebuilding the Temple, strength is given to this application of the prophecy. Although Israel has her valley of Achor ahead of her, we are happy to confess that Israel's going home belongs to the doings of the Lord.

CANADA. The following item appearing in "The Pentecostal Evangel" carries an interesting sidelight on the influence which the return of Israel is having throughout the world. It reads:

"Even the non-Jewish 'Sobotniki' seet in Western Canada, who observe Saturday as their day of rest, have informed the Jewish Agency that they want to establish an agricultural settlement in Israel. In the exodus from Egypt there was a 'mixed multitude' that accompanied the Jews as they set out for the Promised Land (Ex. 12:38) and, evidently, history is being repeated."

FALASHAS. A few years ago we had an article on the "Falashas of Ethiopia." It was at the time when Mussolini, under blessing of the pope, was invading this helpless and defenseless little country. I have a bound copy of the "Herald of the Coming Kingdom" for 1869 in which a long article concerning the Falashas appears, giving a most exciting account of the background and worship. The article originally appeared in the "Jewish Chronicle," and a couple lines are herewith quoted: "The religious unity of the Falashas has maintained itself since time immemorial. There is no schism, no sect, and no party among them."

These "Black Jews" recently sent greetings to the new State of Israel through Dr. Jacob Weinstein of the Jewish Agency Im-

migration Department, who had been to Addis Ababa, capital of Ethiopia. Everywhere, the dry bones of Israel are stirring. When we see this "fig tree nation" beginning to bud, it is time to look up and lift up our heads, for our "redemption draweth nigh"—so counseled Jesus in giving signs concerning His coming and the end of the Age.

SECOND CHANCE. "Prophecy Monthly," under the able editorship of Dr. Keith Brooks, is doing some magnificent work in calling attention to some of the great prophecies in process of fulfillment or shortly to be fulfilled. In his efforts to interpret Peter's reference to Christ's preaching to the "spirits in prison," and still avoid giving a second chance to people, he failed, however, to make it clear to me, so I thought perhaps it might not do any harm if this writer took a turn at the job. I know every fellow thinks he has the right interpretation, and in this I will stand up to be counted.

I believe a lot has been read into this story by most interpreters, which was never intended and which makes the text confusing and hard. Punctuation and separation of subject material, if properly made, eliminate much of the difficulty encountered in this portion of the Word. I want to set forth three things regarding the preaching: 1) Christ did it; 2) He did the preaching during His public ministry; 3) The spirits in prison were the lost sheep of the house of Israel to whom He came. Isaiah prophesied:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [emphasis ours], to proclaim the acceptable year of the Lord" (Isa. 61:1, 2).

According to Luke 4:17-20, Jesus read the prophecy of Isaiah, and then stated: "This day is this scripture fulfilled in your ears." The "spirits in prison" mentioned by Peter are the same as those in prison mentioned by the Prophet and which Jesus applied. They were the people of Christ's day. We have a similar usage of "spirits" in 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." "Spirits" and "false prophets" are used synonymously.

The long-suffering of God in the days of Noah is not related to the people in prison or bondage, but is associated with the change of subject, which sets forth the salvation of Noah and his family in the ark as a figure whereby "baptism doth also now save us."

Three Kingdoms

By Harold J. Doan, Chicago, Illinois

CHRIStIAN philosophers agree that the Kingdom of God means salvation to the faithful. They do not agree in the time of the Kingdom and the scope of its blessing. Is it now or future? Where will it be? Is it a gradual growth or of sudden installation? These are some of the most prevalent questions about this important subject.

There once was a Kingdom of God on earth. God was its King, and Israel was the Kingdom. God told Israel, through Moses: "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).

Until Israel clamored for a king like other nations, God was King. God told Samuel, the judge, when the people begged him to anoint a king: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me that I should not reign over them." God once had an earthly Kingdom. He reigned over it, and directed its activities.

As the first Kingdom, the nation of Israel which God led out of Egypt, was in its decline, Ezekiel, speaking for God, said to its king, Zedekiah: "Thou, profane wicked prince of Israel . . . remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

Remembering that promise and other similar promises, Israel has been waiting from that time until this for that One to come and restore the Kingdom of God. There is today, in the literal sense of the term, no Kingdom of God. The Kingdom, overturned in the days of Ezekiel, has not been restored, nor will it be until Jesus "whose right it is" comes again and restores it. Jesus did not establish the Kingdom of

God when He died on the cross, nor in His ascension, nor on the Day of Pentecost. The Kingdom was still future in the days of the apostles and is still future today.

It is true, however, that preparations now are being made for the Kingdom. Its citizens are being called and trained to reign. Just as Samuel Adams and Thomas Jefferson considered themselves citizens of the United States of America, even before the nation came formally into existence, so Christians can consider themselves, even now, citizens of a yet unfounded Kingdom of God. Paul once said to the Philippians, as translated in the American Standard Bible, "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3:20). We are citizens now of a future order, and bound by the laws and precepts of that future Kingdom, yet we wait for the day when the Kingdom will be founded and made supreme by the coming of Christ.

We Christians are now citizens, with all our allegiance pledged to the Kingdom and the King. We are in our Kingdom walk and Kingdom life now, with Christ. Do you see what this implies? We are not just waiting for a Kingdom; we are members of one now. We are not

going to be citizens, we are citizens now, with the duties and obligations and blessings of citizenship. The constitution of the Kingdom is now in effect for you. We are not to wait until the Kingdom comes, to begin loving God with all our hearts and our neighbors as ourselves. That is our duty as citizens today. We cannot say, "Wait till the Kingdom comes; then I will be a missionary or an evangelist, or a teacher, or a church worker." You who have found Christ, and have chosen to follow Him, have entered and begun your service.

Without a doubt, the Bible consistently teaches that there is to be a literal, future Kingdom of God established here upon this earth at the coming of Christ. It is to be the restored nation of Israel, the abiding place of Christ the King, God the

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.

A useful man I want to be, a little fellow follows me;

I do not dare to go astray, for fear he'll go the selfsame way.

I cannot once escape his eyes: whate'er he sees me do, he tries.

Liko me he says he's going to be—that little chap that follows me.

He thinks that I am good and fine—he believes in every word of mine.

Tho base in me he must not see, that little chap that follows me.

I must remember as I go, through summer's sun or winter's snow,

I'm building for the years to be, the little chap that follows me.

—Christian Endeavor World.

Father, and an accepted and perfected humanity.

Jesus identified Himself as that One who is to restore the Kingdom of Israel and bring everlasting peace and perfection into the world. The angels established this fact before His birth by saying to Mary: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). To bring in God's Kingdom, to reign therein, and to bring the world to perfection was Jesus' ordained purpose.

Throughout His ministry, Jesus corrected certain notions about the Kingdom and added some new thoughts, but in basic detail He carried on the age-old preaching of the prophets. One illustration of Jesus' teaching about the Kingdom is recorded in connection with His entry into Jerusalem. "As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore [to correct that impression], A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11, 12). There can be little honest doubt of Jesus' thought. He was teaching in His own way that He would go away and return later to establish the Kingdom. It was to be a future work, depending upon His return to earth.

Even as Jesus was standing on the hill of Ascension, He was asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" His life on earth was begun with a promise that He would be king; now, as it was ending, He was asked, "When?" "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7). He then was taken from their sight. Two angels appeared, saying, "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). Then the apostles understood about the Kingdom they all hoped for. It would be established when Jesus came.

This literal, political, world-wide, restored Israel, new earth, perfect Kingdom of God was still future in the apostles' day, after the ascension and after Pentecost—still waiting for Christ's return. Unless we are blinded to perfection, it is still future and still waiting for Jesus to come. This truth we hold dear, as being the consistent message of hope from God to His people through the Word. There is to be an apocalyptic Kingdom, coming suddenly and forming suddenly under Jesus. It is a future Kingdom. It is an everlasting Kingdom of no pain,

death, sorrow, or sin. Someday, Christ will come and establish that promised literal Kingdom. Then the good citizens, who have entered through Christ, will be gathered with Him in everlasting joy and perfection.

In the same parable in which Jesus taught the second coming and a future Kingdom, He said, "Occupy till I come." Do business until I come.

When Jesus was here, He went from village to village, "preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1). Jesus showed, or demonstrated, the Kingdom of God. This we also must do: demonstrate the meaning and blessings of being servants of the King and citizens of His Kingdom. We are, as Paul said, living epistles from God, concerning His power and goodness, "looking for and hasting unto the coming of the day of God."

LOOKING AHEAD

(Continued from page 3)

Looking ahead under such conditions—for the College and for all departments of the Institution—can be a pleasure now, and not an invitation to migraine. We can work and pray and actually anticipate a growth in our labors—work and pray, that the advantages we have come to have may be used rightly, and that the growth may be discovered in the numbers of those whose faith has been strengthened or newly built.

PSEUDO MESSIAHS

(Continued from page 5)

kings and princes. Upon reaching Constantinople, he was placed in confinement, where thousands visited him. Even the guards honored him. Sabbath-day prayers went something like this: "Bless our lord and king, the holy and righteous Shabbathai Zebi, the Messiah of the God of Jacob." But he was denounced as a conspirator against the Moslem state, and embraced Islam in preference to death. Many of his followers were horrified, but the faith of some of them remained unshaken. One of his successors, Jacob Frank, a believer in reincarnation, stated that David, Elijah, Jesus, Mohammed, and Shabbathai were essentially one person. He announced himself as the last of the succession, and worked out a mystic theory by which he became the second person of the Trinity.

Probably the reader has read or heard of others either in the past or present who have claimed the right to rule the world as the Son of God. The magnificent insight of Jesus in prophesying that many would come proclaim-

ing themselves to be Him doubtless has aided the faith of countless numbers who otherwise would have fallen to their knees before pseudo messiahs. Redemption and life eternal can be gained only through the true Messiah—Jesus Christ, the Son of God.

The Last Hour

By Mrs. J. M. Kiger, Marengo, Iowa

ALL NATIONS are finding world conditions darkening. The Bible very plainly describes these conditions. To worldly people, these conditions are appalling, but to true believers they become light, for Christians know the great world clock of time that the Lord started six thousand years ago is about to strike. It will strike the hour that Jesus foretold in John 5:28, 29. The first stroke of the clock in verse 28 will fulfill 1 Thessalonians 4:13-18, as it will mean the coming of the Saviour for His saints—for the church, or the true believers. Another and later stroke will fulfill Revelation 20:5, where all the unbelievers will be raised to judgment. The striking of this hour mentioned will begin the fulfillment of Revelation 21. Read that chapter again and meditate on it. Jerusalem is the great indicator of our present time.

The striking of the hour ending present darkening conditions will bring the great resurrection morning. What a morning of joy when true believers will step across on the other side and begin a new era with Jesus as King of Kings and Lord of Lords! One almost can hear the saints, as they go marching in, and the angels playing on their harps and singing, "Glory to God in the highest, and on earth peace, good will toward men."

The new song on the radio, "It's Later Than You Think," is so Biblically true—but not to the world. When adversaries beset us, let us put our trust in the Lord and rely on His promise in 1 Corinthians 10:13. I will not quote it, so you will be curious to investigate. God will make us a little more humble, but also will give us stronger faith in His truths.

Let us all hold fast to the true Faith in these trying times. May the Lord bless us all, and, if it is in accord with His will, may the world clock soon strike this last great hour.

"If ye then be risen with Christ, seek those things which are above . . . 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" (Col. 3:1-4).

Easter in Jerusalem

By C. E. Lapp, Grand Rapids, Michigan

IT WAS our privilege to spend Easter Day in the Holy City of Jerusalem, but, with almost a unanimous voice, the entire party agreed that this Easter was one different than we had ever experienced. Before sunup, we were awake and preparing to attend the sunrise service. From the King David Hotel, we walked about one half mile southeast, past barbwire entanglements and road blocks to a hill across the Valley of Hinnom (*Gehenna*) south of Mount Zion.

At the front of a Scottish Presbyterian Church, about seventy-five people had gathered to commemorate the resurrection of our Saviour. As we faced east, the sun rose just south of the Mount of Olives, coloring the clouds a brilliant orange red, and taking us back in memory over nineteen hundred years to that first resurrection day. It was a glorious sight and one never to be forgotten!

Mr. Hull, a full-time faith missionary to the Jews, brought to our minds the old, old story of life from the dead because of Jesus' resurrection so many centuries before.

To our left, and north of us, stood the ancient city walls of Jerusalem, many times torn down by invading armies, but now standing as battlements for the Arabian army. We could see the sentries with their red headdress, as they watched from the old city walls.

After the service, we started back to our hotel on the hill and were confronted with the early morning traffic of another busy work day for the Jews. Business as usual was the order of the day, for the Jews still maintain that Jesus was only a great prophet.

THE TEST FOR THAT STORY

"If you are tempted to reveal,
A tale someone to you has told
About another, may it pass,
Before you speak, three gates of gold.
Three narrow gates—first, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer, and the next
Is last and narrowest, 'Is it kind?'
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

Said Peter Holmes, "My life helps to paint my neighbor's picture of God."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6).

A Sad Picture

Hosea gave a very sad view of the Israelites. (Hosea 4:1-9.) He had a message (word from the Lord God) to give to the Israelites. The Lord was not pleased with His people. He had a "controversy" with them, or a quarrel. The people were not at peace with God. God declared, through Hosea, "There is no truth, nor mercy, nor knowledge of God in the land" (Hosea 4:1). What kind of a country could it be without truth? If there was no



honesty, there would be no trust. If there was no mercy, there was no kindness; no tenderness of heart, no forgiving one another because of slights and wrongs. The reason for all this was that the people had no knowledge of God in all their land! They were without a knowledge of His plans and purposes. We can understand why sin was so evident in the land. They cursed and swore; they told lies and stole; they committed murders and adultery. One crime followed another, but no one protested—not even the priests! Both people and priests were wicked.

The Results of Sin

The Lord told Hosea the things that would happen to the Israelites because of sin. Many would fall in the day, and their prophet, also. (V. 5.) They would be destroyed "for lack of knowledge." They had had the opportunity, because the Lord said they "rejected" knowledge. (Hosea 4:6.) One does not reject some unknown opportunity. At some time in the past, they had turned away from God and His knowledge. They had "forgotten the law" of their God. The more their possessions increased, the farther they went away from the Lord.

What About Us?

Can any of the failures and sins of the Israelites, God's people, be likened to the failures and sins of our times?

Have people today who once knew Christ wandered

away in sin? Is there lying, stealing, adultery to be named among those who claim to belong to Christ?

Are the leaders leaving the Word alone for so long a time, that it is being forgotten? Does each one go his own way, regardless of the Word of God? Or, do Christians respect God's Word and obey His wishes and commandments? Hosea said that God told him, "I will punish them for their ways, and reward them their doings."

We Are So Happy!

We introduce Phyllis Lynn Snyder of Kokomo, Indiana, whose name was submitted by her great-grandmother, Mrs. O. J. Parker.

Slowly I Have Learned

"Slowly I have learned God answers prayer,
Slowly I have learned this vital thing:
That my petition loosed upon the air
Will reach its destination, and will bring
The answer that will be best, inevitably.

"Slowly, oh, so slowly, I have learned
To wait the answer coming soon or late;
So often in the past, I prayed, then turned,
Refusing in my eagerness to wait;
Yet, even so, the good God who had heard
Answered every word.

Surely, I should wait patiently today,
Knowing the answered prayer is on its way."

—Grace Noll Crowell.

Happy Birthday Wishes!

Phyllis Lynn Snyder, Apr. 21, age 7, Kokomo, Ind.
Helen McKinney, Apr. 25, age 9, Hammond, La.
Rebecca Ann Patrick, Apr. 25, age 7, Ashland, Ohio.
Janeille Brown, Apr. 27, age 5, Sioux City, Iowa.
William Jeffrey, Apr. 27, age 10, Orange, Calif.
Ronald Barnett, Apr. 28, age 12, Holbrook, Nebr.
Matthew Hoy, Apr. 29, age 4, Youngstown, N. Y.
James Gould, Apr. 29, age 9, Jacobson, Minn.
Joyce Stadden, Apr. 30, age 13, Cleveland, Ohio.
Rebekah Kirkpatrick, Apr. 30, age 5, St. Cloud, Minn.

The Berean Page

By Timothy Pearson, Hammond, Louisiana

National Berean Youth Rally

* * *

By Delbert A. Jones, Kimball, Minn.

The National Berean Youth Rally is "just around the corner"! Make your plans now to attend! Reserve the two-weeks' period of July 17-28 for Oregon, Illinois!



Delbert Jones

We could go "on and on" in this vein, as it is really important for the young people of Berean age to attend the National Berean Youth Rally. It is impossible to list all the benefits to be derived from the Rally, because one cannot begin to know all the benefits. Here, however, are a few reasons *you* should attend this gathering of enthusiastic

young people of the Church of God:

Acceptance of Christ

Last year, five young people were baptized into Christ at the Youth Rally. We do not know how many were baptized in the preceding years as a result of the intensive study of the Bible. Neither do we know how many young people will accept, or already have accepted, Christ as a direct result of the Youth Rallies which have been held through the years. We do know this, the Youth Rally causes young people to think about Christ during its two weeks. It is bound to have a *lasting* effect on their lives!

Devotion to Christ

It is inspiring to see young people become so full of enthusiasm for church work. As the days go by, the zeal mounts for the work of the Lord. Students tell of the plans they have to create interest for the other young people of the communities in which they live. Many times, this devotion for Christ is carried back to local churches, and other young people are brought to a saving knowledge of Christ. Active Bereans can cause many other young people to learn of Christ.

Working for Christ for Life

Many of our ministers decided, while attending the Berean Youth Rally (or the Summer School, as it used

to be called), to go into the ministry. Many of the Sunday school teachers and church workers received part of their training at the Youth Rally.

Bible Training

For two weeks, the young people receive intensive Bible instruction. Did you realize that each child receives four hours of Bible study per day? In ten days of classes, the student is receiving *more* Bible study than he would if he were to attend Sunday school every Sunday for a year! In the average Sunday school, thirty minutes is devoted to a study of the lesson. In a years' time, that equals twenty-five hours of religious instruction, but at Youth Rally there are forty hours of religious instruction in only two weeks! Nor does that include the Sunday services and religious services which will be held every night!

Christian Fellowship

One of the most important parts of the National Berean Youth Rally is the fellowships which develop. In so many churches, the number of young people is definitely limited, but when we attend the Youth Rally we meet others of like precious Faith. This is important! The young people encourage each other, following the Youth Rally, through correspondence, to be strong in the Faith and do what is right in the sight of God.

According to our understanding of the Word of God, there is not much time before the return of Christ. What are *you* doing towards preparing yourself for His return? Let us meet at the Youth Rally, study from the Bible, and prepare ourselves for the Kingdom of God!



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 23-30—Special meetings at Morning Star Church of God, South Bend, Ind. (J. W. McLain, guest speaker.)
- May 5-7—Southwest Conference at Pomona, Calif.
- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 7-11—Annual Minnesota Conference at Eden Valley. (J. Arlen Marsh, guest speaker.)
- June 19-25—Indiana Conference and Bible School at North Salem.
- July 17-24—Washington Bible School at the Swank Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

RIPLEY SEEKS A PASTOR

Due to the fact that our pastor, Bro. Gordon Landry, has resigned his work here at Ripley, Ill., to take up missionary work in Africa, we are again seeking a pastor.

Any minister desiring to work as pastor of the Ripley brethren should write, please, to the secretary. Every letter received will be given consideration.

Mrs. Thomas Lewis, Secy.,
Rt. 2, Mount Sterling, Ill.

RESTITUTION HERALD

Ruth Kinsey; Marion R. Richards (2); Dale Dunbar; G. W. Browning; Janice Johns (3); Walter Roose; Claude L. Davis; Mrs. Jennie Thorp; J. W. Dailey; Frances W. Brenneman.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$3,566.17
Contributions received last week	58.00

Total receipts to date \$3,624.17

(\$3,875.83 yet needed by June 30)

EDEN VALLEY, MINNESOTA

The Eden Valley (Minn.) Church of God has enjoyed the best Berean Conference in the writer's memory. We had a full house for these services, and were happy to welcome several Oregon Bible College students. A very happy relation exists between the Minnesota people and the school. The students are as dear to us as if they were our young people. Minnesota extends an open invitation! Come again, Oregon Bible College! Several told us this was the best Youth Rally they ever attended, and one who has attended several other churches' Rallies said this was the best of all he has attended. The Lord gave us our first taste of spring during the Rally.

The Eden Valley Church was a good host—a northern church with a southern hospitality, a beacon of light in a community of darkness. May her light continue to shine before the world of spiritual ignorance.

Several from Graytown, Wis., visited our Rally for the first time. We look for them again in June. The Minnesota Conference extends a helping hand to our Wisconsin neighbors.

A carload from Iowa, also, arrived, making our Youth Rally look like General Conference—Illinois, Iowa, Wisconsin, and Minnesota being represented. Come again, folks!

In the month of May, Bro. J. W. McLain will hold meetings in the churches at Saint Cloud, Litchfield, and Hector, Minnesota has a record for co-operation: groups from Oregon Bible College being with us three times, the national evangelist twice, and Sr. Verna Thayer twice. Also, the National Bible Institution secretary will speak for us during our June conference; the State tithes to National Bible Institution, and Eden Valley gives a monthly offering.

Walter Wiggins, Secy.

MAGAZINE, ARKANSAS

I had read in The Restitution Herald about Oregon Bible College gospel teams visiting churches not far from Oregon, Ill., and often thought what a pleasure it would be to have a College group at Clarks Chapel. What a pleasant surprise when, on April 4, four students arrived, accompanied by Bro. C. Alan McLain! We certainly enjoyed their stay!

Bro. Joe Fletcher gave an interesting talk concerning the College and showed a diagram of the new building which will provide College facilities. Bro. Warren Sorenson preached on the conditions of pardon. They all sang, took part in programs, and Bro. C. Alan McLain showed motion pictures of church people at different places. Bro. Kyle Davis sang and played a solo on the piano.

We really enjoyed it all and extend a hearty invitation to the gospel team to come again.

W. G. Moffet.

CUSHMAN, ARKANSAS

Bro. J. M. Morgan arrived at Cushman, Ark., on Thursday, April 6, to begin a series of evangelistic meetings. Good attendance and interest were manifested throughout the meetings, which closed on Sunday evening, April 16. Bro. Morgan preached thirteen sermons in eleven days. We were much impressed with his ability to preach the true Word of God. Those baptized are: Anne and Marietta Shaw of Cushman, and Mr. Edison Millsap of Pleasant Plains, Ark.

C. D. Shaw.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Born, April 3, to Mr. and Mrs. Dean Hendrix of Marshall, Ill., a son, Tony Michael. Dean is the son of Bro. and Sr. Homer Hendrix and a grandson of Sr. Mary Hendrix, all of Marshall, whom many Illinois folks may remember from attendance at the Salem Church for quarterly conferences during past years.

The Herald expresses sympathy to Bro. Leland Marsh, Toledo, Iowa, and to his family, who are grieved by the death (March 17) of Mrs. Marsh.

"Mr. and Mrs. A. E. Shaw of Denver, Colo., celebrated their sixty-seventh wedding anniversary, April 12. Both are enjoying good health. Bro. Shaw is eighty-nine, and Sr. Shaw is eighty-eight years of age."—C. D. Shaw, Cushman, Ark.

"We had a good attendance on Easter—reaching 194."—C. R. Randall (pastor at "Brush Creek"), 221 N. 4th St., Tipp City, Ohio.

Bro. and Sr. Charles Pearson, caretaker and matron of Oregon Bible College, were called to Ohio for the funeral of Sr. Pearson's father, Walter C. Peirce, who was buried, April 13, at Pleasant Hill, Ohio.

Bro. and Sr. Charles L. Netts, 1841 Pembroke Rd., Springfield, Ohio, celebrated their golden wedding day, April 23, with open house to their friends.

Youth Rally. See the Berean Page (p. 13) for Dean Delbert Jones' message about the 1950 National Berean Youth Rally.

A newspaper clipping informs there are 328,000,000 Roman Catholics. That number should have difficulty in any claim for being today's "little flock" (Luke 12:32).

Born, April 15, 1950, a boy, Michael Ross, to Bro. and Sr. Paul Williams, Tacoma, Wash. . . . Congratulations! (Sorry not to know street address.—Editor.)

TRAVELING WITH US

At the close of our last "Traveling with Us," we were still at Walnut Grove Church, Havana, Ark. If you want to experience true hospitality, visit Walnut Grove community. You feel so welcome in every home, whether they are members of the church or not. Services were held nightly for two weeks. Bro. C. Alan McLain gave a full report of the work. We enjoy working with Bro. McLain. He is doing a splendid work here in Arkansas. One lady said, "We like to hear Bro. McLain preach. He can find enough to preach from his Bible, and doesn't have to preach about other denominations." This should be an admonition to all of us. It was difficult to leave here; but we look forward to another school with them next year, the Lord willing.

While at Walnut Grove we visited Sr. Tressie Cardin, Nyberg Building, State Sanatorium, Booneville, Ark. We are glad to report she is better. She still needs your prayers and a card or letter to cheer and encourage her. This would help her so much.

Our next destination was McGintytown. It is here, right next door to the church, that I have built my new home. We arrived home on Saturday night in time for week-end services. On Sunday afternoon, we journeyed with Bro. McLain to Lords School where a demonstration lesson was given.

We returned to McGintytown once more, where Irene and I could live at home for two weeks. This year was the largest school ever held here. No doubt this was due to the fact that Mrs. Ruth Livingston, a teacher in the Centerville School near by, brought her two children and several others from her school to the Bible classes. Sr. Pete McGinty assisted in the work. Tommy Dale McGinty used the truck to see that all arrived home safely. One little girl, Patsy Joslin, traveled one hundred miles from Stuttgart, Ark., to attend Bible school. Her mother assisted in the work also. When we see such interest as was manifested here, we rejoice. A program was given on the closing night to a full house, one hundred five. Should you be traveling this way, you are always welcome at the "little house beside the church."

The next Bible school was held at the Oak Grove Church, about six miles from Little Rock, Ark. Attendance and interest grow much this year. Many young mothers were present with their small children, which is encouraging. Each night when the children were dismissed we know that Bro. R. D. Stanton would have his car waiting to take the children home. He had many miles to travel to take the children home, but how happy we were to have them. All our Bible schools to date have been held after school closes each night. It would be impossible for the children to come were it not for the school buses leaving them at the church. Oftentimes, children came on three separate buses.

We enjoyed our stay at the home of Bro. and Sr. R. D. Stanton. Oak Grove Church is very fortunate in having three ministers, Bro. McLain, Bro. Smith, and Bro. Shaw. Bro. Shaw is just beginning his work for the ministry and is helping a great deal with the church work here. He preaches when Bro. Smith and Bro. McLain are not there. This

church is located in a growing community and has many opportunities for service to our Master.

On Thursday night, we showed the Bible school pictures at Bro. Ernest Daniels' home. Bro. Daniels was not able to attend the services when the pictures were shown, so we went to his home that he might be privileged to see them. Bro. Daniels needs your prayers in his affliction.

The Friday night program by the children was well attended. We said good bye to Oak Grove on Saturday, and journeyed on to the next place, Bear, Ark. As we arrived here April 1, you must wait to hear about that until our next "Traveling with Us."

May God add His blessing to the seed sown.
Verna C. Thayer.

McGINTYTOWN, ARKANSAS

The Church of God at McGintytown, Ark., was very glad to have the College gospel team with us, April 1, 2. We regret that the team could not stay longer. McGintytown is happy, also, to have Srs. Verna Thayer and Irene Payne working here. We are fortunate to have Sr. Thayer building her home near our church. Both Bros. H. Scott Smith and C. Alan McLain are doing good work here.

Our Bible school was held recently. Attendance was good. Both "Auntie" Thayer and Irene are doing wonderful work.

We extend an invitation to all Church of God people, who happen to be passing through our section of the country, to "drop by" and visit us. Mrs. Pete McGinty.

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.

ROYAL, ARKANSAS

The Church of God at Bear, Ark., certainly has been blessed during the last few months. Last September, the number on the Sunday school roll was thirteen, and now fifty are enrolled. Bro. H. Scott Smith was preaching for us on fifth Sundays only, and now it is possible for him to preach the second Sunday of each month, also. David Sprinkle often gives a talk after Sunday school, when Bro. Smith is not present.

The Bible school for the children, conducted by "Grandma" Thayer and Irene Payne, certainly was inspiring. We had an average daily attendance of forty-five, and the children were very interested every minute. We would like to have kept the two teachers.

Easter Sunday evening, everyone enjoyed the services conducted by Joe Fletcher, Warren Sorenson, Kyle Davis, and Kenneth Milne from Oregon Bible College. The largest congregation we have had for some time attended this service. We hope the interest will continue to increase in our church work.
Mary Sprinkle, Secy.

NATIONAL BIBLE INSTITUTION

San Jose, Calif., Group	\$17.50
Almeda Wertz	5.00
Dorothy Magaw	8.00
Mr. & Mrs. Burton Smith	10.00
Truth Seekers' Church, Chicago	50.00
Mrs. Jennie Thorp	5.00
Mrs. Ora Thompson	15.00
An Isolated Sister	7.00
Omaha, Neb., Church of God	22.02
Cecil & Mary Patrick	50.00
Doreas Society, Fonthill, Ont.	10.00

BLOOD RIVER, LOUISIANA

Bro. J. M. Morgan arrived here at Blood River, La., March 24, and held services twice on Sunday, and on Monday and Tuesday nights. His timely messages interested not less than fifty attendants at each session. Much good resulted from hearing the gospel preached as it was often presented to our fathers, and a comparison with the social gospel trend of today makes one wonder in what direction we are progressing.

Sr. Iris Wolfe is recovering from the loss of her baby. Our prayers go out to Vernis and Iris in their sorrow.

We are being blessed with fair weather, good prices, and increased enthusiasm for the Lord's work here, so hope soon to be able to report great things from Blood River. We finally got "going" in The Herald subscription race, but believe we can do better next time.

Already, two young men, representing the Blood River Church, plan to attend "Youth Rally" at Oregon, Ill., the Lord willing.

Timothy Pearson.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,289.05

CONTRIBUTE!



Oregon Bible College

Summer Session

For the last few years, enrollment for the summer session of Oregon Bible College has declined to the point where advisability of conducting the summer session is questionable. The decline may be partially explained by the fact that many who would have attended the summer session (formerly the Summer Bible Training School) now attend the National Berean Youth Rally. We believe that we should have at least sixteen students for the summer session of Oregon Bible College to justify conducting the school, inasmuch as it will be necessary to employ another instructor and a cook.

Present plans are to use facilities of the local church and dormitory, if enough students are enrolled. If you plan to attend, let us hear from you immediately. Only four students at the present are enrolled. Help us to reach our goal of sixteen students by returning your registration now.

Details for the summer session are as follows: tuition, board, and room, \$50.00; dates, July 3-28 (four weeks); courses in Bible and Christian service; instructors, Otto E. Dick and Harvey U. Krogh, Jr.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

Tuition will be paid by

The Restitution Herald

May 2, 1950

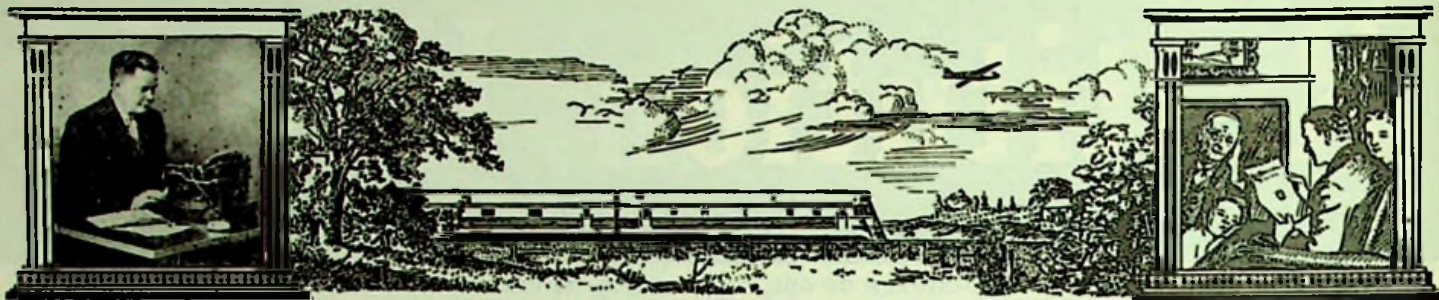
VOLUME 39

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

NUMBER 30



CHURCH-OF-GOD 1950 MINISTERIAL CONFERENCE. As an introductory feature to this week's doctrinal number of *THE RESTITUTION HERALD*, this group picture of Church-of-God ministers who attended the 1950 Ministerial Conference at Oregon, Illinois, adds a personal touch to their doctrinal messages. Those not writing in this week's *HERALD* are preaching, nonetheless, or, as students of Oregon Bible College, are preparing to preach. Shown, left to right, are: (back section) Bud Goodwin, Kenneth Milne, William Dick, Dale Ward, Darrell Maddock, Harry Payne, Kyle Davis, Terry Ferrell, Raymond Brown, Harold Doan (page 9), Joseph Fletcher IV, Gordon Landry, H. U. Krogh, Jr. (page 3), William Wachtel, Harry Goekler, Theron Murphy, Ernest Graham, J. R. LeCrone (page 6), Arnold Johns; (second row) Timothy Pearson (page 13), Milon Hall, Linford Moore, Francis Burnett (page 4), Robert Hardesty, C. R. Randall (page 5), J. Arthur Johnson, C. Alan McLain, James M. Watkins; (front row) Otto E. Dick, C. E. Lapp, M. W. Lyon, G. J. Gordon (page 7), F. L. Austin, C. E. Randall (page 8), J. W. McLain, Sydney E. Magaw, and E. E. Giesler—men who "feed the flock of God"!



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

Special Doctrinal Number

In sequel to the front-page picture of Church-of-God evangelists and pastors and student ministers, the articles in this week's RESTITUTION HERALD emphasize doctrinal truths especially dear to the Church of God. Certainly, like all Christendom, the Church of God believes in repentance, prayer, consecration, but Christendom at large seems either to misinterpret or to overlook so many other truths of the Bible, that the Church of God sees a divine duty in proclaiming those overlooked truths. This week's HERALD, if read appreciatively, will help everyone better to understand the Bible, better to love and serve the Christ.

"Restoration" of Israel

Chief doctrinal emphasis in this week's HERALD concerns the second coming of Christ as the only hope of the world from present strife and disorder, the resurrection of saints to immortality and their inheritance to be upon earth, and world-wide signs indicating those events as fast approaching. One doctrine commonly believed among Church-of-God brethren that does not receive much consideration in this week's articles is the doctrine of *Israel's restoration*. Special attention will be given this theme about two weeks hence.

Baptism by Immersion

To discover why so much of Christendom has departed from baptizing by immersion, one needs only to recognize how prone man is to walk in his own way. Baptism by sprinkling has absolutely no foundation in the Scriptures. More, it is a denial of terms: "baptism," meaning "immersion," having an entirely different and contradic-

tory meaning to "sprinkling." To speak of baptism by sprinkling is as illogical as to speak of eating a meal by smelling it. Bluntly, one cannot eat by smelling; neither can one be baptized by sprinkling.

Whatever of Scriptural analysis may be employed in studying the doctrine of baptism, let it be remembered and never forgotten that *Jesus was baptized*, and *not sprinkled*. No one wades out into a river to have a few drops of water applied to his brow. Jesus was baptized in the Jordan. Let it be remembered, too, that the Apostle Peter defined baptism as "the answer of a good conscience toward God" (1 Peter 3:21). Can any non-baptized soul claim that he has a clear conscience toward God? No, for he is still in his sins, an alien to the family of God.

"Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts 22:16). Thus spoke God's messenger to Saul of Tarsus. Saul obeyed and was forgiven — God thereafter using him as a missionary. Thus speaks God's messengers to you. You? As surely

as God used Saul, after he was baptized, God likewise will use you after you obey in baptism.

Destruction Versus Torment

"Great preachers" notwithstanding, the Bible does not teach everlasting torment of the ungodly, a God discrediting doctrine. Instead, the Bible teaches that "the wages of sin is death" (Rom. 6:23), and that which is dead has no feeling—therefore, no torment. The Devil-told-you-so doctrine of "Ye shall not surely die" (Gen. 3:4) is basic to the erroneous doctrine of eternal torment. Only in Christ is life eternal. That being true, there again can be no everlasting torment, for *in Christ* is joy and *victory!*

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.



Signs of the Second Coming of Christ

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

IF A FRIEND of yours were going away for a while, you might ask him concerning the time of his return. Since circumstances may play some part in his plans, perchance he would be unable to tell you the exact time of his return and, therefore, would tell you some of the things first to be accomplished and allow you to draw your own conclusions. This is exactly what happened more than nineteen hundred years ago. Jesus had informed His followers that He was to be absent for a time, and His disciples said to Him, "What shall be the sign of thy coming?" (Matt. 24:3).

This, however, was not all the question, for the disciples had linked Jesus' coming with the end of the age, as Jesus also did in His answer. We are fully confident this answer, as recorded in Matthew 24, is accurate, informative, and adequate to prove His return is very close at hand. So close, indeed, that many are teaching that we are in the transition period between the Gospel Age and the Kingdom Age, and truly we may be, although very few are zealous as they would be if they confidently believed it! Of the many scriptures proving these things, we shall speak only of a few.

Some of Jesus' words in Matthew 24 were in answer to the disciples' question concerning destruction of the Temple. The "abomination of desolation" and Jesus' instruction to flee to the mountains had a primary fulfillment shortly before the Temple was destroyed in the year of 70 A.D., but, as other prophecies have had double fulfillments, we believe these will, also. The revival of Israelites in their homeland is setting the stage for complete fulfillment of the time when "the abomination of desolation . . . [shall] stand in the holy place" (v. 15). It is when "they shall dwell safely all of them" (Ezek. 38:8), in their own land, that they must heed the warning: "Flee into the mountains." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Until recent years, imagination had not taken men so near the horrors of that predicted time. There is no indication that Jesus expected His people to believe this tribulation would be confined to a small spot in the land of Palestine. The whole world is moving swiftly to the climax of man's day of sin. Visualize the smallness of the earth and how quickly every section is affected by daily events. Specialization has made every individual

dependent upon millions of others over all the world. So-called civilization is becoming so complex, that a major catastrophe could bring about absolute chaos. This top-heavy, Daniel's-image kind of arrangement cannot long endure with the hydrogen bomb a reasonable possibility and world revolution still the ambition of Communism. If a miners' strike could cause major difficulties all over a great nation, what would an atomic war do to the world? Only those who saw whole cities leveled during the last war have any conception of what could be done on a much larger scale with man's newly found powers. It is not our desire to try to picture the awfulness of that time, because those who are moved by fear and not by love may not be counted worthy to escape those things that shall come upon the earth.

The reason there never before has been such a tribulation as described by the Saviour is that never before has man climbed so far out on such a morally decadent limb in such a wind of material power. There shall never be such a time of trouble after that, because Christ will come at the bidding of His Father to save Israel, God's elect, to resurrect and immortalize the church, and to establish the Kingdom.

One of the signs Jesus gave of the end of the age, and, therefore, also of His coming, appears in Matthew 24:14, saying, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Of this much we are certain: man now has facilities for preaching the gospel in all the world. The printing press, rapid transit, and radio have greatly increased our ability to carry the good news to all nations. If one hundred fifty million people can be counted in two weeks, and the counting is a small part of all that is done when a census is taken, then it is easily in the realm of possibility to proclaim a message around the world.

There may be differences of opinion as to exactly what constitutes the "gospel of the kingdom," and we will not attempt to settle that: for some would be satisfied to call it good news of a righteous Kingdom without regard for time and place, while others would not call it the gospel of the Kingdom unless every detail was properly verified by the Scriptures. Regardless of how important every detail may be in preaching the gospel of the Kingdom, this we do know: *(Please turn to page 10)*

"The Meek Shall Inherit the Earth"

By Francis E. Burnett, Jordan, Missouri

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

A WORD that rings a note of interest in the ear of most people is "inheritance." Man often desires more by inheritance than is rightfully his, or more than he could manage well. David, one close to God, learned a truth that few people today have learned. God has promised, and "he is faithful that promised," that the saints "shall inherit the earth." Man, in desire for more than his share of inheritance, has gone so far as to teach he will inherit a place in *heaven* with God. Such teaching is entirely contrary to the Word of God.

Psalm 115:16 reads: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Many will not accept this fact. The Scriptures nowhere promise that man will dwell in heaven with God. God has promised, rather, that He will come to dwell with man. (Rev. 21:3.)

Early in historical facts of the Bible, God promised, to man, inheritance on the earth. God promised Abram *land*. Abram said, "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:8). God gave Abram a sign whereby he would know the truth. (Vv. 9-18.) Referring to Abraham, Hebrews 11:10 records, "He looked for a *city* which hath foundations, whose builder and maker is God," and verse 14 says, "They that say such things declare plainly that they seek a *country*." No scripture says anything about a city or a country in heaven. Harmonizing Genesis 15 with Hebrews 11:10, 14, one learns that the subject is the earth. Abraham was made an "heir of the *world*" (Rom. 4:13).

God has promised a better earth in that Great Day to come. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). "The desert shall rejoice, and blossom as the rose. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (35: 1, 6, 7). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain" (11:6-9). No one ever considers it wise to believe animals are in heaven. Isaiah prophesied restoration of animals to their domestic state,

as they were in the Garden of Eden—living peacefully with each other and with man.

"Behold, I create new heavens and a new earth . . . and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:17-21). . . . God made a wonderful promise to the land of Israel, saying:

"Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel. . . . Ye shall be tilled and sown: and I will multiply men upon you . . . the cities shall be inhabited, and the wastes shall be builded" (Ezek. 36:8-15).

Zechariah wrote definitely of "times of restitution of all things," saying, "It shall be, that whoso will not come up of all the families of the *earth* unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (14:17).

Many Bible verses speak of man and his inheritance on earth, such as:

"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21, 22).

"The righteous shall never be removed: but the wicked shall inherit the earth" (Prov. 10:30).

How could any language be more plainly written than the preceding verses. Definitely, the thought is that righteous men will inherit the *earth*—nothing more; nothing less! "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psalm 104:35). Jesus undoubtedly had this truth in mind when He said, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). "Thy people also shall be all righteous: they shall *inherit the land* for ever" (Isa. 60:21). Isaiah 62:7 reads, "Give him [God] no rest, till he establish, and till he make Jerusalem a praise in the earth." How could any of these preceding references be more specific?

Surely, every Christian desires to be with Jesus when He comes. He is going to reign on the earth as King of Kings: sitting on the throne of David, ruling over the house of Jacob and the whole world. (Luke 1:31-33; Zech. 9:10b; Psalm 72:8, 11.) *(Please turn to page 10)*

"Image of the Earthy"

By C. R. Randall, Tipp City, Ohio

IF ANY one subject in the Bible presents a key to Scriptural understanding, it is the subject of *the nature of man*. The majority of Scriptural teachings are influenced by this nature and must harmonize perfectly. This doctrine is no less important today than when it was penned by inspired writers in the Old and New Testaments. Therefore, it is essential that we Christians thoroughly understand it, to enable us to interpret the Scriptures correctly.

Many who are interested in religion are biased toward Church-of-God interpretation of this foundation truth because of the many so-called Orthodox churches presenting, for so many generations, teachings contrary to Scriptural evidence. We are willing that your consideration of this subject be based entirely upon Scriptural evidence—and upon Scriptural evidence alone. A writer once recorded the example of a man who was so unwilling to say "yes" to anything, that when he tried a new pen or fresh ink, he wrote the word "no" several times through pure impulse. With unbiased consideration of Scriptural evidence, truth will be plain. We ask your consideration of the following:

Man Is Mortal

First Corinthians 15:50-54 reads: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth *corruption* inherit *incorruption*. Behold, I shew you a mystery; We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, [when?] *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this *mortal must put on immortality*"—denoting a *lack of it!* "So when this corruptible shall have put on incorruption and this *mortal* shall have put on *immortality*, then [at that time only] shall be brought to pass the saying that is written, Death is swallowed up in victory."

The Apostle Paul accepted the fact that man is by nature mortal, receiving immortality only at the resurrection "at the last trump."

First Corinthians 15:47 reads: "The first man [Adam] is of the earth, earthy [mortal, corruptible]: the second man is the Lord from heaven." Verse 49 reads: "As we have borne [past and present] the image of the earthy, we shall also bear [future] the image of the heavenly."

In the New Testament, the word "mortal" occurs *five* times, and in every case it refers to *man* and his *nature*. The Greek word from which it is translated is *thnetos*, which means "liable to die." (Exhaustive Concordance of the Bible by James Strong). Those five occurrences are recorded as follows:

(1) "Let not sin therefore reign in your *mortal* body, that ye should obey it in the lusts thereof" (Rom. 6:12).

(2) "If the Spirit of him that raised up Christ 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).

(3) 1 Corinthians 15:53. (Quoted in preceding texts.)

(4) 1 Corinthians 15:54. (Quoted in preceding texts.)

(5) "We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our *mortal* flesh" (2 Cor. 4:11).

The foregoing texts present the only occurrences of the word "mortal" in the New Testament, and it is evident they refer to *man* and His nature. Perhaps this thought enters your mind—"This term 'mortal' speaks of the *body* only."

Consider the foregoing texts in this light:

(1) "*Mortal* body (Rom. 6:12). "Let not sin reign" therein, for "your body is the temple of the Holy Ghost. . . . Glorify God in your *body*, and in your spirit, which are God's" (1 Cor. 6:19, 20). One's body cannot be disassociated from his real self in his allegiance to God, as is specifically stated in 1 Corinthians 6:19, 20.

(2) "Quicken your *mortal* body" (Rom. 8:11). Christ was "quicken" by the Spirit of God through resurrection, and by the same assurance, "If the Spirit . . . dwell in you," your "*mortal* bodies" shall be raised. The gift of immortality is bestowed upon the *body!*

(3) "This *mortal*" (1 Cor. 15:53). In studying this text, one finds the term "mortal" applies to the same individual as does the "we" in verse 51—"We shall all be changed."

(4) "This *mortal*" (1 Cor. 15:54). This text refers to the same individuals as does the preceding, verse 53. When the individual is changed from *mortal* to immortal, then this saying will be fulfilled, "Death is swallowed up in victory."
(Please turn to page 10)

The Certainty and Need of Jesus' Return

By J. R. LeCrone, Oregon, Illinois

WHEN one begins to consider the certainty and need of Jesus' return to earth, one becomes embarrassed, not by the lack, but the abundance of Scriptural evidence on the subject. Our problem is not finding texts which teach that Jesus will return to earth for the purpose of judging the world and establishing His Kingdom. Such texts abound in almost every book of the Bible. We are confronted, rather, with selecting those texts which most clearly teach the second coming without a lengthy consideration of the context. These texts we have sought to arrange in such a way as to present the subject as completely as possible.

Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

Though Daniel and the other prophets spoke often of the coming of the Messiah, and of establishment of the Kingdom of God on the earth, they did not reveal the Gospel Age that should intervene between the first appearing, and the suffering of the Saviour, and His coming in glory to reign. Hence, it is not surprising that those who accepted Jesus as the promised Redeemer should have expected Him to establish His Kingdom immediately. For purpose of correcting this erroneous expectation, Jesus gave the well-known Parable of the Pounds. Luke introduced his record of the Parable by explaining that the Master "added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" (Luke 19:11).

In this Parable, Jesus represented Himself as a nobleman who went into a far country to receive for himself a kingdom, and to return. Before leaving on his journey, the nobleman called to him ten servants and delivered to each a pound. Not until the nobleman had received his kingdom and returned were the servants called to account for the use that each had made of his pound. They were then rewarded or punished according as they had faithfully administered their master's estate, or had been careless and negligent during his absence.

A little later, Jesus gave a similar parable in which "a certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time" (Luke 20:9). Again, He indicated that the time or reckoning would hinge upon the return of the owner.

Speaking concerning His coming ascension, Jesus told the apostles, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Then, by way of explanation, He added, "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 13:36; 14:2, 3). The Master held forth to the disciples no hope of ever rejoining Him previous to the time that He would return and gather them to Himself.

If there was any lingering doubt in the minds of the apostles as to the meaning of Jesus' pronouncements with regard to His going away and returning again, it was dispelled upon the day of His ascension into heaven. That there may have been such a doubt is suggested by their question, "Lord, wilt thou at this time restore again the kingdom to Israel?" He answered by saying, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Then, instead of telling the disciples when this would occur, Jesus told them how He wanted them to employ the intervening time. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:6-11).

From this time forward, the return of Jesus became the focal point of all their hopes and aspirations. Jesus had told the disciples, plainly, that where He went, they could not follow; however, they remembered the blessed promise that if He went, He would come again and receive them unto Himself, that they could be ever with Him. Small wonder that we find the second coming of

Jesus frequently put forth as the chief incentive to the practice of every Christian virtue! They then understood that their faithfulness would receive its ultimate reward when Christ returns.

Peter, for example, urged his countrymen to repent and be converted, to the end that their sins might be blotted

out "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by . . . all his . . . prophets since the world began" (Acts 3:19-21). (*Please turn to p. 11*)

Which Is the True Bible Doctrine?

By G. J. Gordon, Fonthill, Ontario

(1) That God is three persons, or that God is one Person? (Mark 12:32; Deut. 4:39; Isa. 45:6; 46:9; Eph. 4:6.)

(2) That Jesus Christ is God, or that Jesus Christ is the Son of God, the Mediator between God and men? (1 Tim. 2:5; John 20:31; 1 John 5:10.)

(3) That *sheol* and *hades* (translated grave, pit, hell) refer to the abode of departed spirits, or that they refer to the place of unconsciousness and death? (Eccl. 9:10—"grave" here is *sheol*. Rev. 20:13—"hell" here is *hades*; marg., grave. Dead were *in* it.)

(4) That the spirit, soul, or body of the wicked will live forever in *gehenna*, *sheol*, or *hades*, or that the wicked will be destroyed? (Rev. 21:8; Mal. 4:1; Psalm 37:20; 145:20.)

(5) That the penalty of sin is endless suffering, or that the wages of sin is death? (Rom. 6:23; James 1:15.)

(6) That man (body, soul, or spirit) is by nature immortal, or that man is mortal and will not be in any way immortal before the resurrection? (Gen. 2:7; 3:19; Rom. 2:7; 1 Cor. 15:51-54.)

(7) That the real man is the spirit, and the body only the dwelling; or that which is formed of dust is the real man, and the breath of God makes him a living soul? (Gen. 2:7—not an "immortal" soul; Job 27:3-6; 33:4.)

(8) That sprinkling or pouring is baptism, and there are examples in the Bible; or that immersion is baptism and there are no Bible examples of sprinkling pouring? (Matt. 3:16; Acts 8:38, 39; Rom. 6:4.)

(9) That the righteous go to heaven when they die, or that they remain in the grave (unconscious) until the day of resurrection? (John 3:13; 13:33; Acts 2:34; Job 17:13; 14:13, 14; Psalm 146:4; 6:5; 17:15; 1 Cor. 15:21-24.)

(10) That heaven will be the eternal abode of the righteous, or that they will inherit the earth and dwell therein forever? (Matt. 5:5; Psalm 37:11, 29.)

(11) That believers have the Kingdom of Christ in their hearts, or that the Kingdom and dominion under the whole heaven will be given to the saints of the Most High? (Dan. 7:27; Rev. 11:15.)

(12) That God promised Jesus a spiritual Kingdom, or that God will give unto Jesus the throne of His father David? (Luke 1:30-33; Isa. 9:6, 7; Jer. 23:5, 6.)

(13) That Christ's Kingdom is set up and He is already reigning, or that He is now sitting on the right hand of God on His Father's throne? (Rev. 3:21; Heb. 1:3; Eph. 1:20; Acts 7:55.)

(14) That it should be Christians' expectation to go to heaven, or that, according to the Lord's promise, we should look for a new earth "wherein dwelleth righteousness"? (2 Peter 3:13; Rev. 21:1-7.)

Make This Test

Find just *one scripture* which states:

- (1) That the righteous go to heaven when they die.
- (2) That the wicked will have endless life, being, or existence.
- (3) That punishment of the wicked eventually will not be loss of life.
- (4) That the penalty of sin is to be unending conscious torment.
- (5) That the soul is immortal, incorruptible, or undying.
- (6) That God is a trinity, that is, three persons in one God.
- (7) That Jesus Christ is the second person of a trinity.
- (8) That the Holy Spirit is the third person of a trinity.
- (9) That *sheol* or *hades* is the abode of departed spirits.
- (10) That heaven is to be the eternal abode of the righteous.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

YIDDISH. Yiddish is a high German dialect of the Hebrew which is spoken in Russia, Europe, the United States, and, in fact, most of the civilized world by the people of Israel. There appears a feeling of uneasiness among Jewish scholars that this tongue among the diaspora will in a generation or two become almost extinct, the reason being that there has been a most pronounced trend among Jews to learn and speak the language of the country in which they live. Writing in "National Jewish Monthly," Dr. Cecil Roth of Oxford University states that in 1939 there were about 16,500,000 Jews in the world, and, of these, 5,000,000 now "live in the English-speaking world, and the hold of the Yiddish among them is rapidly decreasing, so that in a generation or so it will in all probability have been entirely superseded."

The heart of the Yiddish tongue was Poland, Rumania, and Hungary, prior to the time of Hitler, but most of the Jews in those countries were wiped out in gas chambers and concentration camps.

Edward E. Grusd, writing in "National Jewish Monthly" of last November on "Minneapolis Jewry," asserted: "Yiddish is rapidly dying out. Middle-aged Jews don't use it, and the younger generation scarcely knows a word of it. No more than 300 families subscribe to Yiddish newspapers."

This situation leads to the proposition set forth in the Word: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." We believe that all events happening in the world today, which seem inimical to the best interests of the people of Israel, will work to the end of breaking their trust in the sons of men in whom there is no help and will lead them to fulfill the Scripture: "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."

HAVE A LOOK. The February issue of "Protestant Action" (Toronto, Ont.) carries a release from "Church World Service" in which Dr. A. L. Warnshuis, an executive director says:

"Political life in Italy since the war has been characterized by the struggle with Communism. The Communist Party is larger than in any other country in Western Europe. The backward social conditions give the Communists a platform. Laws for social welfare are unknown. In the shadow of Saint Peter's great cathedral, the social encyclicals of the pope have had scarcely any practical application. Twenty-one per cent of the Italian people are illiterate; land ownership is still feudalistic; in southern Italy, a large pro-

portion of the laborers are unemployed for ten months in the year. In a word, this country languishes for a social revolution such as other lands in western Europe experienced in the times of the Reformation."

Marshall aid that is going into Italy is doing more to hold up the tottering Catholic Church in Italy than it is to keep back Communism.

OUR CHRISTIAN NATION. Press reports indicate that this so-called Christian nation is buying more packs of cigarettes than they are bottles of milk. Says Robert Cunningham of "Pentecostal Evangel":

"The total packs of cigarettes being smoked by Americans is now greater than the total quarts of milk consumed. Cigarettes now are selling at the rate of 72 million packages a day, compared to 60 million quarts of milk. What will this do to the nation's health?"

Yes, Mr. Cunningham, why not also ask, What will it do to the spiritual life of the nation?

NO DOMINANT RELIGION. Dr. F. W. Norwood, a goodwill secretary of the Federal Council of Churches in Christ, addressed an Institute on Judaism in Montreal in which he expressed himself as feeling that, in the world of tomorrow, there would be no dominant religion or race.

The purpose of the Institute is to bring together "clergymen and educators of different faiths in order that they might understand better their common roots, their common horizon, and their common responsibility." Dr. Norwood said:

"We must search and find a way in which man can use this world and grow in harmony with his fellows. Religion is coming into its own. It is about to meet its noblest challenge."

It might be well if the good doctor of religion would make a deeper study of the great prophecies. We have heard Dr. Norwood speak on different occasions, and he breathes the very essence of sincerity, but sincerity is not enough.

PASSOVER. The Jews have just concluded the celebration of Passover. For the Reform Jews, it started at sundown, Saturday, April 1, and concluded at sundown, April 8. Orthodox Jews keep eight days, the first and the last being holy convocations. The Commission on Information about Judaism of the Union of American Hebrew Congregations and the Central Conference of American Rabbis issued the following statement:

"Passover celebrates the first successful revolution for freedom. Approximately 3,500 years ago, the Jewish slaves under the lead-

ership of the religious genius, Moses, fled the oppression and tyranny of Egypt. Within forty years, these Jewish slaves became a disciplined people. At Mount Sinai, they made a covenant to live by the Ten Commandments and to accept the statutes and ordinances of the Almighty. After their journey through the wilderness, they crossed Jordan and entered the Promised Land.

"Through the centuries, the Jew observed this Festival of Freedom. The Passover meal, or Seder, ushers in the Holy Days. Family groups are reunited and the whole history of the Passover is recited to the children. During this Festival, unleavened bread or matzos is eaten, commemorating the time when the Jews fled Egypt without time to leaven their bread.

"American democracy is based upon the ideals of freedom first proclaimed by the successful revolution of the Jews against ancient tyranny. . . .

"The Festival of Passover bring a message of hope to all people who have not yet attained religious and political freedom. It holds forth the promise of a better world of tomorrow, when all men shall acknowledge that they are brothers, and one in spirit and one in fellowship, they may be united in peace and concord."

There are a few things concerning this pronouncement that deserve attention. It was not a "successful revolution" that wrought the deliverance of Israel out of Egypt. It was by the "mighty hand of God," which He exercised in many miraculous ways, that they were freed from serfdom and tyranny.

There was no revolution in the plagues that crushed the determination of Pharaoh to keep Israel. There was no revolution on the part of the people of Israel the night of the Passover. It was a demonstration of the power of God. There was no revolution at the waters of the Red Sea, when God commanded Moses to stretch out his rod. There was no revolution that brought down manna and provided quails. There was no revolution that gave health to the people, so that there was not one feeble person among them. There was resistance to God when they came to Kadesh-barnea and He commanded them to go in and possess the land.

There was murmuring among the Israelites and a longing for the old things of Egypt, such as leeks and onions and melons, which prevented their entrance into the Promised Land. Let us keep the record straight! It was the mighty act of God, and not a successful revolution of the people that wrought the deliverance. It was disobedience of the elders that prevented their entrance into the Promised Land, and not a failure on God's part.

What Does the H-Bomb Mean to You?

By Harold J. Doan, Chicago, Illinois

ONE is no longer looked upon as an "alarmist" or "a foolish fundamentalist" or "a radical" when he speaks in Scriptural terms of the "end of the world." There was a time in the rememberable past when it was taboo for a person even to suspect that there might be another war, and when belief in a world-wide destruction was left to a handful of Christians who still believe the inspired Bible and the writings of the prophets. Something has changed all that—the atom bomb and, more recently, the talked-of hydrogen bomb. Today, the whole world is in a turmoil of hysteria over real and imagined dangers that are likely at any time to bring the world to its well-deserved end. The Scriptures, once sloughed off as primitive, which have always warned of these things, are at long last being looked to for solace and guidance. There is a way out, and, contrary to Dr. David Bradley's book, there is a place to hide, but the world will never find it. A few individuals may!

The Bible has prophesied of a future period of time that will be known as the "Day of the Lord." This relatively short time will be the Day of the Lord's Wrath—judgment upon rebellious nations of the earth. During that Day of the Lord, which will be a time of darkness and desolation, a time of war and horror, many unusual things will happen. Antichrist will arise to lead the world in sinful practices and rebellion against God. A false prophet will arise to lead false religions in denial of God. Continual plagues and pestilences will be poured upon the earth in God's wrath at such sin. Climaxing the Day, armies of the nations will gather at Jerusalem to make war in the greatest show of force this world has known. This great battle is known as Armageddon. During the battle, Jesus will return to punish the nations, to establish peace, and to found His Kingdom.

Atomic energy, or a power like it, will play a great part in making possible the horrors prophesied in connection with this future Day of the Lord. Study with me of the prophecies of that Day. Read about some of the events coming on the earth—then ask yourself, "Where will I be?" "How can I escape?"

Concerning the great day of the Battle of Armageddon, Zechariah prophesied this to happen:

"This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (14:12).

What catastrophe will overtake this army to cause such a frightful sight? This will be no lingering plague. While the soldiers stand

on their feet, their flesh suddenly will be consumed. Maimed bodies in a moment! Is not this a picture of an atomic war? Have you seen pictures of the burned of Hiroshima and Nagasaki? It will happen again to the multitudes gathered in the Valley of Megiddo in the Battle of Armageddon.

Revelation 16:16-21 records these events to happen at Armageddon, saying:

"He gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Atomic explosions and hydrogen bombs may not be the media used here, but are not such things possible, even foreseeable? The noise, the heat, the dust, the reactions in the atmosphere of an atomic war are clearly seen here. Until recently such prophecies were either laughed aside or called "symbolic," but now they must be faced as foretelling realities. These things will happen as surely as some of you will smile at our ignorance. We all wish it would not, but let us face it. Who in this world is going to stop it? For six thousand years, the world has been rolling more and more swiftly toward this event. The United Nations, councils for peace, and envoys to Russia are like ants before a steam roller. Not very long ago, University of Chicago scientists, who helped unleash atomic energy, said they share H. G. Wells' belief that "the world is at the end of its tether." Discounting the value of the United Nations' Security Council, Admiral Mitcher and General Doolittle pleaded recently with the Veterans of Foreign Wars to help keep America prepared for war. Admiral Mitcher said, "We are talking about peace today . . . but the blunt fact remains that as long as human nature is what it is, there will continue to be . . . powerful nations who will start wars."

Ezekiel prophesied of a day wherein Gog and Magog will come up against Jerusalem, and they shall "fall upon the open field . . . and I will send a fire on Magog, and among them that dwell carelessly in the isles . . .

and seven months shall the house of Israel be burying them" (Ezek. 39:5, 6, 12). Great and terrible will be the destruction of that Day!

The Apostle Peter gave a concise picture of the atomic destruction to occur in the Day of the Lord, saying:

"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?" (2 Peter 3:10, 11). The terrible heat of the atom bomb is well known: the greater heat of the hydrogen bomb can only be guessed at. In the Day of the Lord, when God's wrath is poured out upon a world sold wholly into sin, that heat will be felt.

The Greek word here for "elements" literally means the most basic division of matter. "Dissolve" here means to "loose," from the Greek word "lou." Peter, perhaps not even himself understanding, was scientifically correct in speaking of this loosing of the elements. This surely is a good way of describing the setting free of neutrons and protons from the atoms in which they have been for millenniums bound. A breakup of basic elements will cause a great burning in the earth in the Day of the Lord.

Is there no way out? Is there no escape? Must everyone of this Age look forward to the horrors of this Day of Wrath? Fortunately, no! Thanks to the grace of God and the power of Christ, there is a way of escape; there is a place to hide—for those who are the saved of Jesus.

Mingled through prophecies of the destruction of the Day of the Lord are promises of hope to those in the Lord. Zephaniah, after telling in detail the troubles to come upon the earth in the Day of the Lord, inserted this promise in Zephaniah 2:3:

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Hearken to this good counsel. Seek the Lord. Seek meekness. Seek righteousness, and the Lord will hide you when that Day of Wrath comes. Jesus cautioned in Luke 21:36: "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."

Watch and pray, friend, and you may "escape all these things" in the presence of Jesus Himself. Paul promised:

"The day of the Lord so cometh as a thief in the night. . . . Let us watch and be sober . . . for God hath not appointed us to wrath, but to obtain . . . (Please turn to page 15)

"IMAGE OF THE EARTHY"

(Continued from page 5)

In the Old Testament, the word "mortal" occurs only once. There it is specifically stated of man himself—"Shall mortal *man* be more just than God? shall a man be more pure than his maker? (Job 4:17). . . . By no stretch of the imagination or meaning of words can anyone derive from this text that man is not mortal.

In the New Testament, the word "immortal" occurs only once. There it is used to explain God's nature—"Now unto the King eternal, *immortal*, invisible, the only wise *God*, be honour and glory for ever and ever. Amen" (1 Tim. 1:17).

There is not one text in the Bible which uses such terms as "immortal man," "immortal soul," "immortal spirit," or "immortal body." These terms are man-made and not Scriptural!

Soul Is Mortal

Many individuals disassociate the soul from the person, teaching and believing that the soul of an individual enjoys an existence apart from the body at death. To do this necessitates the belief that the soul is immortal.

Let us consider the definitions of the two terms "mortal" and "immortal."

Mortal: Adjective—subject to death; destined to die. Noun—a human being.

Immortal: not mortal; imperishable; destined to live in all ages. (Webster's Collegiate Dictionary, 5th edition.)

For the soul to continue living after death would require that it be immortal, "imperishable, destined to live in all ages."

With this understanding of the meaning of the terms, let us accept the Scriptural evidence. In Genesis 12:12, 13, one reads: "It shall come to pass, when the Egyptians shall see thee [Sarai], that they shall say, This is his wife: and they will kill me [Abram], but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee."

Exodus 12:15 reads: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that *soul* shall be cut off from Israel."

Leviticus 7:27—"Whatsoever *soul* it be that eateth any manner of blood, even that *soul shall be cut off* from his people."

Psalms 22:29—"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can *keep alive* his own *soul*."

Isaiah 53:12a—"Therefore will I divide him a portion

with the great, and he shall divide the spoil with the strong; because he hath poured out his *soul unto death*."

Ezekiel 18:4b—"The *soul* that sinneth, it shall die." Verse 20a—"The *soul* that sinneth, it shall *die*."

Revelation 16:3—"The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every *living soul died* in the sea."

Judging from these quoted texts, one plainly sees that the soul is *mortal*, inasmuch as it *can* die, *does* die, *will* die.

Understanding the true nature of man permits Scriptural fulfillment of the grasp of the "enemy" Death. In this discharge, there is "no work, nor device, nor knowledge, nor wisdom" (Eccl. 9:10).

Man's hope lies not in his nature, but in the coming of Him who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

"THE MEEK SHALL INHERIT THE EARTH"

(Continued from page 4)

Dare anyone believe anything else? The earth will be changed in the Kingdom Age—made vastly different than it is now—for Habakkuk 2:14 promises, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Believe God's Word, and live eternally in the *earth made new!*

SIGNS OF THE SECOND COMING OF CHRIST

(Continued from page 3)

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [Greek, *telos*, very end] come." It is evident this prophecy has not been completely fulfilled, or the end (end of the world, v. 3, properly, end of the age) would have come, and Christ would be here now. The sign is in the possibility of the prophecy being fulfilled when the means at hand are used. Are you doing your part?

Whether Jesus meant His parable of the fig tree to refer to the nation of Israel or not, it certainly fits well with the prophecies which could not be fulfilled until that people had reassembled in their own land. Jesus said, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Israeli is a very young nation, or an old nation awakening at the close of the long winter of sin and national dormancy. Its powers are yet tender, but it is putting forth its leaves and growing as fast as ever a nation has grown. . . . Watch Israeli as the sign of the coming of Messiah for whom they have looked for three millenniums.

We Christians must watch ourselves, also, for if it were possible for us to know the time of Christ's return, though no man knows the day nor the hour, it would avail us nothing if we have not become "called out" by being baptized into the body of Christ. If we do not go onward and prove ourselves to be His disciples, what shall the formality of being inducted into the church amount to? If we have sought to save our own lives and have not used them for Him and the gospel's sake, what shall it profit us?

The time is short. Christ will come too soon for many. Arise and serve Him, preach the gospel of the Kingdom with your words, your life, and your resources!

THE CERTAINTY AND NEED OF JESUS' RETURN

(Continued from page 7)

The Corinthian brethren were warned not to judge one another, but to wait "until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4:5).

Paul comforted the Christian brethren at Thessalonica concerning the persecutions and tribulations they endured, by speaking of "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 Thess. 1:4-10).

When Peter urged the elders of the church to be faithful and conscientious about nourishing and protecting the flock of God, he reminded them of the certainty that Jesus, the Chief Shepherd, shall return to judge their work. Said he:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, 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 5:1-4).

Even death itself could not interfere with Jesus return, nor hinder the glorious gathering of the faithful unto Himself. To fall asleep in death is but to lose consciousness of the passing of time until Jesus shall return to awaken those that sleep. Paul explained this beautifully

and clearly to the Thessalonian brethren. The explanation is recorded for us in 1 Thessalonians 4:13-18:

"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."

The putting on of immortality and the glorification of the body shall be coincident with Jesus' return from heaven and the resurrection of the dead. As the Philipian brethren were told, "our conversation is in heaven; from whence also 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).

What need is there for the return of Jesus? Every doctrine of Christianity, every hope of a future life, every promise of a renewed, regenerated, cleansed, and righteous world, and every warning of the ultimate judgment and destruction of unrepentant sinners finds fulfillment in Jesus' return. If Jesus is not to return to earth, then the Christian is of all men most miserable! If Jesus will not return to take over the reins of government, then may this sin-cursed world look forward to nothing but strife, wars, and destruction for eternity, or until man shall have destroyed himself.

How certain is the second coming? As certainly as the Bible is the Word of God, that certainly will Jesus return to earth. As surely as it is impossible for God to lie, just that surely will the words that He spoke by the mouth of the angels be fulfilled. "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."

"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 the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him" (Rev. 1:7).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—David.

Little Lambs

"Little lambs so white and fair
Are the shepherd's constant care;
Now he leads their tender feet
Into pastures green and sweet.

"Now they listen and obey,
Foll'wing where he leads the way,
Heav'nly Father, may we be
Thus obedient unto Thee!"—*Author unknown.*

God's Blessings

The blessings, or good things, we Christians receive from our heavenly Father are so many, one could not begin to remember them all, even though he thought for a long time. Some other blessings would come into mind, later, that had been forgotten. Try counting *your* blessings.

Now, I did not say one should list the things he thinks he should have, that he has not. That list would be long, too, mortal man being what he is.

However, as a Christian, look at the two lists. Are you sure all those "wants" would be blessings in the long view? We must trust our Lord God who knows best. We rest upon His words: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psalm 103:10). Also, think upon this verse in relation to your blessings: "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).

Are your blessings few? Then ponder the thought, "How am I failing to walk uprightly before God?" He has promised to withhold "no good thing" from me, if I walk uprightly before Him.

God's Mercy

One of the biggest blessings God can give His children is to show His mercy upon them.

He shows His mercy, His kindness, His forgiveness, His patience, in withholding just punishments—

"To all them that call" upon Him (Psalm 86:5),

"Toward them that fear him" (Psalm 103:11),
"To such as keep his covenant," and
"To those that remember his commandments to do them" (Psalm 103:18).

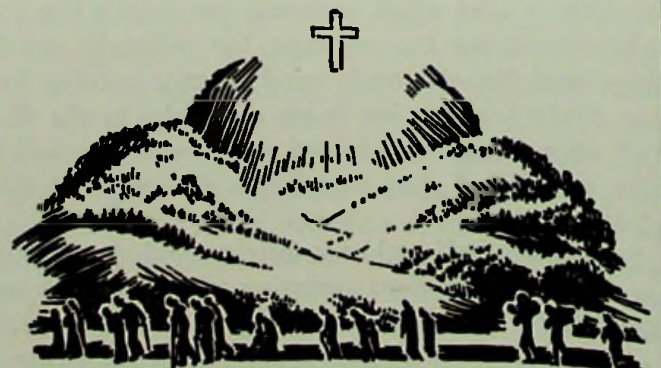
Do you come under one or more of the foregoing groups who are a constant receiver of God's mercy?

Blessings, indeed! Wonderful grace or undeserved favor of God! Appreciate God's blessings. Fear to displease our loving Father. Learn of His commandments from the Word. The Word is to be our judge. (John 12:48.) Will you succeed or fail?

Know the Word and live it daily. Walk uprightly before Him. Honor Him publicly. Gather with those of "like precious faith." Partake of the Holy Communion, if you have accepted Jesus as your Saviour and been baptized into Christ. Such a person who does not partake of the Lord's Supper has no "life" in him. (John 6:53.) Count your blessings and be a blessing to others!

Happy Birthday Wishes!

Jerry Lee Pearson, May 1, age 5, West Milton, Ohio.
Jerry Bryson, May 2, age 12, Macomb, Ill.
Dean Swartz, May 2, age 11, North Olmstead, Ohio.
Carol Kauffman, May 3, age 4, West Milton, Ohio.
Russell Reye, May 4, age 8, Columbia Station, Ohio.
Diane Kirkpatrick, May 5, age 5, Eden Valley, Minn.
Russell E. Follin, May 7, age 5, Plymouth, Ind.
Joanne Peters, May 7, age 8, Paynesville, Minn.
Delores Macy, May 7, age 12, West Milton, Ohio.



"Lift up your eyes to the hills"



The Berean Page

Timothy Pearson
Editor

The Burden of Dumah

From chapter 21 of the Book of Isaiah comes our text: "The burden of Dumah . . . Watchman, what of the night?" (v. 11).

There is an Arabian town, a beautiful oasis in the desert, that in ages past was called Dumah. Isaiah mentioned Seir, too, which would locate the city in the south. But significant is the fact that the name Dumah means *silence*.

There was silence in the south when there should have been the voice of the watchman warning of the approaching danger—in this case the coming of Sargon, the conqueror. The lack of warning caused the people of Dumah to call out to Isaiah, Israel's watcher, for help.

The task of watching and warning was given many others, among whom was Ezekiel, slave of Babylon. "Son of man," said God, "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). Like men of today, Ezekiel was trusted with the Word of God, and he was commanded to publish it to his neighbors. That Ezekiel was obligated to serve God, we know from the ensuing conversation.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (v. 18).

Poor Ezekiel! The responsibility of his neighbors' sins was upon his shoulders; but only until he had warned them of their errors. If they did not repent following the warning, Ezekiel was no longer held responsible. I wonder if Bereans, servants of God, are required to watch and warn the wicked.

Such a burden placed upon Christians may seem too much for them to bear, but Jesus said, "My yoke is easy,

and my burden is light." We can testify that, in our few years of service for the Lord, we have experienced greater joy and satisfaction than any other occupation could bring. In a state of reverie concerning his lifetime of service, Isaiah reflected, "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.)

Not always will the watchman's words be accepted, or even heard. Ezekiel, in a vision, was required to preach to dry, lifeless bones and must have felt that his words were useless. When those fragments of humanity collected themselves and stood up a mighty army, the Prophet realized the necessity of his words and the resultant power of God.

Be not discouraged, should you fail to convert the world at the first try, for you *will* fail. Where, however, the Spirit of the Lord is, where a faithful servant expresses the Word of God, some good will always result. Though you may consider your neighbors in the league with the dry bones, you, a faithful watchman, must warn them of their errors. It is your duty. Who knows but that, like the ancient Ninevites to whom Jonah preached, your hearers may repent? There *is* a burden of Dumah (silence), and that burden must be shattered with the preaching of the Word.

Leadership Training at Happy Woods

Members of the young people's Berean class at Happy Woods, Louisiana, are taking turns teaching the weekly lessons from Berean Book Number Six, "Building for the Ages." Outstanding was a lesson taught by Dorothy Guillory concerning the identity of God.

The younger bereans are taught by Sr. Clarence Barnum, and have also taken turns teaching from Berean literature. We understand that some of them are hoping to attend the National Berean Youth Rally in July. Are you?

Berean Book Six

Do you have it? It is the most recent of a series of Berean Bible study booklets. It is filled with most interesting material like that which follows:

"*What is Christianity?* From the Christian standpoint, religion may be summed simply in the words, 'Have faith in God.' . . . As a matter of fact, Christianity can hardly be defined. It grows constantly: as knowledge and experience increase, Christianity increases for the individual."

We highly recommend Book Six for your study. They may be had for 20 cents per copy from National Bible Institution, Oregon, Illinois.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 5-7—Southwest Conference at Pomona, Calif.
- May 28—Annual May Meeting at Fonthill, Ont. (G. E. Marsh, guest speaker.)
- May 31—Oregon Bible College commencement at Oregon, (Ill.) Church of God—7:45 p.m., D.S.T. (C. E. Randall, speaker.)
- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 7-11—Annual Minnesota Conference at Eden Valley. (J. Arlen Marsh, guest speaker.)
- June 19-25—Indiana Conference and Bible School at North Salem.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$3,624.17
Contributions received last week	49.50
Total receipts to date	\$3,673.67
(\$3,826.33 yet needed by June 30.)	

SOUTHERN EVANGELISTIC WORK

During the last several weeks, I traveled about two thousand miles in evangelistic work; delivered forty-six discourses on Bible subjects, personally contacted about fifty persons, preached two sermons at Mullin, Tex., twelve at Harlingen, Tex., four at Blood River, La., one over radio at Hammond, La., six at Oak Grove near Little Rock, Ark., thirteen near Batesville—where I baptized three dear ones into Christ. Also, I delivered eight discourses at the Lords Schoolhouse and in Morrilton, Ark.

I thank God for the presence of everyone who attended these meetings, also for the help they give for the glory of God. May God bless them all.
J. M. Morgan.

TRUTH SEEKER'S BIBLE CLASS

Sundays at 8:15 a.m., D.S.T., over WAIT, Chicago, Ill., 820 kc. Wednesdays at 8:15 a.m., over KBRL, McCook, Nebr.

Since new power has been given Radio Station WAIT, Truth Seekers' Bible Class is heard in many new localities. Good reception is reported as far west as Waterloo, Iowa, north to Graytown, Wis., south to Grubville, Mo., and east to Springfield, Ohio. In the West, the KBRL broadcasts often are heard across the Colorado border. Have you tried listening lately?
Harold J. Doan.

"The whole world is moving swiftly to the climax of man's day of 'sin.'"—Harvey U. Krogh, Jr., page 3.

NOT TO AFRICA

Some of The Herald readers have been interested in our contemplated venture to Africa for the purpose of establishing a base for missionary work. We had arranged for shipping, passports, and various other requirements for the trip. We left one large loophole, however, and our plans have fallen through that loophole and disintegrated.

In making plans and reservations, we had for a while overlooked the obtaining of visas for entrance into Africa. I went to the shipping concern in Chicago, April 18, to learn of any further developments in our sailing time. While in its offices, I asked for further information regarding "red tape" involved in applying for and receiving a visa. The shipping company referred me to the British Consulate.

At the consulate, I was told that for an independent missionary to obtain a permit to enter a British possession for more than a three-months' visit was impossible. With our present financial resources, we could not go even as workers seeking employment.

Since it seems impossible for us to enter any British sector in Africa without the financial and moral backing of a missionary board, we are trying to formulate other plans. We thank those of you who have been interested in our aborted efforts. When new plans have been formed, and it seems that they can be brought to fruition, we will let you know. We are not completely forgetting Africa, though; perhaps in some future day, work there can be started.

Gordon Landry.

HERALD RECEIPTS

Ralph Jones; Mrs. Lottie Graham; Mrs. Victor Peterson; D. A. Jones; J. Arthur Johnson; Roxanne Billingsley, Mrs. C. R. Brackett; Arnold Johns; Harold Starbuck (4); Dorothy E. Sherrill; Stanley Raymond; Ida Vogel; Mrs. J. W. Dismukes; Howard Appleby.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Sr. Della Overmyer recently submitted to removal of a cataract on her right eye. Now a patient in Memorial Hospital, South Bend, Ind., she expects to be home (Culver, Ind.) within a few days."—Mrs. Albert Overmyer, Culver, Ind.

Bro. A. M. Jones, Eldorado, Ill., reports the baptism, on Easter, of Linda White.

Bro. and Sr. Jennis Graham, 509 E. Tenth St., Concordia, Kan., celebrated their sixty-second wedding anniversary on March 28, 1950. They united with the Church of God fifty-six years ago. Sr. Graham writes, "We very much enjoy The Restitution Herald and pass it on to others as our mission work."

Bro. and Sr. James Mattison and family moved recently from Rivern to Harlingen, Tex., where a new church has been built and dedicated. Bro. Emory Macy, Gatesville, Tex., assisted in the Harlingen dedication services and a two-weeks' series of meetings.

Born, April 22, a daughter, Kathleen Joy, to Mr. and Mrs. Glenn Canfield, Chana, Ill. . . . Congratulations!

Born, April (Easter), a daughter, Carol Ann, to Mr. and Mrs. Bernard Anderson, Loves Park, Ill. . . . Congratulations!

Sr. Amanda Hoar (mother of Sr. A. M. Jones, Eldorado, Ill.), recently injured by a fall, is slowly recovering at Mercy Hospital, Oelwein, Iowa. About thirty-five years ago, Sr. Hoar became a member of the Church of God at Waterloo, Iowa. She is ninety-two years of age today, May 2. . . . Either a get-well card or a birthday card, or both, will fulfill the spirit of Ecclesiastes 11:1 and Matthew 10:42 and carry a blessing where appreciated.

Gospel Team Echo: "This afternoon (April 23) brought to a close three inspirational services by four fine young men. One sometimes wonders if it is worth the effort and expense to continue the College, but, after hearing these young men do so well, one knows it is worth while and should be continued at any cost. Their messages were simple and sincere. . . . We want the hoys to come back, soon."—Eldridge Ellis, Rt. 1, Denver, Iowa, re recent Gospel Team from Oregon Bible College that visited the Church of God in Waterloo, Iowa.

Sr. Dale Dunbar, Swanton, Ohio, and her mother, Sr. Krause, thank the many brethren who have been sending words of encouragement to Sr. Krause, who is in failing health. . . . Sr. Walter Croxton, Rock Island, Ill., another daughter, is visiting her mother, Sr. Krause, at the Dunbar home.

BEREAN YOUTH RALLY ENROLLEES

Boys and girls planning to attend the National Berean Youth Rally (July 17-28) at Oregon, Ill., should so report, please. Enrollees already registered are:

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Who Next?

SUMMER SCHOOL REGISTRANTS

All youth contemplating attending the summer session (July 3-28) of Oregon Bible College should so report, please. Students already registered are:

1. Virginia Wagenaar, Byron Center, Mich.
2. Joseph Fletcher IV, Fonthill, Ont.
3. Read Exodus 32:26.

MINNESOTA STATE CONFERENCE

Eden Valley, June 7-11, 1950

Wednesday:

8:00 p.m. Song Service, T. M. Savage
Speaker, J. Arlen Marsh

Thursday:

10:30 a.m. Adult Bible Class, J. Arlen Marsh
Young People, W. Wiggins

12:00 noon Dinner

1:30 p.m. Adult Bible Class, W. Wiggins
Young People, J. Arlen Marsh

6:00 p.m. Supper

8:00 p.m. Song Service, V. E. Kirkpatrick
Speaker, J. Arlen Marsh

Friday:

10:30 a.m. Adult Bible Class, D. A. Jones
Young People, V. E. Kirkpatrick

12:00 noon Dinner

1:30 p.m. Adult Class, V. E. Kirkpatrick
Young People, D. A. Jones

6:00 p.m. Supper

8:00 p.m. Song Service, H. Goekler
Speaker, J. Arlen Marsh

Saturday:

10:30 a.m. Adult Bible Class, H. Goekler
Young People, T. M. Savage

12:00 noon Dinner

1:30 p.m. Business Meeting, S. O. Ross, Pres.

6:00 p.m. Supper

8:00 p.m. Song Service, D. A. Jones
Speaker, J. Arlen Marsh

Sunday:

9:45 a.m. Sunday School

10:45 a.m. Worship Service

11:45 a.m. Communion

12:00 noon Dinner

2:00 p.m. Song Service, S. O. Ross
Speaker, J. Arlen Marsh

3:00 p.m. Closing of Conference by S. O. Ross, Pres.

This program is subject to change, as we have heard that a good song leader from out-of-State will be here, and, if true, he will be used.

The Sunday morning speaker will be worked out with Bro. Marsh when he arrives.

Classes for all under high school ages will be under the direction of Sr. Verna Thayer, who will be conducting a Bible school, June 5-10. Walter Wiggins, Secy.

LITTLE ROCK, ARKANSAS

Words cannot express how much the members of the Oak Grove Church of God at Little Rock, Ark., enjoyed having four of the College boys with them. Each delivered an inspiring and encouraging message. Bro. C. Alan McLain, a graduate of the College, accompanied them. All were impressed by the spirit of Christ shown through this gospel team.

Srs. Verna C. Thayer and Irene Payne have just completed another Bible school at the Oak Grove Church. We were happy to have them in our home for the ten days and hope to have them with us in the future.

Bro. J. M. Morgan was with us for six days, and he preached some inspiring sermons. It is encouraging to see Bro. Morgan continuing in active evangelization at his advanced age.

We much appreciate, too, having Bro. C. Alan McLain teach us the true gospel of Christ, and pray that all members of Christ's body will serve Him faithfully in these evil days. Mr. and Mrs. R. D. Stanton.

BROWN - NOONAN

Betty Jean Brown, daughter of Mr. and Mrs. Ralph Brown, West Milton, Ohio, and Harold William Noonan, son of Mr. and Mrs. M. L. Noonan, Rt. 1, Troy, Ohio, were married, January 27, in the Brush Creek Church of God near Frederick.

Bro. C. R. Randall performed the ceremony. Richard Brown presented traditional wedding music on the organ. Mary Pearson and Lois Huston sang "O! Promise Me," "I Love You Truly," and "Always."

Mr. and Mrs. Noonan are residing at 1219 Spruce St., Troy, Ohio. Mrs. Ralph Brown.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Jennis Graham	\$ 7.50
Mr. & Mrs. E. Milon Hall	2.56
Albert City, Iowa, S S.	2.00
O. F. Marsh	26.00
Olive H. Stephenson	5.00
A Cleveland Friend	15.00
Pennellwood Church of God	25.00
Tempe, Ariz., Church of God	23.50
Oregon, Ill., Church of God	11.15
Mrs. Emma L. Claypool	10.00

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,391.30

CONTRIBUTE!

MABEL J. BURK

Jessie Mabel Jaeger was born at Neenah, Wis., July 18, 1884, to Sarah and Louis G. Jaeger, and died at her home in Tacoma, Wash., February 10, 1950.

Sr. Burk moved to Tacoma with her parents in 1889 and lived in the same neighborhood for sixty years. She married E. Rees Burk on June 16, 1915. To this union were born two children, Louis Samuel and Hazel Mildred. She was preceded in death by Louis in 1933, and is survived by her husband, her daughter, Hazel Williams; and two granddaughters.

Sr. Burk became a member of the Los Angeles Church of God in 1934. She visited this church several times, also visited many other churches of our Faith throughout the United States. Although not able to attend services, regularly, Sr. Burk was an active supporter of church work and especially interested in new churches. Her desire was to have an established church in Tacoma. She was reared in the doctrines of the Church of God, as her parents and grandparents were members.

The funeral sermon was preached by Bro. J. W. Williams. The Scripture texts used were Romans 15:4 and 1 Thessalonians 4: 13-18—the sermon being based on this last verse, "Wherefore comfort one another with these words." Mrs. Paul Williams.

GEORGIA SHEPHERD

After a long illness, during which she was confined to her bed, Sr. Georgia Shepherd fell asleep in death at the home of her son Dwight in Phoenix, Ariz., April 11, 1950. Two days later, the writer conducted her funeral services from Memory Chapel in Phoenix.

Sr. Shepherd was a member of the South-lawn Church, Grand Rapids, Mich. The Shepherds moved to Fort Worth, Tex., where Bro. Shepherd died. In company with the daughter, Mrs. Helen Pine and husband Charles, Sr. Shepherd moved to Arizona. She had been blind during recent years, but her countenance was always cheerful, and it was a privilege to visit with her. Interment will be made in Fort Worth, Tex.

A daughter, Mrs. Helen Pine, and one son, Dwight Shepherd, both living at 5831 S. Fifth St., Phoenix, survive. We extend our sympathy to the bereaved. C. E. Randall.

WHAT DOES THE H-BOMB MEAN TO YOU?

(Continued from page 9)

salvation by our Lord Jesus Christ" (1 Thess. 5:1-9).

There is one way out, one sure escape, one door to salvation, and that is to be found in being acceptable unto Jesus. Men's various agencies and plans and councils and movements will be of none effect; the only sure shelter from the atomic storm to come is Jesus and His salvation. Seek Him!

The Day of the Lord's Wrath will come like a thief on the world. Make your peace with God; give your life now to Jesus. He and He alone can save you!



Oregon Bible College

Summer Session

For the last few years, enrollment for the summer session of Oregon Bible College has declined to the point where advisability of conducting the summer session is questionable. The decline may be partially explained by the fact that many who would have attended the summer session (formerly the Summer Bible Training School) now attend the National Berean Youth Rally. We believe that we should have at least sixteen students for the summer session of Oregon Bible College to justify conducting the school, inasmuch as it will be necessary to employ another instructor and a cook.

Present plans are to use facilities of the local church and dormitory, if enough students are enrolled. If you plan to attend, let us hear from you immediately. Only four students at the present are enrolled. Help us to reach our goal of sixteen students by returning your registration now.

Details for the summer session are as follows: tuition, board, and room, \$50.00; dates, July 3-28 (four weeks); courses in Bible and Christian service; instructors, Otto E. Dick and Harvey U. Krogh, Jr.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

Tuition will be paid by

THE RESTITUTION HERALD

VOLUME 39

OREGON, ILLINOIS, MAY 9, 1950

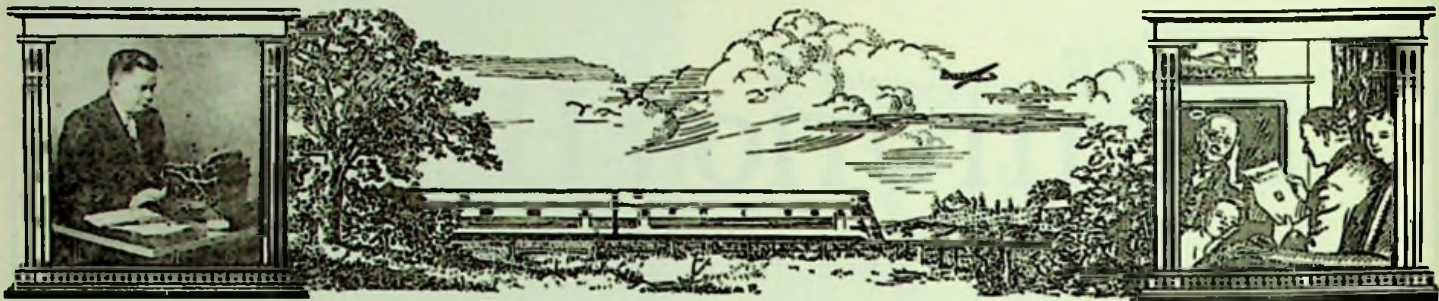
NUMBER 31



—Courtesy, Kable Brothers.

The Lord "causes the childless at home
To become a glad mother of Children! Halliluyah!"

--- Psalm 113:9, Ferrar Fenton.



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Memories of Mother

Earliest of my memories focus upon Mother. I recall her dressing me while I still wore dresses: recall the day she made me look my best (in a dress) for a photograph with "Sis." Clearly come those days, again, when she tied or buttoned my shoes. Occasionally came the family comb and her household scissors for what she sometimes acknowledged being a "stair-step" hair cut. How those scissors pulled! . . . To this day, too, I almost can feel her washing my neck and ears, which may explain my present apathy to soap and washcloths.

Clearly come those days, today, when Mother showed me how to make long strings of rare and beautiful buttons—allowing me, too, to visit all the neighbors to see what they might volunteer thereonto. When less than four years of age, I made my first snowballs: then called Mother out to see that I could toss them almost as high as the low front-porch roof. She watched, appreciatively, as though I were pitching at Aurora in a ninth inning, and the score tied! Joyously, one day, Ma sent me "off to school"! Not long thereafter, she was helping me to make gorgeous doily-decorated valentines and strings of salt beads for favorite "girls" at school.

Sieges of sickness come to mind: measles, scarlet fever, whooping cough, mumps, pink eye, and frequent sieges of *la grippe*. What a doctor was Ma when we "youngsters" caught colds! She gave us the ginger-tea, camphor-and-goose-oil, hot-foot-bath, castor-oil *cure*.

Always at Christmas, Ma helped us children to decorate a tree: sometimes saving money by cutting lower branches from our spruce and tying them together for our Christmas tree. Chief of the decorations were accordion-folded Christmas cards that Ma bought "on bargain" at Smith's drug-store. How beautiful were those cards! How much we enjoyed those Christmas days: no fireplace, but we always "hung up" stockings, and, because ours were small, Ma let us use hers!

Ma taught me to "do dishes." On Saturdays, I was required to mop certain parts of the floor while Sis did other patches. . . . Trying in vain to roll a hoop, I threw it out into the garden. Ma saw, made me get it and try again. Later, she helped me learn to ride Billy Birkeback's girl's bicycle. . . . Sent him home when we fought!

Three successive years, Mother took me to Gollmar Brothers Circus at Hutchinson, where we saw, repeatedly, a girl thrust her face into the gaping jaws of a trained lion. . . . Fourth-of-July celebrations were almost as grand as those circus trips—flags and bunting, street parades, and fire crackers under tin cans! Roman candles, too!

Mother taught me how to skate, and I used her girlhood skates on a little patch of ice in our front yard. . . . She showed me how to decorate our front gate with hundreds of golden dandelions woven through the wires; how to cut out pictures and, by wetting them in a pan of water, to stick them on the kitchen door. She taught me, too, how to play checkers—so introducing me to Ryan, Wiswell, and Grover. . . . Mother always helped us children to celebrate our birthdays: parties, presents, pumpkin pie and "float" better than I ever have eaten elsewhere.

Punishment? Yes, *a plenty!* I can see the box-elder stick—constant threat—neatly placed behind the kitchen looking glass. Sometimes, I was sent early to bed when company was coming.

One of my best memories of Mother concerns my faith. Coming home one Sunday from the local Methodist Sunday School, I asked Mother if I could take my beautifully colored blocks to heaven with me when I died. Then Mother taught me that no one goes to heaven at death. She told me about the second coming of Christ and the beautiful truths of resurrection. . . . Several years later, Mother was on the shore, down at the Tritabaugh farm, when Brother James Martin was baptizing.

Seldom now do I see Mother, yet I always shall see her: attentive in church, working with flowers, busy in the home, watching birds, or enjoying a catalog.



A Great Responsibility

By Leon Driskill, Oregon Bible College

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

JESUS CHRIST was ordained of God to preach forgiveness to those in sin. He went about the villages in Galilee preaching and showing the Kingdom of God. (Luke 8:1.) Because Jesus gained favor in the sight of God, God could entrust Jesus with all power needed to bring people to believe in God's plan of salvation. As Jesus was the divine Son of God, He was given great responsibility of being able to forgive sins.

Luke 5:20 presents an example of Jesus' forgiving sin. Here, after Jesus saw men's faith, He said to the man sick with palsy, "Thy sins are forgiven thee." The man rose up before them, took up his bed, and departed to his own house, glorifying God.

Also, think of the example of the adulteress whose sin Jesus forgave. After Jesus had saved the woman's life from the scribes and Pharisees, He said to her, "Neither do I condemn thee; go, and sin no more" (John 8:11).

So Christ, being led by the Spirit of God, could see that sin kept people from rendering true service to God. The only way for sinners to "get right" with God was to have their sins forgiven. In like manner as God entrusted His Son to forgive sins, Jesus entrusted His disciples that they would do justly, in like manner, in spreading the good news of the Kingdom of God, saying, "As my Father hath sent me, even so send I you" (John 20:21).

Jesus promised His disciples the power of the Holy Ghost—to perform the great task of preaching the gospel to the people. The disciples were given power, also, to forgive sins, as Jesus had received power to forgive sins. No one should question this authority that Jesus had, and which He gave to the disciples, according to John 20:23 (quoted at head of article), for He had been glorified to immortality as God's chosen vessel. The disciples of Jesus were promised power to cast out devils, to forgive sins, and to retain sins. Before the disciples received those instructions, however, they gained favor with Jesus and God. They could not receive this authority from any other source; they could not receive this authority from any carnal man—bishop, pope, evangelist, or any other. It had to come from the all-wise and all-powerful God through the Mediator, Christ.

This power given to the disciples was a great responsibility—not a privilege to be used haphazardly or for personal gain. The disciples possessed the keys of the King-

dom of God. Christianity was dependent upon those eleven disciples to preach the gospel to the world. They had power to preach the truth their Master had taught them.

In studying John 20:23 from different translations, one can appreciate explanatory comments in the Self-Interpreting Bible on this verse:

"Remit.—To whomsoever ye shall preach redemption through my blood, Eph. 1:7, they, on believing your testimony, shall receive that forgiveness which you promise, Mark 16:16; Acts 2:38."

Retain.—Whomsoever ye shall, in my name, and upon my authority, and by my Spirit, pronounce guilty, they shall be held guilty. These three conditions were essential, however, both to the remitting and retaining of sin; and without them, every human pretension to either power is blasphemy and usurpation."

Some individuals today think they have authority to forgive and to retain sins, without having that power from God or Christ. To forgive or retain sins, without receiving authority from the Spirit, without being a true disciple or follower of Christ, or by merely pretending this authority, is blaspheming God and Christ. The privilege and responsibility of John 20:23 is for those only who are led by the Spirit of God. For example, the Apostle Paul, led by the Spirit of God, apparently possessed that authority to retain and to remit sins, for he instructed the Corinthian brethren, saying:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:4, 5). Paul thus plainly told his congregation to throw out such an one from the church, under the authority of power from Christ.

We Christians may ask ourselves these questions: Are we disciples of Christ today? Do we have the same instruction that Christ gave to His Eleven? Jesus said, "If ye continue in my word (Turn to page 10)



"What Must I Do to Be Saved?"

By Harold J. Doan, Chicago, Illinois

THE SCENE is a prison in Thyatira. Two men are chained to the floor in the inner room. Their backs are bleeding from the cuts of the leather whip which had been used on them. They are praying and singing, for they had been imprisoned because of their faith. Outside the cell, a man sleeps on a comfortable couch; he is a Roman jailer.

Suddenly, at midnight, there is a rumble; the earth begins to shake; the walls crack; the great iron doors spring open; the chains fall from the prisoners; chaos reigns. The men are free. The man on the couch arises with a start. He sees the open doors, the broken walls, and he feels the floor moving under him. His thoughts turn to his own safety and future. He had heard his prisoners speak of a great God; he had heard them pray; he had heard, also, of the end of the world. Maybe this is it, he thinks. He rushes into the inner prison and there falls down at the feet of his prisoners, crying, "What must I do to be saved?" Three things had brought him to ask that important question: three things that suddenly made salvation the most important subject in the world.

The miracle of the earthquake and freeing of the prisoners was the *first* thing. Some people are so complacent, that they must see a miracle before they will be jarred, finally, to the importance of salvation. They go through life with their minds cluttered with all kinds of details, never seeing the constant miracles being enacted before their eyes. Only the spectacular catches their gaze. Israel was like that. Becoming accustomed to the constant miracle of the cloud by day and the pillar of fire by night, Israel could perform all kinds of evil deeds before the very presence of God. Only when God performed some spectacular miracle like the crossing of the Red Sea, the bringing of water from a rock, or the stopping of time, was Israel touched enough to think of her future. People are like that today. They miss the daily miracle of the coming of day and night, the changing of seasons, the growth of their children, the wonders of their own body. They walk onward in evil in the face of these manifestations of God, waiting for some spectacular sign to bring them to God. It may never come, my friends, or it may come too late.

The *second* factor that brought this jailer to his knees and crystallized his thinking on the one subject that really matters — salvation — was fear for his own safety. He

thought "his time had come," either in the quake or at the hands of the Romans if his prisoners should escape. Then the most important thing in his mind was, How do I stand with God? He may have had many other thoughts a few moments or hours before. Perhaps he was worrying about a raise, or a promotion, or about buying a new home, or suggesting a prison reform, or worrying about the high cost of living, but when he supposed time was drawing to a close, he forgot these trivial details which always had been uppermost in his mind, and thought only, "How can I be saved?" Is it not a pity that some must come face to face with death before they get down to the important considerations in life? If this is the most important question one can ask in the face of death, it is also the most important in the face of life. Sometimes there is only time for the question, but not time for the answer. Someday, you will want that question settled. Better do it while you can!

The *third* factor which brought the jailer to his senses, jarred him to reality, and brought to action the question of all men, "What must I do to be saved?" was the faith and honesty of his Christian prisoners, Paul and Silas. Though these men were in jail on a false charge, though they had been severely beaten and chained in the worst cell, they had continued to sing and pray and praise God. No man sitting by such a display of faith could not be touched. When the doors were sprung open and the prisoners were free, they had not run away but had stayed to face the law. Never had the jailer seen such an event. Knowing these men were different than other men, he fell at their feet—asking what he must do to be as they were.

It would be difficult to tell how many people have been moved to seek salvation by the faith and good works of another Christian. All Christianity has thus grown, one catching it from another. The influence of Andrew brought Peter to Jesus: a beautiful story in the Bible illustrating that some are brought to salvation by observing the lives of others.

So, *these three forces* forced this jailer to his senses and brought to the surface the most important question of his life. He saw a miracle and believed. We are surrounded by miracles. He was afraid, because he thought he was in danger. Who knows what may happen next? He was impressed by the faith and good works of his Christian

prisoners. Which of us has not seen a life worth imitating?

Some may say that the answer is the most important part of this text. For some it may be, but we know the answer. The problem is to bring that question out of our hearts in the way that this jailer did. The way in which this man asked this question is important because it is the prerequisite for his later conversion. We must be in the same frame of mind, or Paul's answer—belief, repentance, and baptism—will be useless to us.

You will notice first that there was no doubt in that question. The jailer was convinced these men knew the answer, and he was willing to act upon it. He had seen all he needed to see, and he wanted to know how to "get right" with God in a simple, easy-to-understand, concrete way.

In this age of reason, some people cannot see the forests because of the trees. Minor details, made into mountains of doubt by men who have nothing better to do than to ask foolish questions, are burying many a man's inherently felt need of salvation. There was no such vagueness in this man's mind. His only question, indeed, the only important question, was, "What must I do to be saved?"

Secondly, the question was personal, "What must I do?" God had done His part. Jesus had done His part. Now the man wanted to know what *he* had to do. He was not asking for his nation, or his family, or the church, or his friends, but for himself. He knew that salvation was an individual responsibility—that one has to accept for oneself before telling others how to get it. Look in your own backyard, first.

Recently, we heard that a school board was going to meet to tell the community how to prevent fires in their homes and businesses. The meeting was postponed when the school burned down. We always have an answer for the other fellow. We always wonder what will happen to the natives in Africa, the people who lived before Christ, the insane, those who die in ignorance of Christ, but we seldom come to the place where we will say, "What must I do?"

Third, there was an urgency of action implied in this question. "What must I *do*?"—now! The jailer knew there was something to do, and he knew that the time to do it was *now*. He had no urge for an intellectual dis-course on the mystic qualities of religion, and he had less urge to put off the decision until later in life when he had made his fortune and had time to turn his mind to religious thinking. Nothing else was important to him then. He wanted to know the way to salvation and to act upon it *then and there* without further ado.

When we are young, we put it (Please turn to p. 10)

Mother

"Of all the beautiful pictures
That hang on memory's wall,
The face of our dear old mother
Seemeth the best of all.
We seem to hear her gentle voice
That spoke so soft and low;
We seem to see her smiling face,
Like that of years ago.

"We received her greatest blessings
From early morn till night;
She tried to make us happy
And taught us to do right.
She shared our burdens with us;
She helped us go along;
She strengthened us with smiling face
And cheered us with her song.

"What is home without a mother?"
Is a motto often spoken,
For when mother is taken from us,
It leaves our hearts all broken.
The smile we saw has vanished;
The voice we loved is still;
We are left in deepest sorrow,
For her place we cannot fill.

"When you're away from home 'mong strangers,
And you see what the years have brought,
If you're thinking of home and the people,
Let mother be first in your thought.
Let 'mother' be your watchword,
Don't let your memory fail;
And down the flowing stream of life
With freedom you can sail.

"A boy's best friend is his mother,
We've often heard it said;
But oftentimes it isn't realized
Till after she is dead.
So, boy, you who have a mother,
Be kind to her always;
Be as true to her as she is to you,
And you'll receive your reward someday."

—L. B. Vale.



The Kingdom Revived

By C. R. Randall, Tipp City, Ohio

IN THIS message about the Kingdom of God, I would like to draw to your attention some thoughts concerning events now transpiring, as we pass through one of the most important eras in the history of the universe. This era is spoken of in the Scriptures as the "last days." These days are the last days prior to the coming of Christ, the Prince of Peace.

Matthew 24:3 records a question the disciples asked Jesus concerning the end days: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus' reply, according to Matthew 24:7, 12, 13, was:

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places . . . and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

The "last days" are the days preceding the end of this dispensation or age. The coming of Christ will end this age and usher in a new dispensation. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27).

On the Mount of Olives, as Jesus was speaking to His disciples, He was "taken up; and a cloud received him out of their sight." "Two men stood by them in white apparel," stating:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The Scripture is so plain concerning the second coming of Christ, that one wonders how so many people separate it from their faith and their future plans. The prophecy in God's Word indicates that the time for this great event is near at hand. Years ago, many people did not accept this great event as being literal. The signs, however, have been so clear, that many accepted it after being doubters. To you and to me is given the privilege of witnessing some of the most beautiful fulfillments of prophecy given to any generation. To ignore it seems sheer folly.

One of the signs Jesus gave to indicate the nearness of His return appears in the Parable of the Fig Tree. We read in Matthew 24:32, 33:

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

In Scripture, the fig tree is symbolical of Israel as a nation. Does it not seem miraculous to you that, after 2,536 years, this kingdom is being revived? During the reign of Zedekiah, the kingdom of Israel came to an end (586 B.C.), and Zedekiah was taken captive. His sons were slain before him; then his own eyes were plucked out, and he was taken captive to Babylon, where he died.

The judgment concerning this kingdom had been pronounced, and it was fulfilled. There was more, however, concerning the destiny of this nation. Ezekiel 21:25-27 reads:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

This kingdom of Israel, the "profane wicked prince" of Ezekiel 21, was overturned in the reign of Zedekiah. It was not righted, nor will it be completely righted until he "come whose right it is." Today, however, we see budding of the fig tree, which is the ground work of the reviving of this kingdom which was overturned. According to Scripture, it will not be completely righted until one comes "whose right it is." If we can Scripturally find the one mentioned, we shall have the key which unlocks the overturned kingdom and its establishment.

Luke 1:31-33 records the words of the Angel as he spoke to Mary, saying:

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Divinely inspired, the Angel foretold the destiny of this Son who was to be born. The Lord God would give him the throne of his father David, and he would reign over the house of Jacob for ever and of that kingdom

there would be no end. To reign over the house of Jacob and on the throne of David would require a restoration of that kingdom and throne. This promise was literal, requiring a literal fulfillment.

Jesus revealed His plans concerning the future Kingdom and rulership in the Parable of the Nobleman, recorded in Luke 19:1, 12:

"As they heard these things, he [Jesus] added and spake a parable, because he was nigh unto Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return."

Jesus was the "nobleman," and He ascended into heaven to receive the Kingdom from His Father and then return. He will accept the rulership of the Kingdom when He comes again.

The nearness of Jesus' coming is indicated in the signs relative to the growth and development of the nation of Israel, for it is this overturned kingdom, now being restored, over which Christ will rule.

Recently, the Prime Minister of Israel, David Ben Gurion, in speaking to the Israel commandos, stated:

"Our future, the future of the Jewish people, will not be built by the sword. War making is not a Jewish vocation. We have been forced to fight for our independence, for the liberation of our country. The political and social system toward which we strive can be formulated in the ancient words, 'Love thy neighbor.' The majority of the Israel leaders realize that their destiny is in the hands of a power mightier than their own."

The Prophet Isaiah, divinely inspired, wrote concerning Israel:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces [another translation has 'riches'] of the Gentiles shall come unto thee" (Isa. 60:1, 5).

One of the best-kept secrets in American Jewish communal life was the recent negotiations with non-Zionist industrialists and financiers which led to the formation of the Industrial Institute of Israel in this country. This organization will aid in financing the rebuilding of industrial operations in Israel. This is merely one illustration of the great wealth of the Gentiles that shall be available to Israel.

Time does not permit me to write at length about the mass exodus during the last two years from Germany, Austria, Poland, Czechoslovakia, Lithuania, Bulgaria, Iraq, Burma, India, Libya, Ethiopia, and many other countries. This is a fulfillment of the words of the Proph-

et Jeremiah, who wrote: "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" (Jer. 16:16).

Another interesting prophecy is Isaiah 35:1, 2, saying: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Perhaps it seems strange to some that the desert begins to blossom abundantly and shows signs of manifold productivity. The same land that under the Arabs was a desolate wilderness now is producing bountifully under the Israel nation.

Mr. Pat Conroy, secretary-treasurer of the Canadian Congress of Labor, told a mass meeting held in the Royal York Hotel in Toronto, of his observations in a recent trip to the Holy Land. He stated:

"Israel can absorb and feed three to four million more people, once the land is reclaimed. I found in Israel a higher potential of good soil than in any other nation. Water is being made available through modern development of canals."

Mr. Paul Sinclair, a Manitoba economics professor, who recently made a tour of Israel, stated,

"More than one hundred agricultural colonies have been set up in Israel during the past year, and these have done much to absorb the many immigrants. Although Israel has increased its population forty-four per cent during the past year, it is near self-sufficiency in fruit and vegetable production, and has reached a new high in milk and egg production."

The government of Israel has a four-year plan of development and expansion for *(Please turn to page 10)*



—Courtesy, "Holiday Magazine."

SCENE OF JERUSALEM, TODAY



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

JESUS IS GOD. Writing in his paper, "The Plain Truth," Herbert Armstrong, who is known to many through his broadcasts, affirms the following:

"Yes, Jesus is God. Otherwise, He could not be the Saviour of mankind. If Jesus had been only human, His death could have paid the penalty for but one other human who had incurred that penalty by transgression of God's spiritual law. . . . He is equal with God."

Jesus never claimed equality with God. He did say, "My Father is greater than I." Neither did Jesus claim to be God. He, as the Son of God, received, by inheritance, the Father's name, but He is not the Father; nor is He one of a trinity of gods. Trinity and pre-existence of Christ are forerunners of the false doctrine of immortality of the soul; for, if God and Jesus Christ and the Holy Spirit are all entities apart from corporeal existence, then why cannot their creation be likewise? If Jesus existed prior to the birth of His body, then it is not contrary to the law of God that others exist apart from their bodies. The whole system of trinity, pre-existence, and immortality of the soul stem from pagan influences. The Seventh-Day Adventists, through their belief in the pre-existence, have come to accept the teaching that Jesus Christ is God, and that it was God who died on the cross. Our more intimate religious friends, the Advent Christians, are going in the same direction. Some months ago, I was asked by the editor of "World's Crisis" to state why the Church of God should not unite with the Advent Christian people. Referring to our group, the editor rightfully said: "They believe in the non-pre-existence of Christ, the non-personality of the Holy Spirit; and they are non-trinitarian. They follow the Bible according to their understanding of relevant passages."

This is an accurate statement of our beliefs on these subjects. While Editor Nichols did not say that the Advent Christians espoused the trinitarian view, the language would seem so to imply. We do know that some of their leaders have come to accept the trinitarian view, which is a natural conclusion from belief in pre-existence of Christ. The Church of God is solidly dedicated to the proposition that there is "but one God" and "one Lord Jesus Christ." (See 1 Cor. 8:6.)

FURTHER DEVELOPMENT. The following account of the economic progress being made in the new State of Israel has been released by the Israel Office of Information:

"The United States Export-Import Bank has announced the release of another \$20,000,000 of the \$100,000,000 loan to Israel, to be

used for the purchase of equipment necessary for Israel's construction program during 1950 and 1951. The Bank stated that Israel expected to house approximately 400,000 immigrants during the next two years, and planned to construct 230 miles of urban streets and 150 miles of interurban roads during that period. Sewage disposal projects for Tel Aviv, Haifa, and Jerusalem, and water supply systems for the three cities and twenty-five other municipalities would also be undertaken with the money."

BARTER AGREEMENTS. "Barter agreements involving small amounts of trade have recently been concluded with a number of countries."

"Bulgaria has asked for 8,000 cases of lemons for onions; Italy wants scrap iron for rubber-soled shoes, and Austria wants to exchange synthetic resin from Israel against \$44,000 worth of canalization materials."

"A number of countries have asked for supplies of chocolate, including Canada and the Congo; Hungary has ordered cocoa; Britain, halvan; Turkey, materials for her textile industry, and Aden, orange squash. The Congo has also ordered plastic materials; and a number of countries have indicated a demand for buttons, citrus concentrates, and metal handicraft articles."—"Israel Digest."

Many economists and politicians thought Germany could not develop her country to a point where she would become a danger to other nations due to a lack of funds; but, through barter, she expanded her national economy and built a prosperous nation. Israel, also, may be able to succeed in this manner.

GARDEN OF EDEN. The Prophet Joel spoke about the land of Israel being as the "garden of Eden" before the invading armies of Gog march against the mountains of Israel; and as a "desolate wilderness behind them." This indicates both the prior development and destruction which will be wrought by the invaders. We are beginning to witness the prior development when the waste places are being recovered and changed into productive areas that make them appear as the "garden of Eden."

Dr. Lowdermilk, who drafted the Tennessee Valley Authority, has been instrumental in projecting the Jordan Valley Authority, which, if it can be successfully developed, and if Israel is permitted to live in peace, will bring to the Promised Land the much-needed water that will make the land blossom as a rose. The over-all plan calls for the diversion of the sweet waters of the upper Jordan and surrounding springs into a main canal with

subsidiaries that will furnish irrigation for the whole State of Israel. A power canal running from the Mediterranean to the Dead Sea will be used for power and the maintenance of the water level of the Dead Sea. The present level of the Sea of Galilee will be maintained with the diversion of the Yarmuk into Galilee, instead of its emptying into the River Jordan, as it now does, some twelve miles below the Sea of Galilee. Dr. Lowdermilk has been engaged by the Israeli government as a government advisor on the scheme. At the close of World War II, James B. Hays, formerly project manager of the TVA, spent nearly a year in Palestine, surveying and blueprinting the project.

NOT TOO ENCOURAGING. Out of 2,711 United Churches of Canada reporting for the year 1948, 835 had no accession to membership on profession of faith.

Writing in "Present Truth Messenger," A. E. Lobb says:

"The Advent Christian denomination needs a revival from the grass-roots up. Spirit-filled and life-changing. According to our statistical reports, there has been but very little progress in the ranks for over two decades at least. The latest manual reports but 539 more members than in 1929, and with several more listed churches back there. It is painful . . . to compare our denominational figures, but it is useless to ignore them."

We are not going to point a finger of criticism at these groups for their failures to win more, for, as a church body, we are not doing very well, ourselves, but these statistics reveal a trend in church life that can be expected in the last days.



"One Lord, One Faith, One Baptism"

By W. T. Roberts, San Angelo, Texas

RECENTLY, there appeared in a local newspaper an article by a minister dealing with the saving baptism of this Age, finally concluding that it is "Holy Ghost Baptism." I am not surprised at the conclusion, for that is the belief of a number of sectarian organizations. The surprise to me is they sometimes admit that *any* baptism will save, for, upon being pressed, they all will contend that baptism is non-essential—notwithstanding the fact this word does not occur in the Bible.

The Apostle Paul said there is "one Lord, one faith, one baptism" (Eph. 4:5), yet the Book of God tells about five distinct baptisms. This would seem to be a contradiction, but we do not so read the Word of God.

The *first* baptism is mentioned in 1 Corinthians 10:1, 2, saying, "All our fathers were . . . baptized *unto Moses* in the cloud and in the sea."

The *second* baptism is mentioned in Matthew 3:11, saying, "I indeed baptize you with water *unto repentance*."

The *third* baptism is mentioned also in Matthew 3:11 (last clause), saying, "He shall baptize you *with the Holy Ghost*, and with fire."

The *fourth* baptism (the saving baptism for this Age) is mentioned in Mark 16:16, saying, "He that believeth and is *baptized shall be saved*; but he that believeth not shall be damned." This baptism was first practiced as recorded in Acts 2:38, and on other occasions, and was emphasized and commanded in Acts 10:47, 48. We quote:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he [Peter] *commanded* them to be baptized in the name of the Lord?"

The *fifth* baptism is mentioned first in Matthew 3:11—"He shall baptize you with the Holy Ghost, *and with fire*."

Now, we summarize: The *first* baptism was to induct the children of Israel across the Red Sea into the Promised Land. Having accomplished this, it filled its mission and passed away, as it is not mentioned again.

The *second* baptism (John's) was to bring the children of Israel back to God—under the law—that they might receive the Christ. We have no way of knowing exactly how much that baptism accomplished. It reached its culmination in the placing of John the Baptist in prison. (Matt. 4:12.)

The *third* baptism (mentioned in Matt. 3:11) had its mission as revealed in John 14:26, saying, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This was fulfilled in such events as recorded in Acts 2:4 and in Peter's discourse thereafter. It filled its mission and passed away.

The *fourth* baptism (first mentioned in Mark 16:16; Acts 2:38, and various other places in Scripture) is still in effect and will remain so until the end of this Age.

In the Age to come, the *fifth* baptism (mentioned in Matt. 3:11, 12) will be consummated. (1 Cor. 3:13; Rev. 20:13, 14.) First Corinthians 3:13 shows that every man's work will be tried *by fire*. Revelation 20:14 shows that it is called the "second death."

So, judging from the foregoing, there has never been but one baptism in force at any one time. Each baptism filled its mission and passed away before another came into effect. So, if men practice water baptism in any form and contend that the Holy Ghost baptism is essential, they have *two* baptisms in effect at one time, and that flatly contradicts the Apostle Paul in Ephesians 4:5.

Besides, the baptism of the Holy Ghost was a *promise*, and one cannot *obey* a promise; it is received as a gift. The baptism for this Gospel Age is a *command*. Let us turn now to Acts 10 and begin reading with verse 44:

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the *gift* of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he *commanded* them to be *baptized* in the name of the Lord. Then prayed they him to tarry certain days."

One thought more, then we shall close: observe that the pouring out of the Holy Ghost was a gift, without action upon the part of those receiving it, while the *baptism for this age is in water and was administered as a direct command of the Apostle Peter*. See from the foregoing, therefore, that the *saving baptism* of this Age is *not* baptism of the Holy Ghost, but *baptism in water!*

"WHAT MUST I DO TO BE SAVED?"

(Continued from page 5)

off until we sow our wild oats and get our education. When we are middle-aged, we put it off until we get the house paid for and the family reared. Later, we put it off until we retire. By that time, all incentive is gone. The jailer was so convinced, that he was *urgent*. What must I do *now* to be saved? was the implication.

The question, quickly answered, was quickly acted upon. That the man had repented was obvious from the fact that he took the prisoners home, fed them, and dressed their wounds. Change is the evidence of repentance. Paul then told him; "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). The man had repented, and he obviously believed, for that night he and those in his home who believed, were baptized. The answer was simple and quickly acted upon. Repent, believe, be baptized, but it had taken years to bring out the question which brought the man to salvation. We know the answer, but do we dare to ask ourselves the question?

Three things brought the jailer to ask it. A miracle, the uncertainty of his life, the witnessing of Paul and Silas. We today are surrounded by these same three forces, if we would open our eyes and hearts to the facts: daily miracles, the ever-present enemy, Death, the witnessing in a thousand ways of those who have found peace and hope of salvation in Jesus.

Three things the resulting question revealed about the jailer's frame of mind. He had faith. He had personal concern, applying religion to himself instead of to others. He was urgent to act right then.

The answer also was threefold—repent, believe, be baptized. The same answer to the same question today! Let this question and its answer be uppermost in your minds today.

A GREAT RESPONSIBILITY

(Continued from page 3)

then are ye my disciples indeed" (John 8:31). Then we should subdue sin, throw sin out of the church, and restrain sin from growing. There are some who would like to have authority to retain sin rather than ability to forgive sin.

There are some who think they have this authority and deceive people for worldly gain. They are acting against God's plan of salvation. This is no reason, however, for true disciples of today not receiving the responsibility of Jesus' instruction in John 20:23. If followers of

God's Word will start practicing the first instruction of this verse, "Whose soever sins ye remit, they are remitted unto them," they will act correctly upon the latter instruction. If we only would forgive more freely those who trespass against us, we would prosper more in the Word of the Lord and in work for Him. We Christians have a great responsibility today. People are dying in sin. Go, preach redemption of sin to those who are in darkness. Receive and be led by the Lord's Spirit. Preach to all who will hear; baptize all who believe the gospel. Then both you and those who obey may know that their sins are forgiven.

To be true disciples of Jesus Christ, we must go forward! Continually grow in knowledge and good works before God! Go, do, and say what the Lord requires. Then many sins will be forgiven.

"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord . . . shall be praised."

THE KINGDOM REVIVED

(Continued from page 7)

Israel's agriculture, which it is estimated will cost \$140,000,000. This plan includes modernization of Arab agriculture and doubling the area under cultivation.

These events which one sees today are events that were prophesied should come to pass. As one witnesses these fulfillments with increased faith, he accepts the words of Jesus, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." That redemption means much to the world—if only it could grasp it! I believe there is no better description of this than in Isaiah 35:5, 6, saying:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

These blessings shall flow through the new capital of the world, Jerusalem. There the King of Kings will reign in righteousness and equity. The Prophet spoke, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:22, 23).

With desire we pray, "Bring back the King of Kings."



Oregon Bible College *Summer Session*

For the last few years, enrollment for the summer session of Oregon Bible College has declined to the point where advisability of conducting the summer session is questionable. The decline may be partially explained by the fact that many who would have attended the summer session (formerly the Summer Bible Training School) now attend the National Berean Youth Rally. We believe that we should have at least sixteen students for the summer session of Oregon Bible College to justify conducting the school, inasmuch as it will be necessary to employ another instructor and a cook.

Present plans are to use facilities of the local church and dormitory, if enough students are enrolled. If you plan to attend, let us hear from you immediately. Only four students at the present are enrolled. Help us to reach our goal of sixteen students by returning your registration now.

Details for the summer session are as follows: tuition, board, and room, \$50.00; dates, July 3-28 (four weeks); courses in Bible and Christian service; instructors, Otto E. Dick and Harvey U. Krogh, Jr.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

Tuition will be paid by

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"A gracious mother retaineth honour" (Proverbs 11:16a).

Our Tribute to Mother

"Memories hold a sacred place
Within our hearts today,
For well do we remember
Our mother's gentle way.

"She pointed out the way of life
The gospel story told:
How through God's own salvation plan,
We come into the fold.

"We often pause and think of her
In the glow of evening light,
Through the sun-enchanted hours,
And through the darkest night.

"Walking ever by His side,
Daily through the years,
With her smile of trustfulness
She would calm all fears.

"On Mother's Day our thoughts go back—
Tribute to her we pay,
As we thank God for mothers, all,
Who gently led the way."

—Mary Mae Nedrow.

Mother's Day

An old proverb mentioned in Ezekiel says, "As is the mother, so is her daughter" (16:44). This saying is indeed a challenge. A mother who is walking in the way of Christ tries to be a good example. A daughter watches her mother. If she, too, chooses the way of the cross, she will try to obey and honor her mother.

"As is the mother, so is her daughter." What kind of a mother have you? Daughters are "reflectors" of their mothers, as Christians are reflectors of Christ. If your mother is not a Christian, she is not a good example, for Jesus wants us to follow Him and take Him for our Example. Then people see us and desire also to follow Jesus.

A Mother's Virtues

A model mother is trustworthy. She is a good wife and

industrious. She is very busy with her many duties. (Prov. 31:10-12, 21-31.) A good mother uses kindness to all.

What would little boys and girls do without their mothers? When you are well and happy, Mother is happy, too. God gave every boy and girl a mother to love and care for them.

Your mother is wise if she fears to displease God. "She shall be praised" (v. 30). Help your mother, every day, in every way you can.

Call for ECE Members

Send me your name, birthdate, and address. See your name in print! Send your name about a month before, in order to get it in print by your birthdate.

Said Solomon:

"My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee" (Prov. 6:20-22).

Happy Birthday Wishes!

Freddie Bollin, May 8, age 8, Hammond, La.

Dede Band, May 8, age 10, Hammond, La.

Kenneth Lee Cramer, May 8,
age 6, Bedford, Ohio.

Harold W. Hamilton, May 9,
age 14, Saint Cloud, Minn.

Dallas J. Denchfield, May 9,
age 10, Arkansas City, Kan.

Doris C. Denchfield, May 9,
age 10, Arkansas City, Kan.

Edgar J. Gainey, May 10, age
3, Hammond, La.

Darlene J. Eades, May 11, age
8, Eden Valley, Minn.

Paul Anthon, May 13, age 6,
Hammond, La.



The Berean Page

By TIMOTHY PEARSON

Rt. 1, Box S 18 A, Hammond, La.

"Search the Scriptures daily"



Harlingen Church History

* * *

By James Mattison

One sees the beginnings of the church work at Harlingen, Texas, in the Christian work that Brother and Sister Timothy Pearson accomplished here in the Rio Grande Valley in 1947. At that time, the Pearsons were able to conduct some Bible classes and assisted Brother E. L. Macy, Texas evangelist, in special meetings in the San Benito Library. The time was not ripe, however, for full development, and the Pearsons moved to help the churches in Louisiana.

Then, in the fall of 1948, Brother Macy conducted a series of Bible classes in the home of Brother and Sister John Hayse, San Benito. Those present were the ones now working regularly in the church.

We moved to Riviera, Texas, in the middle of September of that fall, and, after the Macy's departure, it was decided to have weekly Bible classes at homes of the different interested ones. These classes began on October 4, 1948, and, at first, were conducted on Thursday nights.

We continued preaching, on Sundays, in Riviera and conducting Bible classes in the Valley and in Riviera until September 11, 1949, when it was decided to conduct services on Sundays in the Valley. We then discontinued work in Riviera, and, from that time forward, preached each Sunday in the Hayse home. It became apparent that we needed a Sunday school. So, on October 2, 1949, our Sunday school began — with an attendance of about twenty-five.

It was apparent that the church work would not grow without a building to which to invite the public, and the members decided, May 5, 1949, to start a building fund. The same night, it was decided to order twenty-five new songbooks, as those we were using were inadequate.

Sunday school, sermons, and Bible classes continued. We rejoiced when, in March, 1949, Mr. Presley Garner asked for baptism, and a little later, in June, both Mr. and Mrs. Buryl Williams requested baptism. We feel that God has added them to His church. They have continued to

be faithful to this day, and we believe they will be faithful until the end.

A lot committee was appointed, and it began searching for a suitable building site. While we were attending General Conference in Oregon, Illinois, Sr. Dean Williams wrote us that the brethren had bought a good corner lot on which to build the church. After several different plans, it was decided finally to buy the lower half of a barracks building and convert it into a church building.

So, on January 2, 1950, the building was moved to the lot and work was begun on it. First, the roof went on, then little by little it was possible to finish the interior. As the Scripture says, the men "had a mind to work." They had no blueprints, but built as the majority thought best. Each problem was talked out beforehand, even to the colors of the paint, so there would be no strife and all would work in harmony. I sincerely hope the group will continue as they have started: trusting each other, relying on each other, loving one another, and realizing that no one is perfect. Through the grace of God, we shall remain united in love and truth.

With the end of building in sight, it was decided to invite Brother Macy for the dedication sermon, April 16, 1950. Advertisement was sent out; the church was made ready; and we hope many of the folks here in Spanish Acres and elsewhere in this territory will make the new church their home church, learning to love the work here as we do.

There remains a twenty-five hundred dollar loan to be paid, but the Lord will continue His blessing of causing funds to flow into His treasury, for flow they have. In less than one year, He has sent over \$1,100 into our work for Him, which speaks well for the faith of this small band of brethren, numbering only twelve members.

Visit us when you can. All our ministers have a standing invitation to come and preach for us, for we love the gospel. Please let us know beforehand, ministers, so we can prepare for your coming.

Pray for God's work in this place, that we may be instruments in His hand by which many others will learn of the promised salvation.

Think how the mother of Jesus felt
Pond'ring the mystery of His birth!
Saviour of men He was, she knew, and
Master of everything on the earth!
Thus God had spoken; now it was she
Who must wisely develop and train.
Here was a task no mother had had—
A task that never would be again!

—J. Arlen Marsh.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 28—Annual May Meeting at Fonthill, Ont. (G. E. Marsh, guest speaker.)
- May 31—Oregon Bible College commencement at Oregon, (Ill.) Church of God—7:45 p.m., D.S.T. (C. E. Randall, speaker.)
- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 7-11—Annual Minnesota Conference at Eden Valley. (J. Arlen Marsh, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 19-25—Indiana Conference and Bible School at North Salem.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

"Shall a nation be born at once? . . . Rejoice ye with Jerusalem . . . for thus saith the Lord . . . as one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:8-13).

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported	\$3,673.67
Contributions received last week	54.00
Total contributions to date	\$3,727.67
(\$3,772.33 yet needed by June 30.)	

BEREAN YOUTH RALLY ENROLLEES

1. Faith McCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Who next?

SUMMER SCHOOL REGISTRANTS

All youth contemplating attending the summer session (July 3-28) of Oregon Bible College should so report, please. Students already registered are:

1. Virginia Wagenaar, Byron Center, Mich.
2. Joseph Fletcher IV, Fonthill, Ont.
3. William Wachtel, Oak Park, Ill.
4. Curtis Simpson, Grandville, Mich.
5. Read Exodus 32:26.

HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

On April 2, Bro. J. W. McLain began a week of evangelistic meetings at Hope Chapel Church of God, South Bend, Ind., which were concluded on the evening of Easter Sunday. He gave us many excellent truths and challenged us to greater Christian service. On Easter Sunday morning, four young people came forward in answer to the gospel invitation. On account of the absence of the pastor the following two Sundays, the baptismal service was announced for April 30. On that Sunday morning, we rejoiced to have the parents of one of the young men come forward. In the afternoon, we went to the water where we met with the brethren from the Morning Star Church of God for their baptismal service. Bro. McLain read the Scripture and offered prayer for the combined service. Those baptized from Hope Chapel were: Mr. and Mrs. Edward O'Neil and son Robert, 1918 E. Calvert; Miss Marlene Francis, 1610½ S. Main St.; Ward Doolen, 1610 Marine St.; and Dennis Green, 1726 Caroline St., South Bend.

We pray God's blessing on each of these new members of the body of Christ. May they grow in grace and knowledge.

Mr. and Mrs. Archie Webber are the parents of a son, James Alan, born on April 25. Congratulations!

I am to speak on the morning devotions program over radio station WSBT, South Bend, at 8:45 a.m., Central Daylight Time, May 22-25.

The Floyd Stilsons arrived home from Florida last Tuesday. We are happy to have them with us again.

Vacation Bible school at Hope Chapel is scheduled for June 5-19.

Harvey U. Krogh, Jr., Pastor.

"Jerusalem which is above is free, which is the mother of us all" (Gal. 4:26).

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS
TO DATE

\$10,520.58

CONTRIBUTE!

EDEN VALLEY BEREAN CONFERENCE

The Eden Valley, Minn., Bereans are proud to "boast" of the wonderful Berean Conference, which was held on April 15 and 16.

Guest speakers were members of the Oregon Bible College quartet. Some gave inspiring sermons and taught very interesting lessons. We especially enjoyed their music.

A Galilean service was held at the shore of Eden Lake at six o'clock in the morning; then breakfast was served at the J. B. Gaspar cottage. Orville Westlund delivered the morning address.

We were very happy to have visitors from Iowa and Wisconsin, as also from neighboring Minnesota churches.

The Eden Valley Bereans meet every Wednesday night, when four classes are conducted for various age groups. The young Bereans are planning to rotate in teaching their classes each week. We are planning to resume our Berean social parties again in May.

Betty Ann Mills, Secy.

Every Tither a Soul-Winner
Our Prayer
Every Christian a Tither

Thieves recently entered the home of Bro. and Sr. Roy Graham (the Los Angeles parsonage) and stole about \$350.00 worth of clothing, valuable papers, cameras, and other items.

OVER THE TOP!

250. Mary C. Railton \$26.00

NATIONAL BIBLE INSTITUTION

A Sister in the Faith	\$100.00
Delta, Ohio, Church of God	100.00
Mr. & Mrs. William G. Ford	10.00
Hazel Reed	3.00
Charles E. Johnson	3.00
Mr. & Mrs. C. D. Whitmer	5.00
Isolated Sister	5.00
An Illinois Sister	13.00
Virda Sitler	10.00

Almost half way to the \$7,500.00 in Herald Contribution Campaign! Shall we reach the goal?

HERALD RECEIPTS

Fred A. Pensyl; Mrs. Wayne Bearrows; Leroy Hiott (2); Mrs. Catharine Davis (2); Mrs. G. M. Siple (3); Arnold F. Sealine; Lydia Chapman; Harley E. Hughes; Mrs. Andrew Roose.

FONTHILL, ONTARIO

Easter Sunday dawned clear and bright here at Fonthill, Ont. Bro. G. J. Gordon preached a very helpful sermon on "Resurrection." Special music added to the service. One much-enjoyed selection combined the efforts of both the senior and junior choirs.

The little children of Sr. Gordon's Happy Helpers Class provided the opening part of the evening service. One of the young men of the church sang the well-loved "Stranger of Galilee." The closing portion consisted of a play entitled "After Three Days," presented by the Bereans. The parts were well taken, and the efforts put forth by the young people of our church were much appreciated. After this play, which was presented to a good-sized audience, the Bereans met at the parsonage for refreshments.

On April 5, a daughter was born to John and Margaret Brown of Welland. The baby's mother will be known to many as Sr. Margaret Shute.

Travel-worn but happy, Bro. C. E. Lapp visited our church while en route to Grand Rapids, Mich., after his visit to the land of Israel. We enjoyed his talk and the opportunity given for asking questions. We hope sometime to be able to see the pictures he took while traveling. Several members of the Niagara Falls group were present, and the evening closed with a social get-together and lunch.

Bro. and Sr. Gordon attended the golden wedding anniversary of Bro. and Sr. Charles Netts, Springfield, Ohio. The pulpit was ably occupied on that Sunday morning by Bro. T. McArthur of Welland, and, in the evening, by our first elder, Bro. Joseph Fletcher. The Welland Bible study was led by Sr. Dorothy Napper, and at Fonthill, Bro. W. Kirkwood led the group.

Although we were not very helpful in Ontario as far as new Herald subscriptions were concerned, we did pray for success of the Campaign and were glad the objective was attained.

The Dorcas Society met, last Friday eve-

ning, and completed a number of infants' gowns. Further plans were made for some needed improvements about the church.

An attractive new indicator, made by our pastor, graced the top of the piano, recently. This will keep us informed of the progress being made by our building fund. It was thought best to follow admonition of the Bible to figure the cost first, and be prepared, before actually starting any new building.

We are interested in the plans for the new building at Oregon, Ill., and pray for God's blessing and guidance on those who bear the responsibility and labor in this effort.

Bro. and Sr. Horace Haines report a grand visit with their children in Tempe, Ariz.; they also enjoyed visiting with the C. E. Randalls. We missed these faithful workers here and are glad to see them in the church again.

We are happy to report that both Sr. Eastman and Bro. C. B. Elliott are much better.

Sunday, May 28, will be "May Meeting" here. Bro. G. E. Marsh, pastor of the Golden Rule Church of God at Cleveland, Ohio, will be our guest speaker. During the 1920s, Bro. Marsh was pastor of Fonthill and Niagara Falls (N. Y.) Churches of God for about eight years. Any who are able to attend our May Meeting will be very welcome.

Irene Holland, Reporter.

Bro. Ezra Railsback, 1020 S. Burlington Ave., Los Angeles 6, Calif., "well past eighty-five years of age," is reported as "not very well" and is under a nurse's care.

SEPTEMBER, 1950, COLLEGE FRESHMEN

1. Russell E. Thoms, Richmond, Minn.
2. In these
3. several lines
4. we hope gradually
5. to publish the names
6. of at least nine
7. other freshmen students
8. planning to attend Oregon
9. Bible College—in the new
10. building—next September. Coming?

ELIZABETH WATSON

On April 10, 1950, Sr. Elizabeth Watson fell asleep in death after an illness of several months. She was born in Germany, April 14, 1866, and came to the United States at the age of six months. With her parents, she settled in Chicago, Ill., where she lived until 1904, when she moved to Grand Rapids, Mich.

Surviving relatives are: two daughters, Mrs. Melvin Rahn and Mrs. Paul Ackerman, both of Grand Rapids; four grandchildren; and three great-grandchildren.

Funeral services were conducted, April 12, at the Hildreth Funeral Home in Grandville, Mich., and Sr. Watson was laid to rest in Woodlawn Cemetery, Grand Rapids, to await the call of the Master at His coming.

R. O. Hardesty.

WILLIAM OLIVER ROBBINS

William Oliver Robbins, son of Thompson and Anna Robbins, was born near Ripley, Ill., September 9, 1872. He died at his home in Lacon, Ill., April 16, 1950, after several months of illness.

On June 27, 1903, he married Pauline Eva Hagel of Mount Sterling, Ill. To this union were born four daughters (Mrs. Willard Robinson of Metamora, Mrs. Frank Waugh of Galesburg, Mrs. Henry Betz of Lacon, and Mrs. Clifton Bunch of Chillicothe, Ill.), and two sons (one died in infancy, and the living son is Virgil of Chillicothe).

In 1905, William and his wife were united with the Church of God in Independence, Ill. Both were baptized by Bro. S. J. Lindsay.

Besides his wife and children, William leaves to mourn his loss two brothers, Elza of Peoria, Ill., and James of Burlington, Iowa, nine grandchildren, and many friends. One brother, Jesse, and one sister, Phoebe, and both parents, preceded him in death.

In his younger days, William was an engineer.

Funeral services, conducted, April 19, by the writer, were in Chillicothe, Ill., and interment was made in the Chillicothe Cemetery.

Gordon Landry.

EASTER CONGREGATION AT LOS ANGELES (Calif.) CHURCH OF GOD

—Courtesy, Roy G. Graham, Pastor.





National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

THE RALLY STAFF

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

The
Restitution Herald

May 16, 1950

VOLUME 39

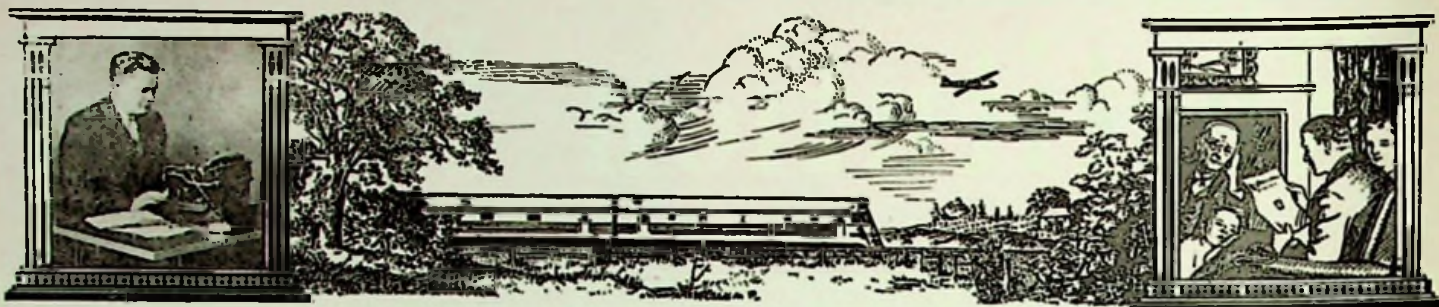
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 31



Authenticated News Photo.

Mount Baker--10,750 ft.--"King of the North Cascades," from Fidalgo Island, Washington



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Tragic Tradition

A commonly accepted tradition among Roman Catholics assumes that the Apostle Peter lived in Rome, Italy. There, following a pontificate of about twenty-five years (A.D. 41-66), Peter suffered martyrdom and, it is asserted, was buried under the Vatican. One analyst, commenting on this tradition, mused, "Let us enjoy thinking for a few minutes," then presented the following Biblical outline:

"(1) In A.D. 44, Peter was imprisoned in Jerusalem. (Acts 12.) In the year 52, he was at the Council of Jerusalem. (Acts 15.) In 53, Paul joined Peter at Antioch. (Gal. 2.) In 58, Paul wrote to the Romans, but he did not mention Peter. He sent greetings to twenty-seven persons, but to Peter he sent none. (Rom. 16.)

"(2) In the year 61, Paul was sent a prisoner to Rome, and certain brethren went to meet him, but Peter was not in the delegation. (Acts 28.)

"(3) At Rome, Paul wrote to the Galatians, and mentioned Peter, but not as being there, or as having been pontiff there for twenty-five years.

"(4) The Epistles to the Ephesians, Philippians, Colossians, and Philemon, all were written from Rome; but although others were mentioned as sending messages or being associated with Paul, Peter was not once mentioned.

"(5) From Rome, also, Paul's last Letter was written; and he said: "At my first answer no man stood with me, but all men forsook me" (2 Tim. 4:16). If, then, Peter were Bishop of Rome, he enjoyed an amnesty which was not given to Paul, and was guilty of having forsaken the great Apostle.

"(6) Lastly, in this very Epistle, written from Rome, just before his martyrdom, Paul said, "Only Luke is with me" (2 Tim. 4:11).

"(7) So, Paul had written *to* Rome; he had been *in* Rome, and at the end he wrote *from* Rome; and not only never mentioned Peter, but emphatically, at the last moment, declared "only Luke is with me," but not Peter. Only one conclusion is permissible: Peter was never a bishop in Rome."—*Selected.*

Tragic tradition! not merely to have Peter buried be-

neath the Vatican—pathetic enough—but tragic the more to believe anything so contradictory to Bible evidence!

Tragic tradition, *again!* Obviously, *if* Peter ministered from Rome, and died at Rome, he almost essentially wrote his Epistles from Rome. That, however, would be tragic to the Roman tradition by reason of Rome's being called "Babylon" (which means "confusion") in 1 Peter 5:13. Indeed, Rome figuratively could be called "Babylon," but not with any credit to Rome!

More logically, as Paul preached westward to Rome, Peter evangelized eastward to Babylon. From "Babylon" (1 Peter 5:13), and not from the Vatican, Peter wrote his Epistles and sent greetings from that forgotten church. . . . Men are prone to seek a derived or figurative meaning for "Babylon" as the site of Peter's writings, but consider the hullabaloo that would arise if 1 Peter 5:13 had placed Peter in Rome and we Protestants had said nay.

"Wanted to Be Sure of Pete"

Some time ago, we read in the *Los Angeles Times* about a certain Kentucky mountaineer who seemed to have some views similar to those of the Chinese, who desire to be buried in their native soil. This particular Kentuckian believed it was wrong to bury north of Mason and Dixon's line. Wishing to maintain such a tradition, he brought from Ohio the corpse of an acquaintance. Though poor, he went to the expense of digging down in almost solid rock for a real old-fashioned Kentucky burial.

In the middle of the funeral service, the congregation was surprised to see the mountaineer walk down the aisle, peer into the coffin, then resume his seat. At the close of the service, they asked him why he looked into the casket. He replied:

"Wall, now, I paid right smart money to git Pete down here into Kentucky, an' ef he wasn't here, I was goin' to the railroad to git my money back. You see, it was thisaway—that preacher sed Pete had left us and went up yonder somewhar, but Pete was here, all right, and so thet parson is either blind or a liar."—*Mrs. Catherine Davis.*

The Judgment

By Harold J. Doan, Chicago, Illinois

MINISTERS love to speak of rewards for the faithful. Hearts overflow with joy of the precious promise of life eternal in God's Kingdom for those who do His will. We dislike to speak of the judgment to come upon the ungodly, however, perhaps because we fear that day for ourselves, our friends, and our relatives. Christians cannot long escape the fact that the Bible is as fluent and voluminous in predicting judgment upon the sinner and the church, as it is in promising life to the righteous.

The burden of the prophets' messages, of Jesus' preaching, of the apostles' teachings, was twofold—repent, or face judgment; change, or be condemned; accept Christ, or suffer the wrath of God. A thread of warning exists throughout the Bible: a clear-cut, firm-voiced warning against the consequence of sin. There will be a judgment day for you and for me. We would like to ignore it or put it off, but the fact stands—we will be judged.

Jesus told many judgment parables. One occurs in Matthew 13:47-50:

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." This parable speaks clearly of coming judgment in which there will be a division made between the wicked and the just, with the wicked destroyed in a fiery judgment.

First, who must face judgment? The answer is simple; all will face the judgment of God through Christ at one time or another. Romans 14:9-12 prophesies:

"To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." All must stand, one day, before the righteous Judge. Everyone must give an account of himself to God.

Pontius Pilate, who judged Christ, will be there to be judged of Christ. Adolph Hitler, with his bloody hand,

will stand before Jesus, and will face God's vengeance. Joseph Stalin will be there with the sins of a generation hanging about his neck like a millstone. You will stand before Jesus and give an account of yourself.

Hebrews 9:27 speaks of this universal judgment, saying, "It is appointed unto men once to die, but after this the judgment." As sure as is death, so sure is the judgment. As surely as you have lived and will die (or be translated), you will be called upon to give an account of your life. Christ will sever the just from the wicked.

When will the judgment come? When will you face Jesus and hear His "Well done, thou good and faithful servant," or His "Depart from me, I know you not"? Are we judged at death? No, for there is one time set when all will be judged. The Apostle Paul said, "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31). God has appointed a day wherein the world will be judged. Judgment is not passed as men fall asleep in death, but is reserved till that day spoken of in Revelation 20 when the dead will be raised and stand before the great white throne. This is the general judgment which must be faced by most of the world.

"As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. 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 5:26-29). After Jesus comes and raises the dead, every man in his own order, that judgment will come. God's judgment is not entirely administered in this life through guilt and punishment, nor is it administered at death; but the judgment will come after raising the dead at Jesus' second coming. The church will be raised and judged first, and after that every man, woman, and child who ever lived will face his Lord. Is it not a solemn thought? What will He say? What will you say? How will your excuses sound then? All will be judged, after Jesus comes and raises the dead.

What will happen to those whom Jesus judges? Where will they go? What is their fate? Jesus mentioned only two classes of people to be judged. They are the wicked and the just, the lost and the *(Please turn to page 7)*

When God Calls "Halt!" to the Nations

By G. E. Marsh, Cleveland, Ohio



THE AMBITIONS of men for national and racial development follow the trails they themselves have surveyed, on rails which they themselves have laid, until God calls, "Halt!"—and then they stop. They can go no further.

The tides of history flow upward on the shores of Time until the Arbiter of the universe cries, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed" (Job 38:11). Men and nations and civilizations obey that divine command. Their progress ends, their efforts cease, and the works of men soon sink into the nothingness from whence they arose!

History provides many striking examples of sudden and dramatic changes that came when God called "Halt!" to the nations.

Three hundred years before the birth of Christ, the high priest of Heliopolis was asked by the king to write a history of Egypt. Complying with the demand of his sovereign, he prepared his record by dividing the space of time from the reign of Menes to the conquest of the country by Darius II into thirty dynasties.

Some authorities place the beginning of this period as early as 5004 B.C., others from one to two thousand years later. But we are not concerned with ascertaining exactly when the Menes Dynasty began. It is sufficient for our purpose to know that the history of Egypt goes back to an age earlier than that of any other nation of which man has a definite record.

Splendid monuments remain to attest the high civilization that had been developed in Egypt at least three thousand years before Christ. Mathematics—including standards of weights and measures; geography; logical solar divisions of time; a 365-day year, with a calendar composed of twelve months, each of which had thirty days—were already known when the authentic history of Egypt opened.

Remarkable and well-established facts concerning the cultural development of Egypt in the remote past add much to our interest. The Egyptian language belonged to what is known as the Hamitic family of speech and was very ancient. It did not die out as a spoken language until about three hundred years ago.

Between three and four thousand years before Christ, a king of Egypt conquered the Sinaitic Peninsula, built roads (which were long afterward followed by the chil-

dren of Israel in their flight into Canaan), and opened up copper mines in a region still well known.

From the days of Abraham onward, the Bible furnishes a clear and accurate account of the history of Egypt insofar as it concerned the Hebrew people.

Cultured, talented as a race, far advanced in the arts and sciences of those early days, Egypt is one of a very few nations whose recorded history has come down in an almost unbroken line and rich in detail from the earliest ages to the present.

But Egypt as a world power, as a leader in the onward and upward march of civilization, long ago passed from the foreground of the world's picture, for God called "Halt!" to the long and toilsome advancement of that nation and its people, and its progress was stayed!

We can find no other logical cause for the comparatively sudden termination of its onward and upward march. Egypt ceased to be a power to be reckoned with in the earth when God called "Halt!"

Nature has richly endowed the Nile River Valley. She has given to the region splendid resources for development, and the Egyptians were not negligent in utilizing them. But God called "Halt!" and the nation's material prosperity and progress ceased. The Nile flowed on between its flower-bordered banks as in the past. The air was as clear, the soil as fertile, the overflowing floods came and went with their wonted regularity. Yet as a power in the earth Egypt died. When the voice of Jehovah speaks, the nation, however strong it may be, is compelled to obey!

After generations marked by constant decay had come and gone, returning travelers from that historic land began to bring back reports of the impressiveness of the ruins they observed on every side, ruins located in a territory that was desolate beyond compare. No human habitation worthy of the name existed in the vicinity where those ancient cities once raised their massive walls and towering monuments of magnificence and splendor. The few people who still inhabited the land were of the most degraded class, living in vile little huts constructed of river mud. The culture, the art, and the racial vigor of the Egyptian people were gone, and desolation reigned, for God had called "Halt!" to the empire on the banks of the Nile!

Now let us see, if we may, why such a terrible change

was brought to pass. A single illustration will perhaps suffice.

Of the many great cities of ancient Egypt, Thebes was probably the most renowned. Known in the Bible by the first syllable of its Egyptian name, No-Amon, it is called the city of No. Rollin the historian said that Thebes "might vie with the noblest cities of the universe." Homer mentioned its hundred gates and its vast population. Diodorus Siculus, who visited Egypt about 50 B.C., and who saw only its ruins, said that the sun had never shone on so magnificent a city.

So massive were the ruins of its defensive walls when Pococke visited the site that he was moved to exclaim, "Without some extraordinary accident they must have lasted for years!" The "extraordinary accident" that overtook that majestic city was *the judgment of Almighty God!* Nothing, however strong it may be, can withstand the destructive power of God's fiery indignation.

Here is the way in which Jehovah pronounced His verdict upon the city of Thebes, No-Amon of the Egyptians, and No of the Bible:

"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, *and will execute judgments in No.* And I will pour my fury upon Sin, the strength of Egypt; *and I will cut off the multitude of No.* And I will set fire in Egypt: Sin shall have great pain, *and No shall be rent asunder,* and Noph shall have distresses daily" (Ezek. 30:13-16).

This pronouncement of judgment was written at the spoken command of Jehovah when Nebuchadnezzar ruled Babylon. Thirteen years after Nebuchadnezzar's overthrow, when Chaldea had passed into the hands of the Persians, Cambyses, during his invasion of Egypt (about 525 B.C.), poured out upon Thebes, or No, his insane fury and destroyed the city with fire and attempted to demolish its many splendid monuments.

After a time the city revived, but about 89 B.C. it was again overthrown and has since remained, even as the Prophet was moved to predict, "rent asunder" into nine small villages. Regardless of the efforts made in succeeding generations, it has never been possible to restore it to its old-time grandeur and greatness, and the reason is found in this: "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured" (Jer. 46:11). No man-made remedies can restore national health to a nation upon which has been pronounced the righteous judgments of God!

The whole kingdom of Egypt was thus doomed to suf-

fer as did its chief cities, when God called "Halt!" to its progress for all time.

Although successively conquered by the Babylonians, Greeks, and Romans, Egypt remained one of the strongest nations of the East until as late as 639 A.D., at which time the entire country was overrun and subdued by the Mohammedans. It has never since regained its complete independence. It has never since been ruled by a prince of its own royal house. God's Word has been fully vindicated, its inspiration established, and the dependability of its predictions made sure.

Need I ask again why all this came about! It was because God called "Halt!" to the nation! Listen to His words of resistless power!

"In the tenth year, in the tenth month, in the twelfth day of the month" (observe the exactitude with which the time when this important prediction was made is recorded), "the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." (How many nations speak of their possessions in just that way today!) "And I will make the land of Egypt desolate in the midst of the countries that are desolate. . . . It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: *for I will diminish them,* that they shall no more rule over the nations" (Ezek. 29:1-15, in part).

All this has come literally to pass long ages after the words were written by the Prophet, yet the fulfillment of them has been in such exact harmony with the predictions that the words might well have been taken from the history of the events of which they speak! Such is the foresight of the Lord our God! He makes no mistakes; He never errs; His knowledge is accurate; both His predictions of doom and of blessing come to pass exactly as He has promised.

God has said to all the nations of earth, even as He said to Egypt so long ago, that He will sit to judge them for their sins. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

That day of national judgment is at hand. Already the nations are assembling their hosts to come before Him. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near" (Joel 3:14). (Turn to page 11)

The Holy Spirit

By John R. Fiske, South Haven, Kansas

THE HOLY SPIRIT is termed by the Father "my spirit" (Joel 2:28). Hence, as to the Father, it is declared to be "the Spirit of your Father" (Matt. 10:20); "the holy spirit" (Psalm 51:11); "his holy spirit" (Isa. 63:10); "the holy Spirit of God" (Eph. 4:30). Therefore, Scripturally, it is the "Spirit of God" (Matt. 3:16).

Now, God speaks of "my spirit" (Joel 2:28) and "my soul" (Isa. 1:14). If "my spirit," the "Spirit of your Father," "the holy Spirit of God" is a person, or spirit, separate and distinct from "the Father," then, logically, "my soul" is a Person or Soul separate and distinct from "the Father," thus making "God the Father," "God the Spirit," "God the Soul," and "God the Son"—four Gods! If, however, "my soul" or "my spirit," as to man, does not mean persons separate and distinct from the man himself, then it is certain "my soul" and "my spirit," as to the Father, simply cannot mean a Soul or Spirit separate and distinct from the Father Himself.

Then, what is the "Spirit of your Father," the "Holy Spirit of God"? Jesus, in predicting its coming, called it "power from on high" (Luke 24:49). He said those receiving it would thereby secure "power" (Acts 1:8). In Luke 1:35, "Holy Spirit" and "the power of the Highest" are used interchangeably—therefore, they are the same. 1 Peter 3:18 and Ephesians 1:19, 20 show that the Spirit that made Jesus alive was the "working of his [God's] mighty power." Romans 8:11 and 1 Corinthians 6:14 teach that "the Spirit" that will "quicken," or "raise," us is God's own power.

Why, though, multiply evidence? Surely, these are sufficient. Vast, indeed, are the scriptures held yet in reservation which show the Holy Spirit of God to be the *power* of the Highest and *not* a Person separate and distinct from Himself.

The Holy Spirit simply cannot be a Person, separate and distinct from the Father Himself, for these reasons:

- (1) It is "poured out" (Acts 2:17). It "fills" houses and persons. (Acts 2:2, 4.)
- (2) People "filled with the Holy Spirit" are said to "drink" of this Spirit. (1 Cor. 12:13.)
- (3) Christ was "anointed" (smeared) with God's Holy Spirit. (Acts 10:38.)
- (4) The Father "sheds" His Holy Spirit on believers. (Titus 3:6.)

- (5) People were "baptized" in Holy Spirit as literally as they were baptized in water. (Matt. 3:11.)
- (6) Christ imparted it to His apostles by having "breathed" it upon them. (John 20:22.)
- (7) It is "distributed" to certain ones. (Heb. 2:4, Emph. Diag.) Thus, they were made "partakers" of it. (Heb. 6:4, 5.)
- (8) Jesus was "begotten" by the Holy Spirit. (Matt. 1:20, marg.) Since it is the "power of the Highest," Jesus was the "only begotten Son of the Father" (John 1:14). If, however, the Holy Spirit of God, the Spirit of *your Father*, is a Person separate and distinct from "the Father," then Jesus' begetting by the Holy Spirit would make Jesus the "only begotten Son" of the "Holy Spirit"!

Can a person be "poured out"—thereby filling houses and people? Can one "drink" a person? Can a person be "anointed" (smeared) on another? Can a person be "shed," "distributed," "breathed," and be "baptized in"? If not, then it is certain the Spirit is impersonal, and not a *separate* Person from the Father.

By means of His Spirit, the Father created everything and is everywhere present through it. (Psalm 104:30; 139:7; Job 26:6-13; 33:4; Gen. 1:2.) It proceeds from the Father, just as light proceeds from the sun. By means of it, He is in touch with the universe. Since the Holy Spirit of God is the Father's *power*, it is considered as much a part of Himself as is His "finger." (Matt. 12:28; Luke 11:20.) This being true, whatever it or His "finger" may do such as begetting Christ of the Virgin Mary, or raising Christ from the dead, it is the Father who did these things. Through the figure of speech *synecdoche*, in which a *part* is put for the whole, the Holy Spirit sometimes stands for the Father. (Matt. 1:18; Acts 13:2.)

John 16:13, 14 and 14:17 are supposed, some say, to teach that the Holy Spirit is a person separate and distinct from the Father. But Nehemiah 9:20, if the translation of John 16:13, 14 and 14:17 is correct in the King James Version, shows the guide, the instructor, to be "thy good spirit"—the "Spirit of *your Father*."

If the Father's *wisdom* can be personified as "she," "I," "my," "me," and "her" (Prov. 8:1-36; 9:6), then surely in the same way the Father's Spirit, "the Spirit itself" (Rom. 8:16), though an "it" could through personifica-

tion be termed a "he" or "himself." But is the Version correct? We shall see:

Herman Heinfetter renders these texts as follows from the Vatican Manuscript of the New Testament: "Howbeit when that comforter, the Spirit of the truth concerning me, should have come, it will guide you into all truth relating thereto. For it will not speak to your mind by *itself*, that is its own origination, but whatsoever fact *it* shall receive, that is its witness, *it* will speak to your mind, yet the things that do come, it will show you that comforter will glorify me: for concerning me it will receive and show unto you." "The Spirit of the truth concerning me should exist, which (Spirit) the world is not able to have received, because it does not examine it, neither knows; ye have knowledge of *it*, that with you *it* dwells and by you *it* exists." The Emphatic Diaglott, Rotherham, Tafel, and the Curetinian Syriac all render John 14:17 somewhat similar to Heinfetter, the "Holy Spirit of God" being represented by the neuter pronoun "*it*."

In harmony with the foregoing, Dr. C. T. Kuinoels says concerning John 16:13, "The Spirit to which the pronoun refers is neuter in the original." Commenting on John 14:17, Prof. J. H. Thayer, Howard University, says, "The pronouns in verse 17 are *neuter* in the best manuscripts." Prof. Toy says, "The Alexandrian does not give the *masculine*." Prof. Gardner of Chicago says, "The true antecedent of these pronouns," in John 14:17 and 16:13, 14, is "to pneuma, and this is *neuter of course*, and a true grammatical rendering makes the pronoun neuter."

Here we rest our case. Much more could be advanced to sustain the foregoing arguments, but for the present we will forebear. That students of the unerring Word will receive and believe the foregoing truth is the writer's prayer.

THE JUDGMENT

(Continued from page 3)

saved. Everyone will be in one class or the other. To the just, the saved, the righteous, Jesus will say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21). Or, Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (v. 34). "They that have done good [come forth], unto the resurrection of life" (John 5:29). Those judged righteous have wonderful promises of life eternal, as co-rulers with Jesus in the Kingdom of God. Jesus and those saved by His blood and included under His cloak of righteousness will live forever in God's Kingdom upon earth.

What of the wicked? Peter said, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9). The ungodly are not being punished in death, today; they are reserved in death until the day of judgment to be punished. They are not dancing in the fires of hell, nor stoking the devil's furnace, but are reserved until the day of judgment. Punishment will come eventually, however, upon the ungodly, although they do not suffer hell-fire today. The ungodly are reserved in the darkness and unconsciousness of death until the Judgment Day. Then what?

In explaining His Parable of the Tares, Jesus said, in Matthew 13:40-42:

"The tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." At the end of the world, on Judgment Day, the ungodly will be cast into a lake of fire and destroyed. Revelation 21:8 explains that this lake of fire in which the ungodly will be destroyed is the second death. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." The wicked will be condemned to die, consumed, and will be as though they had not been.

This will be everlasting punishment, for there will be no resurrection from the second death. Reaping the just wages of sin, these unjust persons will be everlastingly dead, destroyed forever from the presence of God. Malachi 4:1, 3 speaks of the complete consuming of the wicked, as follows:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch . . . and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

There will be a Judgment Day. It has been appointed by the Lord. One day all will be raised to stand in his own order before the judgment seat of Christ. There will be only two divisions, the godly and the ungodly, the saved and the lost, the sheep and the goats. The just will inherit eternal life in God's glorious, everlasting Kingdom on earth. The unjust, reserved unto the day of judgment, will be cast into the lake of fire, which is the second death and there will be consumed. (Turn to p. 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A NEW ORGANIZATION. Every day brings forth some new organizations for promotion of some new idea. There is one new group to which we wish to give our share of publicity and blessing. It is called "Divorcees Anonymous," which was started by a group of women divorcees in Chicago. The organization has been growing rapidly. It is patterned after the principle of "Alcoholics Anonymous," and its purpose is to assist those who are in marital difficulties to adjust their differences before they go so far they cannot be mended. The man who really started the organization is Samuel Starr, a Chicago divorce lawyer. He estimates that at least seventy per cent of divorcees can be prevented if either the husband or the wife displays a willingness to adjust the differences and to work for a reconciliation. Of course, whatever "Divorcees Anonymous" can do, by way of bringing about reconciliation between estranged partners, real Christianity would surpass: keeping the couples from becoming estranged in the first place. Departure from the basic teachings of the Bible has resulted in the breakdown of home life and the continuous increase of marital difficulties.

A WAVE OF UNREST. A copy of an article appearing in the "East Oregonian," published at Pendleton, Oregon, has been sent me, in which the writer foresees a world-wide "trade union organizing movement" inciting the peoples of the Middle East and South Asian countries, and their being aroused to rise up and throw off the yoke of serfdom that has held them in the past. Says writer Peter Edson:

"Ultimately there are plans to bring native trade union leaders from these countries (Middle East and Southern Asia) to western Europe and the United States, to see how labor organizations are run and what they accomplish in this part of the world.

"It is not difficult to imagine the shudders that convulse bankers and employers in these underdeveloped countries as they contemplate such manifestations of progress. . . . The choice of capital in these areas, however, is to take more democracy, more social reform, more trade unionism and collective bargaining—or else to take Communism, which means confiscation of all wealth."

Prophecy foretold the conflict that would be waged between capital and labor. It also set forth the position of brethren in these words: "Be patient therefore, brethren, unto the coming of the Lord."

THE EMPTY PEW. "The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear. To the preacher it says, 'Your sermon is not worth

while.' To the visitor it whispers, 'You see, we are not holding our own.' To the treasurer it shouts, 'Look out for a deficit.' To the stranger looking for a church home it suggests, 'You had better wait a while.' To members who are present it asks, 'Why don't you go visiting next Sunday, too?' The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing. 'Thou shalt be missed, because thy seat will be empty' (1 Sam. 20:18)."—Selected.

PRAYER FOR PEACE. The House Judiciary Committee has approved a Senate-adopted resolution urging President Truman to designate Memorial Day, May 30, as a day of prayer for peace.

Both branches of Congress feel the need for the nation to join in special prayer for peace. The resolution calls for the American people in their own religious way to pray for permanent peace. We believe that national days of prayer are of great value. Nineveh avoided the doom pronounced through the preaching of Jonah by repenting in sackcloth and ashes. Great judgments oftentimes have been averted through the medium of repentance and prayer. As a nation and as a church and as individuals, we need to rededicate ourselves to seeking the Lord through the medium of prayer. In a challenging editorial on a "Call to Prayer," the editor of "World's Crisis" makes some pointed remarks to his people that apply to a much larger area of religious life. We quote in part:

"It is a distinct shock to read in church bulletins about morning worship services with an average attendance of over a hundred, but with only fifteen or twenty out to prayer meeting.

"It will not do to comfort ourselves with the fact that many churches of larger denominations have a much smaller proportion of their membership at the midweek prayer service, or that in some towns and cities our own church is the only one that keeps open for such a meeting. The lack of prayer . . . points to an increasing, although perhaps unconscious, skepticism among our people concerning its value."

MIXED MARRIAGES. The Malan government, South Africa, is endeavoring to make the white race there dominant and has been legislating toward "white supremacy." While it is true that God "hath made of one blood all nations of men for to dwell on all the face of the earth," it does not appear to this writer that the color lines which God or nature has brought into being should be

crossed. In a recently enacted marriage law which prohibits whites and negroes marrying, the Methodist Church, the Roman Catholic Apostolic Delegate, and the Anglican bishop denounced the law and gave support to mixed marriages. The current rage here in this country for civil rights has found many advocates who would bridge the color line in marriage and give support to what would be the inevitable—a mongrel race. It is not the function of the church to undo what God has created.

THREE CLASSES. The Bible separates all people into three groups. Paul named them in this order: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." All God's dealings with mankind have been through these three groups. When one comes into the Church of God, he is no longer considered a Jew or a Gentile. He is a "new creature," or new creation, and becomes a citizen of that Kingdom which is to come. When the work with the church is completed, and the last member has been added, the Lord will begin His direct work with the Jews, or with Israel. To make any essential distinction between the Jews and Israel is of human origin and finds no support in the Word of God. The two terms are used interchangeably in the Word. In writing to the Corinthians, Paul stated that the preaching of Christ is to the Jews a stumblingblock, and to the Greeks foolishness. In his Letter to the Romans, he stated that "Israel, which followed after the law of righteousness . . . stumbled at that stumbling stone." Many other cases could be cited of interchangeable use.

When Israel is brought into the bond of the covenant, following Christ's return, the Lord will take up His work with the nations, or Gentiles, and when God's work is completed with the Jew, the Greek, and the Church of God, God will be "all in all" (1 Cor. 15:28). Speed that Day!

CHANGING NAMES. Some years ago, several Jews in Toronto changed their names to avoid the sting of being a Jew. We were rather surprised to see this account in "The Pentecostal Evangel" about changing names: "Since the establishment of the State of Israel, over 17,000 people have changed their surnames into Hebrew ones. They have taken a new name."

We rejoice that there was one Jew who did not change His name. He was the Son of God. He was rejected of His own because He said, "I am the Son of God." He bore His Father's name then and still does and will claim it to the end of time. Well, too, shall the Church of God respect her name.

Dictionary of Bible Symbols

By Mrs. Jack Pease, Geneva, Ohio

- Adultery—Idolatry. (Jer. 3:9; Ezek. 23:37.)
 Air—Spirit of piety, or false theories. (Eph. 2:2.)
 Altar—Christ. (Psalm 43:4.)
 Ancient of Days—God. (Dan. 7:9.)
 Angel—Christ, or messenger of God. (Ex. 23:20; Rev. 1:1; 20:1.)
 Ascension into heaven—Dignity and honor. (John 6:62; Isa. 14:13, 14; Rev. 11:12.)
 Asleep—Death. (Acts 7:6; 2 Peter 3:4; 1 Cor. 15:18.)
 Awake—Resurrection. (Job 14:12; Psalm 17:15; John 11:11; Dan. 12:2.)
- Babylon—Confusion, mixture, and worldly.
 Balance—Justice. (Dan. 5:27; Rev. 6:5.)
 Banner—Gospel ensign, love. (Psalm 60:4; Isa. 13:2.)
 Beasts—Kingdoms, or powers. (Dan. 7:3, 17; Rev. 4:6, 8.)
 Beheld or Beholding—Joy or grief, according to the circumstance. (Psalm 119:158; Rev. 11:12.)
 Bind—To judge and condemn. (Matt. 13:30; Matt. 23:13.)
 Bird or Fowl—Warriors and conquerors. (Isa. 46:11; Jer. 12:9; Rev. 18:2.)
 Birth—Deliverance from heavy judgments. (Isa. 37:9-20; 66:9.)
 Black—Error, cruelty, and death. (Jer. 4:28; Rev. 6:5-12.)
 Bless or Blessed—Saved from sin and from eternal death. (Psalm 28:9; 37:22; Isa. 61:9; Rev. 14:13.)
 Blind—Those who are willfully ignorant and prejudiced. (Isa. 56:10; 42:18-20; Matt. 23:16; 15:14; 2 Cor. 4:4; 1 John 2:2.)
 Blind—Self-righteous. (Matt. 15:14; 23:16-26.)
 Blood—Death, war, and slaughter. (Matt. 27:24; Isa. 15:9; 34:3; Rev. 6:10; 8:8; 11:6; 14:20.)
 Blowing of the wind—Holy Spirit doing its office in regeneration. (Rev. 7:1.)
 Book—God's designs, knowledge, and counsel. (Psalm 139:16; Isa. 34:16.) (Reading is to make His designs known. To seal, is to shut up, or make sure.)
 Bows and Arrows—Victory over enemies. (Isa. 41:2; Rev. 6:2.)
 Brass—Used for impudence and sin, warlike. (Isa. 48:4; Jer. 6:28; Micah 4:13.)
 Branch—A descendant, or offspring. (Isa. 11:1; Jer. 23:5; Dan. 11:7.)
- Bread—Doctrine of Life. (Amos 8:11; Matt. 4:4.)
 Breast—Consolation; Word of God. (Isa. 66:11.)
 Breastplate—Defense, or armor. (Isa. 59:17; Rev. 9:9.)
 Bridle—Restraining power of God. (Isa. 30:28.)
 Brimstone—Curse of God. (Isa. 30:33; 11:4.)
 Burning with Fire—To destroy, or change state completely. (Mal. 4:1-3; 2 Peter 3:10, 11; Rev. 20:9.)
 Buy or Buying—Act of giving or receiving religious instruction. (Isa. 55:1; Rev. 3:18; 13:17.)
- Candle—Light. (Jer. 25:10; Matt. 5:15; Luke 11:36; 15:8.)
 Candlestick—Means of light; the two witnesses, and seven churches are called candlesticks. (Dan. 5:5; Zech. 4:2, 11; Rev. 2:5; 11:4.)
 Carmel—Vineyard of God. (Micah 7:14.)
 Chain—Signifies the laws of God; or man, in prophecy. (Acts 28:20; Jude 6.)
 Chittem—Those that bruise. (Dan. 11:30.)
 City of God—New Jerusalem. (Heb. 12:22; Rev. 3:12.)
 City of Nations—Antichrist, or Babylon. (Rev. 16:19; 17:18.)
 Cloud, or to ride on a cloud—Emblem of power and great glory. (Matt. 24:30.) Sometimes it means heavy judgments, as in Joel 2:2; Zeph. 1:15.
 Crown—Dignity and honor. (Prov. 16:31; Isa. 28:1-5; 62:3.)
 Cry, or Cried—To be sensible of want; prayers and petitions for relief; or forerunner of war. (2 Kings 4:40; Psalm 30:2-8; Rev. 14:18.)
- Darkness—Ignorance, unbelief, and every evil work; confusion and horror. (Prov. 4:19; Isa. 60:2; Eph. 5:11.)
 Day—One year, or revolution of the earth in its orbit. (Num. 14:34; Ezek. 4:5, 6; Dan. 9:24.)
 Day of the Lord—Judgment day, or one thousand years. (1 Thess. 5:2; 2 Peter 3:8-10; Rev. 20:4-7.)
 Death—Extinction of life from holiness, from God; inactive; separate from former state.
 Desert or Wilderness—Paganism, or away from the force of the laws of Romish Church. (Isa. 40:3; Ezek. 47:8; Rev. 12:6.)
 Devil—Roman government; pagan and papal, when used as a symbol. (Rev. 2:10; 12:9.)
 Dew and Rain—Signify the pouring out of the Spirit and

- heavenly blessing. (Psalm 133:3; Prov. 19:12; Hosea 14:5.)
- Dogs—Wicked men and teachers. (Isa. 56:10; Rev. 22:15; Phil. 3:2; Psalm 59:6-14.)
- Dragon—Roman pagan. (Rev. 17:8.) Afterwards, papal; persecuting governments.
- Drunkenness—Intoxicated with worldly riches, pleasures, and honors. (Isa. 29:9; Matt. 24:49; Luke 21:34.)
- Eagle—Denotes a people hid, or out of sight. (Rev. 12:14; 4:7.)
- Earth—The Roman Kingdom. (Rev. 13:12; 19:2.)
- Earthquake—Revolutions. (Haggai 2:21, 22; Rev. 6:12; 19:18.)
- Eat—To consume or destroy. (Rev. 17:16; James 5:3; Rev. 19:18.)
- Elders—The twenty-four elders denote the whole priesthood, taken from twenty-four courses. (1 Chron. 24.)
- Fire—Denotes destruction and justice of God. (Psalm 68:2; Heb. 12:29.) Word of God. (Jer. 5:14.)
- Flesh—Riches and honors of the world. (2 Peter 2:10-18; 1 John 2:15, 16; Rev. 19:18.)
- Flood—Great numbers. (Isa. 59:19; Dan. 9:26; Rev. 12:15, 16.)
- Forehead—Public profession, or character. (Jer. 3:3; Ezek. 9:4; Rev. 7:3; 13:16.)
- Frogs—Flatterers or impostors. (Rev. 16:13.)
- Garments—denotes character, as white denotes purity or righteousness; rags, filthy, sackcloth—mourning. (Dan. 7:9; Zech. 3:3, 4; Rev. 16:15.)
- God—When used as a symbol, denotes a prince, ruler, or magistrate. (1 Cor. 8:5; Gal. 4:8.)
- Grave—to hide in secret; put out of memory. (Job 14:13.)
- Grass—People. As green, as the righteous; dry or stubble, the wicked. (Isa. 40:6-8; 1 Peter 1:24; Rev. 8:7; 9:4.)
- Hand—Action and labor. (Isa. 10:13; 48:13; Rev. 20:1; Dan. 8:25.)
- Harlot—An idolatrous community or church. (Isa. 1:21; Jer. 3:1-8; Rev. 17:5.)
- Harvest—The gathering of men to their final destiny. (Matt. 13:39; Jer. 11:33; Joel 3:13.)
- Head—The supreme power of the object. (Dan. 2:38; Eph. 1:22; Rev. 19:12.)
- Heat—Anger; calamity. (Deut. 29:24.)
- Heaven—Government of God with His people. (Deut. 11:21; Isa. 49:13; Matt. 16:19; 25:1, 14; Dan. 7:18, 22.)
- Hill—Kingdom. (Isa. 2:2; 5:25; Micah 6:1, 2.)
- Horn—King. (Dan. 7:24; 8:20, 21; Rev. 17:12-16.)
- Horse—War and conquest. (Prov. 21:31; Jer. 8:6.)
- White horse—Victory. (Rev. 6:2; 19:11.)
- Black horse—Distress and calamity. (Rev. 6:5.)
- Red Horse—War and hostility. (Rev. 6:4.)
- Pale horse—Death and destruction. (Rev. 6:8.)
- Iron—Strength. (Dan. 2:33, 41; Rev. 2:27.)
- Islands—Small governments in Roman states. (Ezek. 26:15, 16; Zeph. 2:11; Rev. 10:20; 6:14.)
- Jerusalem—The City of God. (Isa. 52:9; Gal. 4:26.)
- Jezebel—Antichrist. (1 Kings 18:19; Rev. 2:20.)
- Killings—Depriving of power. (Psalm 44:23; Rom. 8:36; Rev. 6:4; 11:7.)
- King—Forms of government or power. (Dan. 8:23; Rev. 9:11; 17:10.)
- Lamb—Messiah. (Isa. 16:1; John 1:29; Rev. 5:13.)
- Lamp—Word of God. (Psalm 119:105; Rev. 8:10.)
- Leopard—A cruel, fierce, and quick conqueror. (Hosea 13:7; Hab. 1:8; Rev. 13:2.)
- Lion—Valiant; strong; courageous. (Prov. 28:1; 30:30; Rev. 10:3; 13:2.)
- Locusts—Great armies. (Isa. 33:4; Nahum 3:15, 17; Rev. 9:3-7.)
- Mark—To profess allegiance. The Roman soldiers had marked foreheads and hands. (Ezek. 9:4; Rev. 13:16, 17; 24:9, 11.)
- Measure—Completed; finished. (Psalm 39:4; Jer. 51:13; Matt. 23:32; Rev. 11:1.)
- Merchants—Professed ministers of Christ. (Isa. 23:8, 18; Jer. 14:18; Rev. 18:11, 12, 23.)
- Moon—Gospel. (Isa. 30:26; Rev. 12:1.) Also church.
- Mountain—Government. (Isa. 2:2; Dan. 2:35.)
- Mountain, Holy—Christ's Kingdom. (Isa. 11:9.)
- Mountains—The seat of Antichrist. (Ezek. 28:14; Dan. 11:45.)
- Morning—Resurrection of the just. (Psalm 49:14.)
- Mouth—Commands, or laws. (Dan. 7:8; Rev. 13:5; 16:13; 1 Thess. 2:8.)
- Naked—Shame and disgrace. (Micah 1:8-11; Rev. 3:18; 16:15; 17:16.)
- Night—Moral darkness or wickedness. (Isa. 21:8; Rom. 13:12; 1 Thess. 5:5; Rev. 21:25.)
- Number, or numbered—Finished; end. (Psalm 90:12; Dan. 5:26; Ezek. 4:4-6; Rev. 13:17, 18.)
- Oil—Faith. (Matt. 25:38; Heb. 4:2.)
- Ox—People for slaughter. (Prov. 7:22; Jer. 11:19; Num. 23:1.)

Rain—Reformation; grace; refreshing. (Deut. 32:2; Hosea 6:3; James 5:7.)

Red—Persecuting; bloody. (Rev. 6:4; 13:3.)

Rivers—People living on the rivers, mentioned. (Isa. 8:7; Rev. 8:10; 16:4.)

Rod of Iron—Power of Christ. (Psalm 2:9; Isa. 11:1; Rev. 2:27.)

Scarlet—Bloody; cruel. (Rev. 17:3, 4.)

Sea—A large body of people. (Isa. 57:20; Dan. 7:3; Rev. 7:2, 3.)

Shield and Buckler—Truth. (Psalm 91:4.)

Stars—Ministers in the church, or rulers in the world. (Rev. 13:1; Dan. 8:10; 12:3; Jude 13.)

Sun—Source of all light; Christ or His word. (Gen. 37:9; Psalm 84:11; Mal. 4:2.)

Sword—Slaughter. (Jer. 15:3; Ezek. 21:28.)

Sword, two-edged—Word of God. (Psalm 149:6; Heb. 4:12; Rev. 1:16; 2:12.)

Tail—Subordinate officers, or provinces. (Isa. 9:14, 15; Rev. 12:4.)

Teeth, large iron—Strong, devouring enemy. (Dan. 7:7, 19; Rev. 9:8.)

Temple—The church professedly of Christ or Antichrist. (Mal. 3:1; 2 Cor. 6:16; Rev. 7:15.)

Thunder—Sudden dispersion of armies or kingdoms. (1 Sam. 2:10; Isa. 29:5, 6; Psalm 18:13.)

Vine—A class of people as wicked or righteous. (Hosea 10:1; Rev. 14:18.)

Voices—Many people engaged in the same cry to be eased of burdens, or rejoicing. (Luke 23:23; Rev. 8:5; 11:15, 19.)

Walk with God—To live with, and be in communion with, God. (1 Cor. 6:16; Rev. 3:4.)

Waters—Flesh or people. (Num. 24:7; Isa. 48:1; John 5:8; Rev. 17:15.)

Whirlwind—Heavy judgments of God. (Psalm 58:9; Prov. 1:27; Isa. 66:15.)

Wilderness—Outlawed from the great city. (Deut. 32:10; Jer. 12:10; Rev. 12:6.)

Wind—Doctrine, good and bad. (Isa. 26:18; Eph. 4:14.)

Wine—Consolation; anger; justice. (Isa. 55:1; Rev. 16:19; 17:2.)

Wings—Protection; defense. (Ex. 19:5; Psalm 16:8; 17:8; 36:7; Rev. 9:9; 12:14.)

Witness—Christ; prophets; apostles. (Isa. 43:10; Acts 1:8, 22; Rev. 1:5; 3:14; 20:4.)

Witnesses, the two—Two Testaments, figured by the two cherubim. (Rev. 11:3, 4; Zech. 4:3-6.)

Woman—The true church and anti-Christian church.

(Isa. 54:6; Jer. 6:2; Rev. 12:1; 17:3, 7.)

Wood—People. (Jer. 5:14.)

Words of God—Fire. (Jer. 5:14.)

Wrath, day of—Judgment day. (Job 21:30; Psalm 110:5; Zeph. 1:15; Rom. 2:5; Rev. 6:17.)

WHEN GOD CALLS "HALT!" TO THE NATIONS

(Continued from page 5)

Our own country will be judged at that day for her sins! All other nations will be judged for their sins! No people, no kingdom, no race in all the world shall be able to escape out of His hand when the Lord sits to judge the nations for their sins!

When battle lines stretched across a continent, when millions of soldiers representing many different nations in a blasting typhoon of inhuman rage were hurling implements of destruction at each other, when it seemed that civilization was altogether doomed, then the Lord God of hosts cried "Halt!" to the nations, and "there was a great calm"! The smoke clouds melted away, the tumult subsided, the struggle ceased, and the white-robed figure of Peace appeared once more hovering over the torn and bloody trenches of Europe!

Peace had come because the Lord our God had cried "Halt!" to the warring nations of men!

More, that is the only power that ever will bring peace to the world. The nations may desire peace; they may agree to keep the peace; they may pray for peace. They may even send every soldier home, dismantle every fort, and sink every battleship in the depths of the sea, but peace, lasting peace, never will come to the suffering, bleeding world until the Prince of Peace Himself shall come, and God through Him shall call "Halt!" to the nations!—Reprinted from THE RESTITUTION HERALD of November 6, 1934.

THE JUDGMENT

(Continued from page 7)

You are deciding God's judgment today. By your reaction to Jesus Christ and His message, by your acceptance or rejection of Him, by your way of life, you are judging yourself just or unjust, saved or lost. Jesus has died for your sins; He has given Himself for you and me. There is no other name under heaven whereby we can be saved. "How shall we escape if we neglect so great salvation?" Friend, one day you will face Him; one day you will give an account. It may be *earlier* than you think. Get right with God now! Accept Jesus now! Repent, and be baptized for the remission of your sins; for, friend, there will be a day of judgment!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



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

So Happy!

The ECE Club (Everyday Christian Expression) wishes to introduce some new members. Dennis D. Thompson and Pamela P. Thompson (brother and sister) of Limeton, Virginia. Their names were sent by Sister Ada F. Updike of Browntown, Virginia. Neither of these new members has a birthday due now, so watch for their names later in the "Birthday Corner."

Other new members are Sharon, Edward, and Carol Goit, Niagara Falls, New York. Sister Shirley Hoy sent their names. Sharon had a birthday in April. Edward will have one in May, but the "Children's Page" already has been written that would have included his name. So, both these new members will have to wait until next year to have their names in the "Birthday Corner." Carol's name will appear next fall.

The ECE Club is happy to receive names *any* month of the year, but, that you will not be disappointed when you send your name only a week or two before your birthday, and it does not appear on your birthday, we are explaining these facts to you. If you send the names a month ahead they will be in print by the correct date. Membership cards will be sent immediately to the new members, bearing the date on which they became members.

It Pays to Serve Jesus

The Lord God will reward those who are righteous in the earth. The meek—or gentle, kind, lowly, humble people—are the ones who "shall inherit the earth."

It is through Jesus that we become children of God. There is a great difference between the upright and the wicked people. God knows that the upright will have an everlasting inheritance. God knows they will be satisfied, even in the days of famine. (Psalm 37:19.)

The ones God blesses will be the meek who will inherit the earth. The ones that are "cursed of him shall be cut off" (v. 22).

What makes the difference between those who are blessed, or cursed of God? Of the righteous, the Psalmist said, "The law of his God is in his heart" (37:31).

Then, if we accept Jesus as our personal Saviour, serve

Him daily, and learn God's laws, we will be among the righteous whom God loves. God will lead us. He will guide us if we are His children and serve Him in faith and love.

"The Righteous . . . Giveth"

"The righteous sheweth mercy, and giveth" (Psalm 37:21). . . . Jesus said to the religious but sinful Pharisee of old, in regard to the tithe and of showing mercy, that one he should have done, and not to leave the other undone. Mercy and giving go together. They are evident wherever a Christian sees a need and contributes to help that one in need. Tithes and offerings are a part of the one with a "new heart" within him. Before he became Christ's, he was selfish. Now he has yielded all God wants—his life of service, his deeds of mercy, his tithes and offerings as the Lord has "prospered" him. The law of God is in his heart: love of God, love of his fellow man, love of service to Christ. The law of God is fulfilled in *love* alone, yet "faith without works is dead." So love, when not accompanied with concrete materials, is also dead. Love suffers long and is kind. Pray that we may love God and prove to Him we do, and He will hear and answer our prayers.

Happy Birthday Wishes!

- Wilma Foster, May 15, age 8, Hammond, La.
- Vivian Kirkpatrick II, May 16, age 2, St. Cloud, Minn.
- Linda White, May 18, age 13, Eldorado, Ill.
- Shirley Annie Hutchinson, May 18, age 13, Hammond, La.
- Henry Fisher, May 18, age 10, Niles, Mich.
- Karen L. Thoms, May 20, age 4, Richmond, Minn.
- Vernon Foster, May 20, age 4, Hammond, La.
- Aline Forest, May 20, age 7, Hammond, La.



Meditations

(This article, by Mrs. Walter Skinner, appeared in *The Monthly Caller*, edited by Brother Vivian Kirkpatrick.)

ON EASTER morning, as I heard the church bells chime for the sunrise service, I was reminded of the man who so loved the music of the bells he thought, "If I climb up into the belfry and get nearer to the bells, how much more magnificent the sound will be!" To his surprise when he got close, there was no music to be heard, but only a dreadful clamor of sound. He saw the man who played the bells sitting just below faithfully doing his duty without hearing the sweet harmonies he sent out. Suddenly, it came to him that life is like that. We who quietly do the deeds we know need to be done do not realize the harmony our lives give out to others. Truly,

to a second death in a lake of fire and eternal separation from God, and believing this and seeing many who are on the way to this destruction, how can you remain calm and say, "It is his business, not mine"? You know how you would haste to warn him and to pull him back to safety if need be. Why not help, then, the one who walks in spiritual blindness? Is it not more important to save one spiritually than physically? Evidently, that is what Jesus thought, for He said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

On the other hand, if you know God, have felt His lov-



Mrs. Walter Skinner

THE BEREAN PAGE

By Timothy Pearson, Rt. 1, Box 518A, Hammond, La.

whether we know it now or not, no labor is in vain in the Lord.

Religion is a personal matter, as a young girl in Sunday school discovered. She had gone to Sunday school for years, and finally had come to believe she needed Christ as her Saviour, but she was a little shy about it. One day, she asked the superintendent if he would pray for her, but not to mention her name. He promised her he would, so, when he offered prayer, he prayed especially for a young girl who felt she needed Jesus. The girl, listening, suddenly feared that if he did not mention her name, Jesus would not know who it was. Before he ceased speaking, many were startled to hear a voice cry out, "It's me, Jesus," and see the girl rise to her feet to make sure there would be no mistake. This may bring a smile to your lips, but it shows, nevertheless, an attitude of heart we all need, as expressed in words of the old song, "It's not my sister, nor my mother, but it's me, O Lord, that's standing in the need of prayer."

Brother Gary France of Washington, a fine young speaker whom I had the privilege of hearing last summer, presents an article in the current *Guiding Star* entitled, "Should Christians Get Excited?" It is a thought-provoking article. My answer to it would be, How can they help it? If you believe what the Bible teaches, that only those who accept Christ and walk in a newness of life can be saved, and that those who do not accept Christ but live selfishly, willfully, yes, even sinfully, are doomed

ingkindness, the sustaining He gives in time of sorrow, the strength He gives to resist temptations, the peace which drives out fear, making you confident that you can do all things necessary, suffer whatever you must and come through triumphant because He is with you—I say if you know the joy of all this, how can you remain calm? How can you refrain from telling others about the gospel?

If a woman finds a store where a good brand of groceries or clothing can be bought at bargain prices, she rejoices and straightway tells her friends.

If a child finds a place where he can buy two jaw-breakers for a cent, he quickly fills his pockets, then runs excitedly to tell the good news to his playmates.

If a gold mine is discovered, or an oil well, great is the excitement and people flock to the source.

Why, oh, why is mankind so inconsistent? Great excitement over material gains; great excitement over the winning of a game, but calm indifference over the greatest thing in this world—salvation.

If the world only would go back to the Bible and learn how to live, how much happier we all would be! Let us as Christians stir ourselves and proclaim the need of salvation and the Way that has been provided by a loving Father, with fervor—yes, with excitement, that by all means some may be saved. . . . "How beautiful . . . are the feet of him that bringeth good tidings . . . that publisheth salvation" (Isa. 52:7).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 28—Annual May Meeting at Fonthill, Ont. (G. E. Marsh, guest speaker.)
- May 31—Oregon Bible College commencement at Oregon, (Ill.) Church of God—7:45 p.m., D.S.T. (C. E. Randall, speaker.)
- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 7-11—Annual Minnesota Conference at Eden Valley. (J. Arlen Marsh, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 17-25—Indiana Bible School and Conference at North Salem. (J. R. LeCron, guest speaker.)
- June 19-21—Northwest Conference at Corvallis, Ore.
- June 18-23—Evangelistic meetings at Eldorado, Ill. (Delbert A. Jones, guest speaker.)
- June 19-23—Daily Vacation Bible School at Eldorado, Ill.
- June 24, 25—Illinois Quarterly Conference at Eldorado.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

BAPTISMS AT "MORNING STAR"

During our special meetings with Bro. J. W. McLain as speaker, the Morning Star Church of God was happy to have two young ladies come forward requesting baptism. So, the afternoon of April 30, 1950, we baptized Helen Grau (age—13 yrs.) of Rt. 5, Box 120, South Bend, and Leona Hostetler (age—12 yrs.) of 2167 Hastings Rd., South Bend. We pray for God's guidance and help as they start the new life.

T. M. Ferrell, Pastor.

HERALD CONTRIBUTIONS

As with most religious periodicals, the subscription receipts on The Restitution Herald are insufficient to cover publication or operating costs. The General Conference in session last August estimated a need of \$7,500 in contributions to finance The Herald for the fiscal year of 1949-'50, which will terminate on June 30, 1950.

Contributions previously reported \$3,727.67
 Contributions received last week 70.32

Total contributions to date \$3,797.99

(3,702.01 yet needed by June 30.)

TEMPE, ARIZONA

The Church of God in Tempe, Ariz., held a short business meeting at the close of morning services, April 16. Bro. C. E. Randall was chosen as pastor for another year. Bro. Randall is working hard and deserves the wholehearted co-operation of all. Attendance at morning services has increased considerably the past year. Our record attendance at Sunday school is eighty-six. There is room for improvement in Sunday school attendance. Lessons given are inspiring and uplifting to those who wish to fit themselves for the coming Kingdom of God.

The broadcast work over KTX at Mesa, each Sunday at 8:30 a.m., is growing in interest and receiving much favorable comment. Another station, KSVN (Bisbee), has been added.

The young people's Berean class, convening each Sunday evening before preaching services, is conducted now by Sr. Mildred Huey. The ladies' Dorcas Society meets once a month. The young married folks' "Fellowship" also meets monthly.

We have had many northern and eastern visitors at our church services the past winter who now will be missed.

The Fred Hall family has returned to Arizona and at present is located in Mesa.

Two carloads of our Tempo church folks have gone to the Southwest Conference at Pomona, Calif. Many more would like to have gone, but could not get away.

It seems to this correspondent that the move for a new downtown headquarters building in Oregon, Ill., is a wise step.

Laurence Howell, Secy.

HERALD RECEIPTS

Mrs. Albert Logsdon; Leota B. Hanson; H. H. Stebbins; Mrs. Ida Jeffrey; Mrs. W. R. Tempel; Mrs. Harry Payne; Delos Andrew; Howard Beemer; Mrs. E. A. Montgomery; Albert Harper; C. Robert Lawson; W. G. Moffet; Mrs. R. D. Stanton.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS
TO DATE

\$10,598.77

CONTRIBUTE!

DEDICATION OF THE NEW CHURCH

Harlingen, Texas

Dedication services were conducted, April 16, 1950, for the new Church of God at Harlingen, Tex., by Texas State Evangelist E. L. Macy. There were a few more than sixty present for the service, some coming from Riviera, Kingsville, and even as far away as Dallas.

The Sunday evening service began a two-weeks' series of meetings by Bro. Macy, during which time he preached fifteen sermons. The good resulting from these services cannot be measured. It was an inspiring time for the regular attendants, and there were visitors every night. We were very glad to have "Emory and Mid" with us again. On two evenings, Sr. Macy presented radio Bible stories, which all enjoyed. We were sorry to see the Macys leave, but will be glad to be with them again at the Texas Conference next August.

We are happy to welcome George and Betty Thibault, from Ohio, to our services. They moved down with the express purpose of being near a church that teaches truth, and to escape the cold weather. May the Lord bless them and all who serve Him.

We again extend a cordial welcome to all brethren to visit our services when in this territory. Also, if you have the names of any persons living here who might be interested in attending services, please send their names to us, and we shall visit them.

J. Mattison, Pastor.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Bros. Gary and Howard France came down, last Saturday, in their airplane. Gary was our guest speaker, Sunday, May 7. Bro. and Sr. Kirby Davis drove to Wenatchee, Wash., where Kirby was guest speaker, same Sunday."—Mrs. Alfred Anthon, Corvallis, Ore.

Half Way, Plus. Now, we are past the halfway mark in reaching the \$7,500 goal by June 30—in contributions for The Herald. Shall we reach the goal?

Writing about his correspondence with a woman who believes everybody eventually will be saved, Bro. John R. Fiske, South Haven, Kan., says:

"I told her I could give her two hundred texts proving the destruction of the wicked. She countered by saying she could give two thousand that teach Universalism! So, I sent her the two hundred and then called for the two thousand. She quit!"

"I surely have been enjoying The Restitution Herald. . . . Someone sent it to my daughter."—Olive H. Stephenson, Rt. 1, Vidor, Tex.

TRAVELING WITH US

By Verna C. Thayer

After working for two weeks at one place, we find it very difficult to bid goodbye. Such was the case at the Oak Grove Church, Little Rock, Ark. Yet, we were anxious to go to the next place which was new for us. April 1 found us on our way to Bear, Ark., about fourteen miles southwest of Hot Springs. Hot Springs is a very beautiful place; redbud trees were in full bloom, as well as many others. We spent a few hours there, visiting interesting places.

This was the first Bible school the Bear Church ever had. How zealous they were! It was so gratifying to see how interested the young people are there, and how willing they were to assist wherever help was needed. The school bus driver brought the children to the church each day after school. Bro. Sprinkle was there to take them home. He said, "We'll see that any child wishing to come has a way home, regardless of how far he lives." Of the thirty-nine who were enrolled the first day, thirty-seven had perfect attendance. Fifty-six were enrolled and the average attendance was forty-five. The children's program on Friday night was well attended, eighty-two being present. Bro. H. Scott Smith, their pastor, is doing a fine work. David Sprinkle often assists, giving short talks on the Sundays. Bro. Smith is not present. The young people's meetings are led by Bro. Roy Humphrey. We are hoping to see both David and Roy studying for the ministry at Oregon Bible College. Thank you, Bear! We enjoyed every minute of our stay with you.

On Saturday, following the school at Bear, we returned to Little Rock for services that night. It was our first opportunity to listen to a gospel team from Oregon Bible College. How we enjoyed seeing and hearing them. We join with all the churches in saying, "We wish they could have been with us longer." Keep up the good work, boys!

The next morning, we attended services at Cleveland, Ark., the place of our next Bible school. This was our first Bible school at Cleveland. We were very happy when invited back, for we certainly enjoyed our stay there. Our home was with Bro. and Sr. Howard Bradford, who really made us feel it was "home." Each day, we were invited to a different home for two meals, giving us an opportunity to become acquainted with all.

Public school dismissed early for Bible school which was appreciated very much. Fifty were enrolled and the average attendance was forty-one. The children's program on Thursday night was well attended.

From Cleveland, we returned to McGintytown to complete the making of Bible school lessons for the year, mimeographing thousands and thousands of pages of work. These lessons were mailed to all parts of the United States, as far south as Louisiana, as far north as the upper peninsula of Michigan, to the east as far as Virginia and sample lessons to the State of Washington.

Strawberries were ripe and garden vegetables were ready to eat when it came time to leave Arkansas for our next destination, Wray, Colo. Snowdrifts welcomed us here, but Wray's warm hospitality melted the snowdrifts. We are working with a Bible school here, but we'll tell you about that later.

En route to Colorado, we stopped to see Sr. Tressie Cardin, Nyberg Building, State Sanatorium, Booneville, Ark. How happy we are to tell that she is much improved. She is rejoicing that she has received so many cards and letters of encouragement from so many parts of the country. She said, "What a help they have been, and I feel their prayers are helping me to get well. God answers prayer." We join with Sr. Cardin in thanking you. Keep up your prayers and encouragements!

Pray for this work! Your prayers will help over every mile of the way. May God add His sunshine and rain to the seed sown.

COLLEGE GOSPEL TEAM IN ARKANSAS

We were happy to have the Oregon Bible College Gospel Team—Kenneth Milne, Kyle Davis, Warren Sorenson, and Joe Fletcher—visit in our homes and conduct services at the churches in Arkansas. Their programs were enjoyed, and all seemed to be inspired by their presence and good sermons. It is wonderful to have young men who are dedicating their lives to the Lord's service.

The boys visited the following churches: McGintytown, Lord's Schoolhouse, Clark's Chapel, Walnut Grove, Little Rock City Church, Oak Grove near Little Rock, and Bear Church near Hot Springs.

May the Lord bless these young men in their work. We hope to see them again.

H. Scott Smith.

Our Prayer
Every Tither a Soul-Winner
Every Christian a Tither

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Charles Netts	\$ 5.00
Tempe, Ariz., Church of God	29.77
Jessie M. B. Kauffman	5.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Patricia Andrew	5.00
Mrs. Nellie I. Ling	60.00
Mrs. Kate Olmstead	7.50
Mr. & Mrs. Alfred Reighard	50.00
Betty Lou Cunningham	3.00
Niagara Falls Sunday School	10.00
An Isolated Sister	15.00

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Time to report!

SUMMER SCHOOL REGISTRANTS

All youth contemplating attending the summer session (July 3-28) of Oregon Bible College should so report, please. Students already registered are:

1. Virginia Wagenaar, Byron Center, Mich.
2. Joseph Fletcher IV, Fonthill, Ont.
3. William Wachtel, Oak Park, Ill.
4. Curtis Simpson, Grandville, Mich.

EUNG BASCOM BEDFORD

Eung Bascom Bedford was born on November 12, 1861, and died on April 16, 1950. He was the son of Mr. and Mrs. Joe Bedford and was born in Florence, Tex.

He leaves to mourn his death: one daughter, Kathleen Hennessee of Little Rock, Ark., with whom he made his home; one son, Joseph Forrest Bedford of Leslie, Ark.; six grandchildren, and a host of relatives and friends.

Bro. Bedford became a Christian at the age of twenty-two years. He was an active member of the Church of God at Little Rock. He had been in failing health for some time, but seldom was absent from a service at Sunday school and preaching. He attended services on Easter Sunday.

The writer conducted funeral services, Monday, April 17, at Leslie, Ark., being assisted by Bro. C. J. Shaw. Bro. Bedford was loved by all who knew him. Now he rests in the cemetery at Leslie, Ark. H. Scott Smith.

BENNIE R. STRINGFELLOW

Bennie R. Stringfellow, two and one half months' son of Mr. and Mrs. Ted B. Stringfellow, Pickles Gap community, Ark., died from pneumonia at Memorial Hospital at 2:00 a.m., May 2. He was sick only one day.

Those who mourn his death are: his parents; his brother Rickey Allen; grandparents, Mr. and Mrs. D. F. Stringfellow and Theodore McGinty; and a host of friends and relatives.

Funeral services were conducted in the Church of God at McGintytown, Ark., at ten o'clock, Wednesday morning, May 3, by the writer. C. Alan McLain.

ALDORA MARTIN

Sr. Aldora Martin, Eldorado, Ill., fell asleep, May 1, 1950. She had been in failing health for some time, but her faith never failed. She was very patient, and death came quietly while she slept to relieve her suffering.

She was baptized many years ago into the all-saving name of Jesus Christ. She remained a faithful member of the Restitution Church of God throughout her life, although failing health prevented her attending for a long time.

She leaves to mourn her loss: one daughter, Sr. Elizabeth Nash, with whom she made her home, many other relatives, and a host of friends.

The church was filled to capacity, and many floral tributes showed the high esteem in which she was held. Her last service was held at the Restitution Church of God, May 3, by the writer, who used for comfort words found in Job 14:14 and 1 Thessalonians 4:13-18. She was laid to rest in the Wolf Creek Cemetery, beside her husband, to await the call of the Master on the Resurrection Morning. A. M. Jones.

Are you planning to attend the summer session of Oregon Bible College? It is time to enroll!



National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

THE RALLY STAFF

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

May 23, 1950

The Restitution Herald

VOLUME 39

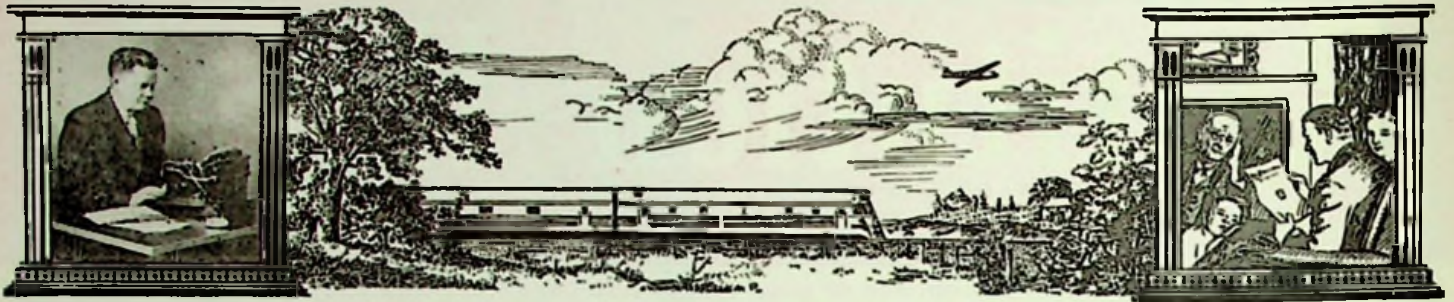
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 33



—Courtesy "Look" Maga

Thousands of Poverty-Stricken Jews Fly from Yemen, Southern Arabia, to Palestine!



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

Restoration Number

This week's RESTITUTION HERALD, especially devoted to Israel, will encourage brethren everywhere to continue preparing for the second coming of Christ, for—

“When the Lord shall build up Zion, he shall appear in his glory” (Psalm 122:16).

Ever since the Balfour Declaration (November 2, 1917), Jews scattered throughout the earth have experienced a new and increasing hope. They know, today, that Palestine is their home and hope. They do not know, yet, that the reassembling of “bone to his bone” in Palestine indicates the second coming of their King.

Especially since May 15, 1948, when Israel declared herself an independent nation, Jewish immigrants have been transforming Palestine from its days of desecration to ultimate restoration with Christ as King. On December 19, 1949, the millionth Jew entered Israel. The populations of three leading cities are: Jerusalem—100,000 (10 times as large as during most of the last 19 centuries); Haifa—125,000; Tel Aviv and neighboring Jaffa—250,000. The over-all Jewish population of Palestine is 1,080,000. Jewish immigrants have returned from 48 countries.

The front-page picture and the picture on page 7 reveal tragic plight of the Yemenite Jews in Southern Arabia. Having suffered near starvation (adults' average weight reduced to 70 pounds), they now are mounting up “with wings as eagles” (Isa. 40:31) and flying to their haven in Palestine. Forty-five thousand of these Yemenite Jews! This one group equals the number of Jews who returned from Babylon in the days of Nehemiah!

College Day

The Executive Board of National Bible Institution has designated June 4, 1950, as “College Day.” As an incentive for brethren everywhere to express thanks for Oregon Bible College and to support the College, morally and financially, meditate from this roll call of graduates the fruitage already ripening for the harvest:

C. Alan McLain ('42) is preaching for several congregations in Arkansas. C. R. Randall ('42) is pastor of the

Brush Creek Church near Tipp City, Ohio. Ellsworth Routson ('42) is pastor at Blanchard, Michigan. Richard Smith ('42) is pastor at Lawrenceville, Ohio. Francis Burnett ('43), pastor at Jordan, Mo., preaches there and several other places—also is president of the Missouri Conference. T. M. Ferrell ('43) is pastor of the “Morning Star” congregation in South Bend, Indiana. Ernest Barnum ('44), although not preaching, is doing good work in Hammond, La. Robert Hardesty ('44) is pastor at “Southlawn,” Grand Rapids, Mich. Delbert Jones ('44) teaches school at Kimball, Minn., and pastors the Litchfield Church. E. L. Macy ('44) is pastor at Gatesville, Texas, and Texas State Evangelist. Paul Williams ('44) is doing part-time preaching in Washington. Harold Doan ('45) is pastor in Chicago and broadcasts weekly from radio station WAIT. Edward Goit ('45), at Niagara Falls, preaches occasionally. James Mattison ('45) is preaching at Harlingen, Texas. Linford Moore ('45), five years pastor at Macomb, Ill., soon will be pastor at Waterloo, Iowa. Vivian E. Kirkpatrick ('46), a former instructor, is pastor at Saint Cloud, Minn. Gary France ('46) preaches and broadcasts from Wenatchee, Wash. Alva Huffer ('46) pastors the Virginia churches. Timothy Pearson ('47) pastors the Louisiana churches. Howard Beemer ('48), attending Aurora College, is available for week-end preaching appointments. Milon Hall ('48) is pastor at Kokomo, Ind. Dean Moore ('48), attending college at Cedar Falls, Iowa, preaches occasionally for the Waterloo Church. Gordon Landry ('49) has a foreign missionary goal. Ed Graham is pastor at Holbrook, Nebr. Arnold Johns, pastor at Flagg Center, Ill., plans evangelistic work during the summer.

Herald Contributions Goal

Friends of THE RESTITUTION HERALD worked faithfully to achieve one of the goals announced in THE HERALD Campaign, the goal of one thousand *new* subscriptions. Now the other goal looms large and impossible—contributions of \$7,500 by June 30. At last report, we had reached only \$3,797.99. THE HERALD is basic to all our work. Help THE HERALD and you help all!

Son of the Bond Woman

First of several articles by Brother C. E. Lapp, pastor of Pennellwood Church of God, Grand Rapids, Michigan, who recently visited Palestine; thus obtaining eye-witness testimonial of Israel's activities today fulfilling prophecy.



Courtesy, United Palestine Appeal.

Prime Minister David Ben Gurion addressing the first Knesset (Israel's Parliament) in Jerusalem.

THE LORD made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). This promise of God made to Abram has never been fulfilled, for it includes a vast tract of land that has been in possession of those who are not the true descendants of Abram according to promise.

Abram at first thought the promise would come through Eliczer, his steward, but God said, "He that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). Time continued until Sarai was too old to bear children. Therefore, she suggested how she and Abraham could help God fulfill the promise. "Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife" (Gen. 15:3). The angel of the Lord then came to Hagar and said unto her, "Behold, thou art with child . . . and shalt call his name Ishmael . . . and he will be a wild man; his hand will be against every man, and every man's hand against him" (Gen. 16:11, 12). His dwelling place was to be from Havilah unto Shur, and, according to maps of those ancient lands, the Arabs are descendants of Ishmael.

The children of Ishmael are still primitive, and in warfare show themselves to be as the Scriptures have said. The present league of Arabian peoples includes Egypt as well as Arabia, with a ruling power made up of feudal lords who are exploiting the people for selfish gains. Little is done for the welfare of the population in the manner of raising their standards of living. In Israel, we saw Arabs plowing in the fields with oxen as they have done for centuries; women carried water pots on their heads even as in the time of Jesus; education has been available only for few, and not very acceptable to many. Ishmael and his people were to dwell in the land of des-

ert by nature. Because of climatic conditions, which have affected vegetation, it is the Arab's nature to be a migratory people. Schools, hospitals, and churches are built by people who have permanent dwellings, not by men in tents.

Fourteen years after the birth of Ishmael, another son was born to Abram according to the set time promised of the Lord, and from his true wife, Sarah. Trouble soon began, for Sarah "saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking." "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." (Gen. 21:9, 19.) That age-old friction has never ceased until this time, and the present trouble as to the partitioning of the land of Israel stems from the fact that someone centuries before Christ was unable patiently and faithfully to wait for God to fulfill His word of promise.

Even when negotiations were being made to divide Palestine, it became apparent that any satisfactory division equally acceptable with both Jews and Arabs was unlikely and impractical. They are "more so" today, and it may not necessarily be that the Jews or Arabs foster any disagreement, but that God knows the time is nearing when Isaac and the promised seed should inherit the land. Any effort on the part of any or all nations to divide this land once given to the son of promise (Isaac and his seed) surely will fail, because God's promises are sure.

"Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3).

After loss of political independence in the war with Rome, the Jews made a heroic struggle to maintain a



HAIFA THE BEAUTIFUL—GATEWAY TO PALESTINE

—International.

majority status, but by the close of the Byzantine epoch, they were reduced to a minority status on their own soil. In the course of their scattered history, the Jews at times did secure control of governments. For instance, we hear of Adiabene, on the upper Euphrates, as far back as the time of the Second Temple; and there were Jewish kings in North Africa in the seventeenth century: the Falasha Kingdom in Abyssinia; and earlier the Jewish Kingdom of Khazaria, from the eighth century onwards. In no instance, however, was there a time when the Jews had a majority, and this is perhaps the reason that in time of crisis they went to pieces and never recovered. The State of Israel has in our own day won a position which her predecessors never enjoyed for nearly two thousand years, for the Jews have been restored to the position of a majority in the land of their own history.

It is almost fantastic to know, but the city of Haifa, Israel's main seaport, was predominantly Arab until Great Britain ended her mandate and marched out of the

country. Britain invited the Arabs to forsake the city, but with the promise they could return shortly and have their own homes, together with those of the Jews. A mass exodus of 50,000 Arabs changed the majority status overnight and left the Jews in possession. This was typical of large masses of the population, for over all the State of Israel we saw hundreds of villages completely deserted through this same procedure. Thousands of Jews would have died to liberate such a great territory, whereas only a small number gave their lives. God is working in mysterious ways to open the land once more to His own people and to gather them back into their own homeland.

Where 50,000 Arabs went out of Haifa, 70,000 homeless Jews have come in. In Beersheba, eighteen families lived one year ago; now there are 5,000 people. Fields under cultivation have increased from 120,000 acres two years ago to 210,000 acres last year, and will probably reach 375,000 acres this year. Sweet water in large quantities has been discovered south of the (Please turn to page 9)

Israel Restored

An address presented by the Editor, April 11, to a ministerial conference at Aurora College, Aurora, Illinois, and adapted for radio broadcasts, May 14 and 21, from Station WAIT, Chicago.



—Courtesy, "Holiday" Magazine.
"Beauty for Ashes" in Jerusalem

LIKE the story of Jesus, the theme of Israel's restoration reveals God's love and incites hope that "maketh not ashamed." All Christians should be intensely interested in Israel's restoration, for only by the saving hand of our Lord, at His second coming, can the nation of Israel come into full restoration. More, Israel's awakening is this generation's outstanding sign that the coming of the Lord is near. When He comes, Israel will recognize her Messiah and King; and Israel will repent and be forgiven as, in type, the sons of Jacob finally bowed before Joseph and received compassion. . . . Today, Palestine's Renaissance! Tomorrow, Israel's Reformation! !

"When the LORD rebuilds Zion,
In His splendour He then will appear"
(Psalm 102:16, Fenton).

One cannot attempt here to analyze every prophetic text about Israel's restoration, nor fully to examine present conditions in Palestine. Sufficient evidence will be presented, however, to show that Israel, fig-tree nation of the Bible, is budding in fulfillment of prophecy. That significant bud, long dormant but now opening, will not have come into summer's full bloom until Jesus has come and claimed His throne in Jerusalem. . . . How soon, after Jesus cursed the fig tree, did Israel wither and die! Today, because Israel's "branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:33), that "the kingdom of God is nigh" (Luke 21:31).

Do slow-to-believe disciples again discount first reports of a resurrection as "idle tales"? Are you and I doubting Thomases requiring to feel the very substance of Israel reborn! Only believe! "Faith is the substance" to them who believe. Nevertheless, there is also physical substance to see and to feel. There is a throbbing pulse in Palestine. All-Jewish Tel Aviv has emerged from lifeless sand. Electricity, supplied by dams across the Jordan, gives light and power throughout the Promised Land. Ships, plowing the seas to Haifa, there unload their cargoes of Jews. Israel as a government, nineteen centuries dead, lives again. President Weizmann rules from Jerusalem; and Jerusalem,

suddenly ten times its withered size, flies the six-pointed star of David as her "ensign among the nations."

The Abrahamic Covenant

Forty centuries ago, God promised Abram, "I will make of thee a great nation" (Gen. 12:3). Having led Abram into Canaan, 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, the Negev, and all the rich oil deposits of the Near East. That promise links neatly with Isaiah's prophecy about Egypt, Assyria, and Israel, showing their unity when Egypt's Saviour comes:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt . . . for they shall cry unto the Lord . . . and he shall send them a saviour, and a great one, and he shall deliver them. . . . In that day shall there be a highway out of Egypt to Assyria . . . and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. 19:19-25.)

Indeed, the Negev "shall rejoice and blossom as the rose" when, under rule of the Seed of Abraham, all the land from the Nile to the Euphrates becomes an early chapter in the Kingdom of God! Doubt it not, though, the Negev *already* is rejoicing!

Isaiah and Daniel foretold *growth* in the Messianic Kingdom. Concerning Jesus, Isaiah prophesied, "Of the *increase* of his government and peace there shall be no end" (9:7). Daniel prophesied of a stone "cut out of the mountain" which grew until it "became a great mountain and filled the whole earth" (2:35). Similarly grew Abraham's vision of his promised inheritance. First, he saw only Canaan as his Promised Land. Later, he saw all the land from the Nile to the Euphrates. Finally, he apparently foresaw the world-wide Kingdom, for the Apostle

Paul said God made promise to Abraham "that he should be the heir of the world" (Rom. 4:13).

When Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11), the Saviour was speaking of saints coming from distances as remote as the east is from the west to sit with Abraham in the Kingdom. Similarly, when God instructed Abraham to look northward and southward and eastward and westward, saying, "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15), God well may have been promising world-wide dominion to Abraham and his seed. Whatever may be the ultimate reaches of the Promised Land, it must *begin* in Palestine. Jesus will come to Jerusalem. That explains why the Jews are returning to Palestine. There, in the morning of resurrection, Abraham, Isaac, and Jacob will arise among their own people. In hope of that Day, Joseph gave commandment that his bones should be carried from Egypt to Canaan. (Gen. 50:24, 25.) Is any *modern* Zionist more enthusiastic? . . . Not *more* enthusiastic, but with similar enthusiasm, the ashes of *two hundred thousand* Jewish victims of Adolf Hitler's concentration camps have been moved to Palestine and ceremoniously consigned to Jerusalem earth. (See April *Holiday* Magazine.) Dead or alive, willingly or unwillingly, the Jews are going home!

Further studying the Abrahamic promises as pointing forward to the Kingdom of God, recall Jesus' assertion: "Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56). Unquestionably, Abraham foresaw Jesus as the sacrificial Lamb, but that was not all. Abraham foresaw the *day* of Jesus. Did he not see "the day of the Lord Jesus" (2 Cor. 1:14), the "day of Jesus Christ" (Phil. 1:6, 10; 2:16), even the "appointed day" wherein God will "judge the world in righteousness by that man whom he hath ordained"? (Acts 17:31.)

God "preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8), but Abraham's blessing thus far upon the nations is little more than an earnest of blessings withheld until the Day of the Lord Jesus. "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18) applies to blessings through Jesus Christ (Gal. 3:16), but the outpouring of those blessings is reserved for His second coming. . . . "Then the

eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35).

Then will Abraham's Seed, your Lord and mine, destroy in Zion the "covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory" (Isa. 25:7, 8). Yes, from Jerusalem, Jesus will reign in glorious majesty to subdue sin, sorrow, suffering, and death. Certainly, Christians will share in that victory as co-rulers with Christ, but the immediate and organic Kingdom over which Jesus and His immortalized saints reign will be the returned and restored Hebrews. Said Gabriel to Mary: "The Lord God shall give unto him [Jesus] the throne of his father David; and he [Jesus] shall reign over the house of Jacob for ever" (Luke 1:32, 33). The church is not the "house of Jacob." Jesus will reign *with* His church, and we Christians with Him, but He and His church together will reign *over* the house of Jacob. Executives have little occasion to sleep in the shade of grapevines, or to dine in orchards of figs, but of Israel it is prophesied, "They shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:4).

Prophesying not about the church, not about the United Nations, but distinctly and specifically "concerning Judah and Jerusalem . . . in the last days," Isaiah promised:

"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. O house of Jacob, come ye, and let us walk in the light of the Lord"



—Courtesy, "Holiday" Magazine.

Ashes of 200,000 Hitler Victims Buried at Jerusalem!

(2:1-5). . . "In that day shall this song be sung in Judah; We have a strong city. . . Open ye the gates that the righteous nation which keepeth the truth may enter in" (Isa. 26:1, 2). . . Moreover, when God's "judgments are in the earth, the inhabitants of the world will learn righteousness" (v. 9). Jacob will not then be ashamed, neither will his face wax pale. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:22-24).

Zechariah, likewise foretelling those days, not only showed clearly that the Jews will be going joyously up to Jerusalem to worship and serve the Lord, but he prophesied a reversal of earth's long anti-Semitic attitude into an attitude of friendliness and solicitation, and this change of heart toward the Jews will reveal itself in many Gentile peoples' going gladly with the Jews to worship the Lord in Jerusalem. Zechariah foresaw that day! We quote:

"Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (8:22, 23).

That incredible-to-the-world change of attitude toward the Jews is not so far in the future (although probably requiring the Person of Jesus in Jerusalem), that Christians should be unable to discern its approaching. How was Israel so suddenly born? How was that infant able to defy the United Nations in asserting itself as a nation? How did a nation of refugees dare to disrespect the U.N. Partition Plan (Joel 3:2, "They . . . parted my land") and, come what may, dare to establish governmental headquarters in Jerusalem? How, especially when timid Britain withdrew her thin military support to Israel in Palestine, was that fledgling able to attack and defeat the Arab armies? Even the daily press lifted its eyebrows, and the U.N. is still scratching its head.

Slowly, only slowly is God turning in favor to Israel: as slowly, perhaps, as rainfall is increasing upon Israel's desolated fields, but as surely and as perceptibly. Glad great Day when Jesus gives "beauty for ashes" to the Jews so long in mourning! Jesus, their coming King, will give them the "oil of joy for mourning, the garment of praise for the spirit of heaviness; that *they*"—not Christians, but they "that mourn in Zion"—"might be called trees of righteousness, the planting of the Lord, that *he* might be glorified" (Isa.

61:3). "So the Lord God will cause righteousness and praise to spring forth before all the nations" (v. 11).

When God exalts Israel, under the Kingship of Christ, it will be not because of Israel's merit (although Israel must yet suffer and repent), but it will be God's unique way of revealing Himself to the nations. Even atheistic Russia will learn, tragically, that God is God and that Israel is His inheritance. "I shall be sanctified in thee, O Gog," says God, and, "Magog . . . shall know that I am the Lord" (Ezek. 38:16; 39:6). No other power in the world, none other than God, would so bless an erring people today despised by all the world. God, though, is God; He needs neither counsel nor approval nor help.

"They shall build the old wastes," says God; they "shall repair the waste cities, the desolations of many generations." They "shall be named the priests of the Lord . . . the MINISTERS of our God," and they "shall eat the riches of the Gentiles." (Isa. 61:4-6.) Do we stagger at the promises of God? "Is any thing too hard for the Lord?"

The Davidic Covenant

Similar to the Abrahamic Covenant was God's Covenant with David, and God's unconditional promises to David require and assure the restoration of Israel. Said God to David:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . I will establish the throne of his kingdom for ever" (1 Sam. 7:12, 13).

David, apparently sensing God's promise as Messianic, replied: "Thou hast spoken of (*Please turn to page 10*)



Courtesy, American Christian Palestine Committee.

Returning Yemenite Jews—Hopeless, except for Palestine.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

WAYSIDE OBSERVATIONS. This week's copy is being written in Santa Barbara, California. Not being in touch with current events that have prophetic significance, we are confining our copy this time to observations made since leaving Arizona. Tonight, I am in the home of Bro. and Sr. George Pry, formerly of Minnesota and still members of the Church of God in that State. They are two of the oldest living members of the Minnesota Conference, if not the oldest. In reminiscing about old friends and places and events in Minnesota, I asked them if they ever got lonesome for the former years and early associates. They replied that they oftentimes long for the fellowship and blessing of the church and the privilege of attending a church of their own faith. So often, people fail to realize the place the church occupies in their lives, until they are separated from it. Although I did not ask them, I believe they would counsel younger members to settle near a church of their faith.

On May 29, Bro. and Sr. Pry will celebrate their sixtieth wedding anniversary. You folks in Minnesota, particularly, should send these pilgrims of the church an anniversary card. A letter from the home folks would do much to cheer and encourage them in the sunset of life: Their address: George and Mary Pry, 1266 S. Jamison, Santa Barbara, Calif.

A GREAT CONFERENCE. We have just finished the conference at Pomona. It was a great meeting. I have been in many conferences, but none has ever exceeded it in harmony and spirit. From the opening meeting until the final benediction was pronounced, a spirit of brotherly love and goodwill pervaded the meeting. Not a single discordant note was struck. We were caused to sit in heavenly places with Christ Jesus. All in attendance often heard the expression, "It is good to be here." The Pomona brethren outdid themselves in displaying Christian grace in entertaining those from Arizona and different parts of the great State of California. The State is in its most beautiful garb of floral beauty, and it seemed that all the brethren in attendance caught that natural beauty and transformed it into the beauty of holiness. A full report will be given by the proper officials, but I wanted to give my own feeling about its being a GREAT CONFERENCE. It is too bad that such a wonderful blessing—rather, a multitude of blessings—should have been passed up in previous years. An excellent start has been made; may we go on to greater achievements until the roll call of the faithful is made.

THREE APPEARINGS. Paul, in his Hobrow Letter, spoke about three appearances of

Christ. These appearances are all recorded in chapter nine. The first appearing was when Christ came to put away sin by the sacrifice of Himself; when, as the Good Shepherd, He laid down His life for the sheep—or, as the Prophet put it, "poured out his soul unto death."

Christ's second appearing concerns His mediatorial work on the Father's throne. His first appearance is the great fact of history. The second appearing Paul mentioned, where Christ is "now appearing in the presence of God," is the greatest present truth for the church.

The third mentioned "appearing" concerns the second coming of Christ. It reads: "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." This appearing constitutes the greatest element of our hope. In each of these three appearances, a different Greek word is used that illustrates a distinctive work of Christ. The third mentioned appearing has a word that reveals a wonderful truth. The word is "optomahce," from which derives the word "optometry." It pertains to vision and is connected with those that "look for him." To them, He will come visibly. We shall see Him as He is, and again, "Every eye shall see him." According to all indications, we are very near the time this promise will be fulfilled. He that is to come "will come, and will not tarry." What a blessed hope!

AN AWAKENING. It has been often expressed that Israel would go back in unbelief, and many now are saying that Israel is going back in unbelief. This is partially true, but it is not the whole truth. Most of the returning Israelites do not believe in Jesus Christ, and, in this respect, of course, the majority of Israel are unbelievers. They do have, however, a measure of belief and faith in God and His Word. The present Israeli government has appointed two rabbis to challenge the action of the government when it acts contrary to the teachings of the Old Testament. This is not the conduct of total unbelievers. It can be termed "blindness in part," or a "zeal of God," but "not according to knowledge." It is an encouraging sign, however, to note that Israel is recognizing God in her national life. When a nation owns her God, the people of the country likewise partake of the vision and share in the sacrifice. Israel's consciousness of the need and presence of God will pave the way for her acknowledgment of His Son when He appears the "second time without sin unto salvation."

NEW COVENANT. Paul spoke about God's making a "new covenant" with the house

of Israel and with the house of Judah. The term "new" indicates that God had made a previous covenant with the same people. This new covenant will be different and not according to the one He made with Israel in the days that God brought Israel out of Egypt.

Observe these facts regarding the two covenants: 1) The old covenant was made with Israel when she was brought out of Egypt; 2) This covenant was a limited one; 3) It was purposed of God to supplant it with a new and better one; 4) The new covenant is yet to be made with Israel, in which it will be written in the fleshly tables of their hearts; 5) This covenant is not a testament with the Gentiles or with the Church of the living God, but with Israel.

JEWS FIRST. The order of service as far as the gospel has been concerned, has been "to the Jew first." This order of preaching was followed very definitely in apostolic times. For centuries, this divine precedence has been overlooked. The past quarter century has seen a great awakening along this line. Men and organizations all over the world are espousing the great prophetic teachings of the soon return of Christ and the subsequent restoration of Israel, and they are sending forth their message to "Israel first," with most encouraging results. The work in the last days augurs well in preparing Israel for the day of her national awakening and the time when "all Israel" will be saved from her blindness. (Rom. 11:25-27.)

AWESOME CONTEMPLATION. It is not stimulating to the mind to think on the terrible results that will come to the world when World War III breaks on humanity. It will serve no good purpose to ignore the situation. Dr. Ralph Lapp, head of the United States Navy's Nuclear Research Division, has said:

"Horrible as it may sound, we must be prepared to lose ten to fifteen million people in the first days of the super-blitz. This, of course, is just too much for ordinary people to think through. United States scientists have warned that the only adequate defense against this sort of thing is the decentralization of American cities now and a wide dispersal of their population. It is safe to say that this will not be done. We were complacent when United States bombing planes dropped the A-Bomb on Hiroshima and Nagasaki. They were dropped without warning, but the Japanese were enemies at the time and far away. Five years after this event, the danger and power of obliteration on a nuclear scale is staring us all in the face."

"Come, Lord Jesus, come quickly!"



—International.

DR. AND MRS. CHAIM WEIZMANN

NEWS OF THE JEWS

Assembled by Roy Graham, Los Angeles, Calif.

Jerusalem (JTA)—Joyous celebrations marking the second anniversary of the establishment of the Jewish state swept Israel. Scenes of unparalleled revelry were enacted in every village, town, and city as the people of Israel—including the nearly 400,000 immigrants who have arrived here since the proclamation of Israel's statehood, as well as the Moslem and Christian citizens of this country—heralded the ushering in of the third year of the independent existence of Israel.

Three artillery salvos fired in Tel Aviv officially opened the Nation's celebration. President Chaim Weizmann, addressing the citizens of Israel and Jews throughout the world in an international broadcast, emphasized that "from Dan to Elath, the country is vibrating with the sound of the hammer and the plowshare." He added: "We appeal to the sons of our people throughout the world to come to our aid. Our festival is their festival; our anxiety, their anxiety."

The *Shofar*—the traditional ram's horn—was sounded on loud speakers throughout the country as the merry-making got under way. In Haifa and Tel Aviv harbors, ships at anchor shrilled their sirens as citizens of Jerusalem, Tel Aviv, Haifa, and other parts of Israel turned on every available electric bulb, illuminating the entire country. Hundreds of thousands of Tel Aviv's citizens poured out into the streets immediately after dusk marked the end of the Sabbath.

Thousands of newly arrived immigrants mingled with hundreds of American tourists in Jerusalem to watch the display of Israel's armed might on parade.

Synagogues throughout Israel were crowded when special prayers were offered for the welfare of the new State.

Jerusalem (JTA)—Members of the U.N. Palestine Conciliation Commission, who are now in Israel with a new plan for reaching a permanent peace between the Jewish State and the Arab countries, this week conferred with Foreign Minister Moshe Sharrett. The parley took place in "an excellent atmosphere," Claude de Boisanger, French member of the Commission, told the press. However, he refused to disclose the content of the discussion. "It is up to the Israel Government whether or not to publish the contents of the talks," he said. De Boisanger will revisit Mr. Sharett after he has completed his tour of the Arab capitals.

SON OF THE BOND WOMAN

(Continued from page 4)

Dead Sea in the Negev as a result of extensive drilling operations, and 250,000 acres of land administered by the Custodian of Abandoned Property has been leased to settlements and individuals in Israel for the raising of grain crops. More than 7,500 acres of the 25,000 acres of abandoned Arab orange groves have been restored by the Agricultural Department during the past twelve months. Of the proposed building program under last year's development budget, 24,000 of the 30,000 units already have been completed.

The Jews invited the Arabs to stay in their homes and on their lands, and wherever they did remain, they have been granted freedom of religion, freedom of movement and speech, compulsory education with the Jewish children, and many of them said they are better privileged under the Jewish rule than under that of Great Britain. The fact remains that, throughout the land, the Jews are in the majority and now are carrying on the government procedures.

We were told of a small Jewish colony that had been surrounded by Arabs during the war, and would have been wiped out, but their only defense proved to be a colony of bees. God aroused the bees, and they did the rest. (Cp. with Ex. 23:28—Editor.) While we were in Jerusalem, an American missionary to the Jews told us of an incident that reminded us of Gideon's victory. One street was being strongly contested by the Arabs, when one night the Jews took a number of fifty-gallon oil drums, filled them partially with large stones and rolled them down the pavement. It sounded as if a number of tanks were coming, and the Arabs fled in the night. A small colony of Jews in Galilee with 125 men won a victory

over 5,000 Syrians with sixty small tanks by the effective use of Molotov cocktails which had proved so effective when the Finns fought Russia.

To all these miraculous victories we can only say, Praise the Lord for His promises and opening the land for a persecuted people to go home and possess the land given centuries ago to them for an everlasting possession. Jewish boys who fought in the war said, "Surely God was with us. There is no other explanation." In this, too, God is revealing Himself to His own people and preparing them to repent, someday, for rejecting Him whom they pierced.

How thrilling not only to know that God said the son of the bondwoman should not be heir with the son of the freewoman, but with our own eyes to see it actually being fulfilled! That is more than we could have hoped!

ISRAEL RESTORED

(Continued from page 7)

thy servant's house for a great while to come" (v. 19). . . . The Psalms exult in this promise to David. We quote:

"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" (Psalm 132:11). That promise, even the oath of God, is unconditional; verse 12 presents a similar promise that was conditional. We quote more of the unconditional promise:

"The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell . . . I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout for joy" (vv. 13-16).

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (89:3, 4).

David's throne was in Jerusalem, and he ruled over Israel. Jesus' throne will be, therefore, in Jerusalem, and He, too, will rule over Israel—"over the house of Jacob for ever." So promised Gabriel to Mary, or ever the King was born!

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a fruitful witness in heaven" (Psalm 89:34-37).

The sun and the moon in their circuits through the heavens are signs that Jesus will rule over David's people forever. More, God assured the promise by His own integrity, by His own holiness.

One may know that the foregoing promises did not find their fulfillment in Solomon, for, hundreds of years after both David and Solomon were sleeping with their fathers, Jeremiah assured the Israelites of his day, and of our day if they will hear it, 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. In his days"—in the days of Jesus—"Judah shall be saved, and Israel shall dwell safely: and this is the 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. 23:5-8).

That prophecy about Israel's restoration has not been fulfilled, for the Branch of David has not started to execute judgment in the earth, nor has any regathering of Israel or the Jews eclipsed the Exodus deliverance from Egypt. Judah is yet to be saved; Israel is yet to dwell safely, regathered from *all* nations in "his days," even after the second coming of Jesus.

"David shall never want a man to sit upon the throne of the house of Israel" (Jer. 33:17), for during all these centuries that Jerusalem has been minus a king, David has been unconscious in the sleep of death; and when David is resurrected, he will not want a man, or be in need of a man, to sit upon the throne of Israel, because David cannot be resurrected until Jesus returns, and when Jesus returns, Jesus will be the *grandest* of the Davidic lineage ever to rule, and He will rule forever.

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David." (Jer. 33:14-21.)

Every setting and rising sun is testimony from God that Jesus will come to rule on David's restored throne!

That throne, overturned, overturned, overturned, "shall be no more, until he come whose right it is" (Ezek. 21:27); then God will give it to Jesus, the "Lion of the tribe of Judah, the Root of David" who prevailed over sin and death to claim the right to rule. Weizmann is not the King. The fifty-ninth nation in the U.N. is not the Kingdom of God. Watch, though, for the pattern is formed; the fig tree is budding. Bone to his bone is shaking, assembling, on the mountains of Palestine!

Soon, Israel will cry in anguish for her King. Then, "In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5). "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (11:9). "In that day . . . the Lord shall set his hand again *the second time* to recover the remnant of his people . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (vv. 11, 12).
(To be concluded next week.)

ILLINOIS EVANGELIST

News from Oregon

It was a joyous occasion on the afternoon of February 5 when a goodly number witnessed the immersion of the Eyster sisters, Barbara and Donna, in the quiet of God's house. It was a beautiful service. We pray God's rich blessing on these sisters, both of whom are high school girls. May they be "overcomers."

On February 19, the Bereans had charge of the evening church service. They presented a playette called "Swift Feet," followed by a sermonette by Raymond Brown. The Eyster sisters, so recently baptized, had parts in this play in which they were trying to give Christian help to others who were going away from God with "swift feet" into sinful lives. Raymond followed the theme of the play in his talk.

The Bereans put on an Easter pageant, called "Seek and Ye Shall Find." This pageant required eleven characters. The Bereans furnished material for the costumes, which were made by Sr. Frederick Claussen. They have laid away these costumes as the start of a permanent costume-wardrobe for church plays. A good idea, Bereans—such are much needed.

The Bereans also entertained the church congregation on the evening of March 24 in the recreation room in the parsonage basement—and mothers did not provide the cakes, etc. Another good idea!

Pray for our Bereans here and everywhere. These young lives are earnest and zealous in trying to serve their Lord and Master. Are we older ones sometimes stumbling blocks in their path? Such discouragements are much harder to bear than temptations which come from without. So, give your hearty support to your Bereans in their efforts.

On February 24, the World Day of Prayer union service was held in our church. The College folk took over part of the service, furnishing the special musical numbers. Bro. Kenneth Milne spoke. The theme of the service was World Missions.

Rand Smith, immersed some time ago, has recently put his membership into the Oregon Church. Welcome, Bro. Rand!

The Goodwill Sunday School Class had its bimonthly social evening with the Pearsons at the College on March 10. The games were green—Saint Pat's color. All enjoyed a good time. This Sunday school class, under the able leadership of Sr. Leila Whitehead, keeps itself busy with some financial project. The treasurer's "box" (you should hear her say it) is a joke. One project was the sponsoring of a broadcast. The next was the raising of money to buy new curtains for the church auditorium—no small sum. Won't you conference folk miss that pretty (?) old curtain? What about the Tabernacle and Temple curtains? Did you ever read a description of them? Our new ones are a beautiful dark green. We are thankful for beauty in God's house.

The church held its quarterly business

meeting on March 17. At this meeting, the Sunday school officers were elected, and the congregation expressed its desire to return Bro. J. R. LeCrone as pastor for the year beginning next September.

The committee on Sunday school specials keeps them coming every Sunday. It is good to find and utilize talent in every class of the Sunday school.

The special Easter offering of the church amounted to \$300. This was applied on the parsonage debt. The Dorcas Society again voted \$50 toward the parsonage debt, bringing to \$600 the Dorcas credit on the debt.

Sr. Martha Doan's Sunday school class of young married folk, known as The Gospel Gleaners, recently has organized—with Bro. William Andrew as president. This class is project-minded, too—its first being to sponsor a broadcast over WAIT.

The Bereans centered their thought on stories of hymns for their April third-Sunday-evening pulpit service.

On April 30, the pastor, Bro. J. R. LeCrone, broadcast over WAIT. Bro. F. L. Austin supplied the pulpit for the morning service. Evelyn H. Austin, Reporter.

A Good Example. One of our most active churches in Illinois is that at Oregon. Its news for a three-months' period reported above reveals many interesting activities. Notice the baptisms, the active Berean organization, the uplifting social activity, the emphasis on prayer, the helpful Sunday school projects, the careful organization, the generous giving, and its willingness to help others outside its own group. Perhaps some of our other churches and Sunday schools could generate new enthusiasm by copying that which is good.

Dorcas Societies and Bereans. Have you ever tried a play? Surely, it requires planning and hard work, but consider its value. There are many fine Biblical plays, also modern plays with Biblical lessons. Those who



Brother Linford Moore, faithful editor of these Illinois pages during the past several years, and five years pastor at Macomb, Illinois, soon will be moving to Waterloo, Iowa. Congratulations, Waterloo!

plan and take part in the play are bound to be benefited by their research and memorizing. Some who witness will be more impressed with this visual lesson than with a sermon. You may be surprised even to see people there who never come to hear a sermon. Why not quit "kidding yourself" that "it's too hard" for you, and put on a good religious play!

Is It Wrong to Laugh? Is your church void of good clean social activity? Why not invite your young people to plan a party? Have you a superintendent of Bereans? Why not? If your young people are not having any church social life, it is time you gave them some.

What About Those Prayer Meetings? Has your church always excused itself from "World Day of Prayer" services? Do you believe in united prayer? Why not have at least one service a month devoted to prayer? Remember that "Prayer Means Progress." If you would have a growing church, be a praying church.

Sunday School Superintendent. Does your Sunday school have the same dull program every week? You know—a few hymns that the children do not sing, a prayer that goes over their heads, reading the lesson from the quarterly, and the class period. Why not appoint a committee to find and utilize new talent and develop new ideas. Remember that the Sunday school must train its pupils for places in the church.

Sunday School Teachers. Has your class ever had a project to benefit the church or some outside effort? Why not start with a small one and teach your children to do something constructive? (Perhaps it could be sending cards to a sick member.) You will be surprised at their increased interest!

Denial of Self. Is your church self-centered? Is it concerned solely with building within its own borders? Should not the church, as well as the individual, "deny itself"? Does your church lack the faith to try tithing its income and trust the Lord to provide for local needs? Does it ever contribute to National Bible Institution, to the radio program, to missions, or to the needy? A self-centered church, like a self-centered individual, is not practicing Christian principles. Your church will not die if it sends a little money outside its own borders! It might even get some new life.

TRUTH SEEKER'S BIBLE CLASS

Beginning on Sunday, May 14, "Truth Seeker's Bible Class" is being heard every Sunday morning at 8:15 from Station KAYL in Storm Lake, Iowa. This 15-minute radio broadcast is heard also on Station WAIT in Chicago (8:15 a.m., Sundays) and on Station KBRL in McCook, Nebr. (8:15 a.m. on Wednesdays). If you are within range of any of these stations, tune in, please, and ask your friends to listen.

H. J. Doan, Director.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29)

Peter "Talks Back"

Usually, we do not think it right to "talk back" when someone is over us in position. We know girls and boys should not answer their parents, or other elders who might be making suggestions. The wise Solomon said it was a wise son who heard the instructions of his father.



However, the situation is different in our story. Although we read in Acts 4:8-19 that Peter was an "unlearned and ignorant" man (according to the opinion of the council), he was standing up for his rights as a follower of Christ.

Peter and John had healed a man at the temple gate. (See Acts 3.) This had caused a great stir among those who saw it happen. The authorities had put Peter and John "in hold" until the next day, the day of our lesson.

Before the Council

Peter had no need to worry. The Holy Spirit was with him and with that holy power from God, why should he fear? Peter said:

"Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he was made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (vv. 8-10).

Peter said a great deal in that speech, did he not? By whose name was the lame man healed? What had the council helped to do to this Man, the Saviour, Jesus Christ?

Did Peter want to hide the fact that he believed in the Christ? No! He wanted all Israel to know.

The Head of the Corner

Jesus, who is the true foundation stone for us, had been rejected. Yet there was and is no other name whereby mankind can be saved. While Jesus is the foundation, He

is also the corner stone; also the "head of the corner." Christians are *built up* into Christ.

Even so today there is still no other way to obtain salvation except through Christ. Jesus is the only Mediator between God and man. He is our high priest today.

Other Facts About Our Story

Peter talked boldly before the council. Then they were sent out while the members of the council decided what to do. The council was bewildered at the miracle. Peter and John were not surprised when the lame man was healed. Though they had little formal education, they knew Jesus. They had faith in Him.

The rulers (council) knew Peter and John had been with Jesus. They had to admit the lame man was whole. However, so as not to let this news spread, the council "commanded" the apostles, Peter and John, not to "speak at all, nor teach in the name of Jesus."

The men on the council saw the works of God, saw the man strong and well; yet they decided Peter and John should not speak of the One who had the power to heal and to save. May we accept Jesus today, and be ready to have a part in His great Kingdom.

We Are So Happy!

We introduce today some new ECE Club members. Bro. and Sr. E. A. Frederick sent in their son's name for membership. He is James H. Frederick of East Rochester, Ohio. We also introduce Sr. Iris Wolfe's Bereans: Mareen and Donald Needham, Jewel and Jimmy Adams, Paul Foretich, and Eunice Mae Ritchie, all of Hammond, La.

Happy Birthday Wishes!

Mary E. Burnett, May 22, age 5, Jordan, Mo.
Marie Pryor, May 23, age 5, Hendersonville, N. C.
Charles Pryor, May 24, age 9, Hendersonville, N. C.
Marlene J. Saatzer, May 25, age 12, Saint Cloud, Minn.
Hilda Richardson, May 26, age 13, Hammond, La.
Clyde Cox, May 28, age 14, Magazine, Ark.
Rosa Mae Phillips, May 28, age 12, Wadesboro, La.
Sonja Ruth Chapman, May 28, age 11, Camden, Ill.

Lessons in Stone

By William Dick, Oregon, Illinois



Have archeologists found record of the wonderful servant of God, Joseph?

ALMOST everyone is familiar with the Biblical account of the story of Joseph. Adventures of the "dreamer" have inspired Christians to do greater works and to have a stronger faith in God. As might be expected, however, critics and agnostics deny the inspiration of the story and regard it merely as a myth. They are determined to undermine faith in the Bible by any way possible, so they attack the story of Joseph because it seems too fantastic to be real.

We shall attempt to counteract these criticisms by presenting what the stones found by archaeologists have to say. You will recall from the life of Joseph the incident of his being taken a slave by a caravan to Egypt. Depicted upon the monuments of Egypt is the arrival of such a caravan. Among the figures on a monument is pictured a boy about seventeen years of age who is not wearing the customary coat worn by boys from the north of Egypt. This monument belonged to Apepi II, the predecessor of Apepi III.

Upon an ancient papyrus, now in the British Museum, which was written in the reign of Seti II, shortly after the Exodus, is found the "Tale of Two Brothers." The story relates that a married man sent his younger brother, who was unmarried and to whom he had entrusted everything about his place, to his home to bring some seed corn. The wife tempted him. He refused. She, angered, reported to her husband that he had tried to force her. The husband planned to kill him. He fled and later became king of Egypt. Higher critics jump at this opportunity and tell that the story of Joseph as related in the Bible is so similar that it must have been copied from the manuscript of Seti II.

The editor of the English edition of Brugsch's "History of Egypt" observed the close resemblance of the "Tale of Two Brothers" to the story of Joseph and Potiphar's wife. He surmised that it was "worked up" from the incident which, together with the whole history of Joseph, would naturally be recorded in the annals of the Egyptian court.

On another monument may be found the Egyptian name of Joseph, his title, and a list of some of his deeds. The records on these monuments cannot be contradicted.

The whole environment, the customs, the names used by the Old Testament are Egyptian and are historically correct.

From the history of Joseph we know he married a daughter of the priest of On and dwelt in a palace in On. The ruins of this palace were discovered by Sir Flinders Petrie in 1912.

Other monuments of Apepi III record that Joseph became premier of Egypt and had dictatorial powers over the entire food supply of the empire. These records also describe the seven years of famine due to the stopping up of the Nile at the second cataract.

Brugsch, in his "Egypt Under the Pharaohs," tells of an inscription which he calls a "very remarkable and luminous confirmation" of the seven years of famine. In a family rock-cut tomb of a certain Baba, governor of the city of ElKab south of Thebes, erected in the 17th dynasty, which was contemporary with the 16th dynasty in the north under which Joseph ruled Egypt, there is an inscription in which Baba claims to have done for his city what the Bible says Joseph did for all Egypt. After recounting his deeds and virtues as ruler, he continues:

"I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of the famine." Brugsch says:

"Since famines in Egypt are of the very greatest rarity, and since Baba lived about the same time as Joseph, there remains but one fair inference: that the 'many years of famine' in the days of Baba are the 'seven years of famine' under Joseph."

Joseph died about the year 1807 B.C. His body was embalmed, placed in a sarcophagus, and kept until the Exodus. His descendants carried the mummy through the wilderness and placed the sarcophagus in a cave at Shechem in Canaan, where it is today. The property on which this cave is located is now owned by Bishop Dubois of Nashville, Tennessee. Archaeologists hope to excavate the thousands of tons of debris which obstruct the cave and gaze upon the mummy of Joseph.

Thus, for a confirmation of the Holy Scriptures we have told you the story of Joseph as it appears upon stone.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 28—Annual May Meeting at Fonthill, Ont. (G. E. Marsh, guest speaker.)
- May 31—Oregon Bible College commencement at Oregon, (Ill.) Church of God—7:45 p.m., D.S.T. (C. E. Randall, speaker.)
- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 7-11—Annual Minnesota Conference at Eden Valley. (J. Arlen Marsh, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 17-25—Indiana Bible School and Conference at North Salem. (J. R. LeCrone, guest speaker.)
- June 19-21—Northwest Conference at Corvallis, Ore.
- June 18-23—Evangelistic meetings at Eldorado, Ill. (Delbert A. Jones, guest speaker.)
- June 19-23—Daily Vacation Bible School at Eldorado, Ill.
- June 24, 25—Illinois Quarterly Conference at Eldorado.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

HERALD RECEIPTS

Glenn M. Birkey; Blanche Beeson; Frank Forbes; Clare E. Williams; Mrs. Grace Ruhn; Mrs. E. C. Olmstead; Paul McPhersons (2); Nettie Lundquist; A. M. Jones; Harry Gockler; Thomas McArthur; George M. Hartman; Burton Smith; Ella M. Siple; Mrs. Sarah Lloyd; Mrs. Charles E. Page; John F. Green (2); Kenneth Milne; Verna C. Thayer; Mrs. Horace Haines; F. H. Burke; Mrs. Elmer E. Upton; Ira T. Rite-nour; Mrs. Blanche Freeman; Mrs. Wayne Laning; Mrs. Emily Blackwell; Mrs. B. B. Tabor; B. F. Skeels; Mrs. Lola Clark; Mrs. F. F. Blyth.

NATIONAL BIBLE INSTITUTION

Baton Rouge, La., Berean Society	\$12.16
Church of the Open Bible, Pomona	35.00
Mrs. Clara Chaffee	2.00
Mrs. Lucy Ryder	5.00
Golden Rule S. S., Cleveland, Ohio	16.08
Eden Valley, Minn., Church of God	26.50
Maurertown, Va., Sunday School	27.10
An Illinois Sister	17.05

OVER THE TOP

251. Mr. & Mrs. Delos Andrew \$30.00

CORVALLIS, OREGON

The Church of God at Corvallis, Ore., has been having Sunday school and church services regularly. The fifth Sunday in April, Bro. and Sr. Kirby Davis visited brethren at Felida, Wash. In the absence of our pastor, Sr. Inez Titus, who came here from Storm Lake, Iowa, gave a Bible lesson on Sunday evening. Other visitors were Bro. Anthon's son and daughter Sr. Carrie, and C. P. Morgan from Pendleton, Ore. We enjoyed their visit here and invite them to return.

The Doreas Society sponsored an oyster supper, providing a Christian good time at the N. D. Hathaway home. About thirty were present.

Bro. Davis, our pastor, exchanged pulpits with Bro. Gary France at Wenatchee, Wash., May 7. Bro. Howard France accompanied Bro. Gary in their airplane.

A potluck dinner was served to 31 at Ray Adam's home. Communion was served in the afternoon at the church. We enjoyed hearing Bro. France preach, and also enjoyed having Bro. Howard with us. We hope they will come again.

Building rest rooms at the church is underway. Plumbing is nearly completed. The work is being done by the church brethren.

After visiting with his parents at Wenatchee, Wash., Bro. Davis will be back in his regular pulpit next Sunday.

Brethren here are entertaining the Northwest Conference this summer and hope for a good attendance.

Hazel B. Hathaway, Secy.

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Time to report!

AUCTION SALE AT COLLEGE

In order to dispose of furnishings and other articles which will not be needed in the new building, a public sale will be held at Oregon Bible College, June 10, 1:30 p.m.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Station added. Bro. H. J. Doan, Director of Truth Seeker's Bible Class, announces that another radio station (KAYL, Storm Lake, Iowa) now is broadcasting the weekly messages. See page 11 for details.

Sr. Blanche Harland, 1118 Rainbow Dr., Cedar Falls, Iowa, informs that Bro. Linford Moore, several years pastor at Macomb, Ill., "has promised to come to Waterloo," as pastor, "the middle of June." She reports, too, Waterloo's recent pleasure in hearing Bro. Bud Goodwin, a senior student of Oregon Bible College, and informs that he will be guest speaker at the Hickory Grove (Iowa) Conference.

Personal Evangelism. Bro. Arnold Johns purchased and distributed two hundred copies of the doctrinal number (May 2d) of The Herald.

Love for the Word. Bro. Floyd Nedrow, Oregon, Ill., has committed to memory the Book of Matthew.

"The Word of God gets more precious and shines more brightly every day. Daybreak soon will be here for Eternal Day."—Mrs. Elmer Upton, 3145 N. Halleck St., Portland 17, Ore.

See Page 11 for more news—the "Illinois Evangelist."

Bro. Kenneth Milne, Casey, Ill., has accepted call from the Casey and Marshall (Ill.) Churches of God to be their pastor. He will preach at Marshall on the first and third Sundays of each month; at Casey, on the second and fourth Sundays. A week-night service, twice monthly, is scheduled, also for each church. Best wishes for both these congregations and their pastor!

"Conference here at Pomona was a wonderful success. I have never attended a meeting of that kind where there was such perfect harmony of thought and purpose. It was almost too good to be true. We were delighted! Had any more people attended, we would not have had room to seat them in the church. People came from distances as remote as San Jose, Calif., and Tempe, Ariz., approximately eight hundred miles apart."—Norman J. McLeod, 207 Palm Pl., Pomona, Calif.

Forget-me-nots. "College Day" on June 4! \$7,500 in Herald contributions by June 30!

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,598.77

CONTRIBUTE!

PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

On May 7, four teen-age girls were baptized, at Pennellwood Church, Grand Rapids, Mich., in the name of Jesus Christ for the remission of their sins. Their names are: Grace Ratering, Moline, Mich.; Lois Hale, 3325 Buchanan S.W.; Emilie Slagter, 25 Spanish Court S.E.; and Lois Hotchkiss, 21 34th S.E.

We are thankful for them and pray God will keep each faithful until Jesus shall come.
C. E. Lapp, Pastor.

Our Prayer

Every Tither a Soul-Winner
Every Christian a Tither

SOUTHWESTERN CONFERENCE

Pomona, California

"How good and pleasant it is for brethren to dwell together in unity." That was exactly the situation during our two-days' conference. There was unity throughout sessions, all thinking and believing the same blessed truths and eager to go on to others with more zeal.

We have gathered a few echoes from the various sections of our states (California and Arizona) which show unity in looking for our Lord.

"The Conference was a thrilling time of my life. Attendance and spirit were beyond my wildest dreams. We are certain to go forward to great things with the Word of God."—Norman McLeod, Pomona, Calif.

"We thank you all for your presence at this Conference."—J. E. and Margaret Adamson, Pomona, Calif.

"It is wonderful to fellowship with a group of one mind and spirit in Christ Jesus."—Mrs. A. Dimmick, Tempe, Ariz.

"It has been a great inspiration to meet folks of 'like precious faith' at the Pomona Conference."—Ray Saylor, Tempe, Ariz.

"It has been wonderful to fellowship with those of 'like precious faith.' What in this life could be finer?"—Howard and Mildred Huey, Tempe, Ariz.

"I think the Conference has been a great help in bringing our members together. I have enjoyed it very much."—Mrs. C. A. Young and Mrs. W. L. Keele, Escondido, Calif.

"This Conference was inspiring to a greater effort for the cause of Christ."—Mr. and Mrs. S. J. Humphreys, Campbell, Calif.

"The Conference has meant fellowship and hospitality, much enjoyed."—Mrs. G. A. Kinsey, San Jose, Calif.

"This Conference was very beneficial to me. All sermons were wonderful! If the Lord tarries, I will be attending the next one."—Hannah Barber, Thousand Oaks, Calif.

"These meetings we have been having have been a wonderful inspiration to all those who have been fortunate enough to attend."—W. A. Reid, Riverside, Calif.

This Conference has given us courage to emphasize the fact that our Lord is the Hope of the world.

Jessie M. B. Kauffman, Riverside, Calif.

ARKANSAS CITY, KANSAS

All is going along fairly well at Arkansas City, Kan. Some progress has been made; though our attendance is not growing, it certainly is constant.

Sr. Raymond Werneke is doing very well in superintending the Sunday school. Our church pianist, Sr. Nelson Anthony, travels with her husband more than a hundred miles to be at Sunday school and worship services.

The young people's group is taking an active part in the church work. Under the leadership of Bro. and Sr. Clinton Fiske, an organized choir assists in the regular services. Their initial appearance was on Sunday, May 14, with the song, "Wonderful Mother of Mine." This group is helping, also, in special-day programs. On Easter, it presented a skit entitled "Conversation While Awaiting Easter Sunday Dinner," and on Mother's Day presented, "Let's Give Mother a Break."

The 7:30 Sunday evening service has been discontinued. Bible study at 6:00 p.m. by separate groups is believed to be much more advantageous to all.

Our all-day meetings are well attended and greatly enjoyed. The McKinney family frequently attends, coming from Oklahoma City, more than one hundred fifty miles away. Our Easter Sunday attendance was seventy-two, the largest attendance recorded at this church. Time will tell whether or not we can better our record.

Bro. and Sr. Earl Friend, Newkirk, Okla., have been able frequently to attend with their family of four little girls.

Following is a schedule of our Sunday services:

Each Sunday—10:00 a.m., Sunday School; 11:00 a.m., Morning Worship; 6:00 p.m., Singing and Bible Study. (Separate groups of young people and adults.)

Second Sunday of each month—12:30 p.m., Basket Dinner; 2:30 p.m., Singing and Preaching Service. (These in addition to the regular services listed above.)

Come to worship with us at 709 N. A St., Arkansas City. John L. Deuchfield, Pastor.

SEPTEMBER, 1950, COLLEGE FRESHMEN

1. Russell E. Thoms, Richmond, Minn.
2. In these
3. several lines
4. we hope gradually
5. to publish the names
6. of at least nine
7. other freshmen students
8. planning to attend Oregon
9. Bible College—in the new
10. building—next September. Coming?

COLLEGE DAY

The Executive Board of National Bible Institution has set aside Sunday, June 4, to be observed as College Day. The College staff and student body hope that every congregation of the Church of God will observe College Day by planning a service which emphasizes the need for trained ministers and which allows a period of prayer in behalf of Oregon Bible College. We hope that you will petition God's guidance for the staff and students, and that each congregation will help to find new students.

Otto E. Dick, Superintendent.

SUMMER SCHOOL REGISTRANTS

All youth contemplating attending the summer session (July 3-28) of Oregon Bible College should so report, please. Students already registered are:

1. Virginia Wagenaar, Byron Center, Mich.
2. Joseph Fletcher IV, Fonthill, Ont.
3. William Wachtel, Oak Park, Ill.
4. Curtis Simpson, Grandville, Mich.
5. At least sixteen needed!

SUMMER SESSION OF OREGON BIBLE COLLEGE

July 3-28, 1950

Instructors: Otto E. Dick and Harvey U. Krogh, Jr.

(Excellent courses; cost per student—\$50.)

Oregon Bible College
Oregon, Illinois

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

Tuition will be paid by



National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

THE RALLY STAFF

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

May 30, 1950

The Restitution Herald

VOLUME 39

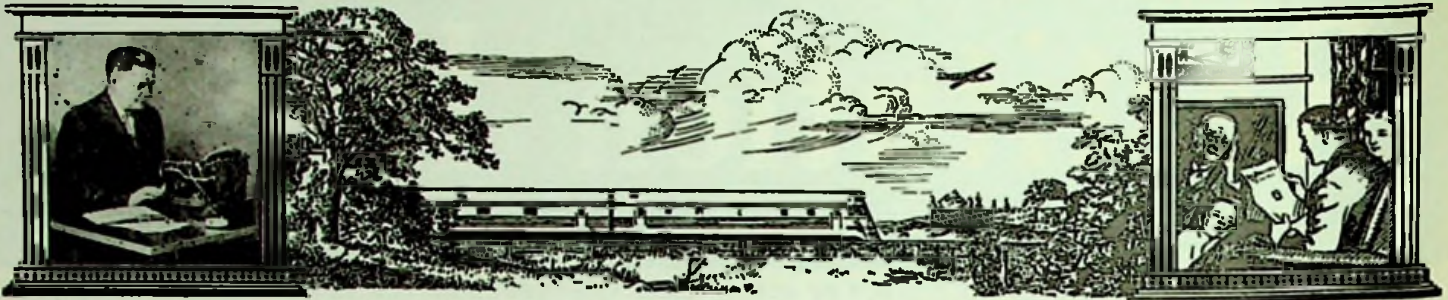
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 34



—Courtesy E. D. Etayre & Co.

Type of Street Flusher and Fire Fighter from Oregon, Illinois, to Haifa, Palestine



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

Local Interest in Palestine

Restoration in Palestine, today fulfilling prophecy, reveals itself in other ways than Jewish refugees' swarming toward Haifa and Tel Aviv. Israel's new day is affecting international diplomacy, missionary possibilities, and world commerce. RESTITUTION HERALD readers will be pleased to learn that Oregon, Illinois, shares in Israel's national resurrection. In December, 1947, E. D. Etnyre and Company, local manufacturers of street-servicing equipment, shipped a "Combination Street Flusher and Fire Fighter" (see front page) to Haifa, Palestine. In November, 1949, nine one-thousand-gallon street sprinklers of model here shown were shipped to Tel Aviv. Compliments to the Etnyre Company for its part in Palestine's restoration! Compliments, also, to Church-of-God youth employed at the Etnyre factory who may have shared in this timely "cup of cold water" to earth's most thirsty nation!

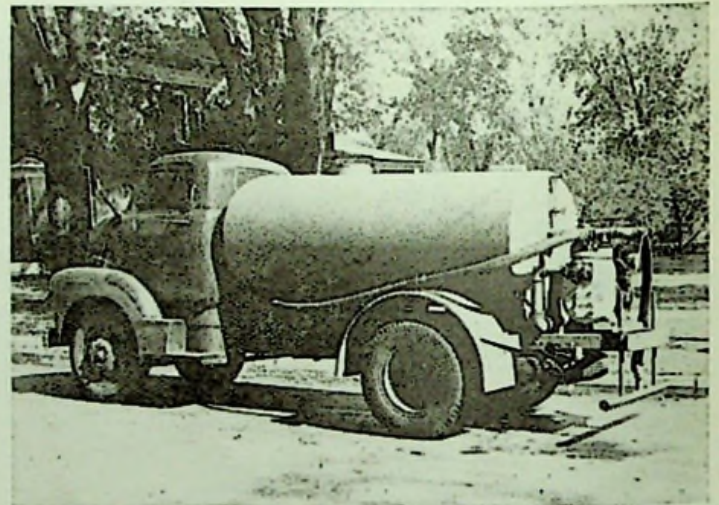
Would to God that Christendom were more zealous for the Promised Land, more considerate for Palestine's refugee immigrants, more missionary toward all non-Christian Jews! The Apostle Paul reasoned and exhorted:

"As ye [Gentile Christians] in times past have not believed God, yet have now obtained mercy through their [the Jews'] unbelief: even so have these also now not believed, that through *your mercy* they also may obtain mercy" (Rom. 11:30, 31).

J.V.A. and Ezekiel

The *Jordan Valley Authority* (J.V.A.), as planned by Dr. Lowdermilk and Mr. Hays, although not absolutely congruent with Bible prophecy, reminds one of Ezekiel's vision of healing waters flowing eastward (probably from Jerusalem) into the Dead Sea. (Ezek. 47:1-10; especially v. 8.)

The *Jordan Valley Authority* proposes to divert waters of the upper Jordan River into a network of irrigation canals to help reclaim waste lands in northern Israel. Coincident with the project, a canal following the valley of the Kishon River would be erected to link Haifa to



Nine Street Sprinklers Shipped to Tel Aviv!

the lower end of the Jordan River, thus introducing purer waters of the Mediterranean into the Dead Sea. The intent of this canal from Haifa to the Dead Sea differs, however, from the apparent intent of Ezekiel's vision of healing waters. The Haifa-to-the-Dead-Sea waterway has little thought of making a fishing resort of the Salty Sea. Instead, because of a drop of nearly thirteen hundred feet in this waterway, Palestine would be benefited by a series of dams producing power and electricity.

Whatever men may do in Palestine (or elsewhere), God's prophecies ultimately will be fulfilled. In the meantime, Christians watch and wait, daily discerning in the efforts of men an unwitting approach—closer and closer—to exact fulfilling of the letter of Bible prophecy.

Minnesota Number

Somewhat as a prelude to the annual Minnesota Conference of the Church of God (Eden Valley; June 7-11), this week's RESTITUTION HERALD presents several articles by "Minnesotans." See page 16 for the Conference program and Minnesota news items.

The Minnesota Church-of-God Conference, organized at Dassel, December 18, 1874, approaches its seventy-sixth birthday, yet enjoys good health and prosperity. *Mizpah!*

THE GREAT REFUSAL

By V. E. Kirkpatrick, Saint Cloud, Minnesota

"He was sad at that saying, and went away grieved: for he had great possessions" (Mark 10:22).

YOU MAY be familiar with the portion of "Pilgrim's Progress" in which a man with a muckrake is seen scraping in the dust, the straw, the chips, bending over and seeking for something of value, while above his head is hovering an angel with a crown. He is so busy, his heart set on the things of the world, that he never sees the angel, and thus loses the crown.

The young man of Mark 10:22 was much like that man. He realized that life was more than a game. Perhaps, a zephyr of the eternal world had touched his brow: he was interested in that world, was earnestly seeking it, desiring more. We find him seeking for the Master, in Mark 10:17, running to Him when he found Him, and asking the question, "What shall I do that I may inherit eternal life?" We are interested in the question and in the answer, for it is a question the answer to which men are seeking yet today.



V. E. Kirkpatrick

There may have been weak elements of character in this young man, as there are in all of us, yet there must have been something in his character which would attract, and which was commendable; he seems to have been noble, earnest, sincere, for Jesus loved him. (Mark 10:21.) That element in his character that needed strengthening was the thing which Jesus touched (v. 21) when He told the young man to sell all that he possessed, give to the poor, and come, follow the Master. After the young man left, Jesus made His statement against riches. (V. 23.) He was speaking not against riches as such, but against that which riches too often lead. Jerusalem, as well as Palm Beach, offered that which would tempt an individual to take his "fling." This young man, however, had not done so. (Mark 10:19, 20.) Here was one, who, in spite of wealth, had lived honestly, soberly, who had denied the lusts of the flesh, but who also recognized that thus leading an honest, perfect life according to the law did not guarantee eternal life. Thus, he came to Jesus with his question, honestly asked, "What shall I do that I may inherit eternal life?"

Jesus' reply and the man's response to it showed that he lacked that element in his character which would lead to sacrifice. He was told of the cost of discipleship—that

it required the giving up of all to follow the Master. He counted the cost and refused to pay the price, going away grieved. Wealth, property, and possessions meant more to him than discipleship, more than eternal life. He was unlike the man who sought the pearl of great price, and when he had found it he sold all that he had to purchase it. (Matt. 13:45, 46.) This young man had found the pearl, but he was not willing to pay the purchase price—to give up all that he had to follow the Lord, with its rewards—and he lost his pearl. When one looks at what the man missed, he is reminded of Whittier's two lines from "Maude Muller":

"Of all sad words of tongue or pen,
The saddest are these—"It might have been.""

The young man *might have been* an intimate friend of Jesus. He *might have been* an apostle. He *might have been* a leader. He might have had great influence for good. He might have had eternal life. All were within his reach, but he counted the cost and would not pay the price—wealth and possessions meaning more to him. He went away grieved, but though he gave up much to retain possessions, it is doubtful if he held them long, for the Romans came and no Jew held his possessions long. We have a lesson here which we would do well to heed. Too frequently when we refuse to pay the price of discipleship, desiring things of the world more, we lose them anyway, along with the discipleship which we turned down.

Mark 8:35 presents one of the great paradoxes of Scripture, saying: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." The great question concerning this text is, "Why should one try to save this life when he knows he already is in a dying condition, and that saving the present life has no great reward, and no future, whereas the giving of life, self, possessions, now in service to our Lord, can in the time to come lead to the saving of it?"

This principle is true even in nature. According to John 12:24, Jesus taught that (Please turn to page 10)

PARTNERSHIP WITH GOD

By Harry Goekler, Hector, Minnesota

GOD is the Owner of all things, and all titles are vested in Him. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). By, through, and for Him, all things exist. Whenever the sovereignty of God is recognized, the Lord is made great and man finds himself being lifted to higher levels of Christian living.

Man was given possession of the land through the wisdom of God. As possessors, men have the land in trust. There is a difference between ownership and possession: God owns; we possess. Time, talent, money, property, and all other things are possessions before the Lord. God is never enriched or impoverished by our returning to, or withholding from, Him that which is His. When we invest our possessions in the Lord's work, our lives are enriched. When we withhold from Him that which belongs to Him, our lives are impoverished.

We are, in a sense, stewards of that which God owns and has given us for a possession. In the Day of Judgment, all will be required to give an account of their stewardship, whether great or small. "Unto whomsoever much is given, of him shall much be required" (Luke 12:48). Responsibility belongs to the present, and so does one's accountability. Everyday, we who are Christians give partial account of our stewardship unto God. In the Day of Judgment, the final accounting will be made. If we recognize the divine ownership of our possessions, and administer them accordingly, we shall be judged as faithful stewards. Christian stewardship is God's remedy for greed and covetousness.

Actually, we are God's partners of that which He owns. If we acknowledge Him as the Ruler of our lives, and the Owner of all we possess, then truly a partnership is made with God. As partners, we must devote a portion of our time, talent, and money to God's service. We then will share with Him a small portion of that which He has so freely given to us in trust. As David said, we will be giving back to God only what is His anyway. What a wonderful privilege to be a partner with God and to partake of His blessings!

In the experience of men it is given to only a few to become great painters, artists, poets, and so forth, but to every Christian is given the glorious opportunity of being a partner with God. Through such partnership, the Lord has been made great, and through these partners the gospel has been spread. The Bible is full of the records of men and women who were in full partnership with the Lord and were faithful in their stewardship. With hearts gripped by the love of God, we too can say, "I, too, am a

partner of the Lord!" Christian stewardship, therefore, is the way to partnership with God. When we recognize this great principle in all its beauty and truth, we, as stewards, will be found faithful.

WHOM ARE WE CHEATING?

By Stanley O. Ross, Litchfield, Minnesota

AMAN had worked many years for a certain master, being a diligent and faithful servant. One day, the master called his trustful servant and said, "I am going away on a long journey to a far country. While I am away, I want you to build me a house. I will deposit money in the bank and you may have whatever it takes to build the house. Use the best materials you can find, and the best qualified workmen. Build it well!"

After the master had departed, the servant began to build. He found an opportunity to use inferior materials where he thought it would not show. His workmanship became slothful, and he "cut corners" more and more until, when the house was finally completed, it was a very poorly built, cheap structure, instead of the good, substantial home the master was expecting to find.

In due season, the master returned. He called his servant to him and said, "You have been a faithful servant to me these many years. Now, this home that you have built, I give to you. It is yours."

I think we can see readily the type in this story. Our Master has given us everything needed to build a good home in the coming Kingdom. "As ye sow, so shall ye reap." As we build, so shall we receive when the Master returns. Are we building well? or are we cheating? This life is ours to do what we will. We have the opportunity of being good servants. Many times, it may seem we are working too hard for others, not realizing that the good works may be to our own good.

Had the servant in our story continued to be faithful and had he built the house well, he would have received a good home. So with us! If we are faithful to our Master and do our best with the abundance God has given us, we can then expect the reward of an eternal place in the coming Kingdom.

Stop a moment and look over your workmanship! Are you trying to "cut corners"? Are you looking for "short cuts" to the Kingdom? It cannot be done. As we build in this life, so shall we reap in the coming Kingdom.

It behooves us to start today to be more particular, more careful as we go through life. When our Master returns, we can present Him then with a finished product of which we need not be ashamed. If you cheat, whom are you cheating? The Master or you?

WHAT WILL YOU GIVE?

By Mrs. Arthur Otto, Eden Valley, Minnesota

"All that a man hath will he give for his life" (Job 2:4).

TRUER WORDS were never more forcefully spoken, especially concerning this life. It seems to be human nature to fight to live in this sinful and wicked world. If one becomes ill, he does not hesitate to obtain the best physician to aid his return to health. Yet how little men heed the warnings and commands of God that they may gain eternal life. Not only does man desire to live in the best of health, but he also wants position, education, wealth, and dignity. If man has these, he feels he has done well and is considered a good citizen.

This may be well and good, but man should not be content this way. 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." "Set your affection on things above, not on things on the earth" (Col. 3:2).

God's commandments are given for Christians today as truly as they were given to Adam, Noah, Abraham, and Israel. What God says, He will do, and He is not slack concerning His promises. God warned Adam that, if he ate of a certain tree, he would die. Did Adam die? Did the people believe God when He said He would send a flood? Did God destroy Sodom and Gomorrah as He said He would?

Acts 2 records that the men and women who heard Peter preach asked, "What shall we do?" "Repent and be baptized," was the command given, and many obeyed. Men and women today must obey that command, but must not stop with that. This is merely a beginning. Those who have heard the Word and obeyed the command must grow in grace and knowledge. Faith must be shown by works.

Christians must use their talents to work for the Lord, in order to show others the way. What is your talent? It may not seem important to you, but whatever it may be, give the best you have to the Master. Perhaps your task is to be a janitor. If so, do your best. Janitors are as important as singers. Or, you may be a teacher, a leader of young people, a regular attendant at services. Best of all, be cheerful and uplifting in ideas and standards before your fellow men.

All of us use different methods by which we earn a livelihood. Of that substance, why not give freely that others might be given the opportunity to hear God's Word? Do you give as much to the Lord's work as you give for worldly pleasures which soon pass away? "Freely ye have received, freely give" (Matt. 10:8). God loves a cheerful giver.

What sacrifices do you make? Can you say any sacri-

fice would be too great to make for the One who gave His life that you might live eternally? Let us present our "bodies a living sacrifice," which is our "reasonable service." Let us study the Bible to find the way to live, and obey the commands therein. What will you give to inherit eternal life?

CHRISTIAN MEDITATIONS

By Mrs. John Coulter, Eden Valley, Minnesota

BY AMERICAN standards, Jesus lived in poverty. Yet, because He wanted no more, He was rich. His quest was not for added possessions, but for opportunities to share what He had. He who has a crust of bread and is happy to share it with another is wealthy. He who has millions and covets more millions is poor. To have nothing is no guarantee that one shall be free from the "tyranny of things," but neither will riches bring contentment. We Christians should never make material gain our goal.

When the rich young man came to Christ and asked what good thing he might do to gain eternal life, his Lord answered, "Keep the commandments." The youth replied, "All these things have I kept." Jesus, looking on him, loved him and said, "One thing yet you lack, go and sell what you have and give to the poor, and you will have treasures in heaven, and come and follow me." The youth went away sorrowful, for he had great wealth. Our Lord did not say, "Bring your wealth, and come, follow Me," but, "Give up all."

The Christian religion is not merely something to practice on Sundays. It is the spirit which motivates the sum total of all our living. The teaching of Jesus was concerned relatively little with formal and organized religion, but largely with everyday activities. Yet, He magnified the worship of God and the teaching of His Word, because they are essential preparation for the daily practice of Christian attitude.

Our Lord sometimes travels *incognito*. To weeping Mary Magdalene beside the tomb, He spoke comfortingly, though at first she knew Him not. On the road to Emmaus, He appeared to the two, and opened to them the Scriptures, but "their eyes were holden" that they should not recognize Him. To comfort, to guide, to reprove us, how often does Jesus walk by our side unrecognized!

Mark 9:34-40 tells about the disciples walking along when Jesus was not with them. Still, He listened to their conversation and, at the end of their journey, He asked about what they disputed. They answered not, because they had argued among themselves who should be greatest. He sat down, called the (Please turn to page 10)

Israel Restored

An address presented by the Editor, April 11, to a ministerial conference at Aurora College, Aurora, Illinois, and adapted for radio broadcasts, May 14 and 21, from Station WAIT, Chicago.

(In Two Articles—Article Two)



—Courtesy, "Holiday" Magazine.
"Beauty for Ashes" in Jerusalem. (Isaiah 61:3-6.)

ALTHOUGH the New Testament chiefly concerns the church, many of its texts show that Israel will be restored as the Kingdom of God.

Gabriel's promise to Mary was clean-cut: "The Lord God shall give unto him the throne of his father David." That throne, overturned, does not today exist. For Gabriel's promise to be fulfilled, the throne must be restored. "He [Jesus] shall reign over the house of Jacob for ever" (Luke 1:33) is likewise *specific!* To say that Israel will not be restored is to say Jesus will have no Kingdom to rule.

Peter asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). Jesus replied to Peter and the Twelve, saying:

"Ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

Let none call Jesus' promise oriental hyperbole. Let none try to spiritualize it away. If the twelve tribes of Israel are unreal, then maybe the twelve apostles will be unreal, and the throne of Jesus unreal. God forbid! but then, also, must the King in His glory be unreal!

The King and His Kingdom and His throne and His glory, *all* will be *real*. "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." The twelve apostles will sit upon twelve thrones judging, or ruling as co-regents with Christ, the twelve tribes of Israel. Your reward and mine, if we are faithful Christians, will be as literal, as real: for he who is faithful over ten talents will "have authority over ten cities" (Luke 19:17). He who is faithful over five talents will be "over five cities" (v. 19). Cities? Actual cities? Why not? Think you that Tel Aviv and London and Washington, D. C., and all other cities of the earth suddenly will collapse when Jesus comes to Jerusalem to restore and to extend His Kingdom from sea to sea?

After Jesus' resurrection, the disciples asked Him,

"Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Notwithstanding the Jews' return from Babylon to Judea in the days of Cyrus and Nehemiah, the disciples of Jesus centuries later were looking for the Kingdom to be restored. Jesus expressed no surprise in their question, nor did He accuse them of believing in a false hope. He told them only that God retains within His own wise power the times and seasons of such momentous events, informing them, too, of their world-wide mission of preaching the gospel, but, even in giving that Great Commission, hope was retained that in due time the Kingdom would be restored to Israel.

At the Jerusalem Council, ministerial conference of the apostles, the discussion on circumcision indicated that a question more deeply seated than that of circumcision was disturbing some of the early church leaders. It was the question of attitude toward Gentiles as a whole. Could Gentiles as Gentiles become Christians? Should they not first be circumcised into Israel? Then Peter reviewed how God had called him to preach to Cornelius and other Gentiles, assuring that God had received them without circumcision, for they had received the Holy Spirit. Next, Paul and Barnabas related miracles they had wrought among Gentiles: this, not so much to refute circumcision as simply to exhort the correct attitude toward the Gentiles. God was receiving Gentiles! Next, James took the floor, and his speech bears neatly on the question of the restoration of Israel.

James referred to Peter's preaching to Gentiles, as Peter himself had done, and declared that preaching to the Gentiles is "to take out of them a people for his [God's] name" (Acts 15:14). Preaching to the nations today is not, therefore, God's intent or way of saving everybody; neither is it God's way of restoring the Kingdom to Israel. In fact, preaching to Gentiles has almost nothing to do with the restoration question, except in one essential detail. That detail concerns an order of events: first preach to Gentiles, even as Jesus told His disciples in

Acts 1, and, after that, watch for restoration of the Davidic throne. We quote:

"God at the first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (vv. 14-16). Then, James, still attempting to show correct attitude toward Gentiles, quoted more of the Amos 9 prophecy which answers the question, *Why restore Israel?* The answer: "That the residue of men"—Gentiles not converted during the church dispensation, the nations in general—"might seek after the Lord" (v. 17). Now, by reading the prophecy in Amos 9:11-15, one further sees that the Prophet did present exactly such a hopeful picture to the world:

"In that day will I raise up the tabernacle of David that is fallen . . . and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all nations that are called by my name."

Israel has not yet possessed the nations. She has been not the head of nations, but the tail—fifty-ninth today among the nations! By reading more of Amos' prophecy, which James used, one sees description of future days when the Israelites will be planted of God in their own land as a contented, happy, prosperous people:

"Behold, the days come, saith Jehovah, 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 back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God" (vv. 13-15, A.R.V.).

We toil not to complicate theology, but to explain the words of James at Jerusalem as teaching clearly the restoration of the Davidic throne, and to show his reason for so teaching. God will restore that throne, under Jesus, as hope for the Gentiles of all the world. On that basis, consider what a powerful appeal James made to be lenient toward the Gentiles in *his* day, and to receive them gladly into the church without hanging upon them all the weights of Mosaic Law, including circumcision.

The Apostle Paul's eleventh chapter of Romans (a sequel study to Ezekiel 37) plainly teaches that Israel's present curse of blindness will be lifted when "the fulness of the Gentiles be come in" (v. 25). Thereafter, "Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." A linking text to Paul's teaching here is Jesus' prophecy: "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled" (Luke 21:24). Obviously, therefore, when Gentile Times are ful-

filled, Jerusalem will be no longer trodden down—but delivered by the Saviour.

Today, Israel is just beginning to recover from her blindness: just beginning to get set for Armageddon, for the end of Gentile Times, and for the second coming of Jesus Christ to Zion! The fig tree is budding. What will be the full flower? Who is ready for the Kingdom to be restored? for the King shall come, truly, to save; but He shall come also as a refiner's fire!

The Budding Fig-Tree Nation

Long centuries dormant, if not dead, Israel lives today: not yet as the restored Kingdom of God, but as a bud that will blossom into that flower. Tel Aviv (250,000), Haifa (125,000), and Jerusalem (100,000) race for first honors in growth and world-wide interest. Profanest of popular magazines publish illustrated articles of Palestine today and quote Bible prophecy, telling the world that Israel is being restored according to the Word of God. The Rutenburg Dam converts the Jordan into power and light. Limitless orchards transform deserts into Edens. The Dead Sea, valued at one trillion, two hundred seventy billion dollars, is yielding its bewildering wealth. More than one thousand acres of evaporating vats are being used to reclaim mineral deposits washed during many centuries into the Dead Sea—God's pocket-book to attract the nations to Armageddon! Irrigation and increasing rainfall are renewing the land that flowed in the days of Joshua and David with milk and honey.

Every month for the past several years, an average of at least fifteen thousand Jews has returned to Palestine. The influx of Jews is so rapid, and the immigration problems so acute, that census figures are not accurate, but it is not improbable that twenty times as many Jews have returned in the present Exodus as returned after the Babylonian Exile. Nor is Israel atheistic or hard-hearted. There are about *three hundred* synagogues in Tel Aviv.

American-made machinery—tractors, trucks, and harvesters—are everywhere at work. Street flushers made in Oregon, Illinois, (by E. D. Etnyre & Co.), are in service in Haifa and Tel Aviv. Beautiful and modern governmental buildings and housing units, military victories over the Arabs, a return to worshiping in synagogues, encouragement from world-wide Jewry, the aghast attitude of the U.N., and both American-Jewish capital and United-States Government loans, all unite to maintain hope and enterprise among the swarming Jewish refugees in Palestine. Today's *Jewish* population of Palestine numbers one million eighty thousand! One hundred fifty thousand refugees will enter during the year 1950. . . . All these developments indicate that Jesus, Israel's King, soon will come from heaven. (Please turn to page 9)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

STOCKPILING. Back in 1939, the Swiss government sensed the imminent danger of war and counseled its citizens to start hoarding essential supplies, and the government filled warehouses with commodities essential to its economic welfare. The little country of Switzerland is a land-locked state with a population of about four million six hundred thousand. Fifty-seven per cent of its imports must be carried over French, Italian, and German railroads. The political heads of Berne rightly diagnosed the world situation in 1939.

Once again, the government of Switzerland is asking her people to start hoarding. They are urged to fill pantries with at least three months' supply; and if they do not have the money, the government will loan it. Industries are urged to stockpile from twenty-five to fifty per cent more than what was on hand in 1949. In 1938, a law was passed giving the government authority, in times of emergency, to exercise the needed power to assure the country of sufficient supplies. Apparently, the Cabinet of Switzerland feels that such an emergency now exists as it did in 1939. It is reported that since the Swiss government accurately gauged the trend of events in 1938 and '39, there must be grave reasons for their action now. The action of the Swiss has started similar movements in adjacent countries, and reports indicate such a trend in the United States. The "cold war" is likely to become a "hot war" before long. As Russia increases her stockpile of A-bombs, she becomes more cocky. The Swiss also watch and pray lest that day come on them unawares.

Are you and I alert to the hour?

SOIL EROSION. According to press reports, ministers of the orthodox churches in certain districts in Arizona will be speaking on soil conservation at morning services within a few weeks. We do not question the need of soil conservation, or doubt the great soil erosion throughout the civilized world; however, we do doubt that ministers were ever intended to forsake the preaching of the Word and become agents of sound agricultural economy. "Preach the Word," is the charge given to all who would be faithful ministers of the gospel. With the world in such a desperate plight, surely there is no time for worldly pursuits, when men and women are dying for want of the gospel of the Kingdom of God.

PREPARE WAR. The Prophet Joel warns that in the time wherein nations are being groomed for an "all-out" assault against Jerusalem—not London, Rome, or Washington—that there will be a general preparing for war. Joel prophesied:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all

the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (3:9, 10).

At the present time, the three foreign ministers of the United States, France, and England are conferring. One of the problems being discussed is how western Germany can be rearmed against danger of Communists. The Atlantic Pact called for the establishment of at least thirty divisions in western Europe. At present, it would be hard for the western powers to bring into action seventeen divisions on short notice. Military men say that without German help, Europe is wide open to Russian aggression. We are right in the midst of the time wherein nations are preparing for war. When the super-blitz does break, where will it center? It won't be around the Arctic Circle. The Bible says nations will be gathered together in the "valley of Jehoshaphat." Germany may be rearmed; but instead of being the spearhead of a western defense, she will be at the feet of Gog of the land of Magog. God has said so!

TWENTY-YEAR PEACE PROGRAM. The Secretary-General of the United Nations, Trygve Lie is, at this writing, in Moscow conferring with the Soviet authorities. Prior to his trip to Moscow, he conferred with President Truman, the French Government, and the British Prime Minister. His purpose is to bring to an end the cold war which has been going on since the close of World War II. Before leaving on his trip, Mr. Lie addressed the National Convention of B'nai B'rith:

"I have been encouraged by the recent affirmations from the two leading Great Powers—United States and the Soviet Union—about the possibilities of peaceful co-existence between them and the different economic and political systems they represent.

"What we need, what the world needs, is a twenty-year program to win peace through the United Nations. I believe that most people everywhere in the world will join me in the desire and hope that the member governments of the U.N. will make renewed efforts to 'get together' on such a United Nations' peace program without delay."

The world needs peace all right, and it is going to receive it in due time; but it will not come through the United Nations or the coalition of any group of powers. It must come through the Prince of Peace, who will soon return to earth and take unto Himself His rightful power and reign on David's restored throne.

ROME IN SOUTH AMERICA. The press has been carrying the charges of the Presbyterian Board of Foreign Missions against the Catholics in Colombia, who have been

beating ministers, burning and bombing churches, and in general trying to intimidate the Protestants so they will get out. This is twentieth-century Roman Catholicism at work.

CHURCH NAME. In Christ's prayer, recorded in John 17, Christ prayed that His followers should be kept in the Father's name.

"Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep (through thine own name those whom thou hast given me, that they may be one, as we are. 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; that the scripture might be fulfilled."

According to Christ's own words, He kept His followers in the Father's name. What was that name by which the early followers of the Lord were called? Those who have sought to justify themselves in taking other names, take the position that "Christ gave His church no name." Back in December, 1901, when "Our Hope" was published by the Advent Christian people, this paragraph appeared:

"We should observe also that Christ gave his church no name whatever, when we deduce the liberty of His followers as to specific names when needful, and the unwisdom of the division of the Church of Christ over the name question."

These brethren at that time did not think the Bible church name important. They still maintain this position, as the editor of the "World's Crisis" said, in speaking of union between the Advent Christian people and the Church of God: "As for name, surely neither group would let so small a matter separate each other."

The question of name has been an important one over the years, and so far as the Church of God is concerned, it still is. For years in Minnesota, the name was the only point of belief that separated the two groups. Certain Advent Christian ministers came into the state, organizing churches under the name Church of God. For this, they were cut off from the regular Advent Christian body. Churches in other states had similar experiences. If the name is not important, then these earlier workers erred in forcing the issue. However, there were other states where the Church of God existed for a half century previous to these separations.

The Church of God conscientiously feels the name is important. Next week we will discuss the Biblical teaching on the name. However, if our Advent Christian friends do not feel their name is important and has Biblical foundation, I am sure the Church of God would be glad to share its Bible name with them, and thus a fellowship could be born with great possibilities.

Reduced Volume -- Increased Efficiency

By J. Arlen Marsh
Secretary National Bible Institution

BY UNANIMOUS action of the executive board of National Bible Institution, THE RESTITUTION HERALD is to be published, beginning with the first issue of September, 1950, biweekly rather than weekly—twenty-six issues a year rather than the customary fifty.

This change in a precedent for weekly publication set many years before there was an Institution or a General Conference is required by failure, among other things, to support the paper with the necessary volume of contributions. The board is instructed by the by-laws to conduct business only as funds permit; and in pursuance of this strict injunction upon it, the board had no other course.

It was moved, at the board meeting of May 13, 1950, by Treasurer Dale Dunbar, seconded by the Secretary, and carried without dissent, that "THE RESTITUTION HERALD shall be published every other week, beginning with the first issue of September, 1950, because of the absolute necessity for bringing publishing costs in line with receipts."

To put it bluntly, by far the larger share of HERALD subscribers—including the thousand additions to the subscription list resulting from our recent campaign—rarely, if ever, read any substantial portion of the Paper. Many read the news pages, no more; some read these pages and special departments; a few, like First Vice President Harvey U. Krogh, Jr., read every issue from cover to cover.

To maintain a weekly expense, without editorial costs, of \$150 at a minimum, and to deprive evangelism and other more efficient means of converting people to Christ of the financial means for their support, seems not only folly but an outright wasting of the resources God has given us, when the circumstances just described hold true. If the Paper were thoroughly read—if it could be proved to be a medium for securing baptisms in numbers—if it could be established as the inspiration for new churches and new Sunday schools—the amount in contributions required to keep it on a weekly basis would be justified. As matters actually stand, it is far more sensible to pour contributions into evangelism, with its securing of new converts and its building of new congregations.

Why not do both—support evangelism and THE HERALD? This was the program given the board by the last General Conference. And as this is written, the accumu-

lated deficits of the Institution run to around \$18,000. Operations have been continued only by liberal borrowing from Peter to pay Paul, only by swapping money back and forth from fund to fund in a frenzied sort of finance that can end in nothing but disaster. Operations cannot go on this way. It is easy enough to lay down a program; it seems to be far harder to pay for it.

The new building will sharply reduce administrative difficulties and operating costs. Its results justify its expense, since cash is available from the building fund and the sale of College property to pay for it. But the new building by no means solves the over-all problem of keeping every department running at the most productive level—the most productive level in God's business.

Efforts are being exerted by the general manager and the College and HERALD staffs to unearth further methods of economy. Subscriptions already paid for will be extended, of course, to include the whole number of issues purchased; renewal subscription and new subscriptions, effective September 1, will be based on the new plan and a probable new rate to be announced later.

ISRAEL RESTORED

(Continued from page 7)

Thus far, however, Israel has not repented for the crime on Calvary. First, Russia and her northern hordes (Ezek. 38) must drive down into the Valley of Jehoshaphat. (Joel 3.) Armageddon and Jacob's Time of Trouble mount the horizon. On with the storm! Only then will Israel look up and "speak a word of bringing back the king" (cp. 2 Sam. 19:10). Prodigals finally forced to confession, like the eleven brothers before Joseph whom they rejected and believed dead, but *not dead!*

God then 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 they shall mourn for him as one mourneth for his only son" (Zech. 12:10). Then, as Joseph forgave his brothers who sold him for silver, Jesus will forgive His brothers who sold *Him* for silver.

"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). "One shall say unto him," unto their King come

in His glory, "What are these wounds in thine hands?" "Then he shall answer, Those with which I was wounded in the house of my friends" (v. 6). Even then, two thirds of Palestine's people will "be cut off and die; but the third part shall be left therein" (v. 8). God will say, "It is my people: and they shall say, The Lord is my God" (v. 9).

Come what may—even Gog and Magog (Russia) from the north—Israel will survive. God promised Abraham, and God promised David, a great nation, a righteous King, and a Kingdom *forever!* That Man whom Pontius Pilate called "KING OF THE JEWS" suddenly will come again to Jerusalem. "Pray for the peace of Jerusalem," for "they shall prosper that love thee" (Psalm 122:6). Finally, watch events in the Promised Land, for—

"When the LORD shall rebuild Zion,
In His splendour He then will appear"
(Psalm 102:16, Fenton).

CHRISTIAN MEDITATIONS

(Continued from page 5)

Twelve, and said to them, "If any man desire to be first, the same shall be last of all, and servant of all."

John answered our Lord, saying, "Master, we saw one casting out devils in thy name, and we forbad him because he followed not us." Jesus said, "Forbid him not: for there is no man which can do a miracle in my name, that can lightly speak evil of me." "He that is not against us is for us." Whosoever shall give a cup of water to drink in Christ's name shall not lose his reward.

Teaching of religion is always fragmentary. It is about God, and man's knowledge of God is never complete. The finite mind cannot fully comprehend the Infinite. It is because God is infinitely beyond us, and greater than we, that we can draw eternal life from Him. We read in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Our prayer: Thou hast made us, O God, in Thy image, to think Thy thoughts after Thee. Let the meditations of our hearts be acceptable unto Thee. Amen.

THE GREAT REFUSAL

(Continued from page 3)

only if a grain of wheat be planted in the ground can it produce life, that until it dies, in that sense, it is but a grain of wheat, and so will remain so long as it maintains life, but, as it gives up its life and is planted, from it springs additional life. The coral insects, building one on the other, dying, building, gradually erect islands in the oceans. Mountain peaks, barren, have given up their soil

to the valleys below, to fertilize the plains, that life may grow where it was impossible on the higher plateaus. Blossoms must go, that fruit may ripen. Forests must perish, that men may have coal. Scientists assert that the sun literally is burning itself up, to furnish life for mankind.

Society presents a different picture. History texts are composed largely of stories of international troubles: pictures of nations pitted against nations—Japan's seizure of Korea; England's grasping India, Burma, the Transvaal; Germany's fighting two wars for a "place in the sun." Mussolini slaughtered thousands of innocents in Ethiopia to become a world power. All think of themselves and not of others! Nations have not yet learned that greatness runs by way of the altar and the Cross. Capital and Labor are pitted against each other. Wholesale fratricide! Millions are crying for bread, which the earth will produce if left alone, but men of power, interested in personal gain, care not for the starving and naked of the world. The taproot of it all is the same—selfishness!—the flame that consumes society, working waste and ruin of individuals and of nations. The sacrifice of self, though, has healing for hurt, and brings blessings.

There is another side of the picture. Many diseases which formerly took their toll of human lives are now gone because men sacrificed their lives to investigate and find a remedy. An Oxford student felt a call to Africa. He was ridiculed by the teacher, who called it madness and warned that he would die in a year or two if he went. The answer was that in building a bridge, many stones are buried to give a secure foundation, and, if he could serve the Lord by being even one of the foundation stones buried in Africa, he was content. He went: and was buried in Africa in two short years, but his and similar sacrifices built a safe bridge, that others might go there and work. Society has lived and prospered because there have been those who were willing to pay the price, who have lived vicarious lives and died vicarious deaths.

The same is true in the lives of individuals. One cannot achieve without sacrifice. The *Iliad* cost Homer his eyes. The same was true of Milton and his *Paradise Lost*. Jesus was suggesting that type of sacrifice to this young man—to forsake his coin, that his heart might not become metallic.

"If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24) is Jesus' invitation. *There is no such being as a selfish Christian*. The individual more interested in other works than in serving his Lord has not yet been converted. He is Christian only in name, not in deed. Has your Christian experience been a disappointment? Has your heart been empty? Has uncertainty haunted you? Has life itself been a meaningless mystery?

A potter was seeking a delicate hue for a vase. He tried everything imaginable, but was not able to achieve that hue until finally throwing himself into a furnace, *he* imparted the desired hue. Similarly, a Japanese bellmaker's daughter is said to have flung herself into molten metal to give a bell the matchless sweetness desired. This is the road all Christians must take: not suicide, but the complete giving of ourselves, that we may give tint, or hue, to the lives of those about us; giving of ourselves, that we may give matchless sweetness of tone to the lives of those about us.

So frequently, an individual who refuses to sacrifice what he has to follow the Christian road loses that which he had refused to sacrifice, and with no gain, whereas an individual who sacrifices all for the Lord discovers that through the sacrifice there comes to him an abundance unmatched. Mahmoud, conqueror of India, in one place found a fifteen-foot idol. Brahmins offered him large sums of money to leave the idol, but he said he preferred to be known as a breaker of idols, and his sledge was the first to strike it. When it broke, it showered him with diamonds and other precious stones in far greater abundance of wealth than that offered by the Brahmins.

If you have never taken Christ, it may be for the same reason as the young man who went away grieved. It may not be wealth, but it may be pleasures of the world, or something else you value—and the giving up of that treasure was a price larger than you were willing to pay. Is Luke 14:33 in the way? Take heed! It does not pay to be able to say, "I am rich and increased with goods, and have need of nothing," for if one does, he has not yet found the way which leads by way of the altar and the Cross. He has failed in the supreme denial of self that brings him into a saving acquaintance with Jesus. If one

has not found that relationship, he has not yet found what it means really to live.

Ole Bull and John Ericsson were boyhood chums in Norway, years ago. Ole was interested in music and early began to study the violin, while John was apprenticed to a blacksmith. With the passing of time, both boys migrated to the United States. John Ericsson was the man who invented the Monitor which defeated the Merrimack in the War between the States. On one occasion, Ole Bull appeared in New York (where John lived) to give a concert. He invited John to come, but he did not. A second time, the invitation was given with a promise, but John did not appear. A third night, John failed to appear as he had promised, so Ole went to John's shop: went in on pretext of fixing a string, talked of the wood needed in a violin, the make-up of it, and started to play. The men began to abandon their tools and to gather around. They heard the thunder of the clouds, the falls of cataracts, the sobs of a broken-hearted man, the laughter of a baby, the nightingale in the forest. When Ole ceased playing, John, with tears running down his cheeks, begged, "Ole, play on. I have felt a lack in my life and didn't know what it was."

I am suggesting that everyone outside the fold of Christ feels, like John, a lack in his life. Only when the Christ is allowed to come in does one discover his full need of Christ. How we try to keep Him out! Finally, we realize what the lack really was; then, oh, how we do welcome Him in!

The pearl of great price has been offered to you and me. It is worth the selling of all we have to possess it. There will be no sorrow nor regrets in purchasing, accepting it; and the joy and happiness in accepting are without price.

SMITH - PORTER

On Friday, March 10, 1950, at 8:00 p.m., Miss Margaret Smith, daughter of Mr. and Mrs. Earl Smith, Dayton, Ohio, became the bride of Mr. Edwin Porter, Waynesville, Ohio. They were married at the Church of God parsonage in Lawrenceville, Ohio, by the bride's brother, E. Richard Smith. Margaret is the Home Economics teacher, and Edwin is the coach at the Waynesville High School. They are making their home in Waynesville. We pray God's blessing and guidance in their life together.
Jeanne Smith.

SUMMER SCHOOL REGISTRANTS

All youth contemplating attending the summer session (July 3-28) of Oregon Bible College should so report, please. Students already registered are:

1. Virginia Wagenaar, Byron Center, Mich.
2. Joseph Fletcher IV, Fonthill, Ont.
3. William Waehlel, Oak Park, Ill.
4. Curtis Simpson, Grandville, Mich.
5. At least sixteen needed!

ROSA NANTZ McCURRY

Rosa Nantz McCurry, daughter of Washington and Jennie Nantz, was born May 19, 1865, at Wabash, Ind. Rosa moved with her parents at the age of four years to Linn County, Kan., living there until her marriage, December 28, 1886, to John Andrew McCurry. To this union were born three sons and two daughters, two sons having died in infancy and one daughter in young womanhood.

Mr. and Mrs. McCurry moved from Linn County, Kan., to a farm near Burbank, Okla., on April 16, 1906, where they resided about six years; then, they moved into Burbank where they lived until October, 1946, when they moved their residence to Blackwell, Okla.

Mrs. McCurry died at her home in Blackwell on April 30, 1950. She leaves to mourn: her husband; one son, Rolland McCurry, of Blackwell; one daughter, Mrs. Rosaland Vaught of Holliday, Tex.; two sisters, Mrs. Minnie Leisure and Mrs. Lulu Corbry of Pleasanton, Kan.; four grandchildren; one

great-grandchild; numerous nieces and nephews, and a host of friends. All will remember, especially, her smile and sunny disposition.

She made profession of faith and joined the Church of God of the Abrahamic Faith in November of 1883, being immersed by Bro. John Foore. Her life was one of constant devotion to her church and family.

Through the thoughtfulness of Mrs. C. V. Bellmard, rest and nourishment were provided for the sorrowing family, and through the kindly assistance of Mr. Jernigen, pastor of the First Baptist Church, funeral services were conducted in the Baptist Church at Burbank. Mrs. McCurry's favorite scripture, Psalm 23, was the basis for the service.

Interment was made at the I.O.O.F. Cemetery at Blackwell. Her husband's parting words, "It's only for the night. Dear, only for the night," spoke eloquently of her faith, and his. May God grant that "morning" to dawn soon. "Even so, come, Lord Jesus."

John L. Denehfield.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

A Youth's Meditation

"There are so many ugly things
Crowding along life's way,
As gossip, hatred, envy, strife,
Deceit and quarrelings. Nay,
I cannot let my youth be spoiled
By them. For well I know,
That each day of my youthful life
Is what old age will show.
I'd much prefer to righteous be
Than quoted as a sage.
It takes a lifetime of good thoughts
To make a sweet old age."

—Ruth Smeltzer in *Union Signal*.

Our Meditations

I hope many readers will agree with this girl's meditation and will likewise store up good thoughts, kindness, and fruits of the Spirit to make a sweet old age. Then, all



your life will show these Christian qualities. People will desire your company, and your influence will be greater than you will ever know.

Because the true church is called-out ones, apply these sayings to Christians. If they apply and are good thoughts, heed them. If they are warnings, use them to purify and

cleanse, that we may be a part of that wonderful group to escape wrath and be caught up to meet Christ.

"I know thy works," said Jesus. He stands at the door and knocks. He who overcomes will Jesus grant to sit with Him, even as Jesus overcame and is "set down" with His Father in His throne. (Rev. 3:20, 21.)

As Jesus looks upon us today, what would He say of us? "I know thy works." What are your works for Jesus? How are you using your life to tell others the gospel? Would His answer be as it was to the Laodiceans? "Thou

art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

Does the foregoing description fit the average so-called Christian today? We can see that the one who walks the middle of the road will be spued out, as is the cold one.

The word "hot" means "fervent." It means to be burning with zeal for the Lord and His work. Only *complete* surrender to Christ is acceptable.

When Is One Rich?

The Laodiceans said, "I am rich, and increased with goods, and have need of nothing." However, they were not rich. Jesus said that they knew not that they were wretched, and miserable, and poor, and blind, and naked.

When is one rich? Jesus told the Laodiceans to buy gold from Him, tried in the fire; white raiment to clothe themselves, and eyesalve to anoint their eyes. Gold of earth gets stolen. Treasures of heaven are lasting. Purity and love are to be chosen as great treasures. Virtue is a quality to strive after. "Add to your faith virtue."

Who Are Chastened?

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19). Christians are kept in the love of God by being guided, yea, even punished when necessary, by the loving, resurrected Saviour of men. Overcomers will sit with Christ. He and His bride will rule together. Jesus is calling today for helpers, zealous helpers. Has He called you?

Happy Birthday Wishes!

Deloris Jane Larington, May 30, age 9, McCook, Nebr.
Eugene Hutchinson, May 31, age 5, Hammond, La.
Mary Lou Baird, May 31, age 8, Hammond, La.
Jerry F. Coulter, June 3, age 10, Eden Valley, Minn.
Judith Kirkpatrick, June 4, age 3, Saint Cloud, Minn.
Virginia Lou Smith, June 4, age 3, Springfield, Ohio.
Rebecca Sue Pierce, June 4, age 3, Mishawaka, Ind.

The Berean Page

By Timothy Pearson, Hammond, Louisiana

Religious Instinct

* * *

By Dorothy Guillory, Hammond, La.

Why do we desire to worship? It is because of some innate impulse deep within all humans that craves religion. In his finiteness man feels the need of someone or something greater than himself to revere—a God in whom he can place his faith.

Nowhere on the earth is there a class of humans which does not possess a desire to worship. We mortals were created with a craving for religion which has never been lost. The savages of the jungles who create wierd, mud monstrosities before which to bow are obeying the same instinct that causes Christians to attend churches to satisfy that hunger of heart.

Is it not marvelous the way in which the Creator has supplied us with our every need? Our lungs must have air to breathe; the atmosphere adequately provides for that physical want. Our ears hear—the earth is full of sound. The brilliant light of the universe makes provision for our eyes.

As our Maker has abundantly supplied our physical necessities, so He has provided for our spiritual hunger. In sacrificing His only begotten Son, God has given us food everlasting, for we see in John 6:35, "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The Provision is before us. Acceptance is dependent upon the individual.

Among the numerous instincts with which humanity has been blessed, our religious faith probably is the most deeply rooted. To define faith, turn to Hebrews 11:1, which says, "Faith is the substance of things hoped for, the evidence of things not seen." Religious faith requires belief in some god.

The primal factor of our Christian belief may be found in Hebrews 11:6, which reads, "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." If one does not truly and wholeheartedly believe that God exists, then, logically, it is impossible to believe and accept the other essential fundamentals of Christian faith.

Since the desire to worship is deep within all men, it behooves us Bereans to teach men to worship the *only* God. Jesus said, "Ye shall know the truth, and the truth

shall make you free." To make known the truth is our mission.

News from India

Sunder Singh Manoah is an evangelist in Bangalore, India, and recently wrote to the secretary of the National Berean Society requesting aid in procuring an accordion for the work there. A copy of Brother Manoah's letter follows. Surely, such devotion should not go unaided.

Dear Sister in Christ,

I am in receipt of your letter referred to and noted the contents with pleasure. I am really grateful to you for the kind action taken by you and I hope your appeal will meet with success in the Grace of Almighty God.

Regarding your doubt about the piano accordion, I made enquiries in the local post offices, and know that there is no objection to your sending the accordion to me. In case you feel any difficulty at your end, you may remit the amount through a recognized bank by sending a draft for the amount you collect. I assure you that I will make best use of the money for the purpose I mentioned. This will be decidedly helpful to me in my gospel work. For want of this instrument, I have been confining myself to my village and its surroundings. On receipt of the above article, I propose to go to different cities of India, spreading God's mission.

I have been praying to Almighty God for the above instrument for the last four years. At last, I have devoted much time in my prayers for this instrument; and God was kind enough to grant my prayers, as I received your letter next day.

I hope and pray that you will kindly take interest in this matter and obtain the instrument for me, and I hope God will help us in this respect.

I have been carrying on, on Faith; and for the successful attainment, I request you to kindly pray yourself, your families, and your Society.

There is a Friend-in-Need Society where there are lots of poor people whom I wish to help. If you and your Society can help with any old clothes you may kindly pass on the same, which will be distributed among the needy.

I request you to kindly pray for my work, for my poor family, and for my widowed mother. I pray for you all.

My best wishes to you, all your Society members, and others.

Awaiting your reply and thanking you. Yours very sincerely in Christ,
S. S. Manoah.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 5-11—Annual June series of meetings at Brush Creek (Ohio) Church of God. (Harold Doan, guest speaker.)
- June 7-11—Annual Minnesota Conference at Eden Valley. (J. Arlen Marsh, guest speaker.)
- June 11—Iowa Quarterly Conference at Hickory Grove, near Maxwell. (Bud Goodwin, guest speaker.)
- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 17-25—Indiana Bible School and Conference at North Salem. (J. R. McCrone, guest speaker.)
- June 19-21—Northwest Conference at Corvallis, Ore.
- June 18-23—Evangelistic meetings at Eldorado, Ill. (Delbert A. Jones, guest speaker.)
- June 19-23—Daily Vacation Bible School at Eldorado, Ill.
- June 24, 25—Illinois Quarterly Conference at Eldorado.
- June 26-30—Bible School at Lawrenceville, Ohio. (Harvey U. Krogh, Jr., guest speaker.)
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

"On September 19, 1885, I was ordained at the Church of God Conference held near Fort Ripley, at Gorst's Mills. That was sixty-five years ago. . . . I want to speak a few words in appreciation of the men who were at the helm in those days long ago. So, the Lord being willing, I am planning to be at Eden Valley on Sunday, June 11."—O. R. Jenks (Pres. Emeritus, Aurora College), 231 Calumet Ave., Aurora, Ill.

GRAYTOWN, WISCONSIN

Members of the Graytown (Wis.) Church of God were privileged to have the Maranatha Singers, Mattie Agard, and Raymond Brown on Saturday evening and Sunday, May 6 and 7. We enjoyed the message in song given by the girls, and are looking forward to having them here again. We were happy to see Sr. Agard again with her pleasant smiles.

Raymond preached two wonderful sermons, "Our Little Faith," on Saturday evening, and "Your Side, or the Lord's Side," on Sunday morning. Mrs. Ross Hillman was baptized into the all-saving name of Christ on Sunday afternoon. We welcome Sr. Hillman into the household of faith, and pray that she may continue in faith to the end.

Mrs. Edwin Engbretson, Secy.

EXECUTIVE BOARD MEETING

May 13, 1950

A meeting of the executive board of National Bible Institution, chiefly designed to discuss problems connected with the erection of the new office-college building, was held at Oregon, Ill., on Saturday, May 13. All directors and the general manager were present.

Actual construction of the new building had been delayed somewhat by difficulties incidental to removal of an old house on Institution property next door to the existing office structure. Operations were scheduled to begin, however, May 15; and it is anticipated that the building will be ready for occupancy by September 1.

Disposition of Oregon Bible College furniture and furnishings was considered, and the matter of determining what items were to be disposed of, as well as the conditions of their disposal, was left in the hands of General Manager James M. Watkins.

Financial problems of the Institution, as always in such meetings, ranked high on the agenda. By unanimous action, the board determined, unless otherwise directed by the 1950 General Conference, to publish The Restitution Herald on a biweekly basis, beginning with the first issue of September, 1950. This step was made necessary by obvious inability to make up past deficits and current operating losses through contributions; in terms of the official motion, the action was taken "because of the absolute necessity for bringing publishing costs in line with receipts." The board directed the general manager to discuss with College and Herald executives the best methods for further reducing operating expenses.

Evangelistic programs, and a program for the coming General Conference, were gone over thoroughly, and left open for further discussion at a later meeting of the board.

J. Arlen Marsh, Secretary,
National Bible Institution.

IOWA QUARTERLY CONFERENCE

Bro. Bud Goodwin, a 1950 graduate from Oregon Bible College, is to be guest speaker at the Iowa Quarterly Conference to be held at Hickory Grove, June 11. Everyone is invited to attend.

Christine C. Klindt, Cor. Secy.

H-Bomb leaflets, "What Does the H-Bomb Mean to You?" a radio address by Bro. Harold J. Doan, Chicago, Ill., is available from National Bible Institution at 25c per dozen copies; or \$1.25 per one hundred copies.

SOUTHWEST CONFERENCE FORMED

The Church of the Open Bible at Pomona, Calif., was the meeting place of a truly inspiring conference, May 5-7, 1950. Brethren from Tempe and Phoenix, Ariz., from San Jose, Calif., and from various parts of southern California were in attendance at all or most of the meetings. The fellowship with those of like faith was gratifying and left us eagerly awaiting the next conference.

The program was a full one: Bros. C. E. Randall, Tempe, Ariz., Norman McLeod and George Lichty, Pomona, being the main speakers. Every sermon was a good one which, with the fine spirit of fellowship and goodwill that prevailed, did much to increase enthusiasm to put more into the work. We were encouraged to more activity and challenged to enlarge our borders of faith. Sr. Mildred Huey of Tempe led the devotional service, Saturday morning, with "Fellowship" as the theme.

Two events which gave everyone opportunity to become better acquainted were the Sunday morning breakfast served in the spacious patio of Bro. and Sr. Roy McLeod, and the buffet supper served, Sunday evening, at Bro. and Sr. Norman McLeod's. It was a thrill to have the privilege of entertaining the visitors in our homes, so we could become better acquainted.

One of the main purposes of the business meeting was to organize a permanent conference, which was done under the name of "The Southwest Conference of the Church of God of the Abrahamic Faith." The Conference is to be held twice each year and The Restitution Herald was designated as the official paper. A committee of five was appointed to write "The Purpose and Constitution and By-Laws." The Committee is as follows: George Lichty, Ione Saylor, Verna Rahn, Mildred Huey, and H. S. Bell. Another committee was appointed to formulate plans for evangelism. Its members are: Norman McLeod, Sam Humphreys, and Charles Emory.

Officers appointed for the coming year are: C. E. Randall, pres.; Norman McLeod, vice pres.; Edgar Adamson, cor. secy.; A. Grace Adamson, cor. secy.; H. S. Bell, treas.

It was a week end long to be remembered.
A. Grace Adamson, Cor. Secy.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,759.00

CONTRIBUTE!

MINNESOTA MISSIONARY SOCIETY

On April 27, the Minnesota State Missionary Society had an all-day meeting at Hector, with representatives from Eden Valley, Saint Cloud, and Litchfield. In the morning service, Bro. Vivian Kirkpatrick spoke on ways we can help in missionary work, not only abroad but also at home. Much inspiration was received from his message, and it provided the right spirit for the afternoon business meeting.

Dinner was served in the Harry Gockler and Ellsworth Johnson homes. As at other meetings, visiting ladies brought salads and desserts, which made the hostess society more free to attend the meeting.

In our afternoon service, many special songs and readings were given by visiting societies. After this program, the business meeting was called to order by the president, Mrs. Stanley Ross. She read a letter from India which told of their need for Sunday school material, and clothing. A motion was made that each society gather quarterlies and Sunday school material to send each quarter to India, and that the secretary send \$15.00 to National Bible Institution for this material.

Ten dollars was sent to Bro. James Matison. The mission boxes in each church are to be continually refilled for missionary work.

It was decided that the society defray expenses of some of the Gould family of Jacobson, Minn., to our June Conference. They are an isolated family, yet very interested in learning the truth.

Since the meeting, the Minneapolis group has organized a ladies society. Our next meeting will be in Litchfield, next fall.

Mrs. Harry Gockler, Secy.

McGINTYTOWN, ARKANSAS

Mrs. Ed Cardin (Tressie) of McGintytown, Greenbrier, Ark., Rt. 1, expresses her thanks to the many people who sent letters to her. They were a great inspiration to her. She also thanks everyone for prayers in her behalf.

She is much improved and was allowed to return home from the State Sanitorium, May 20, for a month's stay with her family. The writer had the privilege of visiting in her home, May 21. H. Scott Smith, Pastor.

HERALD RECEIPTS

Mrs. John Morris (2); Nettie B. Crundwell; Jennie Salisbury; Almeda Wertz; Mrs. J. W. Hammond; Frances W. McKaig; Lonnie Anderson; Mrs. Eva L. Stearns; Frederick Claussen; T. M. Savage; Bettie Lewis; J. W. Macallister; E. E. Adams; Almus Dimmick; Mrs. John Teicher; N. Goodreau; Flem Anderson.

Our Prayer
Every Tither a Soul-Winner
Every Christian a Tither

NATIONAL BIBLE INSTITUTION

Mrs. Mary Lanig	\$26.00
An Isolated Sister	10.00
Dorothy Magaw	4.00
Almeda Wertz	17.50
Omaha, Nebr., Church of God	21.20
Mrs. Eva L. Stearns	26.00
Mr. & Mrs. Sydney E. Magaw	9.09
A Missouri Family	28.40
Mr. & Mrs. Almus Dimmick	7.50
Mr. & Mrs. Thomas H. Davis	20.00

MRS. ARTHUR K. WIESE

Edna Naomi Allard, youngest daughter of Greenleaf and Melissa Allard, was born on a farm south of Gladbrook, Iowa, September 16, 1895, and died at her home, May 2, 1950.

She was graduated from Gladbrook High School in 1914, after which she taught school two years, then was employed as bookkeeper at the State Bank and, later, at the lumber company.

In July, 1919, she was married to Warren Luckow. To this union were born two sons, Paul and Donald. Donald preceded her in death, by drowning, in 1941.

In September, 1932, she was married to Arthur K. Wiese. To them was born one daughter, Betty Jayne, now a sophomore in Gladbrook High School.

Immediate survivors are the husband, Arthur K. Wiese, and daughter Betty; her son Paul and two children of Eagle Grove, Iowa; two sisters, Mrs. Pearl Engel and Mrs. Leta Stauffer. . . . Others of her family who preceded her in death were her parents, two brothers (Wallace and Ray Allard), one sister (Mrs. Emma Oaks), and two half-brothers (O. J. and William Allard).

She was a faithful member of the Church of God and served many years as teacher and Sunday school superintendent. Her loss will be keenly felt, not only by her immediate family, but by the church and community. Blanche Harland.

Look on page eleven for more news.

The Goal



\$7,500 in contributions for THE RESTITUTION HERALD is the goal set for June 30, 1950. Today, May 26, we have reached the \$4,000 mark. Pray and contribute to reach the goal!

\$7,500

\$7,000

\$6,000

\$5,000

Date _____

\$4,000

Gentlemen,

Here is my contribution of \$_____ to help reach the goal.

\$3,000

Name _____

\$2,000

Address _____

\$1,000



Minnesota Speaks —

CONFERENCE SECRETARY'S REPORT

As secretary of the Minnesota Conference, we can begin to appreciate why this is an office to be much cherished. In the past year, we have sent out some one thousand letters. We have tried to acknowledge each of you who have contributed to the State work. Our work is limited to the extent of your support. Support of the work has been good by those who do, but the number is too small. The same few who have supported the work the past few years are still doing their part. Eighty-seven per cent of our income comes from less than ten per cent of our membership. They not only support the State work, but also are active in their local churches about the same way.

So, ninety per cent of our people are giving little or nothing to the State work or to the local work. Briefly, sixteen per cent of our people are carrying the load of our work. Well, this is about natural. A remnant of Israel served the Lord. We are still human. We have tried to understand why people take this attitude. What can be done to remedy the condition? Well, few people are going to be in the Kingdom. To each, it is an important matter. God knows our hearts. If we do less than our best, our eternal life is at stake. We must all stand before the great eternal Judge.

Judging from the carnal viewpoint, it is not right to let a few members support the work as a whole. Please read Bro. Ross' article, "Whom Are We Cheating?" One thing is comforting—I find those who support the work are happy and are getting more out of life. God is blessing, and, in the world to come, they will receive the great reward. Why not enjoy peace that God wants you to enjoy? As one of the radio slogans goes, "Don't be half safe," but be all the way! Give God the benefit of the doubt. It is not how much we give God, but how much of God's we keep for ourselves. Let God's Spirit come into your heart; then it will care for all selfishness.

In our limited way, we have assisted one church. We would like to extend a helping hand to the people at Graytown, Wis., and other places. We should have a full-time evangelist in the State. We can, if we say to the ten per cent, "Here we come." Try it for a year, and then tell me—if you can—that the Lord did not add His blessing. Those who have tried it would never return to the life which is self-centered. Jesus did not say in vain, "It is more blessed to give than to receive." Try it! Carnal persons will think this foolish. The spiritual will understand. Prove God! He is good. He is powerful. He is able to reward them that diligently serve Him. Brother, God does not lie. We must have faith in Him. We show our faith to the extent in which we are willing to trust our resources to His use. Believe His Word. If half of our membership would let Jesus come into their hearts, all our church problems would vanish away. Walter Wiggins, Secy.



J. ARLEN MARSH
Conference Guest Speaker

STATE CONFERENCE PROGRAM

Eden Valley, June 7-11, 1950

Wednesday:

8:00 p.m. Song Service, Raymond Brown
Speaker, J. Arlen Marsh

Thursday:

10:30 a.m. Adult Bible Class, J. Arlen Marsh
Young People, W. Wiggins

12:00 noon Dinner

1:30 p.m. Adult Bible Class, W. Wiggins
Young People, J. Arlen Marsh

6:00 p.m. Supper

8:00 p.m. Song Service, Raymond Brown
Speaker, J. Arlen Marsh

Friday:

10:30 a.m. Adult Bible Class, D. A. Jones
Young People, V. E. Kirkpatrick

12:00 noon Dinner

1:30 p.m. Adult Class, V. E. Kirkpatrick
Young People, D. A. Jones

6:00 p.m. Supper

8:00 p.m. Song Service, Raymond Brown
Speaker, J. Arlen Marsh

Saturday:

10:30 a.m. Adult Bible Class, H. Gockler
Young People, T. M. Savage

12:00 noon Dinner

1:30 p.m. Business Meeting, S. O. Ross, Pres.

6:00 p.m. Supper

8:00 p.m. Song Service, Raymond Brown
Speaker, J. Arlen Marsh

Sunday:

9:45 a.m. Sunday School

10:45 a.m. Worship Service, J. Arlen Marsh

11:45 a.m. Communion

12:00 noon Dinner

2:00 p.m. Song Service, Raymond Brown
Speaker, Dr. O. R. Jenks

3:00 p.m. Closing of Conference by president.

EDEN VALLEY CHURCH

We are happy to entertain the Conference here in Eden Valley. We know we shall enjoy having Bro. J. Arlen Marsh and all the other workers. If our Youth Rally was any indication of the size of the coming State Conference, we may look for one of our best. We already have received word that Illinois, Wisconsin, and Iowa will be represented.

Our church has been redecorated for the Conference, and several other improvements have been made which will add to the comfort of attendants. We hope to see further steps taken, with a central location for future conferences.

We will be favored with Mrs. Verna G. Thayer as instructor for our vacation Bible school, June 5-10. This will take care of the under classes. Other classes will be taught by conference-appointed instructors.

The Eden Valley Church is glad to welcome this Conference. The public is invited to meet with us. We have a very good Sunday school department. Better come early after Thursday; our church is small.

SAINT CLOUD

The first part of the year, we organized a young married peoples' class which meets on Tuesday evenings for study. The class also includes the older single persons, the tentative age limits being set at eighteen and thirty-five years.

Much sickness plagued us this winter, four of our members having spent time in the hospital: Mrs. George Savage, Mrs. Ted Erdmann, Mrs. Arthur Randall, and Will Spicer.

Spring cleaning is under way, with fresh paint on the interior of the annex and on the south entry into the basement.

We sincerely enjoyed our week's meetings with Bro. J. W. McLain, May 7-12. He preached a series of sermons on the Abrahamic Covenant and its importance to our faith and hope. Come again, "Jim," when you can stay longer.

Sr. Verna Thayer will be with us, June 12-16, in a vacation Bible school.

LITCHFIELD

The pastor, D. A. Jones, is planning to leave after morning worship on June 18 for Eldorado, Ill., for a special series of meetings and to conduct a daily vacation Bible school, June 19-25. Bro. Walter Wiggins, pastor of the Eden Valley Church of God, will serve as supply pastor at Litchfield, June 25-August 13. The services at Litchfield will be as follows: morning worship, 9:30; and Sunday school, 10:30 a.m. Berean Bible study will continue to be held on Wednesdays at 8:00 p.m.

We are happy to announce that the Sunday school has grown enough to warrant the dividing of some of the classes.

The children are anxiously looking forward to the daily vacation Bible school which Sr. Thayer will conduct on June 12-16.

You are cordially invited to attend the worship services at Litchfield when you vacation in the Land of the Sky-Blue Waters.

The
Restitution Herald

June 6, 1950

VOLUME 39

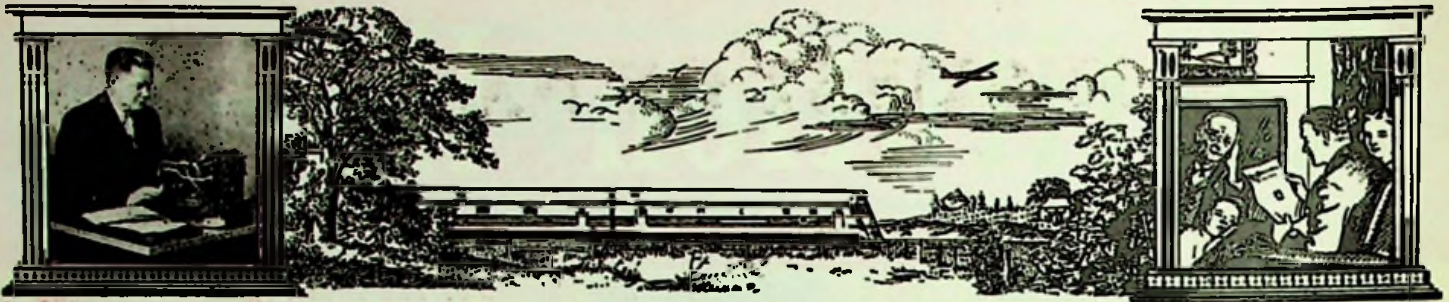
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 35



—Courtesy, Wisconsin Conservation Department.

Triple Rarity---Three Albino Deer in Northern Wisconsin



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

Rare Picture of Deer

Chancing to see in the *Chicago Tribune* a facsimile of the front-page picture, we wrote the owners (*Wisconsin Conservation Department*) in hope of obtaining permission to present this rare and interesting picture to readers of THE RESTITUTION HERALD. Deer, always interesting because of their scarcity, shyness, beauty, and grace, have special appeal when seen in a herd at ease in their natural home, the forest. Peculiarly attractive in this picture are the three *albino* deer. Gleaning figures from *Life* magazine (April 24, 1950), Brother Otto E. Dick here presents interesting facts about the rarity of albino deer, concluding in philosophical recognition of divine pattern and purpose throughout the universe.

Seventy-Nine Billion to One

"According to *Life* for April 24, 1950, the photographer who photographed the herd of deer hit a photographer's jackpot. When he heard that rare albino deer had been seen near a feeding station in northern Wisconsin, he hurried to the spot, erected a blind, and waited six days for them to appear. Of the 850,000 white-tailed deer in Wisconsin, only one in forty-two thousand is an albino. In being able to photograph three together, he figures that he beat mathematical odds of about seventy-nine billion to one.

"Though we may be greatly surprised at the result of such chance as was experienced by the photographer, chance is subject to rigid law. The formation of the earth with all its creatures could have happened by chance, but the odds against it are not seventy-nine billion to one, but far more than seventy-nine trillion to one. 'So many essential conditions are necessary for life to exist on the earth, that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at one time.'—*Morrison*.

"*Man Does Not Stand Alone*. The size of the earth, its distance from the sun, the sun's temperature, the thickness of the earth's crust, the proportion of water to land on the earth, the amount of carbon dioxide, oxygen, and

nitrogen in the atmosphere, the slant of the earth's axis, its speed of rotation and revolution about the sun, the emergence of life and its survival, and hundreds of other conditions all point to design and purpose, *not* chance. If any one of these conditions were lacking, life on the earth would be very difficult, if not impossible."

Albinos and Isaiah 1:18

The albino deer, spotlessly white, prompt meditations about Isaiah 1:18. "Though your sins be as scarlet," God promised sinful Israel, "they shall be as white as snow; though they be red like crimson, they shall be as wool." Although the albino deer are of one origin with the colored deer—all belonging to one common herd—some inexplicable law of Jehovah's worked in them to cancel all their natural stain and to transform them into soft whiteness of the snow. The phenomenon of their purity resulted from no achievement of their own.

Similarly, God, through Christ, imputes His righteousness where faith will receive it, transforming colored and blemished souls into lives of the rarest purity. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8). This inexplicable law of God's mercy and cleansing operates where men believe, receive, and obey Christ. *His* blood, *His* life, *sinless*, was offered on the cross for cleansing of all the "common herd."

Father, Son, and Holy Ghost

"There is but one God . . . and one Lord Jesus Christ" (1 Cor. 8:6). One plus one equals two. God plus Jesus, therefore, equals two. God is not Jesus, nor is Jesus the "one God." The Father plus His Son being *two*, neither is the other. . . . Monotheism and Trinitarianism may not be able to distinguish themselves from each other; they may think themselves twins; they may preach from the same pulpit; yet neither ever will be the other. . . . As to the third member of Orthodoxy's contra-mathematical Three-in-One God, the Holy Spirit is neither man nor God, but the power and influence of Jehovah.

CONQUEST OF NATURE

By Gordon Landry, Ripley, Illinois

NOT ONLY can God's power over His earth be perceived by man in the revival of greenery every springtime, but His authority also is demonstrated by upheaval of that which man calls nature. Conquering nature has been the theme of man's song since his expulsion from God's paradise in the Garden of Eden. Continually, man has been plagued by nature's elements. Destructive forces in nature occasionally surround a group of God's highest form of creation, and proceed to blast it into oblivion. The remainder of the world has looked on through the eyes of the press and has been shocked to realize that after all its efforts to conquer her, nature unleashes a mighty blow and laughs at man's impotency.

Ancient men of yesteryear and primitive men of today have been appalled by nature's superhuman thrusts at them. This horror caused them to believe that the wind, volcanoes, rivers, heavenly bodies, and even earth itself, were gods. Early Chaldeans believed earth was a gigantic monster, rocks and vegetation being its scales and feathers. Men lived upon this monster, they believed, as fleas live on a dog. When fleas bite a dog, he naturally shakes and scratches himself. When men dug into the earth in their search for precious metals, and an earthquake occurred almost simultaneously, the Chaldeans believed the monster, earth, was shaking itself to relieve the resultant pain.

"Civilized" men of this generation may believe no such foolhardy theories, but they do fear nature. At this writing, approximately eighty thousand persons have fled the flood-ravaged city of Winnipeg, Manitoba. The ram-paging Red River has sent men scurrying to higher ground in this country, also. The Missouri River several times in the past few years has hurried over its none-too-resistant banks and marched over farmland after farmland and crept into city after city. Similar catastrophes occur throughout this sin-cursed earth every day of every year. "Nation shall rise against nation, and kingdom

*"Away out there, alone, above,
Without a thing to make it of,
The world was made without a flaw,
Without a hammer or a saw;
Without a bit of wood or stone,
Without a bit of flesh or bone,
Without a board or nail or screw,
Or anything to nail it to;
Without a foothold or a trace
Of anything at all but space.
The only thing the Lord could do
Was simply speak a word or two.
And if the story told is true,
The world came boldly into view."*

—Cook's "First Mortgage."

against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). When will all this end? we ask ourselves. "All these are the beginning of sorrows" (v. 8).

Planes swiftly winging their ways through seemingly tranquil skies often have been arrested in flight as death's hand in the guise of terrific storms seized them and hurled them in flaming mass to earth far below. Or, just as abruptly, mountains that stalked into the path of planes have reared their heads through darkness or clouds, so suddenly, that pilots were unable to avoid them.

Mountain-high waves of the sea dash into pieces the puny ships of men. Hurricanes lash them until many men are swept overboard to pit their strength against that of God's sea. How many times have sailors wished to hear the voice some of their predecessors heard, the voice that "rebuked the wind, and said unto the sea, Peace, be still" (Mark 4:39).

Man has sought to conquer, or at least to curb, nature, but many times he has defeated his own purpose. To the regret and chagrin of man inhabitants of low-lying farming districts, trees that might have held soil that otherwise has washed or blown away were mercilessly cut down or uprooted. Man has constructed Titanics to vanquish the unruly spirit of the sea, only to find that icebergs are made of stouter material. He has erected large cities, and watched them disintegrate as towering flames gleefully play tag and leap-frog from building to building. He has modernized and fireproofed his structures, then watched them being demolished by an earthquake. Man still refuses to admit defeat. He constructs fire- and earthquake-proof dwellings, only to evacuate them as flood waters laughingly cavort through his ultra-modern buildings and show him how futile are his efforts to subjugate nature.

Reclamation has helped to bolster men's courage, though. Deserts blossom through (Please turn to p. 7)

Jacob's Trouble

By Paul M. Hatch, Oregon, Illinois

THE term "Jacob's Trouble" is found only once in all the Bible, but it carries a prophecy of much import. Because it is only once stated, "Jacob's Trouble" has become more or less dismissed from Christians' minds. Other troubles of Israel are mentioned, also, and troubles in the earth to all peoples. All these of course have to be divided into time and place for fulfillment to properly comprehend their significance. We shall not attempt to cite all the troubles mentioned, nor to make divisions properly. It would be a task of immense proportions even to "scratch the surface" of all the prophecies and statements made relative to the theme of troubles.

It is our thought, however, that the trouble upon Israel was a burden of very close communion with the Lord and Master Jesus Christ. With true benevolence and contrition of heart, Jesus wept over the Holy City and His people when, in an anguished heart, He proclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 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. 23:37-39).

The Apostle Paul, equally concerned over the blindness of his people, mourned over their hardness of heart in rejecting the glorious light of the gospel of Christ. Paul could foresee, but did not know of the centuries to elapse, upon his people the horror of outer darkness that would envelop them. His expression in the Roman Letter relative to his people in the days of their blindness and separation from God's love, counsel, and relationship (Rom. 9) was expressed in great sorrow, yet in hope of a better day for Israel when the Deliverer shall come to Sion and "turn away ungodliness from Jacob" (11:26).

We, as truly Christian, also should look upon Israel in sorrow of heart because of her stubborn determination to resist the light of Jesus Christ. This stubborn determination to resist is yet to "crop up" in their greatest time of trouble. This trouble seems to be at hand for its fulfillment.

The prophecy we now shall consider is recorded in Jeremiah 30:1-9, which we quote fully.

"The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 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. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds,



Paul M. Hatch

and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them." To get the full picture of the prophecy, read the remaining verses in the chapter. I have quoted only enough for purposes of this article.

Viewing these verses and reviewing the troubles that Jacob, or Israel, has seen in her exile and captivity, students frequently conclude that this prophecy may have had its fulfillment. Nineteen hundred years of terrible experiences have been heaped upon the Israelites—anguish, terror, and groping darkness. Search as one may, however, he cannot honestly say that any collective events or any isolated event in Israel has fulfilled the prophecy. Israelites have gone through the fire of pogroms in Russia, Poland, and Rumania, time and again, but none of these were *Jacob's Trouble*. They have been quartered in filthy and disease-ridden ghettos, having no liberties beyond the confines of these slums. These conditions cannot be considered in any sense *Jacob's Trouble* as presented in the chapter in Jeremiah. Some will say, then, that the terrible persecution they received and the

holocaust of lives sacrificed on order of the madman of Germany must have fulfilled Jeremiah's prophecy. No! Bitter and terrible as were these experiences, they still were not *Jacob's Trouble*. "Jacob's Trouble" is of different nature than these. I do not even say this guardedly, for the Scripture is very plain in revealing what that trouble will be, if one takes the time and exercises alertness of mind to discover its true meaning. (Turn to p. 7)

Research on Antichrist

By Alfred Anthon, Corvallis, Oregon

THE FIRST openly spoken record of an antichrist occurs in Matthew 24:23-27, words from Jesus as follows:

"Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise [in the days after My ascension] false Christs, and false prophets [preachers preaching "another gospel" which is not the gospel—Gal. 1:7], and shall shew [and purpose] great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before [before they come; be strong and endure, even unto death]. Wherefore if they shall say unto you, Behold, he [our new christ] is in the desert; go not forth [to Him]; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Therefore, Christ Jesus will never be *secretly* in "secret chambers" with His bride. Jesus Christ will catch away His bride at His rapture coming: but all the then-living world will see it. It will not be secret. It will be like a thief of old with his band; rushing in, killing, pillaging, then getting going. It will not be a secreted stunt.

A certain detail of 2 Thessalonians 2:1-17 will occur in the end of this anti-Christ era. "Let no man deceive you by any means [by any preaching, signs, or arguments]: for that day [Rapture Day] shall not come, except there come a falling away first [from the true gospel], and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple [city, church] of God, shewing himself that he is God [proving to the ignorant that he is God.]"

The Apostle Paul's words prove that, in the last few years of this anti-Christ era, the Antichrist will openly exhibit himself, do great wonders, cures, signs, showing that he is God; that the God of the Bible is not, is nowhere; that there is no Jesus, no Peter, no Mary, no true Bible. Antichrist will claim that man is above all.

"See, man cures diseases; the God of that Bible causes curses, diseases; but I cure them; I can do greater won-

ders than the God of that Bible. Evolution is true, so is my religion—Communism."

In the last few years of this anti-Christ era, the Antichrist will not claim to be the returned Christ of the Bible, but will claim that he is the only God existent. This man who is to be the leader of this anti-Christ movement in these last years will be fanatical in his persecution of *all* religions, whether they are Christian or non-Christian, Catholic or Protestant. He will be against all false religions as well as against true religion.

Observe that Paul, in 2 Thessalonians 2:3, said the true church will fall away into this anti-Christ doctrine: only a very few remaining true. This truth is further revealed in Revelation 17:15-17, showing that Beast I and Antichrist will burn the filthy woman, that is, the corrupt church. The Antichrist will not allow even corrupt religion to live. Therefore, Catholicism is not the Antichrist of these last few years before the Rapture; neither is any heathen religion. Antichrist will destroy *all* religions except Communism—no-God-ism.

According to Revelation 13:15, this Antichrist—no-God-ism—will cause *all* who do not agree with him and his armies to be killed. Revelation 20:4 speaks of those who will be *beheaded* because they will not submit to the mark of the Antichrist. Revelation 6:11 speaks of white robes being given unto certain martyrs, and "it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be *killed* as they were, should be fulfilled." Antichrist will do this killing! God says He will watch it, and will not interfere, but will cut it short *in righteousness*.

Therefore, let each Christian who knows these truths "grit his teeth" and accept what God lets come upon him. Great is our reward for attempting to convert our persecutors, although they do terrible things against us. Doing great things like this for God causes God to forget our sins. Christ did just like this. He did it for us, yet we have not appreciated it enough to obey Him. We sinned, instead. Let us now try to make up for our sinnings.

"At Ease in Zion"

By Harold J. Doan, Chicago, Illinois

AMOS, shepherd and vinedresser of Tekoa, lived in the days of Israel's and Judah's decline. Amos was called from his farm labors to give voice to the warning of God that, unless conditions changed in the land, captivity and destruction would result. The specific condemnation of Judah was this: "Because you are at ease in Zion, because you are trusting in things instead of in Me, because you are allowing monetary prosperity to lead you into sin, because you put far off the day of accounting, and because you have no care for the poor and afflicted, you will go captive with the first that go captive." Amos' condemning speech was just and true; and because the people would not repent, the Lord soon cast them away.

What if Amos were living today! What would he have to say to our generation? Would his observations be the same? Would his condemnation be the same? We live in an age like that which preceded the Flood, like that which existed in Sodom, and like that condemned by the Prophet Amos.

A modern Amos would say, "Woe to them that are at ease in Zion!" Although the church is not Zion, Christians are resting at ease in their marble halls. Satisfied to attend a meeting once in a while, or to turn on the radio, these "ease-loving" Christians have little testimony and witness for the Lord. Christ's church is not a resting place, but a working place! The terms Jesus used to describe His follower's life do not suggest ease, but labor and struggle. In the only place in the New Testament where the word "easy" is used, it is connected with the word "yoke," which implies labor. Jesus associated true Christians with the cross, implying self-execution with following in His footsteps, with being "fishers of men," "doers of the Word," bearers of fruit. "Woe to them that are at ease" when there is so much to be done. Woe to them that are resting on their laurels when there is a world to be told of Jesus' saving blood and of His coming again.

Amos would continue, "Woe to the age which trusts in the plans and promises of men!" Judah trusted that, in case of trouble, Israel would help; but when trouble came, Israel was not even in existence! Had Judah trusted in God, God could have saved her. What a striking parallel to today's world!

Today's world puts its trust in such things as social

security, pension plans, governments, pacts, leagues, armed might, great men, and scientific gadgets. In the end, these pegs upon which the world hangs its hopes will be wrenched from the wall to shatter man's fondest dreams. We Christians cannot condemn scientific and economic progress. We cannot condemn peace efforts of zealous men and women. Neither can we put our trust in them! David wisely counseled, "Put not your trust in princes . . . his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). There is no system, there is no human plan in the world that can save. Only Jesus saves; only God is worthy of men's trust!



Harold J. Doan

Amos also would condemn this age, as he did Zion, for its allowing prosperity to lead it away from God. Lying upon their beds of ivory, stretching themselves upon their couches of leisure, eating and drinking, and anointing themselves with finery, the Jews enjoyed themselves to the grave. Few people have the character to be wealthy and Christian at the same time. Few people can stand even prosperity, for they allow their eating and drinking and merry-making to become the center of life. The love of money and the lust for money is the root of all evil. Church attendance and per-capita giving is greater in times of depression than in times of prosperity. Who ever heard of a national day of prayer when the nation is not at war or in trouble? It is a shame that our nation cannot bear the blessings of God without making a god of its blessings. Because prosperity has turned our heads, we may soon feel the hot blasts of trouble and depression.

When Israel's troubles were the worst, she returned to God. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage" (Ex. 2:23). In the future, when God is making His last attempt to win converts before Jesus comes, it will not be through prosperity. God's wrath in the form of wars, famines, and plagues will be visited on a wicked world, and some who now have been lured into sin by "the deceitfulness of riches," will return like the prodigal to their forgiving Father. Woe to those who have allowed prosperity and abundance of these times to make them self-reliant and not

God-reliant. "Woe to you," Amos would say, "who put far away the evil day, God's day of accounting and judgment." Zion continued in its evil way, surmising that God would long delay His judgment. The Israelites said, "Tomorrow is plenty of time; we will change then. Today, we are having too much fun. Besides, we have plenty of time." In spite of repeated warnings, Judah was destroyed. So some say today! "We have plenty of time. Jesus won't come today. When I am older, I'll settle down to a good life. When the house is paid for, when fishing season is over, when the children are grown, I intend being a better Christian." Thus, putting far off the day of accounting, they drift farther and farther into the depths of sin.

Solomon said, "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). Do it now, and do it well, my friend, tomorrow may never come! One of two things will happen to you within ninety years: you will die, or Jesus will come. Whichever happens first, it will mean the end of your opportunity for redemption. Do not make the same foolish mistake Zion made, by putting far off the day of accounting! "It is later than you think!" There is always one last time when you will walk up the steps, unlock the door, and enter the room to leave no more.

No one likes to be a prophet of gloom; no one likes to be a chronic complainer; but if Amos were a prophet of 1950, he would find much cause for alarm and woeful warning. He would warn us members of the Church of God against resting at ease when the world needs the gospel of Christ. He would warn against trusting the plans of men, against allowing prosperity to woo us from God, and against procrastination—putting far off the day of accounting!

Amos would see the bright side, too, even as he did in his day. He would say, "Jesus is your Saviour; believe in Him; trust in Him; depend on Him; love Him; and He will bring you through." Though the world is snowballing down the incline to destruction, you can be saved through Christ from its fate. Look to Christ, and watch for Him, for "unto them that look for him shall he appear the second time without sin unto salvation."

CONQUEST OF NATURE

(Continued from page 3)

irrigation and unceasing toil. Land once lost to the power of water has been reclaimed with rich deposits of loam and silt. Crops have been developed that will flourish where others could never take root.

The final conquest of nature, the ultimate reclamation of land, never will be made, though, while mortal man holds the reins of government. The sun must rise on the Morning of Perfection before any lasting effort can be put forth to make "the wilderness and the solitary place . . . glad" and the desert to "rejoice and blossom as the rose." The One who formed this world "away out there alone, above," and made it come boldly into view, retains the power to cleanse the world of its sins and to bring in everlasting righteousness. God will delegate to His Son that power, for Christ must "reign, till he hath put all enemies under his feet" (1 Cor. 15:25). "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

JACOB'S TROUBLE

(Continued from page 5)

Even the prophecy in Jeremiah 30 gives one the clue to its unraveling, if he carefully observes and weighs every word. In this chapter, the name "Jacob" should be the first clue. Why did not God use the word "Israel"? He did not use it for a good reason. To get at the reason, one must go back to the life and history of Jacob, for in it was the pattern of this trouble that shall engulf posterity.

In a short resume, here are the revealed facts of Jacob's life as recorded in Genesis 26 through 33. These chapters show Jacob, by various tricks and chicanery with his father Isaac and his brother Esau, gaining the birthright and the blessing for himself. Then with his father-in-law, Laban the Syrian, Jacob gained by artifice his wealth in cattle and goods in retaliation for Laban's trickery concerning Rachel and Leah. Although Jacob married Laban's two daughters, Laban continued to resent Jacob and his success. Jacob finally decided to leave with his wives, children, and cattle, without notice. Laban pursued after them when he was aware of what had happened. Jacob and Laban came to an agreement of peace, however, and Jacob continued on his way back to the land of his fathers—the Promised Land. When he came to the border of the land of his brother Esau, Jacob sent emissaries desiring to see him, but prepared for the worst in case Esau should not receive the request favorably. When the emissaries returned, they revealed to Jacob that Esau was on his way to meet him with a large company of servants. This alarmed Jacob, exceedingly, and he divided his company as a precaution and sent his brother a present of animals with one company spaced in droves in an attempt to appease him. (Please turn to page 9)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

POLES APART. An interesting comment appeared in "Present Truth Messenger" re the preaching of Billy Graham by R. C. Joyner, editor of the page called "Home Missions." He says:

"It is obvious that the doctrine of the death of Christ, and that of the immortality of the soul, are farther apart than the poles, or even the outer edges of our vast universe; they simply will not come together. To the immortal-soulist Christ did not die; his body was in the tomb, but He was off somewhere ministering to imprisoned spirits. Sin was judged at the cross, but the whole thing was a farce, and the world is without a Saviour, if Jesus did no more than 'go to pieces' there. Billy Graham believes in, and preaches, disintegration. . . .

"Before going to the Graham services, we had the privilege of reading in the Bible of God's plan to destroy the wicked, and then we go in to listen to a red-hot sermon on eternal torment—this preacher was on the platform that night. Ugh!—and, if we believe the preacher, we are shut up to the conclusion that the deity we have worshiped says one thing, but plans to do another. How gloriously thankful we should be that this is not true!"

Pastor Joyner reveals that of the forty churches which co-operated in the Graham campaign in Columbia, S. C., thirty-one of the churches reported only one hundred thirteen new members as result of the campaign, and, of these, forty were candidates for baptism. In the campaign, seven thousand signed decision cards for accepting Christ. Pastor Joyner seems inclined to think that the "hell-club" stirred up the people. Of this type of work, John placed little confidence in it. He said: "Fear hath torment. He that feareth is not made perfect in love."

MARRYING ALIENS. "As it was in the days of Noah, so shall also the coming of the Son of man be. They were eating and drinking, marrying, and giving in marriage, and knew not until the flood came and took them all away."

Are these things evil in themselves? By no means! We may, and must, eat and drink; we may marry, and give in marriage. What, then, is behind it all? . . . "Marrying and giving in marriage"—what was there in that that was so offensive to God? We have light on that: "It came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took unto them wives ("nashim," women), of all they chose." Here is a splitting—a division of humanity: "the sons of God, and the daughters of men." . . . So, here, is an exhortation on the times of Noah,

and it is always in season:

Beware of alliances outside the faith! Let not the sons of God cast eyes upon the daughters of men, though they be fair. We remember Samson, and the expostulation of his parents, "Is there never a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines?"

We also remember the answer, so true to nature, "She pleaseth me well." Ah, the "pleasing well" is a poor business; it does not last. If you do not believe it, ask the experience of those who have made the experiment. So, then, be careful of such alliances. —C. C. W. in "Christadelphian Herald."

WORLD LOYALTY. In giving the commencement address at the Arizona State College at Tempe, Dr. Robert Millakin defined religion as "world loyalty." He set up two pillars on which the world must depend if it is to survive: 1) The spirit of religion, which he found largely expressed in the Golden Rule; and 2) The spirit of science and knowledge. He said these two must be related together if the world is to survive. A good heart and a bad mind was destructive and a good mind and a bad heart was likewise evil, said the noted educator and scientist.

After listening carefully to the address and Dr. Millakin's definitions of God and religion, which he used synonymously with Christianity, I felt the great scholar was groping around in a field of thought of which he had little learning. In the arts and sciences, Dr. Millakin ranks among earth's greatest, but as an interpreter of the Word, he is like Apollos: he needs someone to take him aside and show unto him "the way of the Lord more perfectly."

In considering the spirit of science, Dr. Millakin said that the Psalmist had well expressed a basic truth, "The fool hath said in his heart, There is no God."

GAMBLING. Organized gambling is taking in ten billion dollars a year in the United States. Great syndicates are apparently operating with little interference from those who have been elected to office to enforce the laws of the nation, the state, the county, and the municipality. With the death of Charles Binaggio in Kansas City, commentators and newsmen are turning the spotlight of publicity on the rackets. Perhaps a new low in public morals was reached when the President wound up his "haymaking" tour with the big party in Soldier Field, Chicago, and the liquor interests and other questionable organizations were promised exemption from Federal income taxes if they contributed to the expense of the political rally.

Perhaps the most familiar form of gamb-

ling is the Irish Sweepstakes. From numerous sources in the Emerald Isle, reports indicate that this form of gambling has had a tragic influence on the morals of the people of the nation. Gambling is the getting of something from someone else without giving a corresponding return for value received, and this is wrong.

TWENTY-THIRD PSALM. If you would like an excellent commentary on this Psalm, buy the June issue of "Reader's Digest." It will be well worth your money.

SHEEP. In the current issue of "The National Geographic," several pages are devoted to the annual spring trek of thousands and thousands of sheep from Valley of the Sun in Arizona to the cooler and more fruitful areas in the White Mountains some two hundred miles distant. In the fall, this same route is followed back to the sunny and warm spaces in the Valley.

Something about the movement of the sheep from one feeding ground to another makes me think about God's moving His sheep from the arid places of earth to the mountains of Israel, there to watch over them to build and to plant. They will no more be removed, but will feel secure in a land that shall be as a watered garden. Their present return will not bring them this blessing, and they will not enjoy full security until they "look on him whom they pierced" and say, "Blessed is he that cometh in the name of the Lord."

DETROIT MEETING. Some time ago, we made reference to a meeting that was to be held in Detroit under the auspices of The Federal Council of Churches for the purpose of setting forth the views of the church on the economic issues in the light of Jesus' teachings. "Prophecy Monthly" reports the conclusions reached as follows:

"The conference had laid out a program for American churches to include 'systematic training on economics in the churches for both the clergy and lay people; supervised study groups and conferences; examination of proposed solutions for unemployment, world trade, living standards, wage and profit relationships; preparation of official pronouncements for transmission to local churches for study and action on economic affairs.'"

The teachings of Jesus were summed up in the term "gospel of the Kingdom" and concerned the Kingdom of God rather than the kingdoms of this world, which someday will give way to the Kingdom of God. There is very little gospel preached in the average church that is given over to a social gospel. The charge for the gospel minister is to "preach the word," and not waste his time on giving out a lot of propaganda.

JACOB'S TROUBLE

(Continued from page 7)

In the night before their meeting, which occurred the next day, Jacob sent his wives on ahead over the ford of the stream Jabbok. Then he met a stranger in the darkness and wrestled the night through unto the dawning light, but Jacob came out of that wrestling match a cripple for the rest of his natural life, obtaining, however, a great blessing, for his name was changed from Jacob to "Israel": from the crafty supplanter to the one whom God had touched, a changed man completely. Esau and Jacob met and peace prevailed.

Jacob had prevailed over his brethren and had won every desire, although many times the issue was in doubt and trouble brewed to the boiling point. So it is with Jacob's posterity. Bible students are fortunate to have enough prophecy scened to reveal the outcome. Israelites have overcome every spear and dart directed at them from the nations, and now they are overcoming their brethren. The Syrians and the Egyptians were easily overcome, but Israel today fears more than anything else the fierce Bedouin, those redoubtable fighters of the desert from the Hashimite Kingdom of the Trans-Jordan. They hold the old city of Jerusalem in a firm grip, the very heartbeat of Israel, and have now annexed it and incorporated it into their Kingdom with the crafty Abdullah as its ruler. These brethren are the Edomites—Esau of old.

Today, Israel openly is breaking the truce to get every available fighter possible across the border, and by sea, to augment her armies, for she fears the renewal of the war against her brethren. Tricks, chicanery, and evasion of truce terms are employed unashamedly to gain her desired ends. Israel truly has wrestled the world, and she is overcoming the world. She has prevailed against her brethren, but she has yet to wrestle with God. It will be a terrible night, indeed, but Israel will prevail and see the morning light of a new day, a new heart, and a joy, but will be a badly crippled nation. This night, when Israel wrestles with God, will be her time of *Jacob's Trouble*.

Any Bible student may ask about the nature of this struggle with God and what hastens it. Outside of the stubbornness inherent in the Israelites to resist the good, as well as to do evil, there is a pattern of behavior that has dogged their days even when they were in God's favor. Because of this mind inherent in the ruler and ruled, they were sent into captivity. The first was a length of seventy years because of Hezekiah's sin with Babylon. (Isa. 39.) The longer exile, now ending, which lasted well into nineteen hundred years, came as a consequence of the rejection and crucifixion of God's king who was sent unto them. (Isa. 53.) The next great sin, and Israel's last, will be acceptance of the Anti-Messiah who shall

come to be a prince over them. This, their last trouble, will not be among the nations, but in their own land. It will be of very short duration, but it will be the most terrible of all.

Today, the Israelites are asking themselves the question, and are bewildered for lack of an answer to this question: How is it that we are being returned to our land without the Messiah? There is no answer to them, for God has dismissed them and shows them no recognition as a nation. Right well, then, they will be deceived by a God-usurping one, one who will represent himself as Messiah.

This profane wicked one, the Man of Sin, the "prince" who will make a firm covenant and then bring on the "abomination of desolation" at Jerusalem, will be ample reason for the Lord to plead with Israel over their great sin. It will be a terrible night of wrestling as with one not known. In the morning light, they will come to a terrible realization, as did Jacob of old, that they were wrestling with God and survived, but were badly crippled in the conflict. A broken and contrite heart never possessed before will be theirs, and they will exult in an everlasting joy when David again shall be their king. Peace will flow unto them as a river, and streams in their desert life will cause lilies and roses to grow where before were thorns and briers.

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.

OREGON BIBLE COLLEGE

Exams are over; school is out; and six students—Janice Johns (Nebr.), Irene Payne (Canada), Bud Goodwin (Wis.), Warren Sorenson (Nebr.), Raymond Brown (Mich.), and Harry Payne (Canada)—have been graduated from Oregon Bible College. Bud is looking forward to pastoring the Ripley (Ill.) Church next September, and Raymond has already left for Graytown, Wis., where he has been working and will continue to work for the Master. Preceding the graduation exercises, the graduates, their instructors, and Bro. C. E. Randall, graduation speaker, were entertained at supper by the Otto E. Dicks.

Graduates' relatives who attended the commencement exercises were as follows: Bud's mother, Mrs. Ellen Goodwin of Graytown, Wis.; Warren's sister, Mrs. Timothy Pearson and daughter Jackie, mother, Mrs. Marie Sorenson, and grandfather, Mr. James Sorenson, both of Omaha, Nebr.; Raymond's sister, Mary Brown of Baraga, Mich.; and Irene and Harry's parents, Mr. and Mrs. Alfred Payne of Beaverdams, Ont.

The graduation program follows: prelude, organ-piano duct; "Help Me Find My Place," Congregation; invocation, Sydney E. Magaw; "Behold I Show You a Mystery," College Quartet; Scripture reading, James M. Watkins; "King of Kings," Glee Club; address, C. E. Randall; "If With All Your Hearts," Raymond Brown; "Confidenc," Maranatha Singers; presentation of diplomas, O. E. Dick; "Praise the Lord," Glee Club; "Onward Christian Soldiers," College Quartet; benediction, C. E. Randall.

On June 1, a farewell party was given for "Mom" and "Pop" Pearson and "Auntie" Agard. Refreshments were served, and a token of appreciation was presented to each.

The boys are packing everything for the "big move." The present facilities are to be abandoned by June 5, so the house can be cleaned and scrubbed for the new tenants. It is a joyous move, for all are looking forward to the facilities in the new headquarters' building.

All students, except Kyle Davis, are expecting to continue in Oregon, Ill., through the summer. Kyle will be doing considerable traveling. Students will be happy to accept calls of service whenever possible.

Oregon Bible College is looking forward eagerly to having a freshman class of at least ten students in September. Will you be with us?
Mary C. Bailton, Reporter.

"We are leaving South Bend, June 1, for a short visit with relatives in California."—Mrs. T. M. Ferrell, 217 E. Burke St., South Bend 17, Ind.

"J. Edgar Hoover has said, 'Too few of the youth of America are being reached by the churches, and this failure to make contact with the citizens of tomorrow is producing a fertile field for future crime.' Parents, are we assuming the responsibility in bringing our young people closer to the church? Send them to the National Berean Youth Rally, this July, and help them to choose worthwhile acquaintances."—Mildred Maey.

TRAVELING WITH US

On the first part of your journey in "Traveling With Us," you will find yourself visiting with us at McGintytown, Ark. From April 27 to May 2, we were busy making the rest of the Bible school lessons for various places conducting their own schools. Sunday school lesson helps needed to be made, also.

May 3 found us on our way to Wray, Colo. The first day we stopped to visit a few minutes with Sr. Cardin at the sanatorium. How happy we were to find her much improved! We spent the night with Sr. V. A. Vanzandt at Havana, Ark.

The next day landed us at Arkansas City, Kan. It was real joy again to see these people. We found Bro. John Denchfield doing a splendid work there. He not only works in Arkansas City, but holds Bible classes in the surrounding towns where members are located. Once a month, an all-day meeting is held and these people attend. Keep up the good work, Denchfields!

Have you ever encountered a dust storm? We did on our next day's journey to Holbrook, Nebr. Although the car was tightly closed, when the storm was over it was quite difficult to determine our own nationality. We arrived in Holbrook in time to attend a wedding anniversary party. We spent the night with the Grahams. Here, too, the people told us of the fine work of the Grahams.

The next day, May 6, we arrived at Wray. What do you think greeted us? Snowdrifts! They had a blizzard the day before, and the roads were blocked for traffic until plowed out. From ripe strawberries to snowdrifts in three days! That makes life interesting.

We enjoyed our stay with the people at Wray. They made us feel so much at home. The Bible school was much larger this year, running from twenty to thirty higher, each day. It was Bro. Giesler's Sunday to preach for the folks at Wray, and we enjoyed his sermons and our visit with him. He reported feeling much better.

From Wray, we came to Oregon, Ill., for Irene's commencement. While here, more Bible school lessons were made. We shall leave, after commencement, for work in Minnesota. "Go ye into all the world and preach the gospel to every creature." Jesus said that, and we think this meant boys and girls, too. Pray for this work. Verna C. Thayer.

Our Prayer
Every Tither a Soul-Winner
Every Christian a Tither

SEPTEMBER, 1950, COLLEGE FRESHMEN

1. Russell E. Thoms, Richmond, Minn.
2. In these
3. several lines
4. we hope gradually
5. to publish the names
6. of at least nine
7. other freshmen students
8. planning to attend Oregon
9. Bible College—in the new
10. building—next September. Coming?

THE EARTH SHALL BE OUR FUTURE HOME, WHEN CHRIST SHALL REIGN ON DAVID'S THRONE

By Richard David Logan

There is a time by prophets told,
When earth renewed the saints shall hold,
When men angelic tread the earth,
The subjects of immortal birth.

This earth, their own by right divine,
They ask nor seek a foreign clime;
For Christ their chief delight shall come,
To be with his redeemed at home.

Then how is this that men so wise
Tell us our home is in the skies?
Is aught like this found in God's Word?
Or is it all a thing absurd?

Go, ask those faithful men of old
Who spoke of God as they were told;
And if with this they don't agree,
Then place no confidence in me.

For I profess to tell the story,
Just like those men of ages hoary.
Christ said Himself, He taught the same,
That through those men for ages came.

And if they would not Moses hear,
They would not give to Him an ear.
Don't ask me then to contemplate
A doctrine new and up to date.

I still prefer that old-time thing,
That Christ on earth will yet be King.
The prophets told of One to come,
As Abraham's seed and David's son.

Thus, this "Son of God" and "Son of man"
Has come in God's stupendous plan,
To save from death a dying race,
In token of God's boundless grace.

Such is "the Truth in Jesus" told,
By prophets in the days of old;
Whose sterling faith has won renown,
And gained for them the victor's crown.

Those holy men had never heard
Of a pre-existent Son of God.
Hence all their hopes were based upon
That Promised Seed, the Woman's Son.

They traced the promise down the ages,
Led on by prophets, priests, and sages,
Until the angels sang at Bethlehem,
Of "Peace on earth, good will to men."

'Tis only thus that we may know
God from whom all blessings flow,
And His dear Son whom He hath given
To lead us on to home and Eden.

Thrice hallowed be the name of God,
For the grand climax of His Word!

(Richard David Logan, author of the foregoing poem, was father of Sr. Gertrude M. Logan, whose death is reported elsewhere in this issue.)

H-Bomb leaflets. "What Does the H-Bomb Mean to You?" a radio address by Bro. Harold J. Doan, Chicago, Ill., is available from National Bible Institution at 25¢ per dozen copies; or \$1.25 per one hundred copies.

GOD'S TEMPORARY LAW THROUGH MOSES

By Emma C. Railsback

1. To whom given? (Ex. 31:13; Ezek. 20:13; Deut. 5:1-5; Rom. 2:14.)
2. When given? (Ex. 19:16-20; Deut. 5:24.) Note: Given at Sinai 2500 years after creation. Sabbath given 30 days before. (Ex. 16:4, 5, 22-26.)
3. Why given? (Ex. 16:4; 19:9; 20:20; Gal. 3:17-19, 24, 25.)
4. When fulfilled? (Gal. 3:24, 25; Col. 2:14-16; Rom. 7:1-4; Matt. 5:18; Rom. 10:4; Gal. 4:21-30; 5:1-4.)
5. Called "ministration of death." (2 Cor. 3:6-11; Rom. 7:7-10. Compare with Ex. 32:15, 16; 34:1, 27-35.)
6. Law of God and Law of Moses used interchangeably. (Neh. 8:1, 8, 18; Luke 2:22-24; Ten Commandments called Law of Moses. Heb. 10:28. Compare with Deut. 17:2-7. Whole law given by hand of Moses. 2 Chron. 33:8.)
7. Law of commandments in ordinances. (Eph. 2:15; Col. 2:14-17; Mal. 3:7; Lev. 18:4. The ordinances were given by God also.)
8. The Lord commanded burnt offerings. (1 Chron. 16:40; Num. 28:1-3; Jer. 7:22.) Note: Jeremiah 7:22 does not contradict the Divine command, but shows that God did not require burnt offerings and sacrifices unless combined with moral obedience. Read context and compare with 1 Samuel 15:22; Hosea 6:6.
9. To what rest do the following texts refer? Isaiah 11:10; Matthew 11:28-30; Psalm 95; Hebrews 4:1-11. Note: Is it physical rest from physical works, or the Christian's spiritual rest in Christ?

GOD'S ETERNAL LAW

1. What law did Cain transgress? (Gen. 4:7; 1 John 3:4.) Note: Not the Mosaic law given 2500 years afterward, but "the laws of right and duty through love, having their origin in the will and attributes of Jehovah, and stamped upon man's mental organization at his creation." This is what Paul referred to in Romans 7:22, 23.
2. What law (or way) did the antediluvians corrupt? (Gen. 6:12, 13.) The people of Sodom and Gomorrah? (Gen. 18:20.)
3. Which law did Enoch and Noah keep in walking with God? (Gen. 5:22; 6:9.)
4. What commandments, statutes, and laws did Abraham keep? (Gen. 17:18, 19; 22:2, 16-18; 26:5; 1 Chron. 16:15-18.)
5. To what law did David refer in the following texts? Psalm 19:7; 37:31; 40:8; 119:1-3, 11, 44, 97; 111:7, 8.
6. What law was given to Christ? (John 17:8; 8:28; 1 John 3:21-24; 5:3; Deut. 18:18, 19.) Note: The law of faith and love, for love does not exist without faith.
7. Did Christ claim to give a higher or superior law than that given through Moses? (Matt. 5:21, 22, 27, 28, 38, 39, 43, 44; 7:12, 24; 28:19, 20; John 13:34; 15:10-13.)

HERALD RECEIPTS

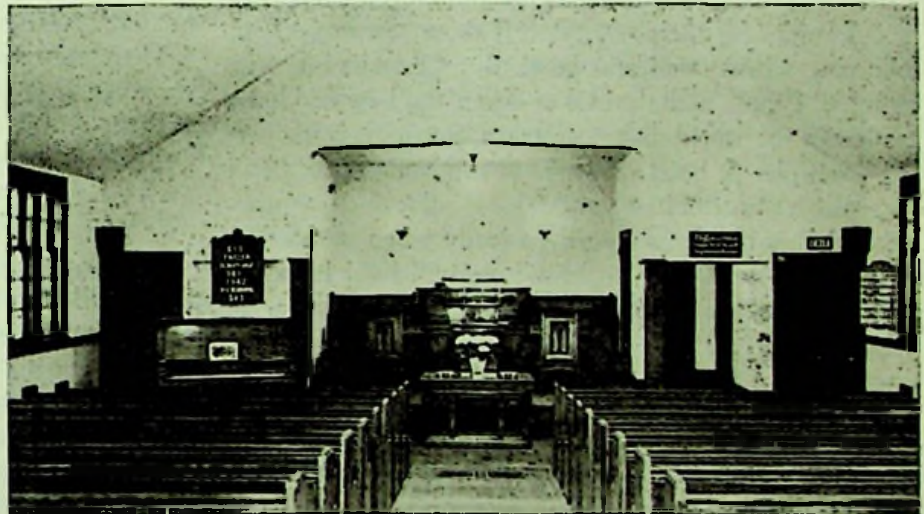
Mrs. Jessie L. Groves; Mrs. R. A. Robinson; Mary E. Margorian; J. C. Wilson; D. C. Dovenbarger; Emma C. Railsback; Verna C. Thayer (2); Gospel Gleaners; C. D. Richey; Mrs. Lillie Deckard; W. S. Boyer; Mrs. Victoria Dunn; Mrs. Maurice Robinson; Paul H. Overholser; Mrs. James Delozier; Milford Heaton; Pennellwood Bereans (3); Mrs. J. C. Waller; Jeanette Reeves; Harvey U. Krogh, Jr.; Raymond Brown (12); Pearl V. Huston; Betty Macy.

Work on the new headquarters building is progressing slowly. Necessary grading has been done and the foundation has been poured. Next step is laying of plumbing and electrical conduit in the floor and then the pouring of the floor.

NATIONAL BIBLE INSTITUTION

E. F. Marsh	\$ 10.00
Mr. & Mrs. Melvin Richardson	52.00
Mr. & Mrs. Maurice Robinson	5.00
Mrs. J. C. Waller	2.50
Mr. & Mrs. G. H. Loudenslager	100.00
Brush Creek, Ohio, Church	35.87
William C. Poland, Sr.	9.85
Ora Thompson	20.00
Delta, Ohio, Church of God	100.00

"Youth, are you building for a better day? Plan to share the profits and pleasures of the 1950 National Berean Youth Rally. There, by example and advice, many young people have learned the value of co-operation and patience—lessons of great value in years to come. Build with us for a better day!—Mildred Macy, Matron.



Auditorium, Golden Rule Church of God, Cleveland, Ohio

**GOLDEN RULE CHURCH OF GOD
Cleveland, Ohio**

The inspiring series of sermons recently presented to our congregation by Bro. Harvey U. Krogh, Jr., drew attentive audiences not only from the immediate vicinity of the church, but also from more distant sections of Cleveland. As in all large cities, our membership is widely scattered, but wherever they are located they invite their friends and neighbors to accompany them to church. We are sure that not only have our own people been spiritually encouraged by Bro. Krogh's messages, but his labors served to arouse a friendly interest on the part of non-members.

We are glad to report that the work here continues to be encouraging, attendance at both church and Sunday school showing appreciable growth. Our young people, though comparatively few in number, manifest much interest in the message and work of the church. At their request, the pastor a few weeks ago entered upon an extended series of studies with them on "What the Church of God Believes and Teaches." The lessons are presented from a Biblical, historical, scientific, and philosophical standpoint, as the class is composed for the greater part of college graduates and post-graduates, some of

whom are receiving their degrees this year. Several among them already are employed as teachers.

A second class in fundamentals meets in the pastor's study on Monday nights. This is a small class but shows much promise and splendid interest.

The Bereans, a senior group, hold Bible-study meetings each Thursday night under the instruction of their own members.

During the past year or more, the church has undergone several improvements, including the installation of a gas furnace, new modern pews (see accompanying picture), re-finished floors, etc., all of which add to the attractiveness and comfort of the sanctuary. A "thank offering" of a new Communion service is also included.

Sunday, May 14, many of our people met at the home of Bro. W. S. Tomlinson to congratulate him on his eightieth birthday. On the first Sunday in January, Bro. Tomlinson commemorated the fiftieth anniversary of his appointment as an elder of the Church of God by conducting the Lord's Supper.

Sr. Hazel Stadden, daughter of Bro. and Sr. Herbert Stadden, will be graduated from high school, this spring, and plans to enter Saint Luke's Hospital to become a nurse.

G. E. Marsh, Pastor.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Jesus said . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Jesus Never Worked Alone

Jesus said He could do nothing by Himself. He did the Father's work. He did His Father's will. He followed His Father's example. Is there a lesson for us?

Children often take their parents and older members of their families for their examples. If those "examples" are following Christ, well and good. But Christ is our true example. People make mistakes—even the best daddy or mother in the world makes mistakes. But Jesus is the perfect example. A good question to ask yourself is, "Did Jesus do it?" or, "How would Jesus solve such a problem?" Many problems are solved easily when we look at Jesus. If we are living "in Him" we will hold high the standards He held high. We want to shun the things He drew away from.

We Want to Work

Jesus worked. He worked for His Father. He told others about the wonderful Kingdom of Heaven that He would establish someday upon this earth.

Jesus' works were good. He even healed people on the Sabbath. Man is greater than one day. All days are made for mankind to live in and serve God faithfully.

God's will is revealed to us, also. We have the Word of God to guide us. We have His Holy Spirit (the Son quickeneth whom he will," John 5:21b). God the Father gave Jesus His Spirit without measure. God gives to those who ask and obey His will. He gives enough Spirit that we may do what He wants. (See Luke 11:13.)

Jesus, the Judge

Jesus will judge the world by the words He spoke through His Father. (See John 14:24 and 12:48.) The

Father does not do the judging (John 5:22), but has left it for His Son, our Saviour. The reason? "That all men should honour the Son, even as they honour the Father" (John 5:23). We cannot honor Jesus without honoring God. Neither can we love God when we do not have love for our brothers and sisters.

There are two main steps to entering life eternal. First, we must hear. Second, we must obey (believe). Faith without works is dead. So is belief without obedience. Otherwise, it is merely wishful thinking.

Jesus Prepares a Place

Jesus is preparing a place for us to occupy with Him in the Kingdom of God. Yet that place depends upon us. We are fitting ourselves for whatever place we will occupy. The works, the fruit we bear, the good deeds, the alms we give—all help us to obtain a better place. Whether we are called to meet Christ from the grave, or from the field, or from the bed, it matters not. We must be ready to meet Him. "They that hear shall live" (v. 25).

Join the ECE Club

Send your name, if you are under fourteen years of age, address, and date of birth to (Mrs.) Madge Savage, Waite Park, Minnesota. Your membership card will be sent to you. Send your name in a month or so before your birthday! See your name in print!

Happy Birthday Wishes

Robert Wayne Mercer, June 7, age 13, Macomb, Ill.
Jacqueline Sue Pearson, June 8, age 3, Hammond, La.
Leslie Forest, June 9, age 2, Hammond, La.
Betty Jane Zechiel, June 10, age 7, Culver, Ind.
Ardis Mae Larrington, June 11, age 11, McCook, Nebr.
Florence E. Friend, June 11, age 7, Newkirk, Okla.
Mary L. Friend, June 11, age 7, Newkirk, Okla.



"Our spiritual natures demand spiritual nourishment just as our bodies require food. Oliver Wendell Holmes is credited with this saying: "There is a plant called reverence in the corner of my heart that needs to be watered weekly."—Selected.

The Berean Page

By Timothy Pearson, Hammond, Louisiana

God Allows Delusions

By H. Gary France, Wenatchee, Wash.

DELUSIONS are plentiful. One seeking to justify himself can find easily strong delusions to apply to himself. Israel despised the opportunity of serving God and receiving blessings. She turned to idols. In punishing Israel, God said, "Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols" (Ezek. 20:39).

God allows stubborn people to do what they want. Of course, God "is not willing ["wishing," margin] that any should perish" (2 Peter 3:9), but if a person persists in indulging in his desires, God eventually will allow that person to drown himself. Therefore, one should develop righteous desires, rather than retain wrong desires. God does not force righteousness; He allows one to act according to his desire, and God rewards him accordingly.

The design of the Bible is such that one can justify himself in sinning. One such misused verse is, "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25). "Temperate" means "not excessive," and the words do not mean "compromise with an excess." To poison oneself is excessive or extreme. In being "temperate" or "not excessive," one would *not* poison himself *at all*. One would not be temperate by poisoning himself "just a little," for poisoning oneself in any measure is excessive. An exception to this thought may be found in medicine.

Paul wrote of those who "hold the truth in unrighteousness" (Rom. 1:18), "when they knew God . . . glorified him not as God" (v. 21), and "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (v. 23), "God also gave them up to uncleanness" (v. 24). Of those "who changed the truth of God into a lie" (v. 25), Paul wrote, "God gave them up unto vile affections" (v. 26), and "God gave them over to a reprobate mind" (v. 28). These verses do not say that God gave them "uncleanness," "vile affections," and "a reprobate mind," but the verses do say that God gave these men "up to," "up unto," and "over to" these unworthy practices. These men desired to serve themselves more than they desired to serve God, so God finally al-

lowed them to serve themselves. One must be careful to develop his good desires.

A verse seeming to shelter indulgence is: "All things are lawful unto me, but all things are not expedient" (1 Cor. 6:12). The erroneous conclusion often derived from this verse is, "If all things are lawful, I may do all things." The verse teaches the opposite: "Though all things are lawful, I cannot do all things, because they are not all expedient." This verse becomes, however, a strong delusion to one who is subject to wishful thinking. The "righteous scarcely [shall] be saved" (1 Peter 4:18).

Concerning those "who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:12), Paul wrote that "God shall send them strong delusion, that they should believe a lie" (v. 11). In many cases, a person will believe whatever he wants to believe. God allows this principle of free choice. Therefore, the Christian must exercise care in that which he wants to believe, do, and choose.

Paul wrote to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23). Though this verse taught Timothy to use a little wine for his *stomach's* sake, one commonly uses this verse to justify the use of a little wine for *society's* sake. The Bible states without uncertainty, "Drunkards . . . shall [not] inherit the kingdom of God" (1 Cor. 6:10). This is true, though only two verses later Paul wrote that for himself "all things are lawful."

The strength of the delusions which God sends on man depends on the strength of man's desire to do wrong. One desiring to do good will not be affected by the delusions. One desiring to justify sins will locate the verses that seemingly allow the sins, and thus the verse becomes a delusion. God's delusions never force a good person to do wrong. They merely allow the stubborn person to seemingly justify himself.

"So I gave them up unto their own hearts' lust: and they walked in their own counsels" (Psalm 81:12).



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 12-18—Michigan Annual Conference at Southlawn, Grand Rapids. (J. W. McLain, guest speaker.)
- June 16-18—Northwest Conference at Corvallis, Ore.
- June 17-25—Indiana Bible School and Conference at North Salem. (J. R. LeCrone, guest speaker.)
- July 17-28—National Berean Youth Rally at Oregon, Ill.
- June 18-23—Evangelistic meetings at Eldorado, Ill. (Delbert A. Jones, guest speaker.)
- June 19-23—Daily Vacation Bible School at Eldorado, Ill.
- June 24, 25—Illinois Quarterly Conference at Eldorado.
- June 25 - July 1—Bible School at Lawrenceville, Ohio. (Harvey U. Krogh, Jr., guest speaker.)
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.

NATIONAL BEREAN YOUTH RALLY

The National Berean Youth Rally will start in exactly six weeks! Have you made plans to attend? You better be present, or you will miss a great opportunity to meet other Church of God young people.

Perhaps, for a moment, it would be well to discuss the young people. It is difficult (if possible at all) to cause young people to realize they need guidance, Christian guidance. Many young people think it is more important to be accepted by "the gang" than to be walking the straight and narrow way that Christ would have them to walk. The Youth Rally aims to assist its students in their Christian walk of life. We hope to show them that a Christian's ideals are far above the ideals of the world and that the two sets are irreconcilable. We hope not to lose even one Church of God young person to the world, if it can be avoided! We must not leave a stone unturned in our effort to keep youth true to Christ.

Young people, bring clothing for hiking, soft ball, and swimming. We plan to have recreation for you every day, with an abundance of hikes, so bring comfortable walking shoes. Christian recreation will be emphasized throughout the Youth Rally.

Young people, bring your Bibles, pencils, notebooks, and the desire to study. What you learn this summer at the National Berean Youth Rally will help you to "Build for a Better Day." D. A. Jones, Rally Dean.

"MARANATHA" HERALD NUMBER

The next Restitution Herald, dated June 13, will be the "Maranatha" number, written and organized by Oregon Bible College students. The editor is Warren Sorenson, a graduating senior; his helpers are Leon Driskill, Neil Thut, Kenneth Milne, Patricia Andrew, and Virginia Wagenaar. The "Maranatha" will be generously illustrated to increase your understanding of College activities. To conserve finances, to arouse more interest, and to reach more people, the College has been granted this issue of The Restitution Herald. Anyone wishing extra copies of the College "Maranatha" number should order immediately. They are five cents per copy.

NOTICE, PRISCILLAS!

If you have questions you wish to have discussed in Question Box, please send them to: Orpha Ferrell, 217 E. Burke St., South Bend 17, Ind.

WEEK-DAY MEETINGS IN SOUTH-EASTERN KANSAS

- Every first Wednesday: Home of either Bro. Ell Fiske or Bro. Howard Fiske of Caldwell, Kan.
- Every second Wednesday: Home of Bro. John Fiske of South Haven, Kan.
- Every third Wednesday: Home of either Bro. Everett Reed or Bro. Claude Rinehart of Wellington, Kan.
- Every fourth Wednesday: Home of Bro. Nelson Anthony of Wichita, Kan.
- Every fifth Wednesday: Home of Sr. Lucille Reed of Anthony, Kan.
- All meetings scheduled to begin at 8:00 p.m. Best way to locate place of meeting: telephone upon arrival in the right city, or town, for further directions.
- Come, study with us!

John L. Denchfield, Pastor.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,829.37

CONTRIBUTE!

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Friends of Dr. Gertrude M. Logan will be grieved to hear of her death which occurred in the morning hours of June 1, 1950. Formerly of Saint Louis, Mo., Dr. Logan has been a resident of Golden Rule Home for the past two years. Services were conducted in the Oregon, Ill., Church of God and burial was made in a near-by cemetery, June 3. Obituary will appear in a later issue.

"It Is Later Than You Think! it is only a matter of a few weeks and our National Berean Youth Rally will convene in Oregon, Ill. Have you made any plans to help your friends be present? Truly, it is later than you think! The Day of the Lord is not far away. Plan today to meet with us July 17-28 and make this the most profitable and most enjoyable Rally of them all."—Mildred Macy, Matron.

Turn to pages 10 and 11 for more news.

"I have been invited to preach at the Northwest Conference (Corvallis, Ore., June 19-21). En route, I shall baptize Betty Lou Cunningham in Idaho."—J. M. Morgan, Bristow, Okla.

"Sr. Moore and I have completed our work at Macomb, Ill., and will load our furniture, tomorrow, for Waterloo, Iowa. The Lord has richly blessed our labors at Macomb, and we feel sad about leaving. There is a wonderful field of opportunity here. We pray the Macomb pastorate soon will be occupied. We plan to vacation at Niagara Falls, N. Y., June 1-14. While there, our address will be—River Rd., Rt. 1, Box 20, Youngstown, N. Y. We plan to begin work at Waterloo on June 16. Our address there will be 1040 Conger St., Waterloo, Iowa."—Linford Moore.

Bro. Paul Hatch, accompanied by Bro. Arnold Johns, Mrs. Magaw, Norma, and Jimmy Magaw, left Oregon, Ill., June 1, on a trip to Tipp City and Columbus, Ohio, and Durham, N. C. Daughter Iola joined the group in Ohio, and sons Malcolm and Milo soon will be returning with the group from Durham.

Northwest Conference dates, previously reported wrong, are corrected in the "Calendar," and here, to June 16-18.

Bro. Kyle Davis, a student of Oregon Bible College, left Oregon, Ill., June 3, for his home at Wenatchee, Wash. En route, he will be accompanied, from Cedar Falls, Iowa, onward, with Bro. Dean Moore. During the summer, Kyle will be enjoying a trip southward through Washington and California and into Mexico. He plans to return, next September, to Oregon Bible College.

HAVE YOU A CHURCH?

Have you a church in which to pray? . . . One year ago, a small group of interested persons organized the Baton Rouge (La.) Berean Society, a chapter of the National Berean Society, and have been meeting in private homes every Friday at 7:30 p.m. Since then, more have joined and others have expressed interest, but, because of the lack of an ample meeting place, we have been unable to grow in the Lord and Saviour's teachings.

There is no Church of God of the Abrahamic Faith in Baton Rouge. The nearest one is located in Hammond, La., forty-three miles away! The field here has large gleanings for our Saviour's work, so we are inviting help toward increasing our building fund, that we may build a block church.

We are blessed in having Bro. and Sr. Vernis Wolfe of Hammond, as our teachers at all our meetings. Any gift, large or small, will be appreciated. Address Mrs. J. S. Foretich, our secretary-treasurer, at 3015 Madison Ave., Baton Rouge, La. You will be "buying a block in a building for God."

Ernest Barnum.

In commenting about calling the Church of God by some designating appendage, such as "of the Abrahamic Faith," Bro. A. Weldon McCoy, Sullivan, Mo., writes: "Sometimes, I wonder if we should do this, since the Church of God dates back much farther than does Tomlinson's or Walker's Church of God, or the group that has Anderson, Ind., as its headquarters. So, for this reason, if for no others, I sometimes think the other groups should do the adding to the name, instead of ourselves."

ARKANSAS CITY, KANSAS

All is going well here in Arkansas City, Kan. We had a fine day on Mother's Day, May 14. The McKinnays from Oklahoma City were with us again. The youngest mother in our midst was Mrs. William Whitehead—all the way from Coleen, Tex. Mrs. Ell Fiske was given recognition as being the oldest mother with us, and Mrs. Leona Baird as mother of the largest family. The day's services were well attended and very much enjoyed.

Of course, we are planning to send at least a few students to Youth Rally. Definite enrollment will be forthcoming.

John L. Denchfield, Pastor.

OMAHA, NEBRASKA

We members of the Omaha, Nebr., Church of God were glad to have Bro. Arnold and Sr. Janice Johns from Oregon, Ill., and the Johns family from Scribner, Nebr., for services.

A baby boy has arrived in the home of Marie and Jack Harper. Mother and baby are doing fine.

Bro. and Sr. Jack Grimsley are both on the sick list. Sr. Grimsley has returned from the hospital. We hope they soon recover health.

Sr. Melville Lyon visited her daughters in Cleveland, Ohio, the first week of April.

On Mother's Day, Sr. Elvera Edwards conducted a program of talks about several mothers in the Bible.

We were happy to have Gail Grimsley and friend, Miss Louise Libby, with us for Sunday services, May 21.

F. G. Carpenter, Reporter.

MORNING STAR CHURCH OF GOD

South Bend, Indiana

The Morning Star Church of God, South Bend, Ind., enjoyed special meetings during the week of April 23-30, with Bro. J. W. McLain as guest speaker. His series for the week was on "God's Promises to Abraham," and were forcibly taught to the edifying of all listeners.

We were very pleased with attendance during the week: smallest attendance being 44; greatest, 120; average, 66. We were grateful to the Hope Chapel group who came several times, and also helped with special music.

Two girls, Helen Grau and Leona Hostetler, made confession of faith and were baptized by Bro. Ferrell, April 30, at a joint baptismal service with Hope Chapel.

We pray God's blessing on the seed sown here, that it may bring forth much fruit for Him, and upon Bro. McLain as he serves in other communities. Orpha Ferrell.

"Young people, choose your friends, and choose wisely. Do you know of a better place than the National Berean Youth Rally, to make new acquaintances? Friendships there formed have lasted over the years and, as the children of God, we become one great family. Plan to meet with us, July 17-28, 1950."—Mildred Macy, Matron.

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Donna Eyster, Oregon, Ill.
7. Dorothy M. Stout, Oregon, Ill.



The Goal



\$7,500

\$7,500 in contributions for THE RESTITUTION HERALD is the goal set for June 30, 1950. Today, June 2, we have reached \$4,091.35. Pray and contribute to reach the goal!

\$7,000

\$6,000

\$5,000

Date _____

\$4,000

Gentlemen,

Here is my contribution of \$_____ to help reach the goal.

\$3,000

Name _____

\$2,000

Address _____

\$1,000





National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

THE RALLY STAFF

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

The Restitution Herald

June 13, 1950

VOLUME 39

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

NUMBER 36



—Courtesy, Ernest Graham.

Oregon Bible College, Oregon, Illinois

Oregon Bible College Faculty Members

1949-1950

By Mary C. Railton

Well said Solomon: "Apply thine heart unto instruction" (Prov. 23:12). Few colleges offer as vital instruction as does Oregon Bible College. True, the intent of instruction at most colleges is to prepare only the mind and body for a lifetime work. Through spiritual instruction at Oregon Bible College, students are prepared not only for this life, but also for the life after resurrection. Here, more than the mind is applied to instruction; here, the heart is applied. . . . Enjoy these sketches of the 1949-'50 men who have helped us students to apply our hearts unto instruction.

Otto E. Dick



Otto Dick was born at Elwood, Indiana, where he attended the local schools. He was graduated from the State Teachers College in Terre Haute, Indiana, with an A.B. Degree, and later secured a Master's Degree in education from the Indiana University at Bloomington, specializing in English and educational administration work. In September,

1946, after twenty-five years of teaching experience in Indiana schools, he accepted a teaching position at Oregon Bible College. He now serves as superintendent of the College. Because he has given both time and talents to all phases of College activities, the College has been uplifted in faith and spirituality.

James M. Watkins



James M. Watkins was born at Pittsburg, Indiana, and lived his early life in southern Michigan and Illinois. He began full-time pastoral service in 1939 and has remained devoted to the doctrines of the Church of God, his one desire being the application of those doctrines to meeting the present-day and future needs of individual lives.

His courses of College instruction have concerned the application of practical psychology to modern evangelistic methods. At present, as general manager of National Bible Institution, he is helping to administer activities of the General Conference.

Sydney E. Magaw



Sydney Magaw was born and educated at Lester Prairie, Minnesota. He received advanced training at Aurora College, Aurora, Illinois, thereafter serving two years as an evangelist in Minnesota, Wisconsin, Nebraska, Indiana, and Illinois. . . . Serving since 1939 as an instructor in Oregon Bible College, he has faithfully imparted Church-of-God

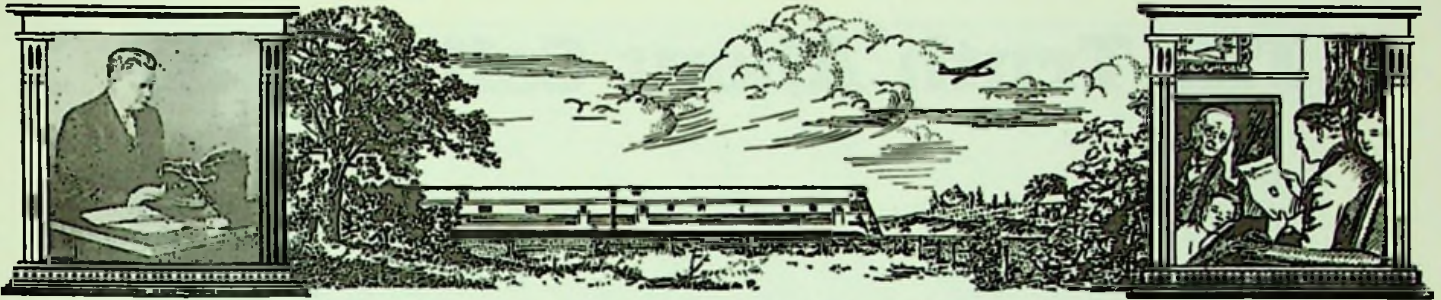
doctrines and principles to the students. Other than his duties at the College, he has been, since 1938, editor of THE RESTITUTION HERALD. Under his tireless efforts, the College has grown to be an important part of our work. He hopes at least ten freshmen students will register for classes resuming next September.

William Wachtel



William Wachtel was born at Oak Park, Illinois, and completed his training in the local schools. He entered Elmhurst College and there obtained a Bachelor of Arts Degree through specializing in Spanish, French, and English. "Bill" joined the teaching staff at Oregon Bible College in September, 1949, entering both as a student and part-time

instructor. He has taught Spanish very aptly with the aim of giving missionary-minded students the advantage of language training. Bill's one ambition in life is to be a servant unto man through missionary work.



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

"Maranatha" Herald

Following last year's precedent, students of Oregon Bible College again present their *Annual*, "The Maranatha," in form of THE RESTITUTION HERALD. Thus, they minimize publication costs and increase circulation of "The Maranatha."

Maranatha means "O Lord, come!" or, "Our Lord, come!" (Footnote, 1 Cor. 16:22, A.R.V.) The one word is translated in "An American Translation" with these

three words, "Lord, come quickly." The College "Maranatha," therefore, tells not only about the students' activities and viewpoints, but it tells those interests in light and in hope of the second coming of Jesus Christ.

Brother Warren Sorenson (shown standing at right), editor of this 1949-1950 "Maranatha" HERALD, assisted by a staff of five fellow students, presents an interesting and encouraging glimpse into Oregon Bible College. Grant, O God, success today and victory when Jesus returns. *Maranatha!*



THE "MARANATHA" STAFF: (standing, left to right) Leon Driskill, Neil Thut, Warren Sorenson; (seated, left to right) Patricia Andrew, Virginia Wagenaar, and Kenneth Milne.

The Truth About College Life

By Curtis Simpson

LIFE at Oregon Bible College consists mainly of three important activities: procuring a Christian education, participating in extra curricular activities, and earning a living. Each of these is a major project for every student. If done rightly, these activities consume ten hours a day, excluding Saturday and Sunday. On these two days, although a few students may spend little time in the Lord's work, others spend their whole week end busy as bees for the Lord.

Many activities have a business air about them in the fall of the year. Students hustle and bustle here and there with renewed zest and energy in their studies, in their work, and in their church activities. Things come easy because youth is filled with the spirit to get things accomplished. Most of us, however, soon become hardened to our individual ways of life and begin to slow down. Christmas vacation arrives just as the students are beginning to lose some of their drive.

The refreshment of Christmas and the soon coming Midwinter Ministerial Conference, with all its friendliness and inspirational qualities, spur us over the psychological hump into the realm of renewed accomplishments in our Lord's business.

Seasonal school papers, the usual onrush to finish the textbook, and last-minute cramming for the final exam carry our weary souls into the homestretch of the runner about to win his race. The seniors, having finished the race of college education, begin the professional field well prepared to conquer many immediate obstacles. We who are left must once again pick up the weapons of battle to encounter the foe.

"Prayer Night," one of the extra-curricular activities, was begun because we felt prayer was the only solution to many of our problems. This was attended by almost one hundred per cent of the students living on the campus, but those living in town found it difficult to attend.

Prayer should always be judged upon the basis of whether or not God hears the prayers and, "Did He answer them?" Using His basis as a standard for determining our sincerity before God, we shall relate some of our experiences in the hope that your knowledge of them will inspire you to walk in a life of prayer. We have tried prayer and have found that God is always near to hear us.

We prayed concerning the College deficit. As a result of these prayers, a circular was mailed revealing the plight

of our financial condition at that time. The reply to this inquiry was disheartening, but we marshaled our forces and praised the Lord for His will concerning this condition.

Strange men soon began to frequent the College, visiting our rooms and inspecting the expansive and beautiful grounds. When we understood the purpose and intent of these men, we could only smile at their worldly analysis of the situation. "The property," they said, "was in bad condition. Its worth could be hardly more than fifteen thousand dollars." What else, though, could anyone expect from these business men other than a cold, factual analysis? Could they tell the true *spiritual* value of the property?

"The College property must be sold!" Our hearts sank within us. What about the College? Was it to be ended because people failed to see the great financial and spiritual need? What about me? Where will I finish my schooling? Shall I begin preaching immediately? No!

God had decided to move. It was His world, His church, and His students. Would He forsake us? Never! Within a very short time, buyers, honest men, some of them God-fearing men, came to investigate this business opportunity. One by one, they were eliminated until God saw the right one, the one who would keep the property clean and respectable. The transaction was closed: our prayer had been answered, though we knew not that God would build us a new, better building. We prayed, and thus shall we rejoice triumphantly this fall.

Again we prayed. The reason? Four operations loomed ahead. Would they be successful? Would God descend to hear us and repair our bodies for better service unto Him? The morning came. We prayed. Two weeks later, the second morning came. The fourth, we prayed and prayed and prayed. The first one—a success! The second—a success! The third and the fourth—O! "Praise ye the Lord," they were all successes! "O, how love we the Lord" for His great and merciful goodness unto us!

"One night, I was driving my car along the highway a little distance from here; I wasn't going fast, either," said a young man next to me, "but all of a sudden my car spun into the ditch. There was a crash. The sound of a screaming siren soon followed, and I was right here in bed next to you." The young man was speaking to Harry Payne who was at that (Please turn to page 11)



OREGON BIBLE COLLEGE

Students and Faculty

Shown in the picture are, left to right: (back row) David Holquist (Mich.), Mary C. Railton (Ill.), Virginia Wagenaar (Mich.), Patricia Andrew (Ill.), Neil Thut (Va.), Joseph Fletcher IV (Ont.), Dale Ward (Mich.), Curtis Simpson (Mich.), Kyle Davis (Wash.); (second row) Harry Payne (Ill.), Janice Johns (Nebr.), Irene Payne (Ont.), Warren Sorenson (Nebr.), Bud Goodwin (Wis.), Raymond Brown (Mich.), Leon Driskill (Mo.), William Dick (Ill.), Darrell Maddock (Ill.), Kenneth Milne (Pa.), William Wachtel (Ill.); (front row) Mrs. Mattie Agard, Mr. and Mrs. Charles Pearson, Otto E. Dick, Sydney E. Magaw, James M. Watkins.

Laborers for the Lord

By Warren Sorenson, "Maranatha" Editor

JESUS said to His disciples, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). We students of Oregon Bible College easily can realize how true are the words of Jesus when we see how small our group is, compared to the work to be done to bring salvation to the unbelieving world. Six of our students were graduated this month—six more workers to send out to reap the harvest that is so plenteous. We hope next year the number of students will be increased, but we are thankful for the zeal and spirit of unity that existed among the students this year.

Prayer and brotherly love have united the students in service to the Lord. The co-operation of the students has made this year one to look back on with pleasant

memories. There must be unity among workers to carry out the will of God. Oregon Bible College teaches not only knowledge of the Lord, but also fellowship with others, and to live peaceably with one another. Students also receive a valuable experience of working for the Lord while attending school. Several are teachers of Sunday school classes, and many make week-end preaching trips.

There is an urgent need for more laborers for the Lord. Oregon Bible College will train these workers, if they can be encouraged to come. The help must come from the Lord, so we ask each of you to pray for more laborers to reap the harvest for the Lord. "Pray ye therefore the Lord of the harvest, that he (Please turn to page 11)

The Senior Class

By Patricia Andrew



Raymond Brown came from Baraga, Michigan, to study for the ministry. He has been a member of the College Men's Quartet. This quartet has presented the gospel in song to many churches throughout the country. Raymond goes to Graytown, Wisconsin, once a month to conduct services. Graytown has an average of thirty attendants, with approximately twenty-five baptized members. He was employed at the Watt Publishing Company in Mount Morris. Upon graduation, Raymond will be serving as full-time pastor at Graytown. Always zealous, Raymond will win souls for Christ.



Harry Payne came to Oregon Bible College from Fonthill, Ontario. He and his wife live in an apartment at the home of Brother Magaw. Harry is active in the Oregon Church. He is now teaching a class of junior high school boys, and, as a deacon, he is serving us well in the Oregon Church. Harry won the L. E. Conner award and is a good student. We all hope with Harry that his ambition to preach in England may be fulfilled. At present, he is available for week-end preaching trips and he possibly could be interested in a pastorate.



Warren Sorenson came to us in 1946 from the Omaha (Nebr.) Church of God. For some time, he has been employed part-time in a grocery store in Mount Morris. Warren has made week-end preaching trips to Hedrick, Indiana, and Marshall, Illinois. In the past few months, he has gone with College Gospel Teams to Canada and Arkansas, preaching for our people. He is a promising young minister who has been a great benefit to the Oregon choir and Berean work. Warren deserves much credit for his work, as editor, on this "Maranatha" number of THE HERALD.



Bud Goodwin, through encouragement of Brother Sydney E. Magaw, came from Emerald, Wisconsin, to the College to study for the ministry. He is employed part-time at the Carnation milk plant, where he is very well liked. He and his family live in a trailer at the College. Bud is a zealous man for the Lord, and has been making week-end trips to several churches, preaching the Word of God. Soon, he will be pastor at Ripley, Illinois. May the Lord's richest blessings be showered upon both His flock and His shepherd.



Janice Johns came from the Omaha (Nebr.) Church. She is a sister to Arnold Johns, who was graduated from the College last year. The East Oregon Chapel has been very grateful for her ability as a teacher. The Oregon Church also has profited from her co-operation in the choir and Berean work. She is a good student, and, while in college, spent much time on her studies. Janice is employed as a book-keeper by the Oregon Motor Sales. Wherever Janice may serve, her service will reflect the bright light and eternal hope of Christ.



Irene Payne, a sister to Harry, came from Beaverdams, Ontario. Before completing her schooling, she was an active worker in the Oregon Church, assisting Sister Frederick Claussen with the junior Sunday school. She also sang in the choir and co-operated with the Berean work. At present, she is helping Sister Verna C. Thayer teach the truths of the Scriptures to children throughout the country. We have been hearing good reports of their work. Irene's service afield well illustrates that Oregon Bible College offers profitable training for young women interested in Christian work.

The Junior Class

By Bud Goodwin



Leon Driskill, from Jordan, Missouri, was converted to the Faith at the age of fifteen years. He attended high school at Cross Timbers, Missouri. Leon came to Oregon Bible College determined to serve his Lord better; and, through hard work and faith in God, he is accomplishing his purpose well. Leon has worked in the print shop at National Bible In-

stitution for three years. He is serving as superintendent of East Oregon Chapel. Leon's day is well filled with work and study. When asked to comment on College life, he said, "Oregon Bible College has opened to me a path in the study of God's Word."



William Dick was born and reared at Hillisburg, Indiana. He started high school at Circleville, Indiana, and finished at Oregon, Illinois. He was baptized by Brother J. H. Anderson. William came here to study for the ministry. His musical ability is his greatest talent for the Lord. William has been a member of the basketball team. Recently, he and

Rand Smith constructed a beautiful pulpit for the College chapel. William has been employed by Conover-Cable Piano Company, where he tunes pianos. William said: "My prayer is that everyone in the church will give full support to the College, and that each College student will give a life of service in the field for the Lord."



Kenneth Milne was born and reared at Pittsburg, Pennsylvania. He was converted to Christ in the year 1927. After completing high school, he set himself to prepare for the work of his Saviour Jesus Christ. He attended Pittsburg Bible Institute for seven years and spent four years at Zarepheth Bible Seminary. Besides this schooling, he has had several years

preaching experience. Kenneth, formerly with the Pillar of Fire Church, came to Oregon Bible College to study

Church-of-God doctrines. While attending classes here, Kenneth was baptized by Brother Magaw and worked at THE RESTITUTION HERALD printing office. He also has been a member of our Gospel Team which went to many churches. Kenneth has preached many fine sermons and has been a wonderful example of a truly spiritual man. He now serves as pastor of the Churches of God at Casey and Marshall, Illinois.

Darrell Maddock came from Macomb, Illinois, where he was graduated from high school. He was converted to Christ in 1943 and came to Oregon Bible College to give his life in service of the Master. Darrell has worked in three places in Oregon—Leach's Drug Store, Kol-Master Corporation, and E. D. Etnyre and Company. He has been on the Student Council three years and always has shown interest in school problems and activities. Darrell's statement concerning his college work is: "During my three years of study for the ministry, I have found unsurpassed joy. With the building of new College facilities, I can see a greater hope for future ministers and growth of our church, if the Age lasts."



William Wachtel was born at Oak Park, Illinois, and spent most of his early life in and about Chicago. He was graduated from Austin High School in Chicago and then served one and one half years in the United States Navy. William was graduated from Elmhurst College with a Bachelor of Arts Degree. He came to Oregon Bible College to learn more

about Scripture and to prepare himself for the ministry. He taught a Spanish class, which has been a great asset to those wishing to enter missionary work. William is very interested in this type of work. His work has been inspiring and a credit to Oregon Bible College. William's comment was, "I have felt the Lord's hand guiding my life since attending Oregon Bible College." God grant that many others may come to our School.



Sophomores and Freshmen

By Darrell Maddock

The Sophomore Class



Patricia Andrew was born in Oregon, Illinois, and has lived here all her life. She was graduated from Oregon High School in 1948. Patricia is now employed at the Ogle County Farm Bureau. She was secretary for the Student Council during her freshman year. Pat is one of those persons who never refuses to do a favor for someone.



Kyle I. Davis is from Wenatchee, Washington. He was influenced to attend college by Brother C. E. Randall. Kyle is a member of the Student Council, the College quartet, and has gone on several of our recently started Gospel teams. Kyle said: "The new building is a great step toward progress. Hope it will be ready when I return!"



Mary C. Railton came from Rockford, Illinois, where she was a faithful member of the church. Mary was a member of the Rockford Symphony Orchestra shortly after graduating from West Rockford High. At present, Mary is secretary of the Student Council, a member of the *Campus Caller* staff, and teaches a Sunday school class at Byron.



Curtis Simpson is from the Pennellwood Church at Grand Rapids, Michigan. Curtis is the happiest when serving the Lord. Curtis is president of the Oregon Bereans and has helped Brother Arnold Johns at the Flagg Center Church. Curtis is always willing to undertake one more task for the Lord. Curtis said, "I'm backing the building program."

The Freshman Class

Joe Fletcher is from Fonthill, Ontario, Canada, where he is a member of the Church of God. Joe served as a member of the Student Council and a reporter for the *Campus Caller*. Joe is very sincere in doing the Lord's work. Brother C. E. Randall was influential in Joe's coming to College. Joe is "very much satisfied with Oregon Bible College."



Neil Thut came to College from Washington, D. C. He attended Summer School in the year 1949 and decided to stay for the winter school. Neil is very interested in classical music and operas. He is a member of the Student Council and "Maranatha" staff. He is "very glad for the new facilities that will be enjoyed in the new building."



Virginia Wagenaar, from the Pennellwood Church in Grand Rapids, Michigan, is consecrated to the work of the Lord. She is typist for the *Campus Caller*. She likes college life very much, and has gained much spiritual help; she, too, will be eager and happy to attend college next year in the new building now under construction.



Next Year's Freshman Class. During the past year, we had a small freshman class of three students. Irrespective of our quality, we acknowledge that a larger class is to be preferred. So, we three freshmen plead that all Church-of-God ministers—laymen, too—make a sincere effort to enlist more freshmen for next September. It is impossible to graduate *large* classes from incoming *small* classes, and one of the Church-of-God goals should be—more Oregon-Bible-College trained workers.



THE 1949-1950 STUDENT COUNCIL: (standing, left to right) Kyle Davis, Raymond Brown, Joseph Fletcher IV, Mary C. Railton, Neil Thut, Darrell Maddock; (seated) Harry Payne and William Wachtel.

The Student Council

By William Wachtel

EFFORTS of the Student Council this year have been directed mainly toward furtherance of the spiritual life of the College and the increase of opportunities for service. Several new activities have been started as an outgrowth of these efforts, among which are the Monday-evening prayer meetings, the monthly day of worship, and the sending forth of College Gospel Teams.

The Council this year was composed of the following students: Raymond Brown, Harry Payne, Darrell Maddock, William Wachtel, Mary Catherine Railton, Kyle Davis, Joe Fletcher, and Neil Thut—two students from each class. Council meetings, usually held on Monday evenings, open and close with prayer. Discussion of old and new business occupies most of each session.

Social and field-day activities have been under sponsorship of the Council. On our field day last fall, we had the

privilege of witnessing the Jewish *Yom Kippur* (Day of Atonement) services in an Orthodox synagogue in Chicago. This spring, we attended the Passion Play at Bloomington, Illinois.

The *Campus Caller* has been continued this year under the editorship of Harry Payne. Each month, he and his faithful helpers have used some of their valuable evenings preparing the *Caller*, that our friends in the field might have news of College activities.

Two smaller projects were attempted this year—1) a radio program, and 2) distribution of RESTITUTION HERALDS in and near Oregon, Illinois. We were very kindly given free time on station WSDR (Sterling, Illinois) to present a College radio program—which both advertised the College and gave us students an opportunity to obtain some radio experience. (Please turn to page 11)

Pulpits and Pathos

By Alumnus Ernest Barnum, Hammond, Louisiana

HERE in the South, one becomes accustomed to hearing the American language used in some strange ways, especially by the relatively uneducated mass of the negro race. My sister laughingly related a comment made to her in the department store where she works. A negro lady exclaimed, "Oh, that is just an *invitation* pocket." Then my father replied with an equally amazing statement. A negro offered Father the use of his hunting dog, and said, "Mr. Barnum, I'se always *repaired* to go."

On the surface, these remarks seem humorous. To me, they are pathetic and suggest a more pathetic trend when I compare them with remarks of my own race and my own church. In comparing speech of the negro with speech of the white race—education with education, opportunity with opportunity—the negro remarks seem less funny. One sees the negro *trying to use the highest type of English* to express his thought, but he is hindered by lack of education. On the other hand, our own educated church people are content in using the lowest forms of slang and blissfully happy with little more than hillbilly form of church service.

For example, we discuss a Sunday school lesson and agree that a more devout and reverent attitude should be maintained in God's house. When, however, someone presents a change (which may already have been proved as a desirable practice in other denominations), there is a scream of "Formalism" or "False teacher," and there follows a form of excommunication as thorough as if the pope himself had ordered the decree.

It may be true history telling us that formalism in the church came into being about the third century, but it is an ignorant person who will say formalism corrupted the church. One needs only to read the writings of the Apostle Paul to see how quickly the church turned to false teachings. False teachings were in full bloom before formalism was ever a bud!

Surely, doctrine (in practice) is the essential part of Christianity; but, just as a pie without a crust is not a pie, so doctrine without ritualism is not a worship service. It is, rather, just another Bible class, or at most a lecture period. Of course, if it were necessary to choose between the two, one naturally would choose doctrine above rit-

ual, but there is no logical reason why this choice need ever be made.

Any church leader who grabs a hymnal and thumbs through the pages to select his hymns as he "heads toward the pulpit," is a perfect example of church inefficiency and lukewarmness. Oregon Bible College must take the initiative. It must not only prepare our ministry with the gospel, but it must prepare them with methods of executing that truth in an efficient manner unparalleled even by those of the secular world.

Lately, in THE RESTITUTION HERALD there has been some severe criticism for those who believe in home missionary work. (*Not so intend'd.—Editor.*) In defense of these I now write. It is my firm belief that there are many persons in the middle and upper classes of people here in the United States of America who need salvation equally as much as do the underprivileged class of this and other lands. To the eye they may appear rich, but

in spirit most of them are paupers. Does not the atheist appear usually in the supposedly learned class of people?

The Church of God has a responsibility to this large class. How, though, can we hope to have them hear what we are saying if our inefficiency in church management speaks more loudly than our words of doctrine? In plain language, I say that for every person who is pleased with a very informal service in God's house, there are those who would be repulsed by the same. I am asking the Church of God to consider the vast field offered by this latter group. Formalism is not salvation, but in this case it could be the means to bring them to the gospel. When the home mission has been successful in this field, there will be ample material support for those desiring to go elsewhere.

Yes, here in the South we are accustomed to hearing the American language used in some strange ways. May the day soon come when the pulpits of the Church of God become instrumental in correcting this situation.



Ernest Barnum

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He . . . preserveth the way of his saints."



THE "CAMPUS CALLER" Staff: (standing, left to right) Joseph Fletcher IV, Mary C. Railton, Leon Driskill, Darrell Maddock; (seated, left to right) Virginia Wagenaar, Harry Payne, and Patricia Andrew.

The "Campus Caller"

By Harry Payne

THE *Campus Caller* is the students' publication of Oregon Bible College. The *Campus Caller* was started four years ago, Brother Kirby Davis being one of the first editors. Since the paper was first published, succeeding staffs have tried to improve it and make it more interesting to our readers. The paper is printed primarily for the purpose of informing our people in the field of the activities of the students and to bring a closer unity between the College and brethren at large.

Through the pages of the *Campus Caller*, we try to encourage more of our youth to consecrate their lives in service to the Master, especially in evangelistic and ministerial capacities. Through the medium of this paper, we try to encourage more young people to attend our College. The *Campus Caller* has been beneficial to our church

folk all over the country in acquainting them not only with the work done here, but also with the students themselves.

By participating in this type of work, we students are preparing for places of responsibility in the publishing field. We pray that God may use us to publish afar His Word and Will.

The present officers in charge have had many difficulties to overcome, especially the breakdown of equipment. We hope that succeeding students placed in charge of the publication of the *Campus Caller* will continue the work. May the paper continue to grow and prosper, to become a greater force especially to the young for specific service to the Lord. We hope, also, that it will bring heartfelt blessing and joy to those who read it.

GRADUATION

By Darrell Maddock

ON WEDNESDAY, May 31, the long-awaited day finally came to six of our fellow students. It was the day in which they could proclaim themselves to the world as followers of our Lord and Master. These six students are now prepared to help the Lord fight sin and bring salvation to those who will accept Christ.

The students who were graduated are: Irene Payne, Beaverdams, Ontario, Canada; Janice Johns, Scribner, Nebraska; Warren Sorenson, Omaha, Nebraska; Raymond Brown, Baraga, Michigan; Harry Payne, Font-hill, Ontario, Canada; and Bud Goodwin, Milwaukee, Wisconsin. Something outstanding about this class is its being the first time any girls were graduated from Oregon Bible College.

The class motto was, "Go ye into all the world." The speaker, chosen by the class, was Brother C. E. Randall of the Tempe, Arizona, Church of God. His message was challenging and inspiring. Brother Raymond Brown sang an air from one of Mendelssohn's oratorios. The Maranatha Singers and the College Male Quartet sang several numbers, and there were two chorus numbers.

May God bless and go with these young people in their service for Christ. We fellow students dedicate this poem by Weldon T. Hammond to the class of 1950:

"I want to live a life, dear Lord,
That those around may see
The glory of Thy righteousness
Exemplified in me.
Oh, demonstrate Thy mighty power
To make a sinner whole.
Control my mind; possess my heart,
And fill my empty soul.

"Forms and ceremonies, Lord,
May serve an outward part,
But nothing but Thy saving grace
Can change the sinner's heart.
Oh, may I feel the blood applied
And new life surge within!
Cleanse body, soul, and spirit, Lord,
And save from inbred sin.

"Then shall this mortal frame of mine
Be subject to Thy will,
To think, to speak, and then to act,
Or, by Thy grace, be still.
The power of an endless life
Shall thrill me through and through,
And nothing else shall be my aim
But Thy sweet will to do."

OUR NOBLE PURPOSE

By Otto E. Dick

OREGON BIBLE COLLEGE was organized and is maintained by the General Conference of the Church of God for the purpose of training ministers and other Christian workers. It is well that we frequently remind ourselves of this purpose, for the expansion of our work depends largely upon the number of well-trained leaders that we have. Our College can serve well, then, only to the extent that it is able to train men and women for active Christian service.

In order that your College may fulfill its purpose, an active interest on the part of the whole Church is necessary. We must depend upon you to help us find a good quality of students and to help us find a place for them to work after they have completed their training. Furthermore, we must depend upon you to provide opportunities for practice preaching and teaching while our students are still in training. Our responsibility is to do the best we can with the students and facilities we have.

An examination of our activities for the past year will reveal both discouraging and encouraging factors. Our enrollment has been small (from 15 to 20), with few students living at the College building. This factor has contributed toward an unfavorable financial situation. Our earned income has been small as contrasted to increasing costs of overhead.

A more encouraging characteristic of our work during the past year is the sincerity and zeal of the student body. Almost every student is actively engaged in some outside local Christian work. In addition to local Christian service, they have engaged in much gospel work among our various churches, conducting gospel services in at least twenty-two communities. At this writing, additional gospel trips are being planned. Plans are now being made for further services soon after the opening of school next fall. We feel that this "in service" training is profitable experience for our students and valuable service to our churches.

We believe that most of our students do remarkably well under the heavy burden that most of them are carrying. We wonder sometimes how they have any time left for study. Their regular class work, responsibilities for leadership of devotions and chapel periods, outside Christian work in local churches and Sunday schools, and working every week-day afternoon to earn their College expenses leave little time for leisure or study.

We extend to you of the Church of God our most sincere thanks for the loyal support you have given your College. Your interest has been most encouraging. We thank those who have so kindly received our Gospel Teams throughout the past College year. We appreciate

your prayers in our behalf and hope you will continue to pray for us. We thank God for answered prayer and for the many blessings our College has enjoyed. We are looking forward to an increased measure of devotion in the years to come and pray that we may be led to do greater things for our Master with your help.

THE STUDENT COUNCIL

(Continued from page 7)

We also hope that Bud Goodwin's stirring message may have strengthened the faith of some listener.

As already mentioned, this year we began the practice of having prayer sessions on Monday evenings. At nine o'clock, the students gathered in the chapel for a season of prayer, in which we remembered the Churches of God as a whole and the work of our pastors and evangelists, also National Bible Institution with its several departments.

A number of College Gospel Teams have been sent to various churches. They have served churches in Indiana, Illinois, Missouri, Arkansas, Iowa, Wisconsin, and Minnesota. We believe the College has been blessed in this service, and we hope individual churches visited may have received a blessing in the Gospel Teams.

All in all, the Student Council has had a year of progress and blessing. Most of its efforts to serve the College and the Church of God have been successful.

LABORERS FOR THE LORD

(Continued from page 3)

will send forth labourers into his harvest" (Matt. 9:38).

In planning this year's issue of *The Maranatha*, and considering the many members of our Faith who live in communities having no established churches, we decided our most useful purpose would be to publicize the need for Gospel Teams to go into these missionary fields throughout the United States. More can be read about these trips on page 17.

A person with a mind for work and having missionary zeal easily can find much to do in building churches from small groups scattered throughout the nation. It is easy to take a pastorate in a church that already has a firm foothold, but it is a difficult task to go out for work in *new fields*. We indeed hope to continue our College Gospel Team trips next year, thus encouraging others, also, to carry the gospel to isolated members of the Church of God. In spirit of this plan of carrying the gospel to isolated members, it is to them in all the different communities that we dedicate this issue of our *Maranatha*.

THE TRUTH ABOUT COLLEGE LIFE

(Continued from page 2)

time in Warmolts Clinic recovering from an appendectomy. Harry knew little about him, except that this young man knew not Christ as his personal friend and Saviour.

Harry prayed; we prayed; and the church prayed. God heard us pleading to Him, asking Him why this young man could not be brought to Christ through God's Holy Spirit. This young man is now learning about Christ's way of life and has accepted Christ as his Saviour.

Sickness and even the cessation of life visited our families and friends for whom we prayed much. It was much easier for us to bear our burdens together, through prayer, than it would have been had we carried our crosses alone.

Christian college life is a queer way of life. Sometimes one wonders just what prompted some young people to make God's work their work. Why should they come to love sleeping in strange homes, working here and there "hit and miss" in the lowliest of jobs, receiving only the satisfaction of knowing the Lord loves them and appreciates their meager, sometimes almost useless, efforts? Why? Is there no key to the solution? Does no one understand why youth foolishly dedicates his life to such a troublesome task?

Could it be that someone has taught youth to love Jehovah, and His Son? Yes, we can see this as one of the few answers. Two boys reared in the same home, in the same environment, and by the same parents invariably will choose different vocations: one giving his life wholly to the Lord's work, while the other does not, because one of them has been taught to cling to his Master more closely than the other. This is not casting reflection upon secular work. It is good. It is a necessity, for God has called each to his proper place in life. This, then, can be summed as God's permitting each young person to follow God wherein he has been called according as his conscience dictates.

The walk of the average student at Oregon Bible College is by no means a perfect one. We all err at one time or another in ways that do not tend to honor and glorify God. Who among us, though, in his youth can live perfectly before his Lord? Yes, we have prayed here at the College and God has answered our prayers. We have told you about our past year's talking with God merely to honor and glorify His Holy Name. We highly recommend Oregon Bible College as a school devoted to the higher life. We invite everyone interested to visit our School whenever possible. Urge your friends and your children to come to Oregon Bible College to learn God's way.

Size of the graduating class four years hence depends largely on size of the freshman class next September.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

All Things

God, our heavenly Father, made the earth. He made man and placed him in the Garden of Eden. Man decided to disobey the heavenly Father.

Jesus was born to be the King; He was born to be the Saviour. Jesus obeyed God; therefore in Jesus there is life. With Jesus as your personal Saviour, you can be an overcomer of self and sin today.

All things are ours to enjoy today. Since sin entered the world with Adam's disobedience, some things are not helpful; some things are not needful to a Christian.

Paul said, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (1 Cor. 10:23). The word "expedient" means "suitable under the circumstances," or "advisable." The Apostle Paul substituted the words "edify not" in place of "expedient."

The problem, then, for boys and girls to figure out is what things "edify." Place the things that edify, or "build up," or "strengthen," to produce mental or moral improvement in one column. The things that do not so do, place in a second column. Life should not be such a difficult problem if people live up to standards thus established. Personalities enter to make some problems more difficult than otherwise.

Paul had a solution for this final decision. He used it regarding the eating of meat, because in those days they worshiped idols. The heathen ate meat offered to idols. Today, we do not have that kind of idol worship, but anything that comes between you and your worship of God may become an idol. One needs not kneel or kiss the feet of an object to worship it. There is a verse which speaks of a group "whose God is their belly" (Phil. 3:19), although I have never seen anyone bowing down to his stomach.

Glorify God

Another way of testing whether or not things are edifying is given: "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 you have a problem, and use these verses to discuss them, the answer will be very plain. Is it pure, lovely, of good report, honest, will doing it edify? If all or most of the answers are "yes" or "no," your answer is there.

Paul's big question seemed to be: Will it hurt my neighbor or my brother? His answer: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."

Follow Me!

Can you say of your life, as did Paul, "Be ye followers of me, even as I also am of Christ"? (1 Cor. 11:1).

Where would a person go who followed you? To church? To Bible study? To Sunday school? To visit the sick? To church conferences? to help missionaries?

Each has his followers. In extreme cases, a person may be such a bad example that no one will follow him, but generally that is not so. Be an example, a good example, of a Christian. Do and say only those things for which you can give God praise.

Happy Birthday Wishes!

Melvin B. Brant, June 12, age 13, Staunton, Va.

Norma J. Murphy, June 14, age 14, Saint Louis, Okla.

Daniel W. Fyfe, June 15, age 13, Lockwood, Mo.

James A. Fyfe, June 16, age 11, Lockwood, Mo.

June Galcener, June 16, age 13, Marshall, Ill.

Betty Hutchinson, June 16, age 14,
Hammond, La.

Carolyn Pryor, June 17, age 8, Hendersonville, N. C.

Dennis Barnett, June 17, age 11,
Holbrook, Nebr.

Bryant McKinney, June 17, age 14,
Hammond, La.

Jerry G. Mills, June 17, age 11, Cozad, Nebr.



A Great Man -- Abraham

A Radio Sermon by Alumnus Harold J. Doan, Chicago

Broadcast, June 4, 1950, from WAIT

SOMETIMES, from the biography of a great man, one can derive more encouragement and incentive to better living than from much instruction and admonition. One of the greatest men of all time, who was an excellent example of what God can do for a man, was Abraham. To Abraham, we Americans owe more than we do to George Washington or to Franklin Roosevelt. To Abraham, every Christian and every man influenced by Christians and the Bible is indebted. Mohammedans, who outnumber Christians two to one, revere Abraham as their father. Jews, who comprise less than one per cent of the world population, but who "make the front page" more than any other race of people, and who brought us the Bible and our religion, place Abraham second only to Jehovah God. Abraham, father of Arabs and Jews, and ancestor of Jesus, founder of the Christian religion, was a truly great man whose life principles can teach us Christians much about finding favor with God and man.

The real value for us in the life of Abraham is to discern the basic principles of life by which he lived and prospered, both materially and spiritually, and to try to apply those principles to our own lives. What did he overcome? What was his philosophy of life? What did it prosper him?

First, Abraham overcame a poor family background. He was a man of God not because of being born that way, for his father was a maker of idols in a heathen city. Of Abraham's people, Joshua 24:2 records: "Your fathers dwelt on the other side of the flood in olden times, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." Some of the really great people of the world have had the worst in heredity and environment. Our own weak-kneed generation blames all its ills on one of the two.

Jesus Himself, like Abraham, was great in spite of poor heredity and a mediocre family. Jesus had skeletons in His closet, too, but He did not use them as crutches. Matthew 1, naming Jesus' forefathers, lists Rahab the harlot, and verse 6 says, "Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias." A stolen wife, a murdered husband, and a prostitute were in Jesus' natural background; but He, like Abraham, was greater than His heredity or environment.



Harold J. Doan

Abraham's guiding philosophy of life was: God first, others second, Abraham last. Abraham had complete and wholehearted faith in God. He was truly humble before God, and completely receptive to God's Spirit.

"The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. . . . So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came" (Gen. 12:1, 4, 5).

At the age of seventy-five years, Abraham was called of God to pack up his goods and move into a country which later would be pointed out to him. He was asked to leave his home and relatives and to begin a migration into a strange land. He knew not what danger lay ahead. He knew not what privations he might be asked to endure. He was told only to go. He was completely humble before God, obeying God even when he did not fully understand God's reason. His was that faith as of a little child, which Jesus wanted His followers to possess. Abraham's faith was such that he could not believe God would ask him to do anything not eventually for his good. This very element of humility before God's will, obedience to God's wishes, and simple faith in God's goodness, caused Abraham to be the great man he was—a friend of God and honored by men. Those same elements would do the same for men today in 1950.

As Abraham placed God first, he also placed his fellow men second, and himself last. Abraham was a good family man. He cared well for his own, seeing that they were well clothed and fed, both spiritually and physically. He was generous, charitable, and friendly, giving others first place above himself, as we Christians are supposed to do.

"I know him," said God, "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; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). (Please turn to page 16)

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 17-25—Indiana Bible School and Conference at North Salem. (J. R. LeCrone, guest speaker.)
- June 18-23—Evangelistic meetings at Eldorado, Ill. (Delbert A. Jones, guest speaker.)
- June 19-23—Daily Vacation Bible School at Eldorado, Ill.
- June 24, 25—Illinois Quarterly Conference at Eldorado.
- June 25 - July 1—Bible School at Lawrenceville, Ohio. (Harvey U. Krogh, Jr., guest speaker.)
- July 3-28—Summer Session of Oregon Bible College, Oregon, Ill.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 17-28—National Berean Youth Rally at Oregon, Ill.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Holbrook.

The Omaha (Nebr.) Church of God is sponsoring two students for National Berean Youth Rally, July 17-28, Oregon, Ill.

HARLINGEN, TEXAS

It made us very happy, June 4, to baptize Mr. and Mrs. George Thibault, La Feria, Tex., into the saving name of Jesus Christ for the remission of sins. Both George and Betty are earnest Bible students and very zealous for God's work. May God help them in the narrow way that leads to life.

J. Mattison, Pastor.

COLLEGE HONOR ROLL

By a decision of the Student Council, an honor roll is being announced to take the place of the Oak Leaf Award. Those on the honor roll must carry at least fifteen semester hours of work and maintain better than a "B" average. The honor roll for semester one is as follows: Harry Payne, Mary C. Railton, William Dick, Patricia Andrew, and Warren Sorenson; for semester two: William Dick and William Wachtel. Several students did not carry the full College load of fifteen semester hours for semester two; therefore, they could not qualify for the honor roll.

Otto E. Dick, Superintendent.

HERALD RECEIPTS

Mrs. Hamlin Nelson; Eddie Hehmeyer; Mrs. Sarah Lloyd; Mrs. Susie Dow (2); Mrs. John Sheaffer; Mrs. Thomas Picklesimer; H. H. Stebbins; Dorothy L. Siple; E. R. Smith; Madge Savage; E. E. Giesler; Mrs. Allen Johnson; Mrs. Lyle J. Doan; Mrs. J. D. Shelly; Mrs. Kenneth A. Nelson; Mrs. Harold Potts.

MORSE MILLS, MISSOURI

On Sunday afternoon, June 4, it was our happy privilege to assemble with the brethren at Morse Mills, Mo., while on our way home from Saint Louis, to assist two young ladies in putting on the Lord Jesus Christ by baptism. Both girls were taught "the things concerning the kingdom of God and the name of Jesus Christ" by good parents and foster parents, also by their pastor and Sunday school teachers. At this time, we introduce to the "household of faith" Miss Mary Lou Westbrook, Festus, Mo., and Miss Ruth Young, Eureka, Mo., care of Thomas Davis.

The addition of these two fine young ladies to the church at Morse Mills, I am sure, will be a valuable asset to that body of believers. May they ever be found faithful to Him who called them from darkness into His marvelous light.

A. Weldon, McCoy, Pastor.

Bro. and Sr. Harry Payne, Oregon, Ill., were guests of the Macomb (Ill.) Church of God, Sunday, June 11. Bro. Payne preached, morning and evening.

COLORADO AND NEBRASKA

All-day services at the Church of God of Wray, Colo., are scheduled for the second Sunday of each month. You members in Colorado—why not come to Wray next second Sunday? You would find a glad welcome by the Wray church folks and may otherwise get some good out of the service.

There will be all-day services at Moorefield, Nebr., the fourth Sunday of this month, June 25. To hear the church quartet would be worth your time. There will be a shower of gifts for the basement in the afternoon. Anything that can be used in a church basement will be gladly received: no broken-down stuff, please. Donations of money are also in order. Dinner will be served in the basement at noon. Come, be with us; you are welcome!

E. E. Giesler.

ROCKFORD, ILLINOIS

Final lesson of the current season at the boys' home in New Milford, a few miles south of Rockford, was conducted on Friday evening, June 2, by Mrs. Ruby Railton, Mrs. Wilma Knodle, and Mrs. Beth Marsh. These three have been conducting classes at the home—a Methodist institution—for some months, and, according to present arrangements, will begin such meetings again when school opens in the fall.

About a dozen boys (6-14 yrs. of age) are reached regularly by the lessons. Three class groups have been found necessary. Fairly frequent changes in class personnel occur, but most of the boys who were at the first winter sessions were at the last lesson. During the season, the pastor presented two slide films to the boys on subjects allied to the lessons, which have been based on "The Gospel Airship" series prepared by Mrs. Verna C. Thayer.

Absence of the pastor on June 11 and 18, at the Minnesota State Conference and at Cleveland, Ohio, allowed William Dick to fill the Rockford pulpit on the 11th and Harry Payne to fill it on the 18th.

On June 4, boys from the New Milford home presented a special program—a resume of their lessons on Friday evenings—at the Rockford Sunday School, and most remained for church. A picnic for the boys was held by their teachers at the John A. Railton home on Saturday afternoon, June 3; a second picnic—for Bereans—was scheduled for Wednesday evening, June 7.

At the annual meeting for selection of a pastor, on May 31, the church voted unanimously for return of the present pastor to office. This was the eighth such vote taken by the Rockford group.

Plans for a church building temporarily, at least, are in abeyance. Building restrictions within the city are sufficiently rigid to make construction costs prohibitive for a congregation of nineteen resident members, including only seven wage-earners. The lowest quotation for a building seating approximately one hundred is in the neighborhood of \$16,800—and other quotations range up to \$20,000—for cinder block.

Nevertheless, the church already has purchased plumbing fixtures and theater seats from an abandoned army camp (Grant), and has placed these in storage at low cost. Work on the financial problems and other details connected with the proposed building is being continued by the committees. Fortunately, the church now owns a lot, purchased a year ago, in a rapidly growing section on the northwest side of Rockford. Meetings at present are conducted in the I.O.O.F. Hall at 115 N. 3d St. Since the hall is used for dances, rummage sales, and lodge meetings during the week and is obtainable for church services only on Sunday mornings, it is not a satisfactory arrangement. J. Arlen Marsh, Pastor.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$10,997.87

CONTRIBUTE!

LAWRENCEVILLE, OHIO

On Sunday, April 30, 1950, Sunny Joe, arrived to make his home with Mr. and Mrs. Frank Pearson, Rt. 4, Urbana, Ohio.

A recent contest between the Brush Creek and Lawrenceville Sunday Schools, based on percentage gains over last year's average attendance, was won by Lawrenceville. Members of our Sunday school were more than glad to help dispose of thirty gallons of ice cream and numerous cakes at the party in the Brush Creek Church basement. Games and motion pictures also were enjoyed by the forty attendants from Lawrenceville. Thank you, Brush Creek! How about another contest, soon?

For Thursday, June 15, ladies of the church are planning a family supper in the church basement—honoring fathers.

June 25-30—we are planning our Bible School, with Bro. and Sr. Harvey U. Krogh, Jr., and Sr. Ruth Tomlinson as teachers. Classes for all ages will begin at 1:00 p.m., daily. Bro. Harvey U. Krogh, Jr., will give us a series of sermons, preaching each evening, Sunday through Friday.

July 9 will be another special day. The Brush Creek congregation will join us in a spiritual feast for the day. A group of young men from Oregon Bible College will bring the messages to us by sermon and song. Everyone welcome! Basket dinner at noon!

We already are planning again to attend General Conference at Oregon, Ill. We enjoyed it so much last year, after several years of not being able to attend.

Join with us in all these activities: in person, in spirit and prayer.

E. Richard Smith, Pastor.

GLEANINGS FROM THE FIELD
"The field is the world."—Jesus.

Indiana State Conference and its daily Bible School (June 17-25) will be favored with a staff of talented and experienced workers: F. A. Stilson, J. R. LeCrone, Milton Hall, Harvey U. Krogh, Jr., Harry A. Sheets, William Dick, Dale Ward, Naomi Roach, and Louise LaMunion. Worship, good meals, dormitory facilities, and recreation for one week and one day! Support the Indiana Conference!

Bro. and Sr. Otto E. Dick visited, last week end, among their relatives and friends near Hillisburg, Ind., where also Bro. Dick preached two sermons at the Hillisburg Church of God.

Bro. William Dick preached, June 11, for the Rickford (Ill.) Church of God. Bro. J. Arlen Marsh, the pastor, was at same time preaching for the Minnesota Conference at Eden Valley.

Srs. Leota Hanson and Faith LeCrone, Oregon, Ill., attended the Minnesota Conference at Eden Valley last week end.

Challenge! Yes, it is asking for more than we expect to receive; but, if we could reach the goal in The Herald Campaign, it would be encouragement toward maintaining The Herald as a weekly visitor to your door. To reach the "if possible goal" (\$7500), we still need \$3240.15 by June 30. That is the challenge. (See thermometer appeal at bottom of this page.)

Bro. G. E. Marsh, 13905 Diana Ave., Cleveland, Ohio, referring to the recent "May Meeting" at Fonthill, Ont., reported, "I was one of ten who had been present at the first May Meeting forty-five years ago." In special tribute to Bro. Moore and two aged sisters in the Faith, Bro. Marsh continued: "We found Bro. William Moore, ninety-four years of age, still standing earnest and faithful and as loving and devoted to the Truth as he was in the past. He has grown old not only gracefully, but spiritually as well. A fine old soldier of the cross! We called also on two aged sisters, Mrs. Clark and Mrs. Smith, both past ninety years of age, but still able to be up at least part of the time."

Bro. William M. Wachtel, a senior student at Oregon Bible College, went home to Oak Park, Ill., June 10. He is to preach at the Chicago Church, June 11, in absence of its pastor, Harold J. Doan. Bro. Doan was assisting in the meetings at Brush Creek, Ohio.

Bro. and Sr. G. H. Loudenslager, residents of Golden Rule Home, left Oregon, Ill., June 13, for California, where they will be guests of Mrs. Loudenslager's sister-in-law, Mrs. W. L. E. Appleyard, 925 Kenneth Rd., Glendale 2, Calif.

"I liked your article on Russia. One often hears the Russian people blamed for doing what God has said the nation will do, but God will be using Russia to bring about His will. As God is regathering Israel, not for Israel's sake, but for His Name's sake (Ezek. 36: 22-24, 36), so it will be with Russia—"Gog"—when God deals with that nation (Ezek. 38: 17-23; 39:4-7)." —D. G. Harvey, 907 S. Waugh St., Kokomo, Ind.

The Goal



\$7,500 in contributions for THE RESTITUTION HERALD is the goal set for June 30, 1950. Today, June 10, we have reached \$4,259.85. Only twenty days remain in this part of THE HERALD Campaign, only twenty days in which to burst the thermometer at \$7,500.01! . . . Pray and pay today!

\$7,500

\$7,000

\$6,000

\$5,000

\$4,000

\$3,000

\$2,000

\$1,000

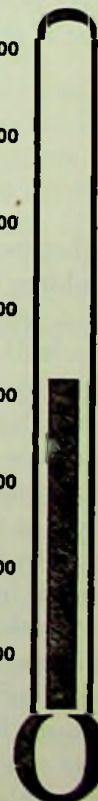
Date

Gentlemen,

Here is my contribution of \$..... to help reach the goal.

Name

Address



Prayer Life in Oregon Bible College

By Raymond Brown

THE school year of 1949-1950 was highly successful for students here at Oregon Bible College. During this time, each student was drawn much closer to God. The year was one of great love and Christian fellowship. We all feel that this resulted from the faithful leadership of our instructors and through much prayer.

Early last fall, all the students were in favor of more prayer sessions. So, on Mondays, at 9:00 p.m., we regularly held prayer meetings, and they proved successful. It was a common occurrence to go into one of the boys' rooms and there see several boys in a prayer session. A large part of our devotion time was given to prayer. All the boys were in earnest.

The beginning of the second semester presented a new era for us: our chapel days were changed from two days a week to three. It did not finish there: the students soon decided to devote an all-morning day of meditation and prayer on the first Wednesday of each month. The Lord has been with us throughout the school year. One of the large prayer projects of the year was that God's will would be done for the present college building, and we know that His will has been done. This is only one example of many of the prayers that have been answered. Whether directly or indirectly, God was with us still. I truthfully say that we students of Oregon Bible College have grown greatly in faith and love for the Lord. Pray that it shall continue.

A GREAT MAN—ABRAHAM

(Continued from page 13)

What more can one ask of a father than that he rear his children in the way of the Lord? If every father had done that, what a fine world of Christian people would have resulted! Abraham cared for the spiritual lives of his children. It is taken for granted that he also generously supplied their physical needs from his great wealth of goods. He showed *concern* for his children. When Isaac was of marrying age, Abraham intervened and sought a girl from a God-fearing family. He spared no trouble nor expense for his son's happiness, showing genuine concern for his future.

Abraham was brave and courageous, risking his life and fortune to save his nephew, Lot, from the raiding party of Hammurabi. When he could have vastly increased his wealth with spoil, he generously returned the loot to the people from whom it had been taken. Others first, Abraham last.

This characteristic was demonstrated again when the herdsmen of Lot and Abraham quarreled over water rights. Abraham, the leader, easily could have claimed first choice of all the land for his own flocks, and there was little that Lot could have done. Instead, Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13:8, 9). He gave Lot first choice, saying, "Choose the land and water you want, and I will take what is left." Lot chose the fertile valleys and the Jordan River, leaving Abraham the barren rocks and swift mountain streams. Did Abraham complain and decide never again to speak to Lot? No, he took what was left, thanking God. Twice, after that, he saved Lot's life. Abraham was too big a man to hold a grudge. It was others first, and self last.

What did it prosper Abraham? Was it not a foolish existence? Obeying every detail of God's desires, giving things away, letting other people go ahead and taking the last place in the line himself! Could a man who thus wasted his life ever amount to anything? Yes! Abraham found great favor with God. To him, God made promises of such magnitude that men even today cannot see the full scope of their fulfillment. God made him twenty-six times as great as George Washington, for he was the father of twenty-six nations. God preached the gospel of salvation to Abraham, telling him of the coming world Saviour who would be his direct descendant. Abraham was the friend of God, through whom Christians will be blessed, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What did it get him? A place of eternal favor in the eyes of God!

What did Abraham gain by placing others' feelings and prosperity before his own? He was a wealthy man, whose wealth increased until his dying day, although he did little to prosper himself. He died a millionaire, yet wealth did not worry him or occupy his time. "Seek ye first the kingdom of God, and his righteousness," said Jesus, "and all these things shall be added unto you."

Abraham found not only favor with God, and great prosperity in goods, but he also found favor with men. He is revered today by Arabs, Jews, and Christians as a truly great man: great because he was meek, humble, obedient to God, a possessor of simple faith, a man who put God first in all things, others second, and Abraham last.

Why do you not try Abraham's philosophy of living? The God of Abraham has not changed! He can do, and will do, for you what He did for Abraham, if you will do for Him as did Abraham.

College Gospel Teams

By Neil Thut

STUDENTS of Oregon Bible College have endeavored to help further the efforts of the Church of God in preaching "the gospel to every creature." We have taken to heart the task of traveling to as many places as possible on special trips—"Gospel Team" trips—and have done, it seems, very well in our efforts. Very much to our joy, some of us were able to travel on these trips. They have helped us to get a clearer idea of our future work as pastors of our churches, and they have made the people more "College conscious."

We look back a moment to see "just how things got started." About the first week in November, 1949, witnessed the real beginning of these Teams. They cannot be attributed to any one person; rather, a goodly number of students and the faculty planned them. It seems that as far back as last year, "Mom" Pearson several times made the suggestion that the boys make specially planned trips to the various churches in and near Illinois, but nothing ever grew from the root idea until this school year. The subject was brought up again, in one of our Student Council meetings, as part of our College promotion program. Too, another factor was a contribution to the College from the Graytown (Wis.) Church of God, the contribution to be used by the Student Council in any way it saw fit. This was the basis for the first Gospel Team. After the Student Council stamped its O.K. on the Gospel Team idea, and after the matter was discussed in chapel, three willing and able students were commissioned with a trial trip to see "just how things would work out." The report brought back was very favorable, and all were well satisfied. The biggest bridge was crossed; the College movement was under way.

The trips that followed that Thanksgiving Team were planned, worked out, practiced, and completed to the advantage of all concerned. Early in December, three other students made the second trip, adding three more services to the six already conducted. Then, at Christmas time, a Missouri trip was made—four services. Easter vacation came, and the Arkansas trip—ten services. Then came two Iowa trips, with three more services, each.

On every trip, the Teams were well paid in experience, fellowship, and money, and always a fund was kept for the Teams. Thus, all needs were provided. Every sermon preached and every lesson taught was done with the assurance that nothing was lacking in either the material blessings or the spiritual blessings of life.

To these Teams, the College gives its many thanks for their services. It is interesting to note, however, that al-

most every member of the student body was privileged to participate in the Teams' activities and to speak for his Lord and his College. So, you see we all feel as though *we* are the Gospel Team.

Those who took cars and provided the transportation really sacrificed. Kyle just about "ran the wheels off" his Crosley. Ray and Warren provided the transportation to Missouri and Iowa, and Leon took his car on the last Iowa trip. These drivers always received instruction from the Teams they were taking. After their programs had been planned satisfactorily, they worked out schedules so the best mileage could be obtained and the least possible time required for traveling. Even the best laid plans, however, sometimes do not work out.

When Brother Dick and "Mom" got together with Kyle, Kenneth, and me to plan the first trip, we made out the program, mapped the route we were to travel, and notified the previously contacted churches of our soon coming. Everything was all set, those *well laid* plans were made! Everything went as planned until we started back from Hillisburg, Indiana. From nine o'clock that night until six-thirty the next morning was required to get to Oregon, Illinois. Kyle's Crosley suddenly developed a leaky gasket, so if we drove faster than forty miles per hour, we would lose in about ten miles all the oil "that little thing" would hold. I drove until two o'clock in the morning, when we arrived at Joliet. We already had put four quarts of oil into a "two-quart" car. From there onward, it was the same way. So, you see it was not "all rosy" all the time. For the others, flat tires and the usual car trouble were added through many long hours of riding that became so back breaking. It was no little effort for anyone to make such trips, but it was time well spent. Next year, we hope to be right out there making more trips, working on the same idea.

Always on these trips, we received good care. Although we cannot mention here all who provided quarter for the Teams, we again say, "Thank you very much." I hope we can be back to see some of you as we travel in the future. If the people have gotten one-fifth as much good from our work as we have, I know we have done well. It was a wonderful feeling to be able really to get out to do God's work.

Yes, these Gospel Teams very definitely helped us students. Our College promotion program used for its first and foremost idea—preaching the gospel. That is the best way to say, "This is God's College; we want you to know us as His children in His work."



Oregon Bible College

Summer Session

For the last few years, enrollment for the summer session of Oregon Bible College has declined to the point where advisability of conducting the summer session is questionable. The decline may be partially explained by the fact that many who would have attended the summer session (formerly the Summer Bible Training School) now attend the National Berean Youth Rally. We believe that we should have at least sixteen students for the summer session of Oregon Bible College to justify conducting the school, inasmuch as it will be necessary to employ another instructor and a cook.

Present plans are to use facilities of the local church and dormitory, if enough students are enrolled. If you plan to attend, let us hear from you immediately. Only four students at the present are enrolled. Help us to reach our goal of sixteen students by returning your registration now.

Details for the summer session are as follows: tuition, board, and room, \$50.00; dates, July 3-28 (four weeks); courses in Bible and Christian service; instructors, Otto E. Dick and Harvey U. Krogh, Jr.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

Tuition will be paid by

The Restitution Herald

VOLUME 39

OREGON, ILLINOIS, JUNE 20, 1950

NUMBER 37

Operation -- "Magic Carpet"

By C. E. Lapp, Grand Rapids, Michigan

THERE is a high country in southwestern Arabia, known as Yemen, in which there has lived an ancient Jewish community. Though cut off from all contact with the outside world for many generations, it has miraculously preserved its identity for several millenniums. Some say it dates back to the time the Queen of Sheba visited Solomon. Only after the beginning of the Zionist movement did the Jews of Yemen begin to arouse themselves and start migrating back to Palestine. A trickle of Jewish humanity began to merge into the stream which flowed back from all nations of the world, and they, along with others, joined in making the new State of Israel.

Tradition tells that King Solomon's people went to Yemen at the request of the Queen of Sheba as her spiritual advisers, while others went to search for gold and silver. The fact that the Yemenites are gold and silversmiths may explain how this craft has been handed down from preceding generations. Other tradition tells that migrants of Judea made their way to Yemen and were there before the destruction of the Second Temple. It also says that Ezra asked them to return to Judea with the rest of the exiled Jews, and for their refusal he condemned them to poverty.

Famine in the land of Palestine often caused its inhabitants to leave home and to seek a livelihood in another country, partially fulfilling Jeremiah 29:18. "I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord."

Though isolated from the rest of the world, the Jews

of Yemen did not escape the foregoing pronouncement; they suffered at the hands of the Arabs. They were so despised, that the Arabs made them build their shops under the street level. Thus, as the Arabs would walk by, their shadow would fall upon the despised Jews. Pogroms were not infrequent, and only a meager living was allowed to those upon whom the reproach had fallen. The average Jewish man of Yemen weighs about one hundred pounds, and the fact that they were undernourished and underfed for centuries probably made it so.

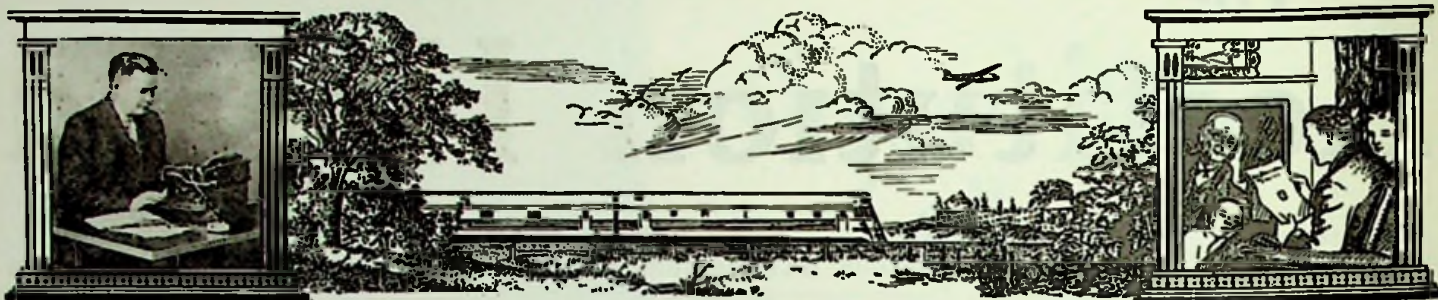


C. E. Lapp

There is evidence that in the early centuries, the Jews of Yemen wielded considerable spiritual and temporal power. Several Jews are believed to have sat upon the throne of Himyar (as the last pre-Muslim kingdom in Yemen was known), of whom the last was a well-known figure, *Yousuf dhu-Nuwas*. About the first quarter of the sixth century, the inhabitants of the country were still idolaters, and some had a tendency to adopt Judaism. The power of Byzantium at that time was trying to extend its sway over the rich territory of Yemen (then gateway to the Far East) by establishing spiritual supremacy there. In one clash between Jews and those of Byzantium, *dhu-Nuwas* completely overcame his enemies. The Jews of Palestine heard of the victory and wrote for him to come to be their savior and rescue them from their oppressors.

The Jewish power declined from that point onward because of the rise of Islam, and tradition says the Jews helped Mohammed form his new religion as a counterblast toward the Byzantium influence. At first, Mohammed was favorable to the Jews, but later tried to convert them to Islam. As a result,

(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

Herald Campaign for \$7,500

Several weeks ago, the part of *THE RESTITUTION HERALD Campaign* that pertained to gaining one thousand new subscriptions was attained. Final tally showed 1,025 new subscriptions received during the specified time. Every-one, we believe, is thankful for that achievement. Another goal today appears more difficult. This goal, also a part of *THE RESTITUTION HERALD Campaign* is to attain at least \$6,000 in contributions by June 30, 1950, and, if possible, to reach the far more desirable goal of \$7,500. Today, June 17, contributions received amount to \$4,446.44. Only thirteen days remain in which to receive \$3,053.56—the amount still needed to reach the real goal.

Extravagance? No! Threat? No! No! For many years, operating costs on *THE RESTITUTION HERALD* were not carefully analyzed or segregated from operating expenses of other departments of National Bible Institution. Everyone knew that subscription income was insufficient to cover *THE HERALD's* operating costs, but not until the present fiscal year was a thorough effort made to know and publicize the detailed facts. Now, we are informed exactly where *THE HERALD* stands: it requires at least \$6,000, annually, in contributions.

The present goal of receiving \$7,500 by June 30 is *not* a splurge of extravagance. Everything costs much more today than it did a decade ago, or even a few years ago. Publication costs, especially, are everywhere costly. *THE RESTITUTION HERALD*, however, is published *economically* in our own Church-of-God print shop, using skilled labor at non-union wages.

If, by the Lord's favor, the goal of \$7,500 in contributions could be attained, that amount would meet all financial needs of *THE HERALD* and thus be a boon to prosperity in all departments of National Bible Institution.

Certainly, *THE HERALD* could reduce its operating expenses either by reducing its size or by less frequent publication. The latter alternative seems likely, unless *THE HERALD's* friends rally wholeheartedly to its support. We pray, and we ask your prayers, for continued service and success of *THE RESTITUTION HERALD*. What can you and

I do to reach the goal of \$7,500? Only a few days remain for our answers.

Budget Versus Dead Horse

Nobody likes to pay for a dead horse, but the budget adopted and approved by the General Conference for the fiscal year of 1949-'50 is not a dead horse. A casual comment from a correspondent recently indicated that he understands National Bible Institution to be carrying a heavy indebtedness of \$10,000 or more. In that, he is mistaken. Each week, page fourteen or fifteen of *THE HERALD* presents the budget (\$24,270) as approved by the last General Conference. Immediately below that figure, the amount of contributions received to date is listed. Indeed, there is a difference of more than \$10,000—but the horse is not dead; he is only *sick*. Delegates last August in General Conference session, planning the program for 1949-'50, agreed that the contemplated work would require about \$24,270. That less than half that amount has thus far been received means that some of the work contemplated had to be reduced or omitted. Medicine is needed and medicine there is, but will it be made available to accomplish its purpose?

Further, the foregoing illustration, though intended well, is woefully inadequate. The work of the Church of God is not to keep alive some mortal beast, but to feed the flock of God and to preach the gospel of the coming Kingdom throughout the world. The difference between failure and success in our work lies in our faith, but the intensity of our faith will be revealed in our deeds. A few thousand dollars withheld may mean defeat; a few thousand dollars in receipts will mean success. Which?

Summer School

Although the former College site has been sold, Oregon Bible College offers, as heretofore, its four-weeks' summer session. (See page 16 for full announcement.) Thus far, registrations have been few. The Summer School offers excellent opportunity for college-age youth to assemble in study and Christian fellowship. College credit is granted for these summer courses. . . . *Come!*

Jesus' Parabolic Sermon to Pharisees

By National Evangelist J. W. McLain, Cross Timbers, Missouri

THIS ARTICLE was prepared in response to a request for information on the Parable of the Unjust Steward. Parables of the Unjust Steward, the Rich Man and Lazarus, the Lost Sheep, the Lost Coin, and the Prodigal Son are all parts of one complete sermon which Jesus delivered to the Pharisees because of their lack of compassion for the sinner and unfaithfulness in preaching the gospel. None of these parables can be correctly understood apart from the circumstances of the occasion which prompted Jesus to speak them. Perhaps the most abused portion of Scripture is the Parable of the Rich Man and Lazarus, as it is taken from the context of the sermon and used to defend many questionable doctrines. The complete text of the sermon is found in the whole chapters of Luke 15 and 16.

"Then drew near unto him [Jesus] all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying . . ." The common interpretation that Jesus was dealing with Gentiles and that the Jews complained is very far from the truth. Seldom did Jesus have any dealings with the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). The gospel work did not turn publicly to the Gentiles until after Jesus' ascension, when Peter received the vision that led him to Caesarea and to the house of Cornelius. After this, Paul became the great Apostle to the Gentiles. We must conclude in the light of the Parable of the Lost Sheep and other internal evidences, that both the publicans and sinners and the Pharisees were of the same house of Israel. Jesus was dealing with the lost sheep of the house of Israel. They were outcast by the stringent laws of the Temple at Jerusalem. The Pharisees themselves were the leaders of the Temple who were most strict in denying to these poor unfortunates the opportunity to serve God at the Temple.

There is one prevailing truth in each portion of the sermon. Jesus showed God's love for the contrite, repentant sinner, but His entire disregard of those who esteem themselves righteous and feel no need of repentance. He revealed the reversed positions of repentant sinners and self-righteous ones in the final judgment. He revealed the unfaithfulness to trust, lack of compassion, and selfishness of the self-righteous Pharisees.

In the Parable of the Lost Sheep, we should note that the ninety and nine are the self-righteous who feel no need of repentance. They are left in the wilderness, which is a type of being without the promise of God. Jesus neglected back-slapping, condescending praise of the leading churchmen of that day and gave His time and attention to the hungry and outcast. The lost sheep may be visualized in the protecting embrace of the Shepherd through repentance, but the Pharisees as being yet in the wilderness.

The Parable of the Lost Coin teaches the same truth, but emphasizes the rejoicing that should be on everyone's part when a sinner has been converted to God. The angels rejoiced, but the Pharisees were more "devout." It angered them that any minister should defile himself by laboring among the lost, the untouchable sinners.

The Prodigal Son is the picture of a Jewish son who entered into every hurtful lust and who fell to the depths of degradation and despair. That he would be willing to eat what the hogs had left placed him in the category of the most defiled as far as the Pharisaical mind was concerned. It would be unthinkable for a Pharisee to receive again into fellowship one who had fallen so low, but Jesus showed the mercy of God as the father who went out in the way to meet the repentant, returning son. The estate of the returned son was far above the expectation of his contrite and repentant heart; it was above that of the son who stayed at home and esteemed himself highly for having done so. We see in the son who stayed at home the Pharisee who boasted that he was of the seed of Abraham and needed no man to set him free. Instead of rejoicing that his brother had been found, he resented his return and the father's joy. Jesus here showed the mercy of God as compared to the self-righteousness of the Pharisee.

The Parable of the Unjust steward seemingly is entirely unrelated to the preceding Scripture, but when one realizes that Jesus was faithfully doing what the Pharisees long should have done in preaching the gospel to the lost, he can understand how very ably Jesus indicated to them their loss of position as stewards in the household of God. Knowing their hearts, Jesus understood that they realized that with His advent they were unprepared and untrue and would be rejected. He showed them as compromising their trust with *(Please turn to page 11)*

Untapped Power

By Harold J. Doan, Chicago, Illinois

BECAUSE of the complications of modern life, we Christians miss much of the natural blessing of our calling. We are living on the surface of life, refusing for one reason or another to tap the great pool of spiritual wealth which lies more deeply than we take time to dig. This opinion is shared by many religious leaders of the world, and is backed by strong evidence. People have lost personal contact with God and seem quite satisfied with weak, impersonal, second-hand religions of convenience.

Growth of astrology, spiritualism, and ouija-board reading are just a few indications of the truth of this statement. Losing personal contact with God, through spiritual laziness, man turns to the stars to find leadership and to determine his destiny. Or, man tries to call up the dead to satisfy his longing for spiritual contact. Substitutes for true religion killed the Greek and Indian civilizations, and can kill the present civilization, not because they are agents of power in themselves, but because they tend to draw us from personal contact with God.

Cynicism, modernism, and false philosophies have convinced many people and indirectly influenced many to believe that man is supreme in the world, and that it is a weakness to look beyond man for strength or salvation. Combined with circumstances such as long hours of work, world conflicts, fast living, lowering of moral standards, shallow education, and indifference of the modern church, we are rapidly sinking into the lukewarm, pessimistic apathy characterized by the church of Laodicea in Revelation 3.

The four things we wish to discuss are actually so interchangeable that they can scarcely be separated. Each person should set aside a certain time each day, preferably in the morning, to go to a place where he would not be disturbed, relax completely, read a few verses or chapters from the Bible, and spend an equal length of time in prayer and silent meditation, while God speaks. The results would be so great in individual lives, in church work, and in the entire cause of Christ, that they cannot now even be imagined. This time would become the most profitable and cherished hour of the day. You would not only find the time, but you would also keep it faithfully, and look forward to it. No man can say honestly, "I do

not have the time." Tell that to God and hear your conscience reply. True, when you are all wrapped up in yourself you think there is no time; but if you are centered in Christ, you will have more time for Him than anything else. Too many are giving the Lord only two or three hours a month; less than three per cent of your time. What can you expect but three per cent results?

Assuming that each one has reached now a decision about a time which you could set aside during the day for a quiet hour, then decide how that hour should be used.

First, you should choose a place where you will not be disturbed. Have a family sanctuary into which any member of the household can go to pray and not be disturbed. Jesus said, "Go into your secret closet." Have a place apart, to relax and forget for one hour the trivialities of life. Jesus practiced this type of prayer life. It is recorded in the Gospels many times that Jesus was praying alone on

a mountain. The Garden of Gethsemane was Jesus' favorite place to be alone with God. Luke 22:39, 40 records: "He came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation." Jesus went to Gethsemane as He was *wont*, or accustomed. He came to this place, which He knew well from having spent many hours there, to pray, and He asked His followers to pray. Every man should have a place where he is *wont* to pray.

Upon entering your accustomed place of prayer, the first thing to do is relax your mind and body completely. Forget self, and all thoughts of the past or future for that hour. As the moon cannot be reflected on troubled water, so God cannot be reflected on a troubled mind.

Christians today are afraid to trust God. They think that if they do not worry, the world will collapse. Christians feel that the rushing, frustrated life is the only thing keeping conditions the way they are. Kenneth Fearin's little poem illustrates this very well: "And wow he died as wow he lived, Going wop to the office, and blooie home to sleep and biff got married and bam had children and oof got fired. Zowie did he live and zowie did he die."

When relaxed, open your (Please turn to page 9)



Harold J. Doan

Is "Universal Salvation" Scriptural?

Do the Scriptures Teach That God Purposed Sin?

By R. H. Judd, Colborne, Ontario

SOME years ago, the twin topics of "Universal Salvation" and the theory that God Himself is the Creator of evil, and is responsible for all the evil that men do, and that "sin and evil were in the purposed plan of God," gained considerable publicity and resulted in the undermining of the faith of some.

Since the publication of my book, "One God: The God of the Ages," correspondence addressed to this writer has greatly increased, and it is remarkable that a goodly proportion of it has come from those who are advocates of both the doctrines referred to in our title. Further, it is not without significance that the two themes referred to are often sponsored by the same correspondent.

It is indeed true that when superficially considered, these themes provide an easy and pleasant method of accounting for some of the difficulties surrounding life and the circumstances of life in which we live. That such teachings have a strong and attractive appeal to the average individual is evidenced by the volume of literature issued on the subjects. Naturally, we are asked: "What is the underlying reason for the eagerness with which these topics are sought?" In our opinion, the answer, though perhaps not the only answer, is that these doctrines relieve man of all responsibility. Carried to their logical conclusion, they are doctrines of fatalism. What is to be, will be, and nothing an individual may do will have any effect on the final outcome. That these observations are correct is supported by the following quotation from a current writer on the topic of "Universal Salvation":

That purpose (the purpose of God) assures you, as an individual, ultimately of life so abounding and so lofty it staggers the imagination, and the astounding and almost unknown fact is that in the last analysis nothing you can do will prevent your receiving it, for that which God has purposed shall come to pass. You cannot annul His purposes concerning you, and when possessed of understanding you will not wish to.

We quote again from the same writer:

Only through sin could God, the Invisible One, be made known. Only by disobedience could Adam come to know good as well as evil.

Several similar quotations could be taken from various

literature in my possession. Owing to space limitations, we limit ourselves to three examples for the present:

(1) Satan did exactly what God planned he should do.

(2) A lie has a lawful place in creation; it is a necessity. Christ and the Devil are both alike, for not a path on earth is trod that does not lead the soul to God. No matter how bad the path may be, whether it be the path of the liar or murderer, it is the path of divine ordination and divine destiny.

(3) Man, though pronounced by Scripture to be good and "very good" was, nevertheless created with sin. (Emphasis mine.—R.H.J.)



R. H. Judd

The last-mentioned quotation is stated in face of the fact that Scripture declares, "God made man upright; but they have sought out many inventions" (Eccl. 7:29). It may be of interest to point out that the word "upright" has reference to character, and not to bodily posture.

Now let us consider Isaiah 45:7, which reads: "I form the light, and create darkness; I make peace, and create evil; I am the Lord that doeth all these things."

The first striking point about this passage is that it is put in the form of two couplets, and close examination reveals that both of them are intended to be expressive of contrasting ideas. In the first of these, light is contrasted with darkness, and each is regarded as the direct opposite of the other. Looking still more closely into the first phrase, some very interesting thoughts arise in connection with it. The word "form" is from the Hebrew word *yatsar*, meaning to form, fashion, frame. Evidently, these are the generally accepted meanings of the word, and none of us will question that God does form light, for light, as we know it, may be split up and deprived of some of its constituents. Young's Concordance gives us another meaning to the word, which, if we correctly understand it, adds yet to the interest. It tells us that besides the meanings already quoted, it carries the sense of "constitute." In former articles on "The Bible and Science," we stated that it is our belief that light always had preceded darkness, for *God is light* and God Himself *dwells* in light. (1 John 1:5; 1 Tim. 6:16.) The thought may be difficult to comprehend, but we should find it still more difficult to conceive of God dwelling in darkness. Thus, if we may cor-

rectly render the phrase "I *constitute the light*"—as well as "I form the light"—we have here wonderful corroboration of facts stated in Genesis that light is the fundamental requisite of creation and of life. God nowhere says that He *creates* light. Of light, as we know it, God says, "Let light be, and there was light."

This thought is further strengthened by consideration of its contrasting phrase, "I *create* darkness." The Hebrew word translated "create" is *bara*, and "create," according to Prof. A. McCaul of King's College, London, England, is exclusively a divine prerogative—God alone can create. He further says: "Though according to its etymology the word does not necessarily mean to create something out of nothing, it does signify the production of something *new*—something that did not exist before." That being the case, when God said, "I create darkness," it is equivalent to declaring that darkness is something *new*, and therefore the very antithesis of light which never had been non-existent. So John said, "God is light, and in him is no darkness at all" (1 John 1:5). Certainly, as one scans the pages of Scripture, he instinctively gains the impression that darkness is not nature's normal condition, but is brought about by some intervening object between men and the light which extends universally elsewhere.

The next couplet is, "I make peace and create evil." It will be noticed that the same contrasting condition is the basic thought here. There is, however, a slight difference: the word "make" is used, instead of the word "form," but the word "*create*" is used in both instances. Light, with which we are familiar, can be formed, resulting from that which already exists; and peace that is "made" is the natural and normal consequence—outcome—of right conditions already existing. But the "evil" here spoken of, like the darkness in the former couplet, is *created* and is, therefore, by the same analysis something *new* or unusual, being the *opposite* of peace.

That reference Bibles (which differ in their compilation of references) should with common consent connect this passage with Amos 3:6 is reasonable ground for thinking that in the estimation of them all it satisfactorily answers the question as to what actually was the "evil" referred to in Isaiah 45:7. That it was not "evil" in the wide and generally accepted sense is evidenced by the rendering of the Revised Version of Amos 3:6, which reads—"shall evil *befall* a city?" Thus understood, it is clearly evil in the sense of calamity, and few will dispute that the whole tenor of the verse indicates *war*—the natural and recognized antithesis of peace. The very expression of fear mentioned in this verse tends to confirm this. That the evil brought about is *punishment for sin* is clearly the thought expressed in Lamentations 3:38, 39, and context. Isaiah 5:20, 23, reads:

"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 a reward, and take away the righteousness of the righteous from him."

Truth always can be carried to its logical conclusion without in any way deducting from its logical sense or possibility. Error, on the other hand, *cannot*, for its self-contradiction soon becomes manifest. Thus, if "Satan did exactly what God planned," he obeyed. Consequently Satan did not sin, but God, who is said to have *created* him "for the purpose of the drama which he should enact, even to his fall," becomes the originator of the lie, the murder, and the slander which Satan was *predestined* to perform. This language may seem to be strong, but it is not mine only, having been taken from the *Berean Quarterly* of some years ago. And when men dare to take cover in Romans 11:36 to maintain that even *sin* must be included in the "all things" which are of God, no language can be too strong to testify against its awfulness. Paul may well warn against handling the Word of God deceitfully (2 Cor. 4:2): for those taking this line of reasoning, whether willfully or not, have omitted to recall that the "*all things*" which are "*of God*" must of necessity exclude those things which are "*not of God*." Scripture says:

"He that committeth sin is of the devil" (1 John 3:8).

"Whosoever doeth not righteousness is *not of God*" (v. 10).

"He that is of God heareth God's words; ye therefore hear them not, because ye are *not of God*" (John 8:47).

There are other passages which speak of those things which are "*of God*," and those things which are "*not of God*." We would urge the reader to turn to 1 John 4:1 and take the advice there given. We quote: "Beloved, believe not every spirit, but try [prove] the spirits whether they are of God."

Now let us look somewhat closely at 2 Corinthians 5:21 concerning which explanation is desired. This text has been quoted in defense of the doctrine that God Himself is the Author of evil. To avoid any misconception, we quote it in full from the Revised Version, asking the reader to compare it with the Common Version: "Him who knew no sin, he made to be sin on our behalf; that we might become the righteousness of God in him."

So many scriptures help to make this verse understandable, that it is difficult to select one above another. Out of the many, we call attention to the following: Romans 4:25; Galatians 3:13; 1 Peter 2:24; Hebrews 9:26, 28; 1 John 3:5. We believe that there are few indeed among

us who will fail to reach the underlying thought common to them all, and who will not be reminded of its evident reference to certain features of tabernacle service, and, perhaps, more readily still to Isaiah 53:6.

Without going into the subject of Hebrew words which carry more than one meaning—sometimes opposite meanings, such as *lend and borrow*—we may here state that the well-known translator Macknight points out, "There are many passages in the Old Testament where *sin* signifies a *sin-offering* as, for instance, Hosea 4:8, saying, "They [the priests] eat up the sin of my people." He then adds, "In the New Testament, likewise, the word *sin* has the same signification: Heb. 9:26, 28; 13:11 (see R.V.)." The word is so translated by the Emphatic Diaglott in 2 Corinthians 5:21. If the word "sin-offering" instead of "sin" is read in these passages, we believe the reader will find new light on this and other topics.

In connection with this and other topics, we believe that much confusion would be avoided, and the understanding of any subject made considerably easier, if clear distinction were made between those statements which can have but one meaning and those which are open to less definite understanding. Obviously, the first class referred to cannot be altered, and must of necessity be regarded as expression of basic truth. Consequently, other statements which are seemingly at variance will be found, on further examination, to yield an interpretation which will bring both into line.

In the following passages of Scripture, the word "end" occurs as the pivotal word of the sentence. It is the translation of the Greek word *telos*, which carries the meaning of "end" or "finish" in the most literal sense.

Romans 6:21—"The *end* of these things is death."

2 Corinthians 11:15—"Whose *end* is according to their works."

Philippians 3:19—"Whose *end* is destruction."

Hebrews 6:8—"Whose *end* is to be burned."

Scripture makes use of a very wide variety of plainly stated facts for the purpose of conveying, without a shadow of doubt, what shall be the final *end* of the wicked. With each of the following selected specimen statements, we give at least two references in confirmation, but they are only representative of scores more which could be quoted.

They shall not live. (John 3:36; Ezek. 18:24.)

They shall die. (Ezek. 18:4, 20; Rom. 6:16.)

They shall perish. (Job 20:7; John 3:16.)

They shall be cut off. (Psalm 37:9, 38; Rom. 12:22.)

They shall be destroyed. (Psalm 145:20; Phil. 3:19; 2 Peter 2:12.)

They shall be consumed. (Psalm 104:35; 2 Thess. 2:8.)

They shall not be remembered. (Job 24:20; Psalm 88:5.)

They shall be as though they had not been. (Psalm 37:10, R.V.; Heb. 10:39.)

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." (See Leeser's Version, also, of Isa. 26:14.)

In the last-quoted verse, lest there should be possibility of misunderstanding, this scripture has added statement to statement and fact to fact.

Plain and unmistakable as the foregoing passages are, yet another method—the method of *contrast*—is made use of to bring home the solemn truth that "*now* is the day of salvation." Note the following:

John 3:16 is an unanswerable argument against the teaching of universal salvation, for everlasting life and perishing are put in contrast the one against the other, and the duration of the one is measured by the duration of the other, and they are contemporaneous with each other. Therefore, if, as according to the doctrine of Universalism, the perishing of the wicked shall cease, then will cease also the everlasting life of the righteous.

John 3:36. Here the contrasting features are, if possible, still more emphatic; for of the wicked it is said they "shall not see life, but the wrath of God abideth on them." If, as Universalists teach, the wicked will eventually be given eternal life, then the message of John 3:36 is obviously untrue.

Matthew 7:13, 14. In this passage, the Lord Jesus declares but two ways—the broad way and the narrow way—and each is of striking contrast to the other. Concerning the broad way, our Lord declares that it "leadeth to destruction." The narrow way, He says, "leadeth to life." Of the broad way, He affirms that "many be they that enter in thereby." Of the narrow way, He asserts that "few be they that find it" (R.V.).

Universalism declares that "all" will find it. The two statements are at variance with each other; therefore both cannot be true. Which will you accept?

As noted earlier in this article, quotations were given in which the contender for "universal salvation" made promise of *life* to the wicked, no matter what his previous life had been up to the time of his death. We would call attention to the fact that the Prophet Ezekiel made some exceedingly strong remarks in reference to the prophets who do that very thing. In chapter 13 of the prophecy bearing his name, in verse 22, he said, "With lies . . . ye have strengthened the hands of the wicked that he should not return from his wicked way, by promising him *life*." Notice that, in contrast to such teaching by universalists, in Matthew 7:13, 14, Jesus the Christ does *not* promise life to the travelers of the broad way. On the contrary, He affirms their "*destruction*."

1 Corinthians 15:22. This verse is quoted by believers in Universal Salvation, more frequently, and with more assurance, perhaps, than any other. Confidently, they say that the "all" occurring (Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

SINEWS OF WAR. A philosophy abroad in the land holds out that peace can be maintained and the threat of war calmed if America arms to the hilt. We are not discussing the wisdom or the folly of national preparedness, but the philosophy that the sinews of war produce peace. At times, without any doubt, a powerful nation forces its will and way upon smaller and less prepared powers, and, in so doing, a certain type of peace is sustained. In the long run, though, preparation for war leads to war. This is the principle of truth which the Bible sets forth. In his appearance before the joint session of the House and Senate, Secretary of State Dean Acheson, reported the progress being made by the twelve democracies in mobilizing their military resources in long-scale planning and which he felt would be the means of averting war, at least in the near future. With this little preamble, we turn to the Word of Truth as found in Joel. Joel was a prophet who wrote concerning the gathering of the nations in final conflict and the gathering storms for the beginning of the Day of the Lord. Said Joel:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up."

What will be the result of this preparation? Joel answers: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about."

What will be the outcome of the gathering together of the nations? Again Joel gives the answer: "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

A NEW SLANT ON PEACE. The Scriptures seem to be clear that there will be an intensified "Peace and safety" cry before the storm breaks in judgment upon the world of the ungodly. The interpretation usually placed upon this "Peace and safety" cry, prior to the "sudden destruction" which will come, gives it as a sincere demand by the common people for a release from war and the assurance that peace will be obtained. This application of the text seems entirely logical and is being supported by the present trend of events. Yet there is a pseudo peace cry today that is used for propaganda purposes, without any intention or desire of permitting it to come into being. Russia is bent on world domination. She is arming to the teeth and forcing her satellites to do likewise, yet all the time she cries "Peace" and tries to enshrine herself as a nation that loves peace above all else. Her sinister intentions, shrouded in her peace cry, someday will break asunder. With "sudden destruc-

tion," she will come against the mountains of Israel "like a storm," and will be as a "cloud to cover the land," for multitude. Her evil thought to plant her palace between "the seas in the glorious holy mountain" will be the die that casts her fate.

THE KINGDOM. This week, I received a letter from a listener to my broadcasts taking exception to my interpretation of the words of Jesus to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." She seemingly was firmly convinced that the Kingdom of God came into existence at Pentecost and that it is a spiritual Kingdom. This lady is entitled to her convictions and is entirely within her rights to interpret the Word to the best of her knowledge. This privilege of dividing the Word carries with it grave responsibilities, and whoever wrests the Scriptures does so to his own condemnation. The Kingdom of which Jesus was talking will be as real as were the other kingdoms of earth, and it was that Kingdom concerning which the apostles inquired of Jesus if He was going to restore the "kingdom to Israel." The overwhelming evidence of Scripture fits into the mold used by Peter when he said:

"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."

It appears plain to us that the overcomers are to enter into the Kingdom, rather than the Kingdom entering into the overcomers. Too, the Kingdom is associated with the coming of the Son of Man. Said Paul: "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." We are content to let the Word of God speak for itself.

ARMS TO ISRAEL. The conference between the three foreign ministers of France, England, and the United States resulted in lifting the arms embargo on Israel. This will allow the new State of Israel to obtain what arms it feels are necessary for the protection of the country and a proper defense against the portion of Arabs being incited against Israel.

The divine pattern for Israel does not call for a militant and aggressive nation in the matter of warfare. The picture which the Prophet Ezekiel gave is one of industry, rather than war. Said the Prophet concerning the time of Gog's invasion and the evil thought which Gog and his satellites will have:

"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."

This indicates a peaceful attitude on the part of Israel.

ANTI-SEMITISM. Anti-Semitism seems to be on the increase in this country. We have never been able to understand why people should be so bitter against the Jews. The Jews have made good citizens and have been foremost in contributions to the welfare of the nations to which they have become attached. In the field of philanthropy their names are legion. Where the arts and sciences abound, the Jews are numerous. In industry they rank high, and the field of political economy carries many famous names. It is reported that there are fifty-seven anti-Semitic organizations in this country. Among these are many so-called Christian groups, but it is safe to say that anyone who is anti-Semitic is not entitled to the name "Christian." Dr. Poling well said: "Protestant Christianity belongs among the friends of the new State of Israel."

Whether or not this is true of the entire gauntlet of Protestant forces is not of much consequence, as far as our own particular group is concerned. At least, the Church of God of the Abrahamic Faith is a true and tried friend of the sons of Israel.

UNDERNOURISHED. Population of the earth has been estimated to be about 2,300,000,000. Of this global population, 1,500,000,000 are reported as being undernourished. We do not know by what process this conclusion was reached, but everyone knows that millions upon millions of people are suffering from malnutrition and die of hunger every year. This always has been the case, and to a large measure will remain with us to the end of the Age. The earth is capable of producing sufficient food for all, but the system of transportation is so cluttered with non-essentials of life, that food which could be shipped profitably to areas where millions are starving must be destroyed or allowed to rot. This past year, millions of bushels of potatoes were deliberately destroyed by the government, while millions were dying for want of them. We did not have shipping space. Ship load after ship load of liquor crossed the ocean, while our foodstuffs rotted and people died because they could not get it.

When the Lord rules on David's throne, such inconsistencies and inhumanities no longer will prevail, but people will "build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them." What a change that will be!

UNTAPPED POWER

(Continued from page 4)

Bible and read. Reading while relaxed, and yet being alert to the Spirit of God, will be a revelation. You will never know the true meaning of inspiration until you have been inspired thus.

Reading your Bible daily in a moment of relaxation and intimacy with God will give a new conception on life and a new inspiration. You will learn more about God and how to serve Him. You will learn new ways of loving your neighbor, of enjoying life—new ways to teach, to overcome temptation, and to settle personal problems. Power is in the Word when read reverently and humbly. Wait for the power of understanding to fill you.

Having read from the Word and absorbed some of God's thoughts, you are brought slowly "in tune" with God. The mind has left the cobwebs and chains of commonplace balderdash which hold it prisoner. You are ready now to utter a prayer that can be answered.

Certain elements of prayer contribute to make the *quiet hour* a source of great strength, and a propelling force in life. A little boy in Maine asked an old sailor, "What's in the wind?" "I don't know, boy," said the sailor, "I cannot tell you what is in the wind, but I do know how to hoist a sail." We do not understand prayer, or all the "whys" and "hows" about prayer; but we can pray and be moved by it.

Faith is the first element. Lie back, relax, and trust God to make all things work together for good. Prayer must be offered in the spirit of trust, knowing that however your prayer is answered is best.

In prayer there is the element of confession, which allows you to free the mind daily of the evils which beset. Aside from the actual forgiveness of God, there is definite mental relief after talking things over with the heavenly Father. There are science, psychology, and good mental hygiene involved when talking out your troubles before they become sore spots in your conscience.

There is definite affirmation of belief in prayer, for you call to the surface your inner feelings and beliefs. God becomes more than a subject for study; His Son becomes real, and His power becomes tangible.

Jesus "took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered" (Luke 9:28, 29). This was the beginning of the transfiguration of Jesus. The significant phrase is, "as he prayed." Prayer changes things. Prayer elevates, glorifies, and renews. Prayer changes the countenance from worried lines, and frowns to calmness, brightness, and reassured smiles.

Acts 10:9 records, "Peter went up upon the housetop to pray about the sixth hour." While he was there in

prayer, and later in meditation, the Lord called him to go and preach to the Gentiles. It is in the *quiet hour*, when our mind is at ease, when we have been brought close to God by reading and prayer, that God speaks and tells us what He would have us do. If we never take time to be alone with God, how can we expect to be led by Him?

These, then, are the steps to new, abundant life and the power of God. Choose a time and a place to be alone with God every day, preferably each morning, for one hour. Enter the sanctuary and relax, rest back, let God sit up with the world's problems while you renew your spirit. Take up your Bible and read for ten or fifteen minutes. Read slowly, humbly, and reverently. Reread and memorize! Stop, and let the thoughts digest, then pray. Lay your burdens, your cares, your love, and your life at God's feet. Pray in accordance with what you know about God. Pray with love, faith, and trust. Then sit quietly for the remainder of the hour in silent meditation, while God speaks to you and renews your spiritual energy, your faith and your knowledge.

If you think you are missing much of your birthright as a Christian, if you feel left out of the circle of God, if you are making havoc of life and lack a firm footing, try the *quiet hour*. It is guaranteed by six hundred generations of saints who have been richly blessed by tapping the Power of God through personal contact.

OPERATION—"MAGIC CARPET"

(Continued from front page)

war came between them; the Jews were defeated, and their power was broken. From that time onward, they withdrew to themselves and lived a closed ghetto life: outwardly obedient to their masters, but inwardly proud of their religion and traditions. They accepted the Talmud and gained renewed strength to live on by such promises as Jeremiah 30:3. "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." For centuries, they lost contact with the outside world, but hope kept them alive. Since it was almost impossible for any to leave Yemen, few made their way to the Holy Land.

In the middle of the nineteenth century, the Jews of Yemen were rediscovered by a Jerusalem Jew, and they began to realize that travel could be made *to* Jerusalem if it could be made *from* Jerusalem. A thin trickle of immigrants began to arrive in Palestine, and the Jews of Yemen helped to establish the present Jewish government.

(Over)

Since Israel has become a state, the doors of immigration have been thrown wide open. Still more, there is a spirit of urgency prevailing in the hearts of the Jews, now at home, to bring others home where they may enjoy the freedom of their own government. The acting mayor of Haifa, speaking at a luncheon one evening, and with tears in his eyes, said, "People cannot understand why we are willing to spend money to bring back our brothers whom we have not seen for more than two thousand years, but we feel it is a privilege and a duty from which we cannot escape." As a consequence, they have tightened their belts and shared with those who are coming into the land, *daily*. Meat is rationed to less than one-half pound per week. They eat fish, instead. The great bulk of their foodstuffs is made of grains, eggs, and dairy products.

The transfer of practically the entire Jewish community of Yemen by the "Magic Carpet" to Israel is one of the most fascinating stories the world has known. After they heard that Israel had become a state, they knew the Messiah must be about to come; so it was time to leave! More than forty thousand did leave—and that with all their families. First, there was a long desert trek from Yemen before reaching the port of Aden where they were to be flown to Israel. The Jewish Agency provided large "Skymasters"—but would such a primitive people trust themselves to such a monster of the air? People who could not read or write, and who were three thousand years behind modern inventions, were to be suddenly introduced to man's most modern mode of travel. Would they enter a plane? Did not God say He would bear them on eagles' wings? Here, then, were the wings of eagles, and they believed God. (See illustrations on pages 1 and 7, *THE RESTITUTION HERALD*, May 23, 1950.—Editor.)

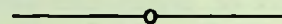
After arriving in Israel (a plane load arrived one hour before we landed), the Yemenites were taken to reception centers for physical check-ups, were taught to sleep in beds (not *under* them), to put the right shoe on the right foot, to use knives and forks, to sit on chairs, and to put their pajamas on after undressing rather than over their clothes. Many were treated for malaria, typhoid fever, pneumonia, skin diseases, and general malnutrition. My last day in Israel was spent in visiting one of their temporary camps where we saw blind men and women being taught to make mattresses, do weaving, and in every way make them as near self-supporting as possible. Indeed, this was a high point of the entire trip.

Since Israel has become a state, 86,000 Jews have returned from northern Africa; 40,000 Jews have returned from Yemen in southern Arabia by operation "Magic Carpet," and now a new operation "Ali Babi" is being inaugurated to bring in by air 60,000 Jews from Iraq. It may reach 120,000 before it is finished.

In the year 1900, there were only about fifty thousand Jews in Palestine. Now, that the State of Israel has opened the doors of immigration to all, the trickle of immigrants has swelled to flood stage. Today, there are more than one million. God has not forgotten His promises to Abraham, Isaac, and Jacob.

"Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. . . . Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth. . . . I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore *ye are my witnesses*, saith the Lord, *that I am God*" (Isa. 43:1, 5, 6, 12).

O! unbelieving world, open your eyes! Skeptical Christian, see and believe! Lukewarm church member, buy up the time to serve! *Messiah is coming!*



IS "UNIVERSAL SALVATION" SCRIPTURAL?

(Continued from page 7)

twice, is in each case parallel in scope with the other. We give below some of the most widely accepted translations by well-known translators:

The Revised Version—"For as in [the] Adam all die, so also in the Christ shall all be made alive."

The Emphatic Diaglott—"For as in the Adam all die, so also in the anointed shall all be made alive" (interlinear).

Luther's Version—"For just as in Adam they all die, so shall they in the Christ all be made alive."

The two phrases stand out in bold relief in all these, namely, "*in the Adam*" and "*in the Christ*." That physical relationship is not intended is certain (though admittedly it is the commonly understood view), for Christ died without issue, having no descendants. To be "*in Christ*," therefore, has relationship to *righteousness*; and to be "*in Adam*" is to be in him in relationship to *sin*. (John 8:34; Rom. 6:16.) Thousands did not die "*in Adam*," for they got out of him and into the Christ. They were said to "*walk in him*" (Col. 2:6); to "*sleep*" in him (1 Thess. 4:14), and to "*die in the Lord*" (Rev. 14:13), and many thousands will not die when the Lord comes. Neither can "*in Adam*" have relation to *all* men in a physical sense, except as all men, together with Adam and his descendants, *are reckoned in condemnation of sin*, for there were men living on this earth before Adam was formed. [Bro. Judd's belief in pre-Adamic man, not commonly believed, is allowed here to give completion

to his argument.—Editor.] Thus we have *two* definite classes: those reckoned with Adam in condemnation of *sin*, and those "in Christ" in relation to *righteousness*.

Jesus the Christ said, "He that believeth on me though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Some who believe that *all* men "in Adam" die, do not believe that Enoch or Elijah died. No, all men, physically, "in Adam" do not die; but *all* men must die "in Adam" in relation to *sin*, before they can be made alive "in Christ" in relation or *righteousness*. "The wages of sin is death, but the gift of God is *eternal life*." (To be concluded next week)

JESUS' PARABOLIC SERMON TO PHARISEES

(Continued from page 3)

the praise of men and with worldliness. How often we compromise the service of God with worldliness to make it popular! The Parable is very well interpreted by verse 15, which says, "He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Jesus' reference to the law regarding adultery can be understood by a statement in James 4:4, saying, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"

The Parable of the Rich Man and Lazarus deals with the same lesson as the preceding parables. This is not a picture of the Jew losing his estate to the Gentile, but a

picture of the lack of compassion of the rich man (Pharisee) who denied the very crumbs of the Word of God to the outcast, lost sheep of the house of Israel. The dogs licking the outcast's sores may represent the Gentiles' compassion for the sinners of Israel as being greater than that of their own religious leaders. This Parable is a masterly presentation of the final result. The self-righteous, selfish, uncompassionate, unrepentant Pharisee, who boasted of the promises made to Abraham, is shut out from the bosom of Abraham and eternal rewards without any further possibility or opportunity of changing his condition. Contrariwise, the hungry, seeking, repentant sinner, though an outcast in the eyes of the religious leaders of Israel, had obtained the coveted position in Abraham's bosom, indicating to whom the Abrahamic promises are to be given.

I cannot help but make an application to ourselves in the light of Jesus' lesson to the Pharisees. We have a trust in the gospel to preach it to sinners, to evangelize the world. If we should become so interested only in our own religious life, and should esteem ourselves so highly that we neglect our trust and fail to reach out a helping hand to those in sin, we, too, may lose our hope and estate to the more humble, repentant searchers for truth, workers in the vineyard of the Lord. The Pharisees were good "church members," but poor evangelists. Let us make the most of our trust and of our opportunities. "The harvest truly is plenteous, but the labourers are few." They came to criticize, but found themselves condemned. When our efforts are above reproach, there will be time for criticism.

HEISER - BEHMER

On May 7, the Burr Oak (Ind.) parsonage was the scene of an unusual wedding when Laura K. Heiser was united in marriage to Harold E. Behmer. What was planned as a quiet, simple wedding without guests was changed when the bride and groom did as the Bible suggests and "went into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

Sr. Behmer has been, and still is, a faithful and loyal member of the Church of God. Mr. Behmer is a highly respected Christian man liked by all who know him. They are now established in their home on the Behmer Road not far from the church.

We pray God's blessing and guidance to be with them, that their home and life together may be pleasant to them and a credit to Him.
Harry Sheets.

NATIONAL BIBLE INSTITUTION

Miss Emma Sissle 2.50
Edna Gruber 2.50

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrono, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Donna Eyster, Oregon, Ill.
7. Dorothy M. Stout, Oregon, Ill.
8. John Lewis, Ripley, Ill.
9. Patricia Ann Curtis, Rochelle, Ill.
10. Nancy Ann Bearrows, Rochelle, Ill.
11. Room for many more!

SEPTEMBER, 1950, COLLEGE FRESHMEN

1. Russell E. Thoms, Richmond, Minn.
2. In these
3. several lines
4. we hope gradually
5. to publish the names
6. of at least nine
7. other freshmen students
8. planning to attend Oregon
9. Bible College—in the new
10. building—next September. Coming?

GEORGE M. OSBORN

George M. Osborn was born on July 13, 1864, and died, April 19, 1950.

On September 28, 1890, he was married to Ida M. Overmyer. A few more months and they would have been married fifty years!

When about seventeen years of age, Bro. Osborn accepted the Lord Jesus Christ as his Saviour and received baptism by immersion. As a charter member of the Burr Oak (Ind.) Church of God, he saw it grow from a struggling church to its present sturdy development. He did much to hold the church together in its early uncertain life.

Bro. Osborn committed much of the Bible to memory and quoted Scripture with amazing accuracy even when failing health was sapping his strength. He loved his Bible and many times in his last few weeks of life confessed his faith in the Abrahamic promises and hope of the resurrection. These promises had a great sustaining and comforting influence on him as he neared the end.

He is survived by his wife Ida, a brother John, and a sister, Della Overmyer. He was laid to rest in the Burr Oak Cemetery to await the resurrection call. Harry Sheets.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Just Suppose

"Just suppose the Lord should begin tomorrow to make people as sick as they say they are on Sundays?

"Just suppose the Lord should take away the child whom parents use as an excuse for staying away from church.

"Just suppose the Lord should make some people as poor as they say they are when asked to help finance His program."—*Selected.*

Paul Continued Preaching

Paul was in prison. He had been put there because of what he taught concerning Jesus (Acts 28:22). The Roman government would have let him go free, but the Jews, his own people by birth, would not let him go free.

So Paul was going to make the best of it. He asked for the leaders of the Jews to come to see him.

Paul told them he had done nothing against the people or customs of their fathers (ancestors); yet he was delivered a prisoner from Jerusalem to Rome. The Romans would have let him go (Acts 28:17-19), but the Jews spoke against it. Paul had appealed to Caesar because, although born a Jew, he was also a Roman citizen. He now called the leaders of the Jews. He was doing all he could to gain his freedom, wasn't he?

The Jews Answer

The Jewish leaders said they had received no letters from Judea about him, neither did they know of any harm he had done. They were anxious, however, to hear from Paul concerning "this sect," or religious group, which was so unpopular even at that early time (Acts 28:22). They decided upon a day when they would come to hear him. He was to preach to them at that time. When we pause to wonder about the unpopularity of the truth which Paul had, and which we hold dear today, can we see any reason for our group being small today? This is the age when Jesus is preparing those who will accept Him, will become His bride, and rule with Him when He returns to establish His Father's Kingdom upon earth. Only those faithful to death will receive life.

Paul's Truths Told

Are the truths Paul told your truths, too? Do you hold them, cherish them, have the same hope in your heart? Paul proclaimed the Kingdom of God. Paul told them of Jesus, and used both the law of Moses and the prophets' words to prove his facts. This sermon was not a twenty-to-thirty-minute sermon. It lasted "from morning till evening" (Acts 28:23). As usual, "some believed the things which were spoken, and some believed not" (v. 24). They disagreed among themselves and left.

What were the words which brought discord? Words from Isaiah the Prophet, "Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:26, 27).

Paul also said, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (v. 28).

The Jews departed, even as some of our friends depart when they have heard the call to accept Jesus. They leave the church building without accepting Him, the only One through whom they can be saved. There is no other one, no "other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Happy Birthday Wishes!

Jeanette J. Larington, June 19, age 13, McCook, Nebr.
Ruth Ann Holthaus, June 21, age 6, McCook, Nebr.
Charley R. Hayse, June 21, age 8, San Benito, Tex.
Max A. Wilson, June 21, age 11, Greeley, Colo.
James Conaway, June 22, age 12, Niagara Falls, N. Y.
Gerald A. Barck, June 23, age 5, Waterloo, Iowa.
Paul Foretich, June 23, age 3, Baton Rouge, La.
Martha J. LeCrone, June 24, age 12, Oregon, Ill.
James H. Frederick, June 24, age 3, E. Rochester, Ohio.



National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

THE RALLY STAFF

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 17-25—Indiana Bible School and Conference at North Salem. (J. R. LeCrone, guest speaker.)
- June 24, 25—Illinois Quarterly Conference at Eldorado.
- June 25-July 1—Bible School at Lawrenceville, Ohio. (Harvey U. Krogh, Jr., guest speaker.)
- July 3-28—Summer Session of Oregon Bible College, Oregon, Ill.
- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 17-28—National Berean Youth Rally at Oregon, Ill.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 13-20—Missouri Conference at Jordan.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Holbrook.

FONTHILL, ONTARIO

On Sunday, May 28, the Fonthill (Ont.) Church of God held its Forty-Sixth Annual May Meeting. Part of the day, the sky was a bit overcast, but rain did not come. The temperature was pleasantly comfortable, and sunshine was in our hearts. Beautiful spring flowers decorated God's house. Special choir music was provided, also duets and a quartette selection.

Bro. G. E. Marsh of the Golden Rule Church, Cleveland, Ohio, was our guest speaker. The morning service, which followed a well-attended Sunday school (combined classes being under the able leadership of Bro. Joe Fletcher), was dedicated to the memory of Peter Bouk, one of the founders of the work at Fonthill. The subject was "God Is Awake."

Brethren of other churches may enjoy a short account of how our first May Meeting was held. It was in the year 1905 at Dalton's Hall across the street from our present church, which was built in 1908, under the guidance of Bro. F. L. Austin who was pastor at that time. Bro. Peter Bouk, after attending one of our conferences, thought it would be a good thing for the Fonthill group to have a get-together each year and recommended Bro. G. E. Marsh for the first guest speaker. After making the acquaintance of Bro. Marsh at the above-mentioned conference, he spoke of him as a "conscientious and promising young man."

When Bro. Marsh inquired at the morning service for a show of hands of those present at the first May Meeting, some forty-five years ago, nine or ten persons responded.

It gave us much pleasure to welcome Bro. and Sr. Marsh to our church again. Many

years have slipped away since they led our Fonthill and the Niagara Falls (N. Y.) work for some eight years. True to Bro. Bouk's prediction, Bro. Marsh is still a conscientious and experienced preacher of God's Word. He stressed the fact that the Church of God bases its faith solely upon the Word of God, which is the most sacred volume in the world.

All partook of the Communion service, and after a bountiful dinner in the basement, the afternoon service was heartily opened, the subject being "The Beginning of Restitution."

Friends were present from as far distant as California, Cleveland, and Norwich. Others were present from all the Niagara District.

Following supper, all enjoyed a splendid "sing song" of favorite hymns. The grand climax was a masterful sermon by Bro. Marsh on "God Over All." We all long for the time when we will all meet together and sit down in the Kingdom of God on earth.

A few news notes are as follows:

The L. O. T. Class enjoyed a social evening on June 9 at the Lampitt home.

The Doreas ladies plan an entertainment specially for fathers and sons the latter part of June.

The annual church picnic will be held at Queenston Heights, July 1, Dominion Day.

Our building fund is growing.

On our sick list is Marion Elliott, also Sr. Doris Lane who recently suffered a broken leg.

Recently, we much enjoyed a good sermon on the "Second Coming of Jesus," by Bro. Linford Moore, who has enjoyed with his family a vacation at "The Falls." Come, Lord Jesus, and come quickly is our prayer.
Irene Holland, Reporter.

Our Prayer
Every Tither a Soul-Winner
Every Christian a Tither

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS
TO DATE

\$10,997.87

CONTRIBUTE!

CASHMERE, WASHINGTON

On Sunday afternoon, May 28, it was our privilege to baptize Dixie Norris of Cashmere, Wash. May we fellow Christians be good examples for her, and may God strengthen her in the race for life.

Our Bible school started here in Cashmere on Monday, June 5, and it will continue daily through two weeks, except that no classes will be conducted on Saturdays.

July 17-23 is another set of important days to which we are looking forward with joy. During these days, Bible study and rest and recreation will be enjoyed in the Cascade Mountains—at Swauk Creek recreation area, at the foot of Blewitt Pass on the Kittitas side.

The discussion I recently held with T. R. Bankhead accomplished much good for our Church-of-God people. One member said, "I didn't know there was so much about the one-thousand-years' reign of Christ." Even the young folks attending were able to observe differences in the two views presented. More than one hundred persons attended each evening.

The attitude throughout the discussion broke down the feeling of some of our brethren that a debate is of no value. Bro. Gary France, my moderator, believed the discussion was very profitable.

The signed resolutions were:

Resolved:

"The Scriptures clearly teach that after the coming of Christ, and before the final resurrection and judgment, there shall be an age or dispensation of one thousand years, during which Christ will reign on the earth." Affirmative, Lyle Rankin; negative, T. R. Bankhead.

Resolved:

"The Scriptures clearly teach that the Kingdom of Christ, which is the church, was established on the first Pentecost after the resurrection of Christ." Affirmative, T. R. Bankhead; negative, Lyle Rankin.

Mr. Bankhead had considerable to say about my using Revelation 20 in support of the thousand-years' reign and tried to convince the people that Revelation is a book of symbols that cannot be understood unless carefully explained. He never tried to explain any of the symbols, except that he once said Revelation 20 is a scene in heaven—which I asked him to prove. His main effort was to beloud by throwing a multitude of questions toward me. Of course, I could not answer all his questions in the time allotted.

I asked Mr. Bankhead comparatively few questions and made, instead, an effort to expound as many references on the subject as time would permit. (His statement about Revelation being a book of symbols sort of nullified his use of Revelation 1:5, 6, 9.) Since our discussion, I am finding considerable material to use on my radio program.

Lyle Rankin.

GLEANINGS FROM THE FIELD
 "The field is the world."—Jesus.

Illinois Quarterly Conference, June 24, 25, at Eldorado, almost certainly will break recent attendance records. The Church at Eldorado, now pastored by Bro. A. M. Jones, is engaged in a daily Bible school and a series of evangelistic meetings that will culminate in the Quarterly Conference. Bro. Delbert Jones is the evangelist. Several members from Oregon, Ill., plan to attend. Are you going?

Bro. J. M. Morgan, Bristow, Okla., offers to pay postage on all his books, "The Guiding Light of God's Truth Made Plain," that may be returned to him by persons who have no further use for their copies.

"Following the Northwest Conference at Corvallis, Ore., I will be at Eugene, Portland, and Klamath Falls, Ore., and hope to preach at Vancouver, Wash. Returning, I will work through California, New Mexico, Arizona, and west Texas—hoping to arrive in Dallas by July 20 to attend the Texas Conference."—J. M. Morgan, Bristow, Okla.

"Keep sending The Restitution Herald. Plenty of food in it for the weak, and it won't harm the strong!"—W. R. Simmons, Rt.2, Hartshorne, Okla.

Bro. John Lehman, West Milton, Ohio, long-time member of the Brush Creek (Ohio) Church of God, was ninety years of age on June 17.—Congratulations!

Bro. Kirby Davis, pastor of the Church of God at Corvallis, Ore., was omitted erroneously from a roll call of Oregon Bible College graduates in The Herald, May 23. He was graduated in the Class of '49.

Bro. William Eckert, faithful member of the Dixon Church, suffered a cerebral hemorrhage, June 14, at his home on North Galena Ave., Dixon, Ill. His condition continues serious.

Shortly before Bro. E. Sutterfield's death, he wrote, "Such texts as Isaiah 22:22, Revelation 3:7, and Matthew 16:19 show Jesus as the authority in control of the keys to the Kingdom of God. For anyone to enter into the Kingdom of God, he must belong to Christ: for only in that way can anyone possess the proper key to open the door into the Kingdom."

Bro. J. M. Morgan informs that Bro. E. Sutterfield fell asleep in death on May 19 and was buried, May 20, at Bismarck, Mo. Bro. Sutterfield, strong in the Faith, was baptized many years ago by Bro. John Foore, Parsons, Kans. Bro. Sutterfield was seventy-three years of age.

HERALD RECEIPTS

W. R. Simmons; Mrs. Nellie Capps; Orville Westlund; C. E. Ballentine; Mrs. J. F. Paustian; James M. Watkins; Floyd Dimmick; Barbara Claussen; W. E. Boyer; Mrs. Orval Lynd; Ernest Barnum; Mary M. Smalley; Lottie Piekerl; Gordon Davison; Luey L. Bankston; Emma Sissle; Edna Gruber; Mrs. G. L. Bates; Hazel Reed.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. D. Whitmer	\$ 5.00
Mr. & Mrs. Allen Johnson	27.50
An Isolated Sister	15.00
An Illinois Sister	13.00
Mrs. J. D. Shelly	2.50
Silas M. Claypool	15.00
Mrs. James A. Patrick	20.00
M. A. Patrick	35.00
Eden Valley, Minn., Church	13.00
Hope Chapel, South Bend, Ind.	10.00
Tempe, Ariz., Church	15.55
Alice Young	5.00
Amy Young	10.00
Mr. & Mrs. Howard Moore	10.00
Velmer Bousfield	5.00
Golden Rule S. S., Cleveland, Ohio	20.50
Maybelle Hanson	30.00
A "Cleveland"r	5.00
Leo Behrends	2.50
Mrs. Pearl Davis	\$ 10.00
Virida Sittler	10.00
Niagara Falls, N. Y., Church	15.00
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Mrs. Anna Cochran	2.00
Mrs. Catherine Davis	2.00
Pomona, Calif., Church	35.00
L. P. Marsh	100.00
Mr. & Mrs. Delos Andrew	5.00
Ernest Barnum	2.50
Minnesota State Conference	26.04
H. M. Shaffer	5.00
Jessie M. B. Kauffman	10.00
Mrs. Kate Olmstead	7.50
Hazel M. Williams (in memory of her mother, Mrs. Burk)	20.00
Mr. & Mrs. Charles Netts	5.00
Maurertown, Va., Sunday School	23.09
Mrs. Fannie S. Knight	5.00



The Goal



\$7,500 in contributions for THE RESTITUTION HERALD is the goal set for June 30, 1950. Today, June 17, we have reached \$4,446.44. Only thirteen days remain in this part of THE HERALD Campaign only *thirteen days* in which to burst the thermometer at \$7,500.01! . . Pray and pay *today!*

\$7,500

\$7,000

\$6,000

\$5,000

\$4,000

\$3,000

\$2,000

\$1,000

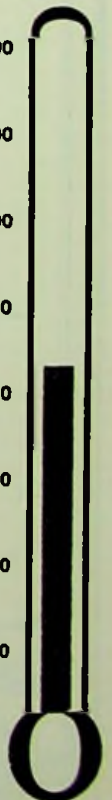
Date _____

Gentlemen,

Here is my contribution of \$ _____ to help reach the goal.

Name _____

Address _____





Oregon Bible College

Summer Session

Last Call for Students

This will be the last appeal for Summer Session students. Please let us hear from you immediately if you are planning to study with us during the Summer Term. Remember that the time for service is growing short and plan to study with us for four profitable weeks of Bible training.

Present plans are to use facilities of the local church and dormitory, if enough students are enrolled. If you plan to attend, let us hear from you immediately. Only four students at the present are enrolled. Help us to reach our goal of sixteen students by returning your registration now.

Details for the summer session are as follows: tuition, board, and room, \$50.00; dates, July 3-28 (four weeks); courses in Bible and Christian service; instructors, Otto E. Dick and Harvey U. Krogh, Jr.

*Plan to
Attend*

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

Date

Please enroll me as a student in Oregon Bible College Summer Session.

Name

St. or R.F.D.

City and State

Tuition will be paid by

THE RESTITUTION HERALD

VOLUME 39

OREGON, ILLINOIS, JUNE 27, 1950

NUMBER 38

Trail Guides

By D. G. Harvey, Kokomo, Indiana

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

ONE HUNDRED years ago, wagon trains were moving west. Gold had been found in far-off California. Farmers, clerks, blacksmiths, bankers, yes, people of *all* walks of life were rushing west. Gold, *gold!* "Why," some said, "you can just pick it up off the ground!"

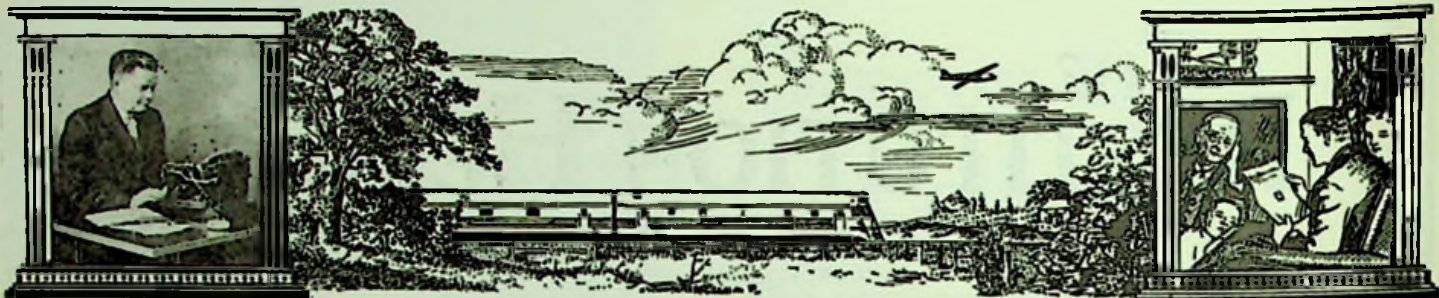
Little thought was given to hardships of the long overland trip in slow-moving wagons. The way was hard across Ohio, Indiana, and Illinois. At Saint Louis, Missouri, all signs of civilization were left behind; ahead lay the unknown. Here *trail* guides were employed.

These guides were men not only of courage, but men wise in experiences of the trail. Only by their advice could hilarious wagon trains nurse their provisions to last for the long trip overland, for there were no corner groceries or wayside inns in those days. A trail guide must be able to read the Indian signs, for hostile Red men were on all sides. There were swift rivers to cross and wild animals to avert or kill. He must know the best fords and the mountain passes. Yes, a trail guide of the year 1850 was necessarily a trained man. He must *know the way!*

The Church of God today, as we obey the Master's command, "Go ye into all the world," must have trail-guide leaders. Dare we depend upon the untrained? Our Lord asks, "Can the blind lead the blind?" (Luke 6:39). If led by the untrained, there will be danger of mistakes, no matter how zealous a leader may be, for, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Is God particular in His requirements of us who are seeking gold of the Kingdom of God? Does it matter what we believe? Many times, one hears, "I don't have to go to church to live right." Perhaps not, but consider the great advantage of Christians' meeting together! "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling
(Please turn to page 10)





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Jesus "Endured the Cross"

"For the joy that was set before him," Jesus "endured the cross . . . and is set down at the throne of God" (Heb. 12:2). A touching story came recently to our attention about a father who forfeited his life to save his son. This father's sacrifice was in such a manner as to remind one of Jesus' sacrifice for you and me.



From Oakland, California, the Associated Press reports that Sidney E. Lawrence, forty years of age, volunteered to submit to a certain unusual type of surgery as the means of saving the life of his son, Robert Bruce Lawrence, eleven years of age. The son, afflicted with *nephrosis* (a kidney disease), needed a complete change of blood. The father knew his own blood was the type of blood that his son needed. The peculiar operation, providing a complete blood exchange, required the father and son to be linked together for nearly three hours. During all this time, the father realized there was considerable risk to his own life. Without reservation, however, the father had said, "Go ahead."

Gradually, the father's strength subsided. Finally, he died. Before dying, however, he thoroughly believed "he had saved his son's life" and was glad in that assurance. At our last information, the attending physicians were expecting the son fully to recover from his disease and to enjoy normal life.

On the cross, the Saviour knew He would die. *Resigned* to die, Jesus "endured the cross" for the "joy that was set before him." That joy well may have included more than the joy of foreseeing His own resurrection and ascension to the right hand of God. Jesus' joy while suffering the nails and laughter welled from His knowledge of your *eternal* salvation and mine. He knew He was not dying in vain: that He "by the grace of God should taste death for every man" (Heb. 2:9). "With his stripes we are healed." Because Jesus died for us, we shall recover not unto mere health of mortal life, but unto life *everlasting*. That is God's promise in John 3:16.

Jew, Cancer, and Salvation

Doctor Sholomo B. Ulman, a biologist of the faculty of the Hebrew University, Jerusalem, has developed a fig serum that he believes will cure cancer. Dr. Ulman has been invited to the Montreal Cancer Institute to continue research with this fig serum.

Of all diseases, cancer is the most baffling, and it is horribly fatal. Like leprosy in Bible times, cancer thus far has no cure. That a *Jew*—despised race—now should be knocking at the door of cancer's mystery is in itself interesting—faith creating. (John 4:22b.) That the prospective cure lies in the lowly fig is still more intriguing, for the fig tree is an emblem of the Hebrew people.

That Sholomo Ulman can use the fig successfully to treat cancer may yet be conjectural, but that Jesus, the Jew, soon will bless and use the Hebrew people as the head of all nations in destroying sin and death throughout the world is prophesied clearly, abundantly, in the Word of God. "Salvation is of the Jews"—whether the enemy is cancer or sin.

Climbing

In THE RESTITUTION HERALD *Campaign* for a minimum of \$6,000 in contributions, and \$7,500 if possible, we have at this hour (3:00 p.m., Friday, June 23) reached the sum of \$5,127.69. For this amount received, everyone is humbly grateful. There being seven days remaining in this *Campaign* for THE HERALD, hope revives that the minimum goal of \$6,000 may be attained. Certainly, if the Lord wills, the figure could go well *beyond* the minimum. We have no way of knowing, but wait upon the Lord. (Psalm 27:13, 14.)

A Gardener's Soliloquy

"Dear old Garden! Dirt and all;
I'll fight your weeds from spring to fall.
I love your black, your feel, your smell.
Your magic grips my soul; yet well
I know that while I turn the clod,
Nothing can satisfy, but God."—Alice W. Lucas.

THE FALLING AWAY

A Radio Sermon by Harold J. Doan, Chicago, Illinois

ONE of the signs that these are the last days and that the coming of our Lord is drawing near is the falling away from the true church and growth of apostate religions. This condition was clearly prophesied by New Testament prophets.

Second Thessalonians 2:3 reads: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Matthew 24:12 informs: "Because iniquity shall abound, the love of many shall wax cold." Also, 1 Timothy 4:1 says: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Wise men *observe* the signs of the times, but foolish men *become* signs of the times. This sign, backsliding and falling away, is, however, a sign to be observed in the church and nowhere else. Only those who have been in the church, who have made baptismal vows and have come into Christ, can "fall away" from the truth and backslide into perdition.

Realizing this, Scripture contains many passages of caution to Christians, warning against apostasy and backsliding. An excellent passage of this type is found in Hebrews 10:35-39. There is warning to those slipping from the pedestal of faith, falling from their heavenly place, and being wooed away from their first love. It is an admonition to examine self to find the cause of this failing and to cure it before it is too late.

Hebrews 10:35 records: "Cast not away therefore your confidence, which hath great recompence of reward." We would say, "Do not throw away your faith, because upon faith depends a great reward, upon confidence hangs your whole future. Do not lightly dispose of it for frivolous reasons!" This is a warning against apostasy. It is a

warning to think carefully of the cost involved in leaving the true faith.

Paul said in 1 Corinthians 9:27: "I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway." Paul knew that by simple carelessness with his way of life, he could lose his faith and his hope of life eternal. Paul knew, as we know, that allowing himself to delve into the lusts of the flesh he could fall from grace. Some cast away their faith and fall away simply through yielding to bodily appetites and desires of the flesh.

Revelation 2:4 tells another prime cause of apostasy and backsliding: "I have somewhat against thee, because thou hast left thy first love." The Ephesians left their first love; they cast away the foundations and beginning of their faith as outmoded and outgrown. Consequently, they were falling away and because of it were chided by Jesus Himself. Their original love of Jesus and His truth

became dulled and dim. Some cast away their faith today for similar reasons. Feeling their original faith to be outmoded or juvenile, losing their original enthusiasm and love, they drift into the half-light of apostasy. Be slow to cast away your faith because of the doubts of the world, and science, falsely so-called. Rather, keep it alive and burning brightly through regular study, worship, prayer, and service.

Matthew 24:4, 5 warns: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Some will fall away through the influence of false religions. Becoming tired of the pressures of true Christianity, backsliders seek an easier religion, a less stringent belief, so they can have a form of godliness, but without the power or responsibility of true Christianity. Cast not away your confidence in favor of an easier way or a less demanding (Turn to page 10)

JESUS IS COMING

By Mrs. Ray Saylor

Jesus is coming to earth again:
Coming, His bride to receive—
Coming in power and glory great
And honor for those who believe.

Coming to bring peace and good will,
Wars and strife will cease;
His glory then will cover the earth,
And knowledge of God will increase.

Coming to reign on David's throne,
As the Angel to Mary foretold,
Bringing joy to the children of God,
As the glories of God unfold.

Jerusalem then will be called
The City of the Great King;
The left of the nations shall bow the knee
And unto it their glory bring.

The law shall go forth from Mount Zion,
The Word from Jerusalem proclaimed;
The redeemed of God shall rule with Christ
And shall heal the halt and the maimed.

Eye hath not seen, nor ear heard,
The glory prepared by our God
For those who will walk the streets of gold
Where angels' feet have trod.

Hasten Thy coming, Lord Jesus;
Put an end to strife and war.
Take unto Thee Thy chosen bride,
And reign forevermore.

President Daniel

(A Playlet)

By Vivian Magaw, Tipp City, Ohio

Reader: When Darius the Mede was sixty-two years of age, his armies overcame the Chaldeans and killed Belshazzar, their king. Then, "It pleased Darius to set a hundred and twenty 'princes' over the kingdom, who were to manage the whole of the kingdom, under three presidents, one of whom was Daniel." The princes were to report to them, so the king would not be bothered with petty politics.

Darius: (In a loud voice) Daniel!—O Daniel!! (beckoning) come here.

Daniel: (After leaving the other two presidents who had been in conference with him, Daniel cautiously approaches the king) Yes, your Majesty. What wouldst thou have thy servant to do?

Darius: Come here a minute. I have good news for you. Your wisdom and judgment have helped me many times to make decisions which have resulted in peace and comfort throughout my empire, therefore, I have decided to set you over the whole realm. (Daniel kneels and Darius touches his head with scepter.)

Daniel: (Looking up) Jehovah be praised! Most noble Darius, any knowledge or wisdom that I possess above that of others has been given to me by the God of Abraham, who is God of heaven and earth. Only as I trust Him for continued blessing can I accept this office at thy hand.

Darius: I care not for the source of your wisdom. Take this proclamation which I have signed; give it to your fellow presidents and have them publish it in all languages throughout the empire. (Daniel obeys and goes to his house and prays.)

Reader: Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Second President: We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. (Second and third presidents boldly march up to King Darius and give the King a "Heil Hitler" salute.)

Second and Third Presidents: (In unison) Hail! King Darius, live forever!! (obstreperously).

Third President: All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever asks a petition of any God or man for thirty days, except of thee, O King, shall be cast into the den of lions.

Second President: (Handing Darius a piece of paper) Now, O King, establish the decree, and sign the writing, that it be not changed; according to the law of the Medes and Persians, which cannot be changed. (Darius scribbles on the paper, and smiling, hands it back to the presidents who return to a group of men.)

Reader: Wherefore King Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house, and prayed, and gave thanks before his God, as he had done under Nebuchadnezzar and Belshazzar.

Daniel: (Kneeling and praying aloud while the presidents look on) O, Lord God of Abraham, I thank Thee for the care and protection Thou hast afforded Thy people in this land of captivity. I thank Thee especially for the high position under Darius which Thou hast bestowed upon Thy humble servant. Now, if Thou art willing, bless me with wisdom that I might rule in such a manner that Thy people might have peace and prosperity, and that they might be allowed to return to Jerusalem.—Amen.

Third President: (Giving Nazi salute) Long live the King! Have you not signed a decree, that every man who shall ask a petition of any God or man within thirty days, except of thee, O King, shall be cast into the den of lions?

Darius: (Emphatically) Yes, Sir! According to the law of the Medes and Persians, which can't be changed.

Second President: Daniel, one of those despicable Jews, has no respect whatever for you, O King, nor for the decree that you have signed, but petitions his own God three times a day. Therefore, let us arrest him immediately and cast him to the lions.

Darius: Hold on! Not so fast! Let me alone a while; I wish to think this over. (Presidents step to side.)

Reader: Then the King was sorry that he had made such a decree, for Daniel was indispensable. The King tried until sunset to think of a loophole in the law by

which Daniel, who was just and upright, might be exempt from the hunger of the militant lions. (King paces to and fro with perturbed face.)

Third President: Remember, O King, that, according to the law of the Medes and Persians, no decree nor statute which the King signs can be changed. Therefore, let us fetch Daniel at once!

Darius: All right; bring him in.

Second President: (Having gone with the other president and brought Daniel between them.) Here, O King, is the felon who petitions his God instead of you.

Darius: Daniel, my friend and councilor, you have been framed by your fellow presidents. I am sorry that I signed such a decree. Thy God whom thou servest continually, He will deliver thee.

Five or Six Princes: (Yelling as a mob.) Throw him to

the lions! Throw him to the lions! Whoopee! Bring on some more Jews! (Second and third presidents march Daniel off the stage and the princes follow. The King also follows, but returns when the "Reader" quits reading.)

Reader: Then a stone was brought and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the King went to his palace, and passed the night fasting: neither were instruments of music brought before him. (Now the Queen enters with a pitcher of water and a glass.)

Queen: (While pouring a drink for the King) What would you have for supper, tonight, Darius?

Darius: (Motioning away the water) Nothing, please. I can't eat while my friend (Please turn to page 9)

Does It Make Any Difference?

By G. J. Gordon, Fonthill, Ontario



G. J. Gordon

OFTENTIMES, one hears people say they do not think it makes any difference what they believe. What does God's Word say about it? That is the place to find the answer. Some years ago, we were asked by a young man if it mattered as to what we believed. In answer, we asked if it made any difference to Adam and Eve as to whom they believed. The only answer, of course,

is that it made the difference between life and death.

God's Word says: "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).

When Jesus was asked, "What shall we do that we might work the works of God?" He said, "This is the work of God, that *ye believe* on him whom he hath sent" (John 6:28, 29).

Why believe on Him? Because Jesus was that Prophet which God had promised to Moses (Acts 3:22; Deut. 18:18), saying: "I will raise them up a Prophet from among their brethren, like unto thee, and will put *my words* in his mouth; and he shall *speak* unto them *all* that I shall command him. And it shall come to pass,

that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Jesus was that Prophet, so notice what He said at the close of His ministry, praying for those who had believed on Him, also for the ones who *would believe* through their word. "I have finished the work which thou gavest me to do. . . . I have manifested *thy name* unto the men which thou gavest me out of the world . . . for I have given unto them the words which thou gavest me; and they have received them." (See John 17:4-8.)

Whatever words were given Jesus were God's Word, which is truth. (V. 17.) The *same* also His apostles received. This same Word is given to us, so we can discern between "the spirit of truth, and the spirit of error." (See 1 John 4:6.)

If it makes no difference what we believe, why not believe the truth? It is easier and safer than to believe a lie.

The very first truth which Jesus preached was "the gospel of the kingdom of God" (Mark 1:14), and, among other things, He said: "Repent and *believe* the gospel"—that is, the same gospel He was preaching to them. (Mark 1:15.) His *command* to His apostles was: "Go ye into all the world, and preach the gospel [same one] to every creature. He that *believeth* and is *baptized* shall be saved; but he that believeth not shall be damned [condemned]" (Mark 16:15, 16). Note *the difference!*

"What Is Man?"

By M. O. Williamson, Pelzer, South Carolina

PAUL, quoting from Psalm 8, testified, saying, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" (Heb. 2:6). The question is, What am I, or you? That really is the question asked.

John 17:3 says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If men get eternal life, they must know the answer to the question Paul asked in Hebrews 2:6, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?"—because, if one becomes acquainted with what constitutes a man, he then can be in a position to know Jesus Christ and to know His Father. Then, he has the promise to eternal life.

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). When one becomes acquainted with who Jesus is, he becomes acquainted with Him as one time a man. Jesus came into this life as you did, as I did, by birth. He had a mother. He lived thirty-three and one half years, then was put to death. He lay dead for three and one half days. He was resurrected. He ascended into the heavens after He had stayed on the earth forty days after His resurrection. He is in heaven now, but soon Jesus is coming back to earth. When He comes back again, He will be coming for a purpose. His purpose of coming back is to resurrect mankind from the death state.

The question before us is, What is man, *anyhow*? Many views are held today in regards to what constitutes a man. The prevalent idea of people today is that man is a twofold being, having a body and a soul. What we want to accept is what the Bible teaches, nothing except what the Bible teaches.

Genesis 2:7 records the beginning of man. Here is God's statement of it as He gave it to Moses: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." If a question should enter my mind or your mind, it would be, What is a soul? Here is the answer to it. Man, all the elements, all the organs, and the tissues of man, were one time dust. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

God breathed into Adam's nose, or "nostrils," the breath of life, and when God did this, the man became a living soul. That is the definition of what a soul is. Now a further question enters my mind, because I have heard stated a great many times that a soul cannot die. *Do men die?* Why, most assuredly men die, women die, children die. So, if man dies, a question is asked by Job in the fourteenth chapter of Job, "Shall he live again?"

Genesis 1:26 presents the reason that God made the man and then the woman. God said, "Let us make man in our image and after our likeness." In Timothy, one reads, "There is one God, and one mediator between God and men, the man Christ Jesus."

"If there is one God, He made only one man. He did not make two; He made only one, and He made him of dust of the earth, and let him have dominion over the fish of the sea, and over the fowls of the air—over the cattle, and over all the earth, and over every creeping "thing that creepeth upon the earth." So, God "created man in his own image, in the image of God created he him; male and female created he them." After God had formed man of the dust of the ground and breathed into his nostrils the breath of life, the "man became a living soul" (Gen. 2:7).

The Bible teaches here that "God planted a garden eastward in Eden; and there he put the man whom he had formed. . . . Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (vv. 8, 9). Therefore, God said, "It is not good for man to be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature that was the name thereof, and Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field, but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the



M. O. Williamson

man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman" (vv. 18-24).

Now comes a question within our minds, Why was Eve called woman? The answer is here, "Because she was taken out of Man." Therefore, the law was, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (v. 24).

While Adam and Eve were in this position, the Serpent, "more subtil than any beast of the field," came into the Garden of Eden where Adam and Eve were, and went to Eve, saying, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman said to the Serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Here is the story the Serpent told, "Ye shall not surely die." (3:1-4.)

Did you ever go to a funeral wherein the preacher remarked that the deceased was not dead? The Serpent said to Eve, in verse 4, "Ye shall not surely die."

"When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they know that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto him, Where art thou?" (Vv. 6-9.) Adam informed God, "I was afraid, because I was naked; and I hid myself."

God asked Adam, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" The man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

The Lord God said unto the woman, "What is this that thou hast done?"

The woman said, "The serpent beguiled me, and I did eat." The Lord God said to the Serpent, "Because thou hast done this, thou are cursed

above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Christ's crucifixion fulfilled the prophecy that the seed of the Serpent would bruise the heel of Jesus Christ. In Hebrews 2:14, Paul said, "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." So Christ, when He returns to earth again, upon completion of His work, will bruise the Serpent's head. Paul said, "That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through the fear of death were all their lifetime subject to bondage" (v. 15).

Speaking of a man dying or a woman's dying, some men inform that his or her soul has gone back to God who gave it, or some will use the expression that his or her spirit has gone back to God who gave it. Ecclesiastes 12:7 tells, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." What is the spirit that returns unto God? Job 27:3 records: "All the while my breath is within me, and the spirit of God is in my nostrils." So, the spirit of God (that Ecclesiastes 12:7 says returns to God who gave it) dwells in the nostrils.

Going to Genesis 2:7, we inquire, What was the spirit?

What was it that God put in Adam's nostrils? The statement was, "God breathed into his nostrils the breath of life; and man became a living soul." If the breath put in Adam's nostrils caused him to be a living soul, what will be the result when the breath is taken away from him? Psalm 104:29 says, "Thou takest away their breath, they die, and return to their dust." So, when a man, woman, or child ceases breathing, back to the dust he goes. Abraham said, in Genesis 18:27, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."

Now, I do not wish any of you to get offended for what the Bible has to say. I am reading only to you some statements that are made in the Bible. God is the Author of this Book, and what is in here I have nothing whatever to do with it except to believe and (Please turn to page 11)

OPEN YOUR HEART TO JESUS

By Sarah Kessler

Open your heart to Jesus—
He's always true and kind;
Your every heartache He can heal;
In Him a friend you'll find.

Open your heart to Jesus—
For He does love you so;
His loving arms are open wide
To shelter you from woe.

Open your heart to Jesus—
Implant His love inside;
A peace sublime will flow within
As silent as the tide.

Open your heart to Jesus—
And He will make you whole;
Your sins which are as scarlet stained
Shall be as white as snow.

Open your heart to Jesus—
Don't further your delay;
His blessed coming is at hand—
Accept Him now, today!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

ATOM DEFENSE. This is the "Atom Age," and with it goes all the possibilities and hazards of such tremendous power in the hands of sinful man. The United States government was the first to use the atom to win its struggle with an enemy. An enemy which used peaceful aids which this country had provided her, when she was in the throes of a national disaster, to destroy her benefactor! Today, this nation is mobilizing much of its strength to provide a defense against others who would use the atom bomb against us.

Gen. George C. Kenney, commanding officer of the Air Force University, said:

"There is no such thing as an airtight radar defense. A newer, far more devastating Pearl Harbor could smash a dozen major cities and give us a casualty list of millions in a single attack. We must visualize the possibility that we could be knocked out by such a blow, that the people would be unwilling to endure further punishment and would demand a cessation of hostilities."

Plans are under way for the protection of our nation. The National Security Resources Board under the direction of W. Stuart Symington, is working out a defense plan that will cover every phase of our national and individual lives. From reliable sources it is indicated that late this year, vital defense measures to protect factories, hospitals, public utilities, etc., with underground shelters being provided in the cities, will be pushed to implement the civilian defense setup. This national civilian defense has been estimated as costing as much as 100 billion dollars. War and preparation for war make for good times, and the prophecies indicate that in the last days nations will "prepare for war." This being true, the last days should be prosperous times—and prosperous times make for indifference to spiritual things. Good times and apostasy go hand in hand. Three things can be anticipated for the end time: 1) war and preparation for war, 2) prosperous times, 3) apostasy.

SEGREGATION. The press is full of material these days respecting Civil Rights, equality, and segregation of the races. Recent decisions of the Supreme Court have tended to remove color lines, as far as the Constitution is concerned. Jim Crow laws and practices are fast disappearing, and the opinion of former Justice John M. Harlan that "Our Constitution is color blind and neither knows nor tolerates classes among citizens" expresses present-day sentiment.

It is true that God has "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 that in Jesus Christ there is neither "Jew nor Greek, there is neither bond nor free, there is nei-

ther male nor female." This does not remove the color line which God has placed upon His creation. If God had intended that the various peoples of earth should live together as one and intermarry, it is doubtful if there would be the colored races today. What God has joined together by color, let no man put asunder through intermarriage.

THOSE JEWS. One of the ways to serve Jesus is to serve His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Personally, I like to read of the exploits of Jesus' brethren, the Jews, and hear of their accomplishments. The American Red Cross recently honored a Jew of Detroit by presenting him with a citation for donating sixty-four pints of his own blood over a period of eight years. That amounts to eight gallons, or a gallon a year. He was termed a "one-man blood bank."

He is now organizing and directing the B'nai B'rith blood collection agency in Detroit. With six hundred Red Cross workers who rose to salute Leo Polk, the Jew, we stand in respect.

The Westinghouse Co. offers annual scholarships to high school students of the United States. Of the 13,585 students who competed for these scholarships, Jewish young people won half of them. They won them and were entitled to receive them. Five per cent of the population of the United States are Jews, and their young people win fifty per cent of Westinghouse's coveted scholarships! Three cheers for these bright students!

ADDITIONAL CENSUS. According to "The National Jewish Monthly," the B'nai B'rith Vocational Service Bureau is undertaking a census on its own to find out the number of Jewish and non-Jewish workers in each of the following fields:

"Health: Chiropodists, chiropractors, dentists, nurses, optometrists, osteopaths, pharmacists, physicians, therapists, and veterinarians.

Physical Science: Chemists, engineers, physicists, and meteorologists.

Social Science; Education, etc.: Accountants, college teachers, lawyers, librarians, social workers, and school teachers.

Art and Literature: Actors, artists, art and dance teachers, musicians, editors, reporters, and writers."

This survey is being made for the purpose of assisting and counseling the Jewish youth and placing of Jewish college graduates.

FEAR TO DISCUSS. The honorable Hugo L. Black, associate justice of the United States Supreme Court, in speaking of the curtailment of free speech and its dangers said:

"Justice Brandeis stated a profound truth when he said that those who founded this nation and wrote its Declaration of Independence and its Constitution were not cowards. Had they been afraid of public discussion, they never would have written the First Amendment nor would they have adopted it.

"The people of this country today as a whole have no fear of ideas. They are willing to meet criticism wherever it is made."

This principle of free discussion should apply to the Church of God. We treasure the right to think and believe as we understand the Word, but this right should not be abridged to others. They have equal rights to think and interpret the Word in accordance with their convictions. If we expect to have others manifest a Christian respect for our views, we must show a similar attitude.

DESCRIPTION OF CHRIST. In an article in the "Union Signal" by Clinton N. Howard, the following appeared:

"The following epistle is said to have been taken by Napoleon from the records of Rome. It was written by Publius Lentulus, Governor of Judea, at the time and on the spot where Jesus conducted his ministry and was addressed to Cæsar, the Emperor of Rome. It was the custom in those days for the governor to write home about any event that transpired while he held his office.

"Conscript fathers: In these our days, appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth, but his own disciples called him the Son of God. [Here follows a description of his person: hair, beard, raiment, and voice.] . . . In reproving, he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, many have seen him weep. A man, for his surpassing beauty, excelling the children of men."

ADVICE TO PARENTS. Theodore Roosevelt gave some good advice to parents, and we are passing it on to our readers. He said:

"If you are ever going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow up.

"No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the State in the future."

Is "Universal Salvation" Scriptural?

Do the Scriptures Teach That God Purposed Sin?

(Article 2—Conclusion)

By R. H. Judd, Colborne, Ontario

We think we have shown clearly that relationship to Adam (in 1 Cor. 15:22) is in relationship to *sin*. Man is not to blame for being created mortal, nor is any man to blame for being the son of his father. In John 3:16 it is "*whosoever* believeth in him shall not *perish*." "*Whosoever*," like the little word "all," is a universal term, and may have a universal application; but it is equally true that it is a *distinguishing* term, and in this verse distinguishes those who do *not* perish from those who *do* perish.

To conserve space we will now make brief comment on a few other texts.

Acts 3:21. This is another favorite passage containing the word "all." "Whom the heavens must receive until the times of the restitution [R.V.—restoration] of all things." But when they put the emphasis on the word "all," what do they really mean? Where do they put the limit? Is Balaam's ass to be restored? and the golden calf? and the swine and the fig tree, both destroyed by Christ, are they to be restored? Some of them put much emphasis on the fact that "the whole creation" is included in the restoration. They seem to forget, however, that it is only those things whereof "God spake by the mouth of his holy prophets." That puts a different face on the matter. It is the restoration of certain things declared. Then the Apostle added in almost the same breath, "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." We agree that finally existing things will be gathered together through Christ into oneness with the Father, but it will be to the exclusion and elimination of all discordant elements, and the suppression of every foe, the last enemy being death. In Acts 3:23, the Revised Version puts the case still more strongly by adding the word "utterly"—"shall be utterly destroyed." Even nature is to be restored, but notice that—"Instead of the thorn shall come up the fir tree." A word to the wise is sufficient!

Colossians 1:20—"To reconcile all things to himself." Here again much stress is placed upon the words "all things." Reading the whole of the passage, one finds that the things to be reconciled are limited to those things that are reconciled through the blood of the cross, and are again limited by the words—"If ye continue in the faith, and be not moved away from the hope of the gospel which ye heard."

1 Timothy 2:4—"Who will have all men to be saved." There are two words in this verse which are made much of by Universalists, namely "will" and "all," but "will" here is not the will of predetermined purpose, but of desire, and is so translated 18 times.

1 Timothy 2:6—"A ransom for [in behalf of] all, to be testified in due time." Again we have here a text much relied on by the ardent universalist. The reader is invited to turn to Matthew 20:28 and Mark 10:45 for comparison, where the same truth is a little differently expressed. Yes, it is true that the Christ died for all. He could not die for less, for then the lovely word "whosoever" in John

3:16 could not apply to all. The next half of the verse—"to be testified in due time"—is often understood by universalists to mean that the unsaved eventually will be given eternal life in the future in differing classes in successive stages. This portion of the text is variously rendered by leading translators. The meaning of the Greek word is—bearing witness to, and Weymouth's Translation conveys the thought that the fact of Christ's sacrificial death is the fact to be witnessed to. The Twentieth Century New Testament is even less favorable to the universalist. After stating that Christ Jesus gave Himself as a ransom on behalf of all men, it adds, "This [the fact that Christ died] must be our testimony." The same Apostle, writing to the Corinthians, while pointing out that God was in Christ reconciling the world unto Himself, also made it clear that there are two aspects to reconciliation, namely, reconciliation viewed as from God's side—which never does fail—and from man's. Because man does fall on his part, the Apostle added, "We implore you on Christ's behalf that ye be reconciled to God." God's gift of eternal life is never given apart from conditions attached.

There are some few other texts brought confidently forward by believers in universal salvation, but when the context is examined, and comparison made with other scriptures which are so definite that they cannot be misunderstood, the mistaken viewpoint of universalists is made abundantly clear. Note the solemn language of 1 John 5:16: "If any man see his brother sinning a sin which is not unto death, he shall ask, and God will give him life for them that *sin not unto death*." Then John said, "*There is a sin unto death*. I do not say that ye shall pray for it. James said, "Let him know that he that converteth a sinner from the error of his way *shall save a soul from death*." To be beyond prayer is surely to be without hope.

PRESIDENT DANIEL

(Continued from page 5)

Daniel is being torn apart by the hungry lions. (The Queen leaves as two or three princesses come tripping onto the stage.)

Princesses: (In unison) Hello, Daddy. Shall we dance and sing for you?

Darius: No. Please don't. Let me be alone. (The girls walk off the stage, looking back at Darius with a puzzled look on their faces as though they thought the old man had lost his mind.) (An older brother of the girls enters.)

Prince: Hello, Father. Shall I soothe your nerves tonight with the playing of my harp?

Darius: No, thanks, my son. The lions are roaring too loudly tonight. Let us hope that Daniel's God will save him. (The King and his son sit and look at the ground a while.)

Reader: Then the King arose very early in the morning, and went in haste unto the den of lions. (King goes to edge of stage toward den of lions.)

Darius: O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Daniel: O King, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O King, have I done no hurt. (Daniel is still off stage.) (Two presidents fetch Daniel while the "Reader" reads.)

Reader: Then was the King exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. (Now the King, standing, pulls a document from his pocket and reads to the audience.)

Darius: I, King Darius, write unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

TRAIL GUIDES

(Continued from front page)

of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:23-25).

Perhaps we who seek the Kingdom of God do sacrifice the so-called pleasures of this world, also much of our time and money. Are those the all-important requirements? Saul was told to destroy all the Amalekites and their sheep and cattle, but he saved the livestock for sacrifice. Was God particular? "Behold, to obey is better than sacrifice" (1 Sam. 15:22). Adam did not obey God—and sacrificed life itself. Noah was told to build the ark six times as long as it was wide. (Modern science has proved these dimensions are best. All modern liners are built on that plan.) Moses, given full plan of the Tab-

ernacle, was ordered to build it "even so" (Ex. 25:9). *Was God particular?*

We members of the Church of God are seeking a great treasure. God has laid out certain requirements for finding that treasure. *They must be met. . . .* Does it matter so much? Does it make any difference? Did it matter to Adam? to Moses? to Noah? to king Saul? The question arises, then, *How can we know what is required?*

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:13-15).

"But," someone will ask, "cannot one preach without going to college?" Yes, to be sure: but consider well the benefits of college training. Our pioneer ministers had not this great advantage. They did a great work, but think of their hardships, their long years of study—often working hard all day and burning midnight oil in their study. A carpenter would work all week and spend Saturday night in travel to reach his appointment, preach on Sunday, and return home late that night to be "on the job" early Monday morning. Or, a farmer would ride his mule to his appointment and back, then be in the field Monday with the same mule hitched to a plow.

Our early preachers had a hard life, but gained much from their experience. At Oregon Bible College, students benefit by their own four years of study and reap the benefits, also, of the long years of study and the experience of those who have gone before. Thus, they are trained for the work: trained in the best way to proclaim the truths we love and believe so vital to salvation. They are trained to preach, to conduct Bible classes, to overcome obstacles in pastoral work, truly to feed the flock of God.

Like trail guides of the wagon trains long ago, trained leaders will help all members of the Church of God to travel this road of life, helping us as we seek our treasure—eternal life and a place in the Kingdom of God's Son. Trained leaders to warn us of dangers, to guide us over the falls of temptation, to feed us throughout the hazardous journey with truths of God's Word! Trail guides who *know* and *love* the Way!

THE FALLING AWAY

(Continued from page 3)

gospel, for your reward hangs upon your adherence to true Scriptural belief.

The Hebrew writer admonished, Do not cast away your faith; do not backslide from your high calling! Think of the cost! Do not be lured away from the fellow-

ship of Christ and His church by bodily desires, by seeking worldly gain, by leaving your first love of Christ and His truth, nor by the temptation to enter easier religions. None of these is worth eternal salvation.

As an antidote to the creeping poison of apostasy, the Hebrew writer suggests, in Hebrews 10:36: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." We have need of great patience to be able to wait, and even grow between conversion and our glorification at Jesus' coming. We need divine patience to sustain unto the time of reward, even after we have done God's will in accepting His Son Jesus Christ and in putting on His name in baptism. We need patience to overcome the temptations constantly placed before us, and to endure the buffeting of a world not in sympathy with the way of life followed by Christians. We need patience so we will not cast away our faith and slip back into worldliness. Great patience is required of Christians to maintain faith in the face of adversity.

Patience is needed to allow for normal, natural growth in ourselves and in the church. Some of us, who do not see in ourselves the transformation and growth we desire, and who do not see in the church the progress for which we had hoped, are tempted to lose patience and cast aside our precious faith. Many have been thus discouraged by personal or group weakness. The Hebrew writer said, Be patient, so that having made a beginning you will eventually realize the promise. We need patience to know that Jesus will come and accomplish in the chaotic and troubled world His promises. More about this in the verse to follow!

Some people get impatient and cast away their faith: impatient at the trials of Christian life, at their own slow growth, at the church's problems, at the seeming slowness of Jesus to come and fulfill the prophecies, many slip back into sin. We wonder at the quality of faith which can be so easily set aside. Will such faith stand in days of trouble ahead? Now is the time to learn patience—in preparation for great future testing.

To emphasize the thought of patience and the wisdom of keeping firm hold on our faith, not backsliding or falling from grace, the Hebrew writer continued, "Yet a little while, and he that shall come will come, and will not tarry." Do not cast aside your faith; do not let slip your gains for Christ, for He will come and reward you. Those who have kept the faith, who have overcome sin, and who have been patient in endurance will be saved.

What does the writer mean—"a little while"? What may be to God "a little while" might be to us "a long while." God explains His reckoning of time in 2 Peter 3:8, 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." By this standard it has been

only a couple of days since Jesus said He would come again. The question "when?" is not so vital as the fact, "He will come!" Be patient; hold to the faith; do not cast it away; Jesus will come!

Hebrews 10:38 continues, "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." The just shall be saved by their faith, the faith that they have preserved inviolate from their conversion to the receiving of the promise. On the other hand, those who accept the faith, and then draw back into sin, suffer the sore displeasure of God. It is in God's eyes a serious matter to vow and not pay, to promise and not fulfill. It is a solemn occasion when one in the Lord begins to slip back into the world at the cost of his faith and his salvation. To draw back implies weakness, doubt, indecision, irresponsibility, reluctance, fearfulness. For such the Lord can have no future. The axiom, "Once in grace, always in grace; once saved, always saved" simply is not true, nor Scriptural.

Jesus said in Luke 9:62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." It is a science to plow that first furrow straight. It takes practice and experience and a keen, clear eye. Of such is the Kingdom of God.

May this be said of us, as is said in Hebrews 10:39: "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." May God and man know that we are not backsliders, not draw-backs, but aggressive, strong, firm, faithful believers, overcomers, saved by the blood of Jesus. May we heed and be blessed by these words.

"WHAT IS MAN?"

(Continued from page 7)

preach it. Peter said, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

In Ecclesiastes 3:18, 19, Solomon said, "I said in mine heart concerning the estate of the sons of men, that God might manifest them"—make their estate known—"and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other." Well, how do they die? "They have all one breath; so that a man hath no preeminence above a beast." In death, man has no favor above a beast: that is the thought Solomon had in mind. All is vanity, if man does not come out of the death state. Paul said: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). "All go unto one place; all are of dust, and all return to dust again."

(To be continued)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

A Little Black Girl's Prayer

Far, far away is a land called Africa. Black people live in Africa. Many of them do not know about Jesus, for no one has told them about Jesus.

Many men and women have gone to Africa from our country to tell the black people about Jesus. We call these people who tell others about Jesus missionaries.

One day a missionary was talking to some little black boys and girls. "Jesus wants to come into your hearts and live there," the missionary told them. "If you open your hearts to Him, He will come and live in your hearts."

"I want Jesus to live in my heart," said one little black girl. Then she folded her hands and closed her eyes and prayed, "Dear Jesus, when You come into my heart to build your home there, dig the holes for the posts deep down. Amen."

That was a beautiful prayer, wasn't it? We know that Jesus answered the little black girl's prayer. — *Edith Cling Palm.*

The Word from James

"Above all, my brothers, do not swear an oath, either by heaven or by the earth, or by anything else; let your 'Yes' be a plain Yes, and your 'No' be a plain No, or you will fall under condemnation" (James 5:12, An American Translation).

If any one of you is in trouble, he should pray. If any one is in good spirits, he should sing a hymn. If any one is sick, he should call in the elders of the church, have the elders pray over him, and pour oil on him in the name of the Lord. The prayer offered in faith will save the sick man. The Lord will restore the sick man to health; and if he has committed sins, the man will be forgiven. So, confess your sins to one another and pray for one another so that you may be cured. An upright man can do a great deal through prayer.

Elijah was a man like us. He prayed earnestly that it might not rain, and for three years and six months there was no rain in the land. Then Elijah prayed again; the heavens yielded rain, and the earth produced crops.

"My brothers, if anyone of you is led astray from the

truth, and someone brings him back, you may be sure that whoever brings a sinner back from his misguided way will save the man's soul from death, and cover up a host of sins" (James 5:20, An American Translation).

Comments on the Lesson

The man's "soul" that is to be saved from death may confuse some. From the study of the original word we find it is *psuch* or *psuche*, which means, "animal life, breath." Read the phrase like this, "Whosoever brings a sinner back from his misguided way will save the man's life (breath life—present life) from death (second death), and will cover up a host of sins. We know this refers to the second death because of Adam's sin. All die now as a result. The only thing that may keep us from the Adamic death is the return of Christ to earth. Then, if we are His at His coming, we will be changed into immortality without having died the Adamic death.

"An upright man can do a great deal by prayer when he tries" (v. 16). The prayer life of a Christian is not just a memorized thought written by someone, but is often a cry from the innermost part of the person. He may feel a need that can be given only through the power of God, our Father, and Jesus Christ, His Son. Christ is in us. We feel His presence as plainly as we can feel the presence of a loved one we can see.

Make Him yours, today! Search Him out! Everyone who hungers and thirsts after righteousness shall be filled. Seek Him and serve Him today! Have hope in life eternal!

"I have set the Lord before me. Because he is at my right hand, I shall not be moved. . . . In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:8, 11).

Happy Birthday Wishes!

Kathryn Barnett, June 29, age 6, Holbrook, Nebr.

Robert L. Jones, June 30, age 2, Chagrin Falls, Ohio.

Robert M. Bottolfs, July 1, age 5, Hammond, La.

The Berean Page

By Timothy Pearson, Hammond, Louisiana

"Who Hath Ears to Hear"?

Religious people may be divided into four distinct and diverse groups. The divisions were first mentioned by the Lord in a discourse delivered from a boat to a crowd on the shore of Lake Galilee. It will be recognized easily that membership in class four is admirable, which cannot be said of the first three.

"Behold a sower went forth to sow; and when he sowed, some seeds fell by the wayside . . . some fell upon stony places . . . some fell among thorns . . . but other fell on good ground." (Matt. 13.)

The seed that was sown was the Word of God.

Those who fall in *class one* are those who hear the Word but lose it before it has time to take root and grow. They are like the Judeans of whom Jesus said, "John came unto you in the way of righteousness, and ye believed him not." There are too many who attend religious services, occasionally, but never give the Word a chance, destroying it with other opposing doctrines, permitting the Liar to counteract with his propaganda. Obviously, the result can be only disaster unless something is done to strengthen the Word. More regular church attendance and more suspicion of contrary doctrines are suggested as partial remedy for this condition.

Class two consists of those who receive the Word sown in stony places having no place for the roots. Specifically, the occupants of this group comprise a large segment of religion and are those often called emotional. That is, they are fond of revivals and depend upon them for spiritual life. The Church of God of the Abrahamic Faith probably has gone to the opposite extreme of not having enough revivals, so let the Lord's condemnation fall only where it is deserved. Nevertheless, among our own group, many are easily stirred up to great works and fired with enthusiasm which quickly wanes and results in little. The one on whom the Lord can depend is not the excitable enthusiast who has insufficient background and religious growth, but he who, from his first acquaintance with the Christ, has grown daily in Biblical understanding. We suggest a little less explosion and much more exploring of the Word for this group.

The thorny group receives the Word, gladly, but in time allows the cares of life and uncertain wealth to choke out God's message, so no fruit results. Most of us

who think we are serving the Lord, faithfully, fall part way into this group. These thorns, *alias* worldly pleasures, caused the downfall of many notables, among whom were a rich young man, Ananias and his wife, and Demas, a companion of Paul. Of the latter, the Record states that he forsook Paul, "having loved this present world." One of the most difficult decisions to be faced by Bereans is what is worldly and contrary to the Word as opposed to the righteous and spiritual things. There are so many "border line" attractions, that it often requires keen perception to distinguish between good and evil. Nevertheless, a return to monasteries is not the solution, but Bible education from a realistic view.

Finally, according to the Parable, some seed fell on good ground and brought forth much fruit. In this class the few remaining Christians reside. They hear gladly, understand well, and act accordingly, bringing forth fruit abundantly. Some increase the results of the Word one hundred times, others sixty times, and the least ones manage to produce thirty times the effort needed to reach them.

In which group do you classify yourself? Will you try to reach good ground if you have not already? "*Who hath ears to hear*"? "*Let him hear*"!

Too Much-- Faith, or Money?

In about three weeks, youth of the Church will gather at Oregon, Illinois, for a thrilling Rally. Among the group, D.V., will be five young persons (or more) from Louisiana. This State is faced with the problem of having too many candidates for the Rally and too little money to send them. There are at least ten that wish to go. Would that more of our churches had such problem instead of the predominant one, sufficient cash but no one willing to go. Will you be in Oregon, July 17?



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 17-28—National Berean Youth Rally at Oregon, Ill.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 10-12—General Conference at Oregon, Ill.
- August 13-20—Missouri Conference at Jordan.
- August 17-27—Texas Conference.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Holbrook.

ARCO, IDAHO

Bro. J. M. Morgan of Bristow, Okla., was here with us for several days. We very much enjoyed him and his evening discourses. He baptized Betty Lou, Sunday afternoon, June 11, and held Communion with us on Sunday evening. He left, June 12, for Corvallis, Ore., for the Northwest Conference.

Betty Lou would enjoy hearing from any of the boys and girls near her age (13 yrs.). She will answer their letters and would like to exchange pictures.

Mrs. Iola Cunningham.

BAPTISM AT MINNEAPOLIS

On May 16, 1950, Miss Kathleen Eleanor Parkhurst, eighteen years of age, residing with her uncle, Robert Lawson, 3913-14th Ave. S., Minneapolis, Minn., was immersed in the saving name of Jesus.

She is better known to her conference friends as "Diane" or "Dee."

We pray that her life will be filled with spiritual blessings.

J. W. McLain.

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Donna Eyster, Oregon, Ill.
7. Dorothy M. Stout, Oregon, Ill.
8. John Lewis, Ripley, Ill.
9. Patricia Ann Cutts, Rochelle, Ill.
10. Nancy Ann Bearrows, Rochelle, Ill.
11. Lucille McKinney, Hammond, La.
12. Phyllis Horton, Grand Rapids, Mich.
13. Nancy Hansen, Grand Rapids, Mich.
14. Arlene De Young, Grand Rapids, Mich.
15. William Nordquist, Omaha, Nebr.
16. David Shaw, North Little Rock, Ark.
17. Shirley Shaw, North Little Rock, Ark.
18. Bobby Padgett, Alexander, Ark.
19. Lawrence Matthews, Little Rock, Ark.
20. Ernestine Daniels, Little Rock, Ark.
21. June Breeland, Hammond, La.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Vivian Kirkpatrick, 1040 4th St. N., Saint Cloud, Minn., plans to attend the Arkansas-Oklahoma Conference, near Havana, Ark., and the General Conference at Oregon.

"A wonderful spirit prevailed at the Michigan Conference. Bro. J. W. McLain's Bible lessons and sermons were excellent. Bro. and Sr. Leonard Brown were present on Saturday and Sunday."—Robert O. Hardesty, 212 Abbie St., S.E., Grand Rapids 8, Mich.

"I was very much impressed with Bro. Stanley Ross' article, 'Whom Are We Cheating?' in The Herald dated May 20. Everyone should read and meditate upon this article. Too many, neglecting their duty along these lines, are retarding the work that our Master left us to carry on until Jesus returns."—W. G. Moffet, Magazine, Ark.

Accompanying his contribution for The Herald, Archie Loether, of Vancouver, Wash., writes:

"It is the best paper that I know about. . . I would like to read a good article in The Herald in regard to the saints in the Tribulation Period. Will we escape the mark of the beast? If so, where will we be? . . . My understanding is that we Christians are to pray that we may escape this terrible time. Please give us a good article on this subject, as I want to know."

"I nearly always read all The Restitution Herald. I do wish, though, there would be some plain, simple articles on the Faith that will please the beginners."—Mrs. Emery Dixon, 1712 N. 33 St., Omaha 10, Nebr.

"I sincerely hope some way will be worked out to keep The Restitution Herald a weekly paper. . . . I read every word of every issue."—Russel Thoms, Richmond, Minn.

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$11,735.02

CONTRIBUTE!

IOWA QUARTERLY CONFERENCE

Hickory Grove, Iowa

The Summer Quarterly Conference of Iowa was held at Hickory Grove, June 11, with eighty people attending. The Koszta, Gladbrook, Waterloo, Stanhope, and Albert City churches were represented. We were sorry that none of the Pleasant Prairie brethren were present. It was a beautiful day for the meeting in the country schoolhouse. We pray God's blessing upon these meetings.

Bro. Bud Goodwin of Oregon, Ill., a recent graduate of Oregon Bible College, was our guest speaker and gave two very inspiring, timely sermons. The morning sermon was "You Are the Temple of God," and the afternoon sermon was about the second coming of Christ. Those who had never met Bro. Goodwin and his family considered it a pleasure and hope to have them in Iowa again.

The Bereans had charge of the afternoon singing, Dick Torry leading the music, and Charlotte Sealine was the pianist.

Mrs. Ellen Goodwin of Wisconsin accompanied her son and family to Iowa.

The State executive board met with the Berean State board to form plans for the annual conference.

We thank the Hickory Grove brethren for their fine hospitality. A bountiful basket dinner was served at noon. When we think of Hickory Grove, we think of the Fish family and wish Bro. and Sr. Fish could have been living and could have seen their five daughters and two sons present with their families, including grandchildren.

We missed Bro. and Sr. Oscar Jenkins and extend our sympathy to them in the loss of his only brother. We were sorry to hear of the death of Arthur Wiese, Gladbrook, three weeks after the death of his wife. Our deepest sympathy to the family! We are glad to report Sr. Amanda Hoar is improving, and the casts have been taken off. Edith Smith of Storm Lake is gaining strength and goes for short car rides each day.

We are happy that the Waterloo Church will have a full-time pastor. Bro. Linford Moore began work there on June 15.

The Albert City Church is very happy for the Truth Seekers' radio program sponsored over KAYL, Storm Lake, at 8:15 each Sunday morning. Turn your radio dial to 990 kc. and join us.

Bro. and Sr. Oscar Johnson, who have been ill, are now back in their home in Sac City, after a stay in the Fort Dodge hospital. Bro. Ray Cronbaugh of Belle Plaine is ill at his home. Send a word of cheer to our sick friends.

Plan now to attend the annual conference at Waterloo, August 19-27.

Christine C. Klindt, Cor. Secy.

"Our Sunday-school attendance reached a peak of ninety-nine on Easter, and it averages about seventy-five."—Mrs. Carl Davenport, 1917 Illinois Avenue, Eldorado, Ill.

GENERAL CONFERENCE DATES

It is not too early to begin planning to attend General Conference. The dates are August 10, 11, and 12. This year, the Conference will have a planned program for considering the various aims of our work. Planned discussion periods are being provided for an orderly consideration of our complete program. The complete program will be announced in The Herald prior to the opening day.

MOSBY - ALLEN

At the Restitution Church of God, Eldorado, Ill., on June 4, 1950, at 3:00 p.m., occurred the marriage of Reta Lu Mosby to Emil Allen. The double ring service was read by the pastor, Elder A. M. Jones, in the presence of about two hundred friends and relatives. Three large baskets of white gladioli were banked with huge baskets and vases of garden flowers, making a beautiful background. The bride wore a white street-length dress, and carried a white Bible and bouquet of lilies of the valley, her corsage being of white rosebuds. "Because" and "Always" were beautifully sung by Mr. Glen Dempsey, cousin of the groom. Mr. Dempsey was accompanied by Mrs. Louise Quick, who also played the nuptial music.

A reception was held, following the service, at the home of Mr. and Mrs. Burdette Mosby, parents of the bride. The young couple will be "at home" on a farm near Eldorado, where everything was ready for them. They received many beautiful and useful gifts.

Thus another Christian home has been established. We pray God's richest blessing upon them. Mrs. A. M. Jones.

OMAHA, NEBRASKA

Members of the Omaha, Nebr., Church of God were happy to have three students from Oregon Bible College, who took charge of the evening service on May 14, and gave excellent messages, both in word and song. Warren Sorenson and Darrell Maddock gave short sermonettes, and Rand Smith conducted the service.

The morning service, a program on the meaning of Mother's Day, was especially interesting. Several members took part in the program prepared by Sr. Elvera Edwards. M. W. Lyon, Pastor.

CROUCH - KUGLER

On June 4, in the Jordan (Mo.) Church of God, Miss Frances Crouch was given in marriage by her father to Mr. George E. Kugler, both of Cross Timbers, Mo. The bride was lovely in a floor-length gown of white satin and finger tip, lace-edged veil. Her sister Lois was her bridesmaid and was dressed in light blue dotted swiss. Brother of the groom was best man.

The double ring ceremony was conducted by Francis E. Burnett.

Frances, a member of the Jordan Church of God, will be remembered by young people who attended the National Berean Youth Rally of 1948. For three years George has taught the rural school near Jordan, and he will continue that work during the coming year. He has been a faithful attendant at our Sunday school and church services during the past months.

We pray God's blessing upon this union. Mrs. Francis E. Burnett.

DAVIS WEDDING ANNIVERSARY

Mr. and Mrs. Ray Adams at 338 S. 14 St., Corvallis, Ore., entertained guests in their home, honoring Mr. and Mrs. Kirby Davis' wedding anniversary, Monday evening, June 5. A program of violin music, duets, solos, and an anniversary talk was sponsored by the hostess. The bride and groom of one year were presented with a gift, and refreshments were served. Hazel B. Adams.

GERTRUDE M. LOGAN

Gertrude M. Logan was born, December 20, 1865, at Bunker Hill, Ill., and died at Oregon, Ill., June 1, 1950.

Dr. Logan, as her many friends called her, was a retired chiropractor, having practiced many years in Saint Louis, Mo. She was a staunch supporter of National Bible Institution, frequently attended General Conference, and came to Golden Rule Home, for retirement, in June 1948.

Many years ago, she started a Bible class in Saint Louis. The members assembled in the various homes. Then, she was instrumental in getting a hall where services could be held. Largely by her untiring efforts, Saint Louis now has regular church services.

Funeral services were conducted at the Oregon Church of God. Bro. J. R. McCrone spoke of her faithful devotion and loyalty to our Lord. One nephew, Earl Logan of Washington, Mo., survives. Burial was in the Golden Rule Home lot, Daysville Cemetery, near Oregon, Ill. Leota B. Hanson.

Evangelist J. W. McLain visited briefly at headquarters, last week.



The Goal



\$7,500

\$7,500 in contributions for THE RESTITUTION HERALD is the goal set for June 30, 1950. Today, June 23, we have reached \$5,127.69. Only seven days remain in this part of THE HERALD Campaign, only seven days in which to burst the thermometer at \$7,500.01! . . . Pray and pay today!

\$7,000

\$6,000

\$5,000

\$4,000

Date _____

\$3,000

Gentlemen,

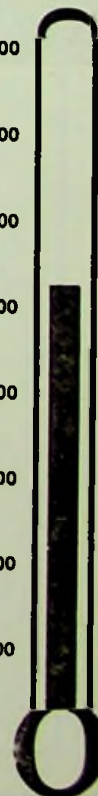
Here is my contribution of \$ _____ to help reach the goal.

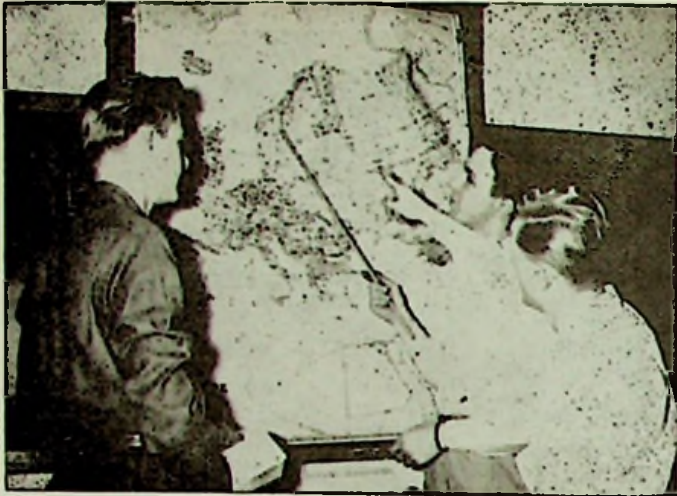
\$2,000

Name _____

\$1,000

Address _____





National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!

THE RALLY STAFF



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

The
Restitution Herald

July 4, 1950

VOLUME 39

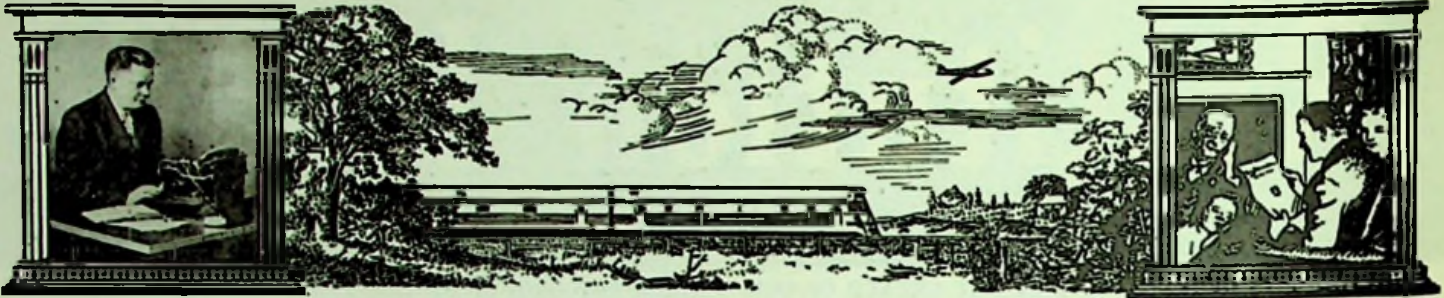
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 39



—Authenticated News Photo.

"Badlands" in the Black Hills, South Dakota, Onetime Haven of Dinosaurs



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. J. Hoke

A. J. Hoke Is Dead

On June 30, Brother A. J. Hoke, 21 Ashwood Avenue, Dayton, Ohio, long-time elder of the Brush Creek (Ohio) Church of God and six years second vice president of the General Conference, fell asleep in death. Experienced and successful in private business, his effort in church work was both aggressive and conservative. Faithful, zealous, charitable was

Brother Hoke. THE HERALD grieves with Sister Hoke, with Sam, with George, and with all others who knew and loved our friend. . . . Come, Lord Jesus, *quickly!*

South Dakota's "Bad Lands"

East of the Black Hills in southwest South Dakota, and extending into the Black Hills, lies one of America's many natural wonders, the "Bad Lands."

Rising sharply from the rolling prairie lands, the Black Hills (actually mountains) constitute America's highest elevation east of the Rockies. The *Dakota* Indians named these mountains "*Paha Sapa*" (hills black), because intensely dense pine and spruce forests upon the mountain slopes appeared from a distance to be purple or black. In contrast to those densely covered slopes, other rugged regions are wholly barren. The Black Hills are known widely for their unusual rock formations and colorful strata, and these geological peculiarities are especially numerous and vivid in the *Bad Lands*. Scientists believe that every geological change that has happened to the earth is visible somewhere in the Black Hills and their companion *Bad Lands*. Here, too, once roamed pre-historic monsters. Fossil remains of dinosaurs in the *Bad Lands* indicate to scientists that this region oneday was luxuriant in vegetation, and that some cataclysmic event suddenly changed this vast fertile area into today's *Bad Lands*.

Geologists probably correctly analyze the pre-historic past of the *Bad Lands*. Students of Bible prophecy know definitely, surely, that—dinosaurs or no dinosaurs—the

Bad Lands of South Dakota and the waste lands of all the earth will be reclaimed to paradisaical glory when Christ returns. (Isa. 35:1; 11:9; 65:17, 25; Psalm 72:6-8, 16-19; Hab. 2:14; Matt. 24:30; 25:31; Mark 13:26; Luke 17:24; Acts 17:31; Rom. 8:22, 23; 1 Cor. 13:12; 15:25, 26; Eph. 2:7; Col. 3:4; Titus 2:13; Heb. 4:9; 9:28; 1 Peter 1:7, 13; 4:13; 5:4; 2 Peter 3:13; 1 John 3:2; Rev. 22:3.)

Fall Term of College

Brother Otto E. Dick, Superintendent of Oregon Bible College, announces plans for the fall term of College to begin on September 4, 1950. All students are requested to be present on that day (Labor Day, notwithstanding) for registration.

Tuition for students carrying the normal load of work will be \$67.50 per semester.

Rooming accommodations will be available in private homes. Available rooms are limited, however, so students planning to attend the fall semester of College should report immediately to Superintendent Otto E. Dick, Oregon, Illinois, thus assisting in locating needed rooms.

The College will assist students also to obtain board at reasonable cost. (At present, Sister J. R. LeCrone is boarding several of the students at the rate of fifty cents per meal; two meals daily.)

Because the former College campus and edifice were sold, question has arisen as to whether or not College would resume classes, next September. It is our pleasure to report, therefore, that the new headquarters building is being constructed. There is fair prospect that it will be ready for use by September 4. If, however, the new building should not be ready by September 4, classroom facilities will be made available elsewhere.

According to present outlook, Brothers Otto E. Dick and Sydney E. Magaw will continue as instructors in the College, possibly being assisted with one or more part-time instructors in special courses. Although definite courses of study for September have not been chosen, they will be especially profitable to youth studying for public Christian service: courses in Bible study, English, history, and preaching. . . . The hour's call: *freshmen students!*

Going Modern?

By H. Gary France, Wenatchee, Washington

THE PURPOSE of modernizing is to answer more effectively the ever-changing needs of the public. Un-sightly and inconvenient projections are discarded. Streamlining is the style. That which does not submit gracefully to modernizing is brushed impatiently to the side or replaced with a substitute. Cars, homes, drive-in markets, drive-in theaters, and milk cartons, *all* exemplify the effects of the streamlining world.

God does not submit gracefully to being streamlined. Obedience simply is not convenient. Submission to God's will requires forfeit and effort. Therefore, when one modernizes religion, he often retains the form of godliness, but the power of God is left out.

Baptism is one of the most *unstreamlined* ordinances given to man. It is so awkward! Imagine Jesus sloshing out into the river, submitting to baptism, coming out of the water wringing wet from head to toe! God was moved by the scene. As Jesus stood there dripping wet, there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

Why did God do it that way? Could not He have chosen a ceremony more simple, of less bother, and less embarrassing? If God had been so inclined, He could have devised countless methods that would be less awkward, but God was not so inclined! God was pleased to have the candidate immersed.

The importance of baptism is emphasized throughout the New Testament. It is only one link in the chain of salvation, but every link in a chain of life and death is vital. Baptism need not be emphasized above faith, love, and other essentials to salvation, but Jesus taught Nicodemus no hope of salvation without baptism. How important can any one requirement be?

The opening scene of the whole New Testament, according to Mark and John, is that of John the Baptist immersing repentant sinners and, finally, Christ. The final words of Jesus listed in Matthew and Mark pertain to baptism. Matthew closed his Book by quoting these words from Jesus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and,

lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20). Two of the last six verses of Mark quote Jesus as follows: "He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

Man's flippant treatment of baptism is not in harmony with God's treatment of the ordinance. Peter 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 Ghost" (Acts 2:38). This command says nothing of a person's right to substitute or make exceptions.

The importance of baptism is revealed by Jesus' statement, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). This statement is in reality the statement of a rule and of an exception. The rule is that a man

cannot enter into the Kingdom of God. The exception to the rule is that a man can be born of water and of the Spirit, and thereby enter the Kingdom.

"Well, do you think that no one is going to get into the Kingdom unless he is baptized?" asks one. How else can one understand John 3:5? or Mark 16:15, 16? Paul used the limiting word "*if*" when he wrote, "*If* we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Shall man change the plan of God? Are the ordinances of life so easily altered? Where God has said "baptize," let not man say "sprinkle." Jesus was baptized, and His true followers are "buried with him in baptism" (Col. 2:12). Typical of Christian immersion, "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" (1 Cor. 10:1, 2). "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were *saved by water*. The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" (1 Peter 3:20, 21). . . . Obey your good conscience!



H. Gary France

How Many Gods?

A Radio Sermon by Harold J. Doan, Chicago, Illinois

ONE of the amazing facts about the Christian religion is that there is such a difference of opinion concerning the God we worship. The teachings of God and His spokesmen concerning Himself have been so frequently misquoted, misinterpreted, and slanderously perverted, that those unfortunate Christians who only hear interpretations of the Word and neglect to study are often confused and misguided. Let me inform you of some of the prevalent teachings concerning God.

Dr. Clarke says God is infinite; He cannot be limited to form and is all inclusive. He is a Spirit having no parts. From time to time, He has taken on different forms and worked directly with men. This is supposedly what happened at the time of Jesus' birth.

W. E. Hogson believes in a trinity which consists of three Gods: God the Father, God the Son, and God the Holy Ghost. This Godhead is coeternal, having always existed as such.

These two beliefs of God are widely accepted throughout the world as truth. The so-called doctrine of trinity, according to historian Atkins, is the backbone of the Christian church, to which theory many others agree.

Christianity is looked upon by the world, even by the most severe critics, as the most perfect religion. Christianity is the second largest monotheism in the world. Christianity is respected because it professes to be a one-God religion. Yet we have shown that though Christianity is known as monotheistic, the bulk of its followers worship three Gods.

Because of this, Christianity of late has made modern scholars doubt Christianity's worth, because they can prove, and I mean prove, that the doctrine of trinity has been borrowed from ancient pagan religions.

The gods of ancient Babylon always came in groups of three: Father, Mother, and Son. The son of any god, of course, carried on the dynasty of the father when the elder died. The gods of Egypt came in threes. In fact, all ancient religions were based on trinities. Greece was influenced by these ancient pagan beliefs, and she in turn influenced Rome.

Christianity, which was born and spread in the Roman-Greek age of culture, found its more gullible leaders influenced by pagan beliefs which surrounded them.

Slowly, by compromising truth, the doctrine of a triune God became an established part of Christian doctrine. Because certain of the early leaders did stray from the truth and were followed by a majority of their descendants, Christianity is today accused of plagiarism—a borrowed religion.

True Christianity, which must suffer with the rest, fortunately is not based upon misinterpretations and edicts. Truth is based upon the Word of God; regardless of abuse and perversion, the Word still stands a beacon light to those wishing to find truth.

We believe the Bible teaches that God is one God, an individual who, alone, created the earth and laid the plan of the ages. We believe that Jesus Christ is His Son, an individual who was born of the Virgin Mary after God had caused her miraculously to conceive. We believe the Bible teaches the Holy Ghost is not an individual, but is the power of God which has filled many individuals and manifested itself in many miraculous ways.

Read God's Word, for what better authority is there than His own inspired Word? One can go back no further than the beginning to learn about God. Isaiah, in speaking of creation, said, "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (40:14). God was alone in creating the earth.

When God took His nation from bondage and gave Israel the law that His people would know right from wrong and truth from error, He was very emphatic in teaching Israel of His oneness. The Israelites had lived several hundred years in Egypt and had been influenced by the triads of gods worshiped by the Egyptians. Therefore, God found it necessary to instill in Israel's mind that He was *not* three gods, but one God. This teaching was included in the law, as recorded in Deuteronomy 6:4-7:

"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. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in



thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

So important was the unity of God that this truth was to be taught constantly to the Israelites for all coming generations.

Most Bible authorities are convinced that the Old Testament teaches that God is one God. "But," say these same authorities, "when Jesus came, God became three Gods in three persons." There are no indications in the New Testament that God changed in form or character. In fact, throughout His teachings, Jesus made a definite dis-

inction between Himself and God. Jesus never changed or attempted to change the old Jewish belief concerning God. The Jews believed in one God, and believed an entirely distinct individual would be born as their Messiah, who would not be God, but the Son of God. Jesus never attempted to destroy or change the faith of the Jewish fathers in God and His promises. He tried only to fulfill those promises.

"One of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which (Please turn to page 12)

Youth! Rally for Christ!

By Emory Macy, Gatesville, Texas



Emory Macy

"I usta go to church when I was a kid. The first thing I ever remember my dad telling me was, 'Don't never kill anybody.' The first thing I thought when I killed the night watchman, and threw my gun away in the brush, was, I went and done it after all. I killed a guy," said pint-sized, teen-age Johnny Deciga, in jail for stealing a late model car, then inviting his friend and two

girls to take a spin. They killed a night watchman, and, after running out of gas, knifed a rancher who was taking them to town.

None of the teen-age foursome had any church contact. They were of broken homes and had received very little parental care.

Jimmy stated, "When Johnny came in that car the other night with the girls, I was all for it. A guy who doesn't have a car, can't have too much fun."

"I couldn't stay in the Girl Scouts because Mama was sick and I had to stay home and take care of her," said Patsy, Johnny's sixteen-year-old girl friend. "I still love Johnny."

"Neither of the boys had much money. All we spent was money for four candy bars and some cigarets," was Geraldine's statement after telling that her father was dead and her mother worked long hours at a cafe, leaving her alone.

These young people, living in Houston, Texas, are typical youth. Their problems are typical problems that about seventy-five per cent of American teen-agers must meet

in this modern era. The question is not, Who killed the night watchman? but, Who is responsible for the training of these youth? Parents? Church? Society? Or, were they just "bad kids"? Had these young persons been given opportunity to "work with their hands the thing which is good" (Eph. 4:28), they would have had a different and better view of life.

Had these four youths attended the National Berean Youth Rally, would not the Christian fellowship have lifted their minds to higher thinking? We are not advocating that students of bad reputation be encouraged to attend. Neither do we want anyone to think the Youth Rally is only for the elite.

Every youth available, who is thirteen to seventeen years of age, should plan to attend the National Berean Youth Rally, July 17-28, 1950, at Oregon, Illinois. One class hour, each day, will be devoted to problems of youth: "What can I do to be popular? What is wrong in dancing for recreation? Can one be temperate in drinking and smoking?" These and other questions will be discussed, with the hope that all will feel the need to "abstain from all appearance of evil." Come and enjoy the Christian fellowship and receive a sound doctrinal foundation.

The National Berean Youth Rally will be conducted with the youth especially in mind: helping them to gain knowledge of the Scriptures, teaching them the art of devotion and worship, aiding them to solve their problems. Every church should encourage its teen-agers to attend, possibly financing their attendance. Dollars spent in Christian education always repay dividends and may safeguard somebody from spending time in a corrective institution.

"What Is Man?"

(Concluded from last week)

By M. O. Williamson, Pelzer, South Carolina

LET us see what became of Adam. We found where God was dealing with the woman and the Serpent. To the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

To Adam, God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

We are told that Adam lived to be nine hundred thirty years of age and "he died" (Gen. 5:5). Therefore, God's sentence to him was going back to dust. So, after Adam was nine hundred thirty years old, he began lying in dust and has been there ever since. Now, a question enters our minds—"Will Adam ever live again? In Isaiah 26, we have these words: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." So, Adam has gone to the dust, but here is promise of a resurrection: for, "Thy dew is as the dew of herbs, and the earth shall cast out the dead."

Daniel 12 informs concerning those who are in the dust: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to life, and some to shame and everlasting contempt" (vv. 1, 2).

Whenever that Time of Trouble comes, Christ then will leave the heavens; and whenever Christ leaves the heavens, He will come with a shout and with the voice of the Archangel. The dead in Christ will hear His voice, and they will "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).

Job 14:1 says, "Man that is born of a woman is of few days, and full of trouble." Now, I know that Job's testimony is true, for I soon will be sixty-eight years of age. While I am of this age, the years seem as only a few days. I came into this life, born of a woman. When I cease to live, I shall go back to the dust of the ground.

The first man Adam was made a living soul. Therefore, as Oliver preaches to his audiences, he is a living soul. As he looks over an audience, he is looking upon living souls. Now, a soul is nothing to get excited about. Numbers 31:28 defines a soul, saying: "Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." They are souls, also. Why did Moses term them so? They live by breathing air. Anything that lives by breathing air is known as a living soul.

Revelation 16:3 says: "The second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul in the sea died." If I were to go out there and fall into the sea, I would soon die—without an angel pouring out anything. I would drown!—Wouldn't I? We know that. Now, what actually would be the souls out there? The whales, fish of all descriptions, and all kinds of sea mammals, for they are known as living souls. So, when the angel pours out his vial upon the sea, every living soul in the sea will die. A soul is that which lives by breathing.

Matthew, one of the Lord's disciples, recorded Jesus' question, "What is a man profited, if he shall gain the whole world, and lose his own soul?" That leaves one to think that man has a soul—does it not? Notice the next verse, "What shall a man give in exchange for his soul?" What was Jesus talking about? Turn now to Mark and see his definition: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (8:35). Luke, recording that same statement from Jesus, said: "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (9:25). So, the soul is "himself."

Genesis 2:7 records that Adam was made of dust. Breath

was put into his nostrils, and he became a living soul. So, if a man gains the whole world and loses himself, and is cast away, he has not gained a thing—has he? He is a loser. If we are ashamed of Christ's words, Christ says He will be ashamed of us—ashamed to confess us before His Father and the holy angels.

Some people say that the soul of a man is something immortal, that it cannot die. When I started going to school, my school book was a little blue-back spelling book. On page 54 in that spelling book, the soul of man is defined as being immortal and unable to die. When I

learned to read the Bible, I turned to Ezekiel 18 and read:

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die." That spelling book, though, said that the soul is immortal and cannot die. The word "immortality" appears only five times in the Bible and only in the New Testament.

Romans 2:6, 7 says that eternal life will be given "to them who by patient continuance in well doing seek for glory and honour and immortality." Immortality is obtained on condition, the *(Please turn to page 9)*

Become as Little Children

By Mrs. Clarence Jennings, Saint Louis, Missouri

WE MEMBERS of the Church of God have a doctrine both sure and simple. It is comforting that with no dictating of doctrine, we all continue with the same conclusions about our beginning and our destiny. We differ very little, considering our freedom and distances apart, in our beliefs of "the things concerning the Lord and Saviour Jesus Christ." That, I believe, should strengthen our faith, immeasurably.

Our morals, whether they be kept perfectly or not, are also the highest, because our leaders have tried faithfully to teach according to "Thus saith the Lord." We who are parents know that we can profit much in teaching our children how to be Christians by using each other's experiences and by scientific advice, but we know, too, that all opinion first must be harmonized with God's advice and accepted with the humility of children.

Do not we sometimes overlook our kindergarten work at home in teaching how to be Christians? A child's mind is very alert and ready to learn, but only in the words it can understand. Perhaps we try to teach the high grades first. How much stress God places on our becoming as little children, if we are to enter the Kingdom! They are eager to grasp, eager to learn, docile in accepting a father's explanation: going quickly to a parent for comfort or advice, and quickly forgiving and forgetting a hurt. Indeed, they teach us many truths, if we stop to study our children.

According to God's Word, we are responsible, as far as mortality can be responsible, for the conduct of our children. Whatever we do and say, however we act or pretend, and even our attitude toward the people about us are carefully copied by our children. It was Noah's fam-

ily of all the earth that was saved from the Flood, proving beyond all else that Noah feared and obeyed God. It is good when children copy their parents, if that likeness brings salvation.

If a son grows up and curses or drinks or steals or kills or is a liar, have there not been a lot of failures in his conduct before he reached this stage? Are not these crimes results of a wrong attitude or a lack of understanding or respect? We parents can only try, but sometimes we fail in what we try hardest to do because we do not understand our problem or the formula for solving our problem. Then is the time to confess our lack of understanding to God, to pray for comfort, and to study for advice. Our prayers can be answered only if we ask in humility and faith and have our minds open to repentance and learning.

Truly, much love and patience are required, also much prayer and unselfishness, to be a teacher of the future teachers and workers in God's Kingdom. Surely, God will provide for our lack of knowledge: and, indeed, we have a pitiful little compared to the knowledge Jesus Himself will teach us, if we have a right heart and a right spirit, in His Kingdom!

God taught us to love by first loving us. God taught us patience by His long-suffering of Israel's pride. Jesus taught humility by His lowly birth, by His association with the poor and the weak, by giving God all glory. He taught forgiveness by forgiving His murderers, by praying for them, and by obedience unto death, even the death of the cross.

We do not want to fail to save our families or our friends, if by daily living we can influence their salvation.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

KOREA. As this copy is being written, the world is pretty much astir over the war in Korea. It is being called a "civil war," but it can possibly be the beginning of World War III. At this moment, no one seems to know the prophetic character of the struggle or just what it presages. That it has ominous meanings all are aware. Without being too definite or signaling out this particular clash as of strict prophetic fulfillment, we do wish to generalize on the whole situation; for it undoubtedly does have far-reaching implications. It is the purpose of this page to keep our readers abreast with the times as they hear on prophetic fulfillment. Before we look into the situation in its relation to the development of the prophetic mold, let us get a little of the historical background of this little country.

The history of Korea predates the Christian Era. For centuries, Korea was under the suzerainty of the Chinese. In 1894-1895, the Sino-Japanese War was fought in Korea. Japan won the fight, and Korea thereafter came under the influence of the Japanese. In 1904-'05, the Russo-Japanese War was fought largely over this little country, with the Japanese winning the count.

The country is a little larger than the State of Minnesota, and its present population is near 25,000,000. The lower tip of the peninsula is about 100 miles from Japan proper. This closeness of the two countries makes Korea a threat to Japan, if, or when, it is occupied by an enemy. With this short sketch of Korea's historical background, let us now take up some of the prophetic connections with this move in the Orient.

For centuries, the countries lying east of Palestine have been sleeping like a great colossus. Little change has been noted until the past half century, when these millions of people began stirring themselves and reaching out for something better: until today, when there is a great awakening among these peoples to throw off the shackles of serfdom, poverty, and inertia.

This restlessness and revival now working among these millions must precede the preparation for the way of the kings of the East. (See Rev. 16:12.)

THE EAST. In most instances, compass directions in the Bible are in relation to the Covenant Land, or Palestine. The "King of the North," is north of Palestine. The "kings of the east" are east of Palestine. The Revelation states that the "way of the kings of the east" must be prepared. That this is east of Palestine is supported by the inclusion of the "great river Euphrates." These kings are presented in the Revelation as coming up to the "battle of that great day of God Almighty," which will center in the

"Valley of Jehoshaphat." The alignment of these Eastern Powers with one or the other of the two great confederacies—the one under the leadership of Gog, and the other under the Western Democracies—is now taking shape. This is the prelude to greater things to come. The preparation of the kings of the East is an omen that we are approaching the end of the Age.

COVENANT BREAKERS. In February of 1946, provisional governments were set up in Korea. The northern part was under the trusteeship of Russia, with six men to direct its administration. The southern part of Korea was under the watchful eye of the United States, and here, too, six men aided the Koreans to re-establish home rule. Russia would not participate in a peace treaty with the United States for the Japanese. It is just one more case where the powers mingle themselves together, but will not cleave. In Daniel's interpretation of the dream which Nebuchadnezzar had, he said: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Nations are fulfilling that prophecy today. This condition was to be in the time of the end—right down in the toes of the image. Russia and her satellites have no respect for agreements. They will mingle, but will not cleave with others. There can be no doubt about the fulfillment of this prophecy, in view of what has been taking place for the past thirty years. We are right near the end!

SPIRIT OF ISRAEL. "About 30,000 of those seeking haven in Israel during the past two years have been the aged and the sick—the 'hard core' cases. Between six and ten thousand are either physically or mentally handicapped; another 20,000 come within the aged category, of whom about one-third are totally dependent on the community."—"Israel Speaks."

The responsibility for the care of these physically handicapped is undertaken by Malben, a corporation devoted to the care of these hard cases transferred from DP camps.

Israel has always had a high regard for the aged and infirm and has followed the prayer of David in dealing with their elders: "Cast me not off in the time of old age; forsake me not when my strength faileth." This spirit in Israel can well be emulated by the New Testament church. Such a spirit is bound to contribute to the well-being of the new nation. Jean-Jacques Rousseau more than two centuries ago said of the dispersion:

"The Jews in dispersion have not the possibility of proclaiming the truth to mankind. We shall learn what the people have to

say to us when once they have a free Commonwealth with schools and universities of their own, where they can speak out safely.

"They are beginning to give the world another message, and when this message becomes impregnated with the spirit of the Messiah as He rules on David's throne, the world will be ready to say: We will go with you: for we have heard that God is with you."

ISRAEL IN REVIEW. The following information is gleaned from "The Israel Digest," published by the Office of Information, Washington D. C., of the Israeli Government. The statistics gives the growth of population in Palestine beginning with the year 1919, which was the first year of the British Administration. It follows:

"Jewish population of Palestine in 1919 (first year of British administration): 56,000.

"Jewish population of Israel on May 15, 1948 (establishment of the State): 651,000.

"Jewish population of Israel on March 31, 1950: 1,057,000.

"Immigration in thirty years of British administration: 493,000.

"Immigration in first twenty-two months of State of Israel: 378,000.

"Total immigration from 1919 to March, 1950: 871,000.

From the Four Corners of the Earth		
From	1919-1949	May '48-Dec. '49
Europe	76.4%	61.2%
Asia	15.5%	23.5%
Africa	6.8%	14.7%
America	1.3%	.6%

First Three Months of 1950:

January	12,930
February	10,938
March	13,336

From the establishment of the State of Israel on May 14, 1948, to March 1, 1950, there was an average of nearly 600 immigrants a day that entered the country and were absorbed into the economy of the new nation. During the budget year of 1949, the cost of living index dropped 15 per cent. A great blessing has attended the creation of the new State of Israel, and we are given to the conclusion that it is the blessing of the Lord.

A GOOD TESTIMONY. Roger Babson, the noted economist, always has a good word to say about the church and its influence. In regard to attending church, this good friend has said:

"To get the most good from it, one must make it a habit. It is systematic daily walks that do us good, not the occasional walk. Churchgoing is like advertising, in one way; we must keep constantly and incessantly at it to make it pay. Then we can be guaranteed good dividends."



TREES FOR PALESTINE

By Mrs. E. C. Railsback, Los Angeles, California

THAT ISRAEL is a barren land even its warmest enthusiasts acknowledge. "The thing that strikes one before anything else," grieves Israel's president, "is the bareness of Israel." Because of this condition, a plan to set one billion trees in the next ten years is one of Israel's projects: trees along every highway and frontier, every mountain covered with trees, trees to replace sand dunes and swamps, trees on every available acre of land. This, they say, would have been impossible two years ago, because of the great herds of goats owned by the Arabs; but since the exodus of the Arabs from Jewish territory, the plan to beautify their homeland with trees for windbreaks, for shade, and for food is a duty that everyone owes the state. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

The Prophet Joel saw the land as the Garden of Eden before the day of the Lord when the great devastating army will come down and leave Israel a desolate wilderness.

WHAT IS MAN?

(Continued from page 7)

condition being to *seek* for it. First Corinthians 15:53 says, "This mortal must put on immortality," Verse 54 says, "When . . . this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Second Timothy 1:10 says that our Saviour Jesus Christ has "abolished death, and brought life and immortality to light through the gospel."

So, man is mortal, subject to death: in need of being changed from a condition that can die to a nature which cannot die. This will take place when Jesus comes back and resurrects the sleeping righteous dead and changes the righteous living. "If a man die, shall he live again?" Listen to Job's hope, and let this be your and my hope: "All the days of my appointed time will I wait, till my change come" (14:14). "Though after my skin worms destroy this body, yet in my flesh shall I see God." Nature changed from mortality to immortality!

Among Kings and Great Men

By C. E. Lapp, Grand Rapids, Michigan

WHILE in London, it was our privilege to walk among the kings and famous men of earth buried in Westminster Abbey. Authors, poets, soldiers, missionaries, kings, queens, knights of old, musicians, scientists, statesmen, all were there. Once, they, too, had seen the sun and felt the winter's chilling breeze. From all walks of life, and from all over the world, they had, in death, been brought there to sleep.

Millions have walked among those dead, and have said, "Here lies . . .," and have tried to recall from history the achievements of their past. These famous persons left a lasting impression upon the world and its future; then lay down in the dust to rest together with all others.

We could think only of these words: "How are the mighty fallen!" In one brief moment of time, kingdoms were swept from beneath their feet; empires became nothing as life fled away. The seeking and searching of scientists ceased, and the notes of musicians were quiet. Africa would no more see the face of Livingston, but it would not forget the man who, by faith, helped to open the Dark Continent. Handel's *Messiah* would always thrill the hearts of those who heard, even though the heart and hands that formed it were quiet. Charles Darwin, who sought the missing link, could well understand that it was nothing more than no faith in God.

Neville Chamberlain, who sought peace in our time, died too soon to see the world shaken to its remotest shores. King James I, who gave us the present, commonly accepted version of the Bible, rests with the unknown soldier of England's World War I.

All are there, but all did not die in faith. All were famous, and in death were honored as best men were able to honor them. I would rather sleep, however, beside Moses in an unknown grave, as one who died in faith.

JEW'S CONVERTING WASTE

"Since there can be no 'waste' in Israel, some engineers are busily at work on a scheme to treat the sewage of Tel Aviv and take the affluent by pipeline to the Negev for irrigation. They say it will take four years for the water to start flowing, but it is supposed to be an indispensable project because every drop of water must be salvaged. The work has been labeled 'sewage revolution.' It probably could be called something else, too."—*The Jews in the News*.

For ingenuity, one must arise early in the morning to surpass the Jew!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4).



As a Shadow

Man is a very small part of God's wonderful creation. Man is wonderfully made. His body is a wonderful, marvelous machine. We learn from the Bible many things about our bodies.

We learn that the life of a person is in the blood (Lev. 17:11).

When men used to become ill, doctors would bleed the person, thinking the impurities would flow out of the blood. Now, when it is required, people receive blood from another to strengthen them. Man can find no difference in the blood of a white, black, or yellow person. The Bible explains that all people are made of one blood (Acts 17:26). Scientists work many years to discover truths which Christians read in their Bibles. Christian scientists have proved very valuable to their generations.

Animal blood is different from man's blood. A cow's blood can be distinguished from that of a sheep or an ape, but not so in the races of man. We need not worry about heathen scientists who are trying to produce a race of ape-men, do we?

We have been told that the leaves of the trees are different from each other, even upon the same tree, We know from modern fingerprinting that each finger is different from another, and there are no duplicates in all the world! Just think of the many patterns throughout the years of time! We have been told in the Word that God numbered the stars and called them by name (Psalm 147:4). The hairs of our head are numbered (Luke 12:7). Are we not of more value than the sparrow? God knows about them. Not one person is forgotten of God. Man was made in His likeness. Yet, "man is like to vanity: his days are as a shadow that passeth away" (Psalm 144:4). Read Psalm 103:14.

Why As a Shadow?

Since we have learned all these wonderful things about our bodies and our Maker, why does the Bible teach us that a man's days "are as grass: as a flower of the field, so he flourisheth"? (Psalm 103:15.)

God made Adam of the dust of the ground. When man dies he returns to dust; His spirit or breath of life goes back to God who gave it. There is no knowledge after death. The brain stops functioning. There is no knowledge or wisdom in the grave. Only when Christ returns, and the resurrection of the dead takes place, will the dead return to life and become thinking beings again.

Now, if man were immortal he would never die. But there is a second death for those who do not accept Christ and do not serve God through Jesus. (1 Cor. 15; 1 Thess. 4:14-18.) We know this resurrection will come some future day. We know those who are dead or asleep in Christ are still waiting in their graves for that time to come. We read of the people of old who were of faith in God. (Heb. 11.) Hebrews 11:39, 40 reads, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." We shall be made perfect if we are Christ's, at the resurrection day. "Even so, come, Lord Jesus" (Rev. 22:20).

Stories about Noah, David, Daniel interest all boys and girls, but the story that will mean the most to them is the story about Jesus' second coming to resurrect the dead and to rule the world. Let the children know! *Answer* their questions; show them how to find Matthew 25:31; Acts 1:10, 11; John 16:22; and Hebrews 9:28.

Happy Birthday Wishes!

Lowell T. Keenan, July 5, age 14, Wray, Colo.
Joan Love, July 8, age 10, Cleveland, Ohio.
Robert W. Young, July 9, age 5, Hammond, La.
William L. Young, July 9, age 5, Hammond, La.

Have *you* sent your name, address, and birth date? Please do! and see them in print!



National Berean Youth Rally

Church of God July 17-28



Attention, Youth!

WHO?

All youth between the ages of 13 through 17.

WHY?

To enjoy some wonderful Christian fellowship and to receive a sound doctrinal foundation.

HOW?

Attend the National Berean Youth Rally.

WHERE?

Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

WHEN?

July 17 through July 28, 1950.

COST.

Tuition, board, and room will be twenty dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week.

GOLDEN RULE!

No student will be accepted unless he is willing to abide by such rules and regulations as shall be adopted by the Rally Staff for the promotion of Christian ideals of conduct.

THE RALLY STAFF

BRING:

Each student should bring one pillow cover and one sheet.

Provisions will be made to receive students on Sunday, July 16.

Evening services consisting of special speakers and special programs will be conducted on each evening, except Tuesday and Friday evenings. One evening near the close of the Rally will be in charge of the students.

Be Sure to Come!



D. A. Jones
Dean



Emory Macy
Instructor



Mildred Macy
Matron



Jane LeCrone
Cook

HOW MANY GODS?

(Continued from page 5)

is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:28-30). . . . Jesus said, "God is *one* Lord."

John 8:16-18 reads: "Yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Christ considered Himself and God as separate individuals, each capable of testimony.

In this sense only are Jesus and God one, as Jesus explained in His prayer for His followers, in John 17:3, 20-23:

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . . 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

We Christians should become one like Jesus and God. They are one in purpose, but not in fact.

To whom did Jesus pray? Who raised Jesus from the dead, if God and Jesus are one, and Jesus is God? If God is immortal and Jesus is God, how could Jesus have died for our sins?

There is one God, who is the only true and living God, who created all things and to whom we owe complete allegiance. God has a Son, a distinct and separate individual born of a woman, whom He freely gave to redeem men from their sins.

Worship the one God through His Son and be thankful for His many blessings and mercies! Accept His Son as Saviour of the world and follow closely in His steps, which will lead to perfect communion with the Father in the Kingdom of God!

"There is none other God but one. For though there be that are called gods . . . to us there is but one God, the Father . . . and one Lord Jesus Christ" (1 Cor. 8:4-6).

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 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
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
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
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The Coming of Christ, Curtis, 6pp.	.20	1.25
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The Kingdom of God, Goekler, Spanish edition	.20	1.25
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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
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The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 17-24—Washington Bible School at the Swauk Creek Recreation Area, Blewitt Pass, Kittitas County side.
- July 17-28—National Berean Youth Rally at Oregon, Ill.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 10-12—General Conference at Oregon, Ill.
- August 13-20—Missouri Conference at Jordan.
- August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
- August 17-27—Texas Youth Rally at Gatesville.
- August 19-27—Texas Conference at Gatesville.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Hollbrook.
- August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
- September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

GENERAL CONFERENCE SCHEDULED FOR AUGUST 10-12, 1950

Delegate forms for representation of churches and state and district conferences at the 1950 General Conference, to be held at Oregon, Ill., will reach organization officers almost immediately. Such forms should be returned to the secretary no later than July 25.

Important changes have occurred in the conduct of General Conference business as a result of adoption of a new constitution in 1949. Problems especially vital to the welfare of the church as a whole will be raised during the 1950 Conference. Plan to have your group represented!

As in the past, the Oregon church will act as hosts for the Conference. The Illinois State Conference will provide, as an extension of its own preceding Bible School, classes for young people and children. A three-day planned program which will involve discussion of Oregon Bible College, The Restitution Herald, and evangelism and which will require election of two new officers—second vice president and treasurer—will mark the sessions. Evening sermons will be delivered by outstanding speakers.

Whether or not you will be a delegate, try to be present. Discussions are open to all—and in the exchange of opinion and experience, is a value to the Conference work that cannot be duplicated by private conversations and correspondence during the remainder of the year.

J. Arlen Marsh, Secretary
General Conference.

FREDERICKTOWN, MISSOURI

Bro. and Sr. T. A. Drinkard, Arlington, Tex., arrived here at Fredericktown, Mo., June 1. Bro. Drinkard conducted a series of meetings: preaching, nightly, from Thursday through Sunday, June 4. We had very interesting meetings. Each night, an increasing number of persons attended.

We all hope Bro. and Sr. Drinkard can come back again, soon. Marvin Cooper.

OREGON, ILLINOIS

With increasing interest, Oregon, Ill., watches erection of the new headquarters building for National Bible Institution. Adjoining the present structure, this new addition will include classrooms and chapel for Oregon Bible College.

Bro. J. R. McCrone, pastor, has returned home from North Salem Church of God, Ind., where he was guest speaker for the Indiana Conference and Bible School.

"Oregonites" Leota B. Hanson, Robert Johnson, and Otto E. Dick attended the quarterly conference, June 24, 25, at Eldorado, Ill. They report good work by Bro. Delbert Jones in a recent series of evangelistic meetings and an inspiring conference. Conference speakers, besides Delbert, were Bros. A. M. Jones (Eldorado's pastor), Otto E. Dick, and Gordon Landry.

Bro. Dale Ward is pastor of the North Salem Church (five miles north of Plymouth, Ind.). Sr. Mattie Agard, formerly assistant matron at Oregon Bible College, is assisting Sr. Ward in the new home.

Srs. Shirley and Juanita Logsdon, accompanied with Sr. Rosalie Ralston from Ripley, Ill., and Mary Jo Earhart, Rushville, Ill., are vacationing at Denver, Estes Park, Colorado Springs, Pikes Peak (14,108 ft.), and other scenic places in Colorado.

Sr. Charles Pearson, retiring matron of Oregon Bible College, is visiting with her son Timothy and family at Hammond, La. Bro. Charles Pearson, retiring campus superintendent, plans soon to return home at West Milton, Ohio.

En route from California to South Bend, Ind., the T. M. Ferrell family, accompanied by Janet Mollring, Hollbrook, Nebr., visited at the editor's home.

Bro. Roy Black and family, Tipp City, Ohio, vacationing in the north Midwest, attended church services at Oregon, Sunday, June 25, and visited with the Charles Pearson and Sydney Magaw families.

Sr. Ruth Hoskins and fiancée Fred Bolt-house are vacationing among relatives and friends at Minneapolis, Saint Cloud, and Eden Valley, Minn.

Brethren of the Oregon Church of God look forward with joy to the fast-approaching annual Illinois and General Conferences. (See "calendar" for dates.)

Sydney E. Magaw.

EDEN VALLEY, MINNESOTA

The best Minnesota Conference in the last ten years was held at Eden Valley, June 7-11. Attendance was good, and the future of the Conference is progressive. Bro. J. Arlen Marsh, guest speaker, gave very instructive sermons. Bro. Raymond Brown of Graytown, Wis., very ably led the song services. We were fortunate to have with the Conference, Mrs. Thayer and Miss Irene Payne. A very good Bible school was conducted, for which we are very thankful. Adult and senior young people were taught by the ministers in attendance. Kyle Davis rendered special songs and taught classes. The business session of the Conference was held on Saturday afternoon. Reports of Eden Valley, Saint Cloud, Hector, Litchfield, Graytown, Mora, and Minneapolis churches were received, and progress was noted in a majority of these reports.

Minnesota sees the need for a youth work. We hope by fall to have some very definite plans to report for the year 1951.

Officers elected for the coming year are: S. O. Ross, president; Walter Wiggins, vice president; Vivian E. Kirkpatrick, secretary; and Harry Gockler, treasurer.

States represented at our Conference were: Minnesota, Wisconsin, North Dakota, Iowa, Arkansas, Illinois, and Canada. We hope to have at least an eight-day Conference next year. The Conference is very thankful to the Arthur Ottos and Ora Hillmans for their offers of building sites for Conference activities. The offers of both were accepted and committees were appointed to draw up concrete plans for development of these projects. With the spirit manifested by the Mora church, these plans may become a reality sooner than we had expected. We feel God was working in the minds of the Conference. We pray for God's continued blessing.

Walter Wiggins, Retiring Secy.

"Uncle Raymond Knife died on Friday afternoon, June 23."—Vivian Magaw, Tipp City, Ohio. . . . Who wore his shoes but he? or hoped to wear them better?

NATIONAL BIBLE INSTITUTION

Mrs. C. C. Fuson	\$ 5.00
Niagara Falls Sunday School	10.00
Mr. & Mrs. A. B. Lobell	40.00
Mrs. Ora Thompson	10.00
Omaha, Nebr., Church of God	18.15
Happy Woods (La.) Church of God	15.75
Mrs. A. P. Leamon	5.00
Almeda Wertz	5.00
Mr. & Mrs. S. O. Ross	5.00
Mr. & Mrs. Elmer Gockler	25.00
Fred C. Smith	2.00
Catherine Weathers	2.00
Grace Skinner	10.00
Mrs. J. C. Waller	4.25
Mr. & Mrs. Sam Hoke	500.00
Mrs. Hattie Long	5.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

The Virginia Conference and Bible School (August 17-27), at Maurertown, will be led by Bro. Alva G. Huffer, the local pastor; Bro. G. E. Marsh, guest speaker; and Sr. Verna C. Thayer, national children's evangelist.

"Bro. and Sr. Terry Ferrell and family visited in town, today (June 22). The church is planning a picnic supper in Arapahoe Park in their honor."—Ernest Graham, Holbrook, Nebr.

Bro. George Hobson, Rt. 4, Harrisburg, Ill., will celebrate his birthday on July 7. Many years a stalwart member at Arkansas City, Kan., he now serves loyally at the Restitution Church of God, Eldorado, Ill. . . . Happy birthday!

"Carpenters are working on our new church. They have the floor all laid, and the ceiling is completed."—Mr. Leslie Smith, Hedrick, Ind. . . . (Nehemiah 4:6!)

"Up go the walls for the new church! . . . Every attempt will be made to complete the building in time for the 1950 Texas Conference."—Emory Macy, Gatesville, Texas. . . . Both Emory Macy and James Mattison, alumni of Oregon Bible College, are doing good work in the Lone Star State. Cease not.

"Mrs. Edd Cardin (Tressie), who was at home for a month, returned, June 18, to the State Sanatorium. She is still regaining health and requests all Christians to remember her in their prayers. Letters and cards afford her much joy and encouragement. Address her at Booneville, Ark., care of State Sanatorium."—H. Scott Smith, London, Ark.

Bro. J. M. Morgan, on an evangelistic tour through California, New Mexico, Arizona, and West Texas, wishes all Church-of-God brethren to know he "will be glad to be of service to them." He reports having preached three sermons at Denver, Colo., in the home of Bro. A. E. Shaw, and five sermons at Arco, Ida., in the home of Sr. Jennie F. Martin, there baptizing Betty Lou Cunningham. He may be addressed in care of W. S. Maple, Box 1083, Salida, Calif.

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.

SEPTEMBER, 1950, COLLEGE FRESHMEN

How good it would be to have a large class of Freshmen for Oregon Bible College next September 4! (Is it too optimistic to hope for ten?) Already, two young men and one young woman have made application to enter the Freshman Class and have been accepted. They are:

1. Russell E. Thoms, Richmond, Minn.
2. Enid Audrey Green, South Bend, Ind.
3. David Holquist, Grand Rapids, Mich.
4. Who Next? Forty-eight states and Canada.

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Diek, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Donna Eyster, Oregon, Ill.
7. Dorothy M. Stout, Oregon, Ill.
8. John Lewis, Ripley, Ill.
9. Patricia Ann Cutts, Rochelle, Ill.
10. Nancy Ann Bearrows, Rochelle, Ill.
11. Lucille McKinney, Hammond, La.
12. Phyllis Horton, Grand Rapids, Mich.
13. Nancy Hansen, Grand Rapids, Mich.
14. Arlene De Young, Grand Rapids, Mich.
15. William Nordquist, Omaha, Nebr.
16. David Shaw, North Little Rock, Ark.
17. Shirley Shaw, North Little Rock, Ark.
18. Bobby Padgett, Alexander, Ark.
19. Lawrence Matthews, Little Rock, Ark.
20. Ernestine Daniels, Little Rock, Ark.
21. June Breeland, Hammond, La.
22. Carolyn Ratering, Moline, Mich.
23. Jean Mulder, Grand Rapids, Mich.
24. Elaine Lapp, Grand Rapids, Mich.
25. Robert Johnson, Oregon, Ill.
26. Carl Randall Davenport, Eldorado, Ill.
27. Shirley Cox, Grand Rapids, Mich.
28. Lois Hotchkiss, Grand Rapids, Mich.
29. David Ratering, Moline, Mich.
30. Janet Johns, Bennington, Nebr.
31. Kay Nelson, Fremont, Nebr.
32. Hilda Richardson, Holden, La.

Bro. William Diek, accompanied with Betty Claussen, went last week end to the Hillisburg (Ind.) Church, where he preached two sermons—Sunday morning and evening.

CORVALLIS, OREGON

Bro. J. M. Morgan, Bristow, Okla., arrived at Corvallis, Ore., Tuesday, June 13. He spoke to the brethren at the home of Bro. and Sr. Skinner on Wednesday evening and presented sermons at the church at our regular Bible study meeting, Thursday evening, and four sermons during the following week.

Bro. Kyle Davis arrived here on Wednesday, en route to his home at Wenatchee, Wash., to visit his brother Kirby Davis and wife. He spoke at our regular Bible study meeting, June 22.

Bro. Morgan left by car with Bro. and Sr. Alfred Anthon and Nettie Darby of Portland to Vancouver, Wash., Saturday, planning to visit at Felida, Wash., on Sunday.

Other recent visitors were Bro. and Sr. Ed McIrvin, Bro. Archie Lathrop and wife, Sr. Wallace Woolf, all of Felida, Wash., Bro. Gary France of Wenatchee, Wash., Jimmy Rankin of Cashmere, Wash., John Scagual of Cottage Grove, Ore., and Sr. Nettie Darby of Portland, Ore.

Dorcas met at Sr. Grace Skinner's home, Wednesday. The ladies packed a twenty-two pound box of clothing to send to India. Next meeting will be at Sr. Tremaine's home, June 28.

Anyone who wishes to correspond in a social or business way in regard to the church may do so by writing the secretary at 338 S. 14th St., Corvallis, Ore.

Hazel B. Adams, Secy.

NATIONAL BIBLE INSTITUTION

Mrs. Iola Cunningham & Betty Lou	\$ 3.00
Mr. & Mrs. Ray Barlow	2.50
Mr. & Mrs. Carl Davenport	7.00
Dora Coleman	3.00
Mr. & Mrs. D. W. Kirkpatrick	50.00
A Friend	200.00
An Isolated Sister	2.00
Pennellwood Bereans	15.00
Pennellwood Church of God	25.00
Paul & Ethel Johnson	30.00
Hope Chapel, South Bend, Ind.	95.92
Mary E. Magorian	1.00
Oregon Ill., Church of God	12.87
Ripley, Ill., Sunday School	51.27
Dixon, Ill., Sunday School	10.00
Friends	25.00
West Side Guild, Cleveland, Ohio	20.00
Mrs. Mary Powell	2.00
Mr. & Mrs. William Driver	15.00
Brush Creek, Ohio, Church of God	25.40
Mr. & Mrs. N. Goodreau	31.00
Misses Bertha & Hope Haupt	20.00
Jean E. Berry	5.00
Mrs. Elmer H. Magaw	3.00
Mr. & Mrs. Harry Payne	5.00
Mr. & Mrs. Sydney E. Magaw	20.00

HERALD RECEIPTS

Mrs. C. C. Fuson; Mellie Trongeau; Curtis Simpson (10); Albert Napper; Mrs. Russell Shellinas; Jefferies & Jordan; Robert R. Roepke; Mrs. John Sheaffer; Mrs. Roy E. Murdock; Mary C. Railton; Tandy J. Stinnette; Mrs. A. P. Leamon; Mary E. Margorian; Claudia Hoffman; Elmer Goekler; R. W. Jorgensen; Ruth M. Bauserman; Mrs. Thomas Lewis; Leland Story; W. C. Poland; Francis Burnett; Columbus Breeland

BUDGET

1949-'50

\$24,270.00

CONTRIBUTIONS TO DATE

\$12,414.98

CONTRIBUTE!

MARY ALICE JOHNSON

Mary Alice Story was born to Rueben P. and Eleanor Story in Hardin County, Iowa, on September 22, 1875.

In the spring of 1884, the family moved to Arapahoe, Nebr.

She married John A. Johnson on December 25, 1894. To this union were born seven children; Floyd of Oberlin, Kan.; Chauncey S. of West Plains, Mo.; Elsie Redfern and Helen Holthaus of McCook, Nebr.; Ruth Wilson of Danbury, Nebr.; Irma Alsbury, of Saint Francis, Kan.; and R. P. Johnson of Arapahoe, Nebr.

She was baptized by Elder Almus Adams in February, 1896. Her husband preceded her in death on March 30, 1944. She moved to Holbrook, Nebr., where she resided until recently.

She leaves to mourn, besides her seven children, two brothers; Walter Story of Pendleton, Ore.; Steve Story of Hendley, Nebr.; a sister, Mrs. Guy Lewis of Arapahoe, Nebr.; fifteen grandchildren, and one great-grandchild.

Sr. Johnson submitted to major surgery at Saint Catherine's Hospital, McCook, in February, after which her condition improved. She had recently purchased property in McCook and moved there to be near two of her daughters. Death came unexpectedly at her home on Saturday, June 17, 1950.

Funeral services were conducted in the Church of God at Holbrook at 10:00 a.m., June 20, wherein the writer delivered a message of hope and comfort from God's Word. A mixed quartet presented a message in song.

The Holbrook Church of God has lost a faithful and devoted member, whose influence of Christian love and neighborliness was far-reaching.

Sr. Johnson was placed in the Pleasant View Cemetery, southeast of Holbrook, to sleep until the Life-Restorer calls His waiting ones, that He may clothe them with immortality. Ernest Graham.

HORACE GREELY SAYLOR

On June 7, 1950, occurred the death of Bro. Greely Saylor after nearly a year of near total disability resulting from several strokes. He was tenderly cared for by his wife Inez and son Robert and wife during this time. He was born in Brown County, Kan., January 2, 1874, and in early life came to Maricopa County, Ariz., where he remained the rest of his life.

He was a long-time member of the Church of God, and funeral services were conducted by the writer from the church in Tempe. He leaves his wife, two daughters, five sons, three sisters, four brothers, seven grandchildren, and two great-grandchildren to mourn his death. Two brothers, Ray of Tempe and John of Elfrida, and two sisters, Mrs. Joe Miller and Mrs. H. Carr, Tempe, are members of the Tempo Church, as well as Sr. Inez Saylor, his wife. Burial was made in a local cemetery, where he awaits the trumpet call in the morning of the resurrection.

C. E. Randall.

RICHARD LOGAN

Richard Logan died in Eldorado Springs, Mo., June 10, 1950, at the age of eighty-three years. He was born in Mount Pleasant, Iowa. When a small boy, he moved with his parents, to Camden County, Mo., where he grew to manhood.

In 1897, he was united in marriage to Bertha Sophia Vogel. To this union were born five children.

In 1929, he moved with his family to Saint Clair County, Mo., where he resided until his death.

Mr. Logan was baptized into the Church of God of the Abrahamic Faith in 1926.

He is survived by his widow and five children—Miss Elsie Logan, Saint Louis, Mo., Bruce Logan, Independence, Mo.; Mrs. Clifford Crandall and Mrs. Hildred Ganninger of Saint Louis, and Ralph Logan of Independence. Four grandchildren and one great-grandchild also survive.

Mrs. Richard Logan.

GEORGE PRY

The death of George Pry occurred at his home in Santa Barbara, Calif., May 28, 1950. Had he lived a few hours longer, he and Sr. Pry would have celebrated their sixtieth wedding anniversary.

Bro. Pry was born in Waverly, Ohio, July 15, 1868. Most of his life was spent in Minnesota, where he was a member of the Church of God. For many years, he was a master engineer with the Minneapolis Threshing Machine Co. He married Mary Jane Berry of Minnesota. To this union, four children are

living to mourn the death of their father: Nora McLain and Myrtle Heitman of Santa Barbara, Calif., Hazel McCormick, Duluth, Minn., and Floyd R. Pry of Medford Ore.

Funeral services were held in Santa Barbara, after which Bro. Pry was laid to rest to await the call of Him who is the resurrection. Submitted by C. E. Randall.

HERALD RECEIPTS

Ray Barlow; H. J. Edmister; Terry Ferrell; Russel E. Thoms; T. E. Lynn; J. Arlen Marsh; Elmer H. Magaw; Mrs. J. E. Hoskins; Mrs. Archie Barnes; Mrs. Cora Buttles; Mrs. H. S. Tarbett; Mrs. Emma Clark; Harold J. Doan; Mrs. Ernest Ransom.

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.

Whether by flying saucer or no, come in high gear to General Conference!

You Did Well Thank You!

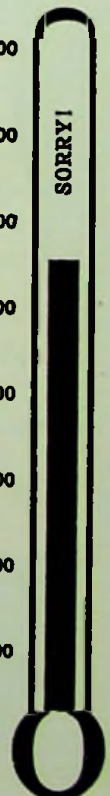
Although a few contributions to THE RESTITUTION HERALD Campaign may arrive yet in time to be included in the effort to attain the goal (if post-marked prior to midnight, June 30), it is our sad duty to report failure to reach either the ideal goal of \$7,500 or the minimum goal of \$6,000. At this writing, 8:30 a.m., July 1, we have received \$5,687.63.

Considering, however, that this is the first year our brethren were requested to attain a goal of such size in contributions for THE HERALD, we believe you did well. Thank you!

A few brethren seem still mistaken in speaking of THE HERALD's "debt." There is no creditor at the door. Contributions requested (still needed) were for operating costs for the fiscal year of 1949-'50.

Continue, please, to pray that THE RESTITUTION HERALD may serve the Lord and His people in the best possible manner.

\$7,500
\$7,000
\$6,000
\$5,000
\$4,000
\$3,000
\$2,000
\$1,000



Remember —

August 10-12, 1950

Oregon, Illinois

Keep those dates in mind—August 10-12, 1950! *Your* General Conference assembles then, at Oregon, Illinois. This year, especially, matters that will affect the well-being of the entire Church of God for as long as present time endures will be considered. For example:

1. What plan shall be used for continuation of Oregon Bible College?
2. Shall the decision of the board of directors in regard to bi-weekly publication of *THE RESTITUTION HERALD* stand?
3. What program of evangelism shall be sponsored by the Conference? Shall evangelism be emphasized, if necessary to the exclusion or sharp reduction of work in other fields?
4. How can the Conference, through National Bible Institution, offer more effective service to local groups?

Be sure your church or conference is represented! Delegate forms must, under the new constitution adopted in 1949, be in the hands of the General Conference secretary at least fifteen days prior to the opening session. Plan to attend, yourself. Remember the Conference in your prayers. No work of the church can prosper without the special blessing of God; now, as in Paul's day, it is He who gives the increase.

GENERAL CONFERENCE OF THE CHURCH OF GOD
Oregon — Illinois

The Restitution Herald

VOLUME 39

OREGON, ILLINOIS, JULY 11, 1950

NUMBER 40

The Secret of Independence

A Radio Sermon by Harold J. Doan, Chicago, Illinois



THE CHAOTIC history of the world has seen the rise and fall of many nations. Some nations leaped into the spotlight over night, and were as quickly exterminated. Some grew slowly, built upon firm foundations, but after a period of decline met with disaster. Other nations are blessed with independence, peace, and prosperity throughout their existence, and seem to have special blessing from God—our own nation, for example. Since the independence of our country on July 4, 1776, national existence has been marked by

blessing and prosperity. In the one hundred seventy-four years of life as a nation, we have never lost independence, never have been defeated in war, and have developed into the most wealthy nation in the world. While others starve, live in slavery, and die from lack, Americans live in comparative comfort. What is the secret of national independence and prosperity? Why are some nations cursed while others are blessed? Why are some exalted while others are debased?

The first answer to the secret of national independence and prosperity is found in the relationship of the nation to God. The Psalmist said, "Blessed is the nation whose God is the Lord" (Psalm 33:12), intimating that a nation's blessings rest upon that nation's adherence to God and to the principles of government taught by Him. The Prophet Isaiah said concerning nations and God, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). It is evident from these two scriptures, and from others like them, that the attitude of a nation toward God has much to do with its existence.

The history of Israel is a classic example of how God's blessing varies according to the attitude of a nation toward Him. History proves that while Israel maintained a pure worship of God, it was free and prosperous; but whenever Israel lapsed into worship of Canaanite idols, it became the prey of neighboring nations. Had it happened once or twice, we could very well say, "Coincidence," but it happened time and time again, until even the nation itself began to recognize the truth.

The third great attempt of Germany to raise itself to world prominence by its own bootstraps was crushed a few years ago because God was mocked by Hitler and his followers. This is the frank admission of Germans themselves. Robert Ley, German labor leader and Hitler henchman, said, "We have forsaken God, and therefore we were forsaken by God. We put our human volition in the place of His Holy Grace."—*My German People*. Germany forsook God, set up a godless government, designed to be cruel and immoral, and is today a land of waste, overrun by the armies of three conquering countries.

One nation has probably prospered more and suffered less than any other nation in the world. Naturally, Americans wish it to continue so. Whether or not we continue to receive blessing from God depends upon whether or not we continue as a Christian nation. Future national independence and prosperity are dependent upon the godliness of this country. A period of decline is feared, however, which, if continued, will lead to destruction as has happened to nations in the past.

J. Edgar Hoover, Director of the F.B.I., said, "Fingerprint files of the F.B.I. reveal a criminal army of six
(Continued on page 11)





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

Final Report on Herald Campaign

Since reporting in last week's RESTITUTION HERALD, further contributions for THE HERALD Campaign have pushed the total figure upward to \$5,813.13. (Too many thirteens!) Although failing to achieve the goal, many brethren made loyal effort. We now lack only \$186.87 of attaining the minimum goal of six thousand dollars. . . . Thank you, one and all, for your interest and effort!

Trip to Ohio

Accompanied with Bro. Charles Pearson, also with Ivan, Milo, and Sidney Magaw, we drove last Monday to Dayton, Ohio, to attend funeral services of Bro. A. J. Hoke. That men appreciated Bro. Hoke's Christian effort was attested by more than two hundred relatives and friends who assembled for his funeral services. Bro. C. R. Randall, Bro. Hoke's pastor, paid tribute to him by preaching a sermon well presenting Bro. Hoke's hope in the second coming of Christ, resurrection from the dead, and heirship with the faithful of all ages and with Christ in the Kingdom of God. Church-of-God ministers present, besides Bro. Randall and your editor, were, G. E. Marsh, Richard Smith, Delbert Jones, C. E. Lapp, and Ellsworth Routson.

Bro. Hoke (six years second vice president of the General Conference) was faithful to the end of life, as indicated even by his last hour of life. As presiding elder of the Brush Creek Church of God, he opened the annual business meeting on Friday evening, June 30, offered prayer, then reported that he was not feeling well, asked to be excused, and gave charge of the meeting to his assisting elder. For a few minutes, he rested out-of-doors. Then, upon suggestion by friends, he consented to be taken home. En route from the church to Dayton, he died, conversing, however, almost until the moment of death, about the church work—both local and national. Significantly, although apparently without any intention of a second meaning, Bro. Hoke's last words, as he left home to attend the Brush Creek Church, were, "I'll see you in the morning." . . .

While in Ohio, it was our pleasure to visit at the home of Vivian and Ruth Magaw. We were entertained, also, in the home of Bro. C. R. Randall. Bro. Randall's ministry at Brush Creek is much appreciated by the congregation, and he has been invited to continue in his present field.

Through courtesy of Bro. Harold Kessler, a long-time friend, we were privileged to call upon several other friends, including Sr. A. J. Hoke, Sr. Edna Brewer (a former matron of Oregon Bible College), Sr. Harold Kessler (a hospital patient), and Bro. John Lehman, who recently passed his ninetieth birthday and is the eldest member of the Brush Creek Church. . . . May the Lord bless all His people!

Read Your Bible

- "When in sorrow, read John 14.
- "When men fail you, read Psalm 27.
- "When you have sinned, read Psalm 51.
- "When you worry, read Matthew 6:19-34.
- "When you are in danger, read Psalm 91.
- "When you have 'the blues,' read Psalm 34.
- "When God seems far away, read Psalm 139.
- "When you are discouraged, read Isaiah 40.
- "When doubts come upon you, try John 7:17.
- "When you are lonely or fearful, read Psalm 23.
- "When you forget your blessings, read Psalm 103.
- "When your faith needs stirring, read Hebrews 11.
- "When you feel 'down and out,' read Romans 8:31-39.
- "When you want courage for your task, read Joshua 1.
- "When the world seems bigger than God, read Psalm 90.
- "When you want rest and peace, read Matthew 11:25:30.
- "When you want Christian assurance, read Romans 8:1-30.
- "When you grow bitter or critical, read 1 Corinthians 13."—*American Bible Society.*

Fundamental Church-of-God Doctrines

By Roy Graham, Pastor of the Church of God at Los Angeles, California

"Several of our local members have asked me to prepare a brief statement of the fundamental doctrines of the Church of God," explained Brother Roy Graham, pastor of the Los Angeles Church, then modestly asserted, "This we have done, briefly; we hope to prepare a more complete outline, later." . . . Indifference toward doctrine leads to indifference toward religion, to lukewarmness, and lukewarmness is fatal. (Rev. 3:16.) May Brother Graham's outline of sound doctrine help every reader better to understand and appreciate truth and better to worship and serve Jehovah and His Son, the Lord Jesus.

(1) There is one and only one God. (Ex. 20:3-5; Deut. 6:4-6; Isa. 44:6; Eph. 4:6; 1 Tim. 2:5.)

(2) God is the Creator of the universe and all things that therein are. (Gen. 1:1, 26, 27; 2:1-7.)

(3) The Bible, God's Word to mankind, contains His will concerning men. (2 Tim. 3:15; 2 Peter 1:21.)

(4) Because of disobedience, man was subjected to death. He is, therefore, mortal. (Gen. 3:3, 13-24; Job 4:17; Rom. 5:12.)

(5) Death is the opposite of life: there are no thoughts or actions during death. (Isa. 38:1; Gen. 3:19; Eccl. 9:5, 6, 10; Psalm 146:4.)

(6) Jesus is God's Son, not God Himself. (Matt. 6:13-18; John 6:69; 11:27; Acts 8:37; 1 John 4:15.)

(7) The Holy Spirit is God's power or influence by which He accomplishes His purposes and will. (Gen. 1:2; Luke 1:35; Acts 2:2-4, 16-21; 8:39.)

(8) We reject the theory of Trinity as false because it is wholly unscriptural. There is only *one* God, not three. Jesus is God's Son. The Holy Ghost (Spirit) is God's power and influence. God and Jesus and the Holy Spirit are one only in purpose, *not* in person.

(9) Jesus did not pre-exist, except in word. He came into existence about the year 4 B.C., when He was born. That is, "the word [or promise] became flesh." (Gen. 3:15; Matt. 1:18-25; Luke 1:30-35; John 1:1-14.) He was begotten of God, His Father, by the Holy Spirit and conceived and born of the Virgin Mary "before they [Mary and Joseph] came together."

(10) Jesus overcame sin and died as an atonement for men's sins, thus providing for the resurrection of the dead. (Heb. 4:15; Rom. 5:6; Heb. 9:28; 1 Peter 1:18, 19; 2:24; 3:18.)

(11) Jesus died, was buried, and was resurrected as the "firstfruits of them that slept." (1 Cor. 15:20-23; Col. 1:18; Eph. 4:9, 10.)

(12) The Church of God was instituted by the Lord Jesus to be the saving institution of the world. Its present mission is to spread *the* gospel and to prepare co-rulers for the coming Kingdom of God. (1 Cor. 1:2; 1 Tim. 3:15; Matt. 5:13-16; Rev. 2:26, 27; Matt. 19:27-29; Rev. 3:21; 5:9, 10.)

(13) To become a member of the Church of God, one must:

1. Hear and believe the *Truth* (the gospel). (Heb. 11:6; Acts 8:12; Mark 16:15, 16.)

2. Be converted and repent of his sins. (Acts 2:38; 3:19; Luke 13:3; 15:7.)

3. Be Scripturally baptized (immersed). (John 3:5; Acts 22:16; Gal. 3:26; Rom. 6.)

4. Thereafter, live a holy life of Christian service. (Gal. 5:13-26; Heb. 10:25; Matt. 5:16.)

(14) Jesus is soon coming to resurrect His Church and to establish His everlasting Kingdom. (Acts 1:9-11; Dan. 7:13, 14, 27; Matt. 25:31; 1 Cor. 15:23; 1 Thess. 4:13-18; Rev. 20:4-6.)

(15) There will be a Millennium of restitution as Christ and His immortalized Church rule this world in righteousness. (Matt. 25:31-46; Isa. 2:2-4; 11:1-9; 35:1-10; Rev. 5:9, 10; 20:4-6; 21.)

(16) After the Millennium, there will be the resurrection and judgment of the "rest of the dead"—to unending life or to the second death. (Rev. 20:5-15; Mal. 4:1-3; John 5:28, 29; Acts 24:14, 15.)

(17) Israel is being restored and will become again the Kingdom of God, with Christ (Messiah) and His Church as rulers. Then shall the Abrahamic promises be fulfilled. (Ezek. 37:20-28; Heb. 11:1-40; Gal. 3:26-29; the ultimate—Num. 14:21.)

Shall David Kill the Bear?

By Bud Goodwin, Oregon, Illinois

ONE CANNOT listen to his radio or read a newspaper, nowadays, without hearing or reading about the great Bear of the North. Russia appears ready to rampage the earth. The effect this has on people is tremendous. Men's hearts are failing them because of fear, and people are running to and fro, not knowing where to find refuge. Is refuge in the United Nations organization? Is it in the Atlantic Pact? Or, is it in a near-by tavern where one may seek to drown his sorrows and worries, and say, "Everything is going to be all right." Man's refuge is not in any of these three mentioned places. Everything is not going to be all right, except to those who are "born again" Christians, having their refuge in Christ.

Russia is moving forward with great dignity to fulfill its place in prophecy. Communism, going forth with great strides, soon will come against a power that shall stop her and beat her down to ashes and dust. She shall crumble and fall from her place of might as large buildings crumble and fall into a crevice in a mighty earthquake.

The story of Russia, her power and great fall, is prophesied in Ezekiel 38 and 39. To those who may ask, "How do you know Ezekiel was speaking of Russia?" we take brief notice of the prophetic names in those chapters, especially as translated in the American Revised Version. Russia's origin, as the origin of all countries, is traced to Genesis 10. Here, one reads of the three sons of Noah. After the Flood, they went out into the earth to replenish it. From Japheth came the Aryan race, which occupied the isles of the Gentiles, or coastlands, and went northward throughout Europe and a large part of Asia. From Ham came the colored people, who went into Africa. Shem began the Semitic Race, represented by the Jews and Arabs. The sons of Japheth, who populated Europe and part of Asia, are named in Ezekiel 38 and 39.

God said to Ezekiel, "Set thy face toward Gog of the land of Magog." "Gog" refers to the head of Russia, like Pharaoh was the head of Egypt. "Gog" signifies all that is powerful, hasty, ardent, desiring to go! In Hebrew and Chaldean, it is the name of some northern nation. In Greek, it is the symbolic name of some future Antichrist. "Magog" means the *land* of Russia. "Gog" and "Magog,"

together, signify all the princes of the earth who are enemies of Christianity. In Hebrew and Chaldean, it is a barbarous northern region. In the Greek, it means an anti-Christian party. Certainly, Russia is anti-Christian. A radio news report recently told this story. In a certain school in Russia, the teacher told the children to pray to God for candy. They did not get it, but then were told to pray to Stalin for it. They received the candy.

"Rosh" (Ezek. 38:2, A.R.V.) is the ancient name of Russia. "Meshech" is Moscow, capital of European Russia. It appears in Psalm 120 as "Mesech," and there means one that hates peace and loves war. "Tubal" (Ezek. 38:2) is Tobolsk, capital of Asiatic Russia. God has said, "I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army . . . clothed in full armor" (38:4, A.R.V.)—fully prepared for war.



Bud Goodwin

Russia, the great Bear, is gathering her cubs around her. She is claiming and controlling those countries around her borders—even China. Will Korea escape? When Persia, Ethiopia, Libya, Gomer (which is Germany), and Togarmah (which may be Turkey) are fully Communized, the great Bear of the North and her cubs will come down upon the sheep of Israel. Russia will "devise an evil device: and . . . say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates; to take the spoil and to take the prey; to turn [her] hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth" (Ezek. 38:10-12, A.R.V.). Israel lies in the navel of the earth. Israel is becoming a very fruitful and industrial country. Its neighbor, Arabia, has much oil. Israel's southern deserts, also, probably soon will produce oil. Israel also has a strategic position astride the world's line of commerce. When Russia comes down upon Israel, Sheba, Dedan, and the merchants of Tarshish with all her young lions will say to Russia: "Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle



Look closely at the map of Russia; notice the outline of a big bear. It looks satisfied, after gathering its cubs around its borders, yet big jaws are opening up and the bear's nose is pointed toward the little country of Palestine. Here, the long-lost sheep of Israel are gathering again under the protecting hand of the great Shepherd, God Almighty. **BEWARE, BEAR OF THE NORTH!**

and goods, to take great spoil?" (v. 13). Those questions suggest Gog first will pledge not to attack Israel.

To those questions, Russia shall answer with her usual answer of saying nothing and going right ahead, carrying out her plans!

The "merchants of Tarshish" refer, I believe, to Great Britain, who holds Gibraltar, key to the Mediterranean Sea, which formerly was the "sea of Tarshish." The "young lions," therefore, apparently refer to Britain's possessions, dependencies, and allies. India has adopted young lions as her symbol. The United States and probably all countries of the Atlantic Pact are included.

Russia will come against Israel as a cloud to cover the sky. Many planes likely will appear in the sky, and paratroopers descending from them will fill the sky. (Cp. 38:9).

God has said, "Art thou he of whom I spake in old time by my servants the prophets of Israel, that prophesied in those days for many years that I would bring thee against them?" (v. 17). Genesis 9:2 records the prophecy of Noah, saying, "God enlarged Japheth [Russia], and let him dwell in the tents of Shem [Israel]" (A.R.V.).

Daniel 11:40-45 also prophesies of this power of the North coming down upon Israel. Russia and her band of nations shall come upon Israel and dwell upon Israel's mountains, even "between the seas in the glorious holy mountain" (v. 45).

At that time, God will call for a sword against Russia. God has said, also, "With pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone" (v. 22).

The Revised Version of Ezekiel 39 indicates that Russia and her hordes will be *annihilated*. The Hebrew words translated "leave but a sixth part of thee," in the King James Translation, actually mean that this force will be *annihilated*, and the revisers therefore omitted (in 39:2) those words speaking of a "sixth part." I see in this part of the prophecy (Ezek. 39), that God shall call for a sword against Russia; that God will use Great Britain, the United States, Canada, and all other "young lions" against Russia. They shall use germ warfare ("pestilence"), atomic and hydrogen (Please turn to page 10)

The Prophecies of Daniel

A Radio Sermon by C. R. Randall, Tipp City, Ohio

WE SHOULD like to present for your consideration and spiritual strengthening some thoughts from the Book of Daniel, prophecies of utmost importance. Oftentimes, individuals become disinterested when they hear someone mention the Book of Daniel or the Book of Revelation, because they feel that the messages of these two books are veiled in such symbolism that they are undiscernible to the average reader. True, these two books are symbolical; however, every symbol requires a reality. There is no symbol unless there is some reality that it symbolizes.

During the reign of Belshazzar, king of Babylon, Daniel had a certain dream. He said, "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea" (Dan. 7:2). The strife on the great sea was representative of the nations and kingdoms established from the time of Nimrod (who established the Assyrian and Babylonian monarchy) unto Daniel's day. Out of this great sea of humanity, Daniel saw four beasts arise. These four beasts were symbols used to represent four great powers which were to arise thereafter. It was revealed to Daniel, later, that "these great beasts, which are four, are four kings, which shall arise out of the earth" (Dan. 7:17).

The first beast, which Daniel witnessed, came up out of the sea and was a *lion* with eagle's wings. He saw that the wings were plucked, and the lion was lifted up from the earth and made to stand upon its feet as a man, and a man's heart was given it. Whoever heard of a lion with eagle's wings? Yet this was a symbol used to express certain characteristics of the first great power to arise. This lion was King Nebuchadnezzar of Babylon. Through the Prophet Jeremiah, God warned Israel, saying:

"Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord . . . lest my fury come forth like fire. . . . Assemble yourselves, and let us go into the defenced cities . . . for I will bring evil from the north, and a great destruction. The lion is come up from his thicket" (4:3-7).

Symbolically, the lion was Nebuchadnezzar, whom God was using to punish His disobedient people of Israel. Jeremiah recorded another statement concerning this great beast, saying, "Thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab" (48:40). The symbol in Daniel's vision was ex-

actly the same as used by Jeremiah concerning Nebuchadnezzar and the kingdom of Babylon.

Another part of the symbolism is centered in plucking the lion's wings. Toward the close of his reign, while viewing the great city of Babylon, Nebuchadnezzar was drinking in the beauty and extolling the greatness of his kingdom—praising his own wisdom. Suddenly, he was astonished by a voice from heaven. This voice suddenly brought to a close his arrogance and pride. The king had just stated, "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?" Then came the heavenly voice, breaking his spell of ecstasy like an unexpected explosion, interrupting his proud meditations. The doom was pronounced:

"Thy kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:31, 32).

This great beast certainly was having its wings clipped. The same arrogant king who had received all that he desired in honor and material wealth now was to be relieved of his kingdom—relieved for a specified time of *seven years!* During these seven years of exile, Nebuchadnezzar was to live in a state of insanity. This judgment was pronounced upon him because of his arrogant and haughty spirit. That spirit blinded him to the truth of his source of greatness. Those seven years of judgment were pronounced to correct Nebuchadnezzar's warped mind and to restore humility and recognition of God. No sooner had the judgment been pronounced, than it began to be fulfilled. All this was revealed by symbol to Daniel in his dream.

Following Daniel's vision of this lion with eagle's wings, he saw a beast "like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it" (Dan. 7:5). This beast replaced the former. It was a symbol of the second kingdom to arise. This kingdom was the Medo-Persian. Perhaps one of the reasons a bear was used as a symbol of this nation was the great number of bears which roamed the cold, rough, and mountainous terrain of the country of the Medes and Persians.

Another interesting fact drawn to our attention by the

symbol concerns the three ribs in the mouth of the bear. These three ribs were three kingdoms devoured by the Medo-Persian Empire. They were Babylon, Lydia, and Egypt. Such small points emphasize the exactness, beauty, and inspiration of Daniel's vision.

Following this, Daniel saw another beast that replaced the second. This third beast was a leopard having four wings and four heads. This leopard was a symbol of the Macedonian or Greek Empire under Alexander the Great. The leopard, a spotted animal, was a fitting illustration of the various languages and nations represented in Alexander's Empire. The four wings illustrated the rapidity of conquest noticeable in the advancement of the Grecian Kingdom. In twelve years, under the able leadership of Alexander, the Macedonian nation extended its rulership and subdued nations from the Adriatic Sea to the Indian Ocean and the River Ganges, also into other parts of Europe and Asia. To nations and people of contemporary times, this was a most rapid conquest and subjugation of nations.

The four heads of the leopard represented four of Alexander's generals who were given rulership of the Empire after the death of Alexander. The administration of Macedon and Greece was intrusted to Cassander; Thrace and Bithynia to Lysimachus; Egypt to Ptolemy; and Syria to Seleucus.

The kingdoms represented were all exalted and abased according to the wisdom and decree of the most high God. For this very reason, God abased Nebuchadnezzar—that he might come to realize that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The same fate that befell Nebuchadnezzar also befell the Medo-Persian dynasty. This great Empire under Darius was leveled by Alexander of Greece with a small army in comparison to the army of Darius. Alexander had thirty thousand soldiers and Darius had six hundred thousand soldiers. The seeming strength was with Darius. God had decreed, however, the removal of that kingdom, thereby requiring the ultimate defeat of Medo-Persia. Alexander accomplished his seemingly impossible task with God's help.

Following Daniel's vision of the leopard, he saw another beast rise

up, which sometimes is called a nondescript beast because it was unlike any real beast. According to Daniel's words, it was "dreadful and terrible, and strong exceedingly; and it had great iron teeth . . . it was diverse from all beasts that were before it; and it had ten horns."

This nondescript beast was a symbol of the Roman Empire. The workings of that Empire were somewhat different from the others preceding. Primarily, their motive was to subdue and subjugate neighboring nations. After their submission, however, they became parts of the Empire and received treatment as such. The Romans usually began an immense building program of roads, bridges, and civic enterprises, thus influencing the conquered peoples to lose much of their hostility toward their conquerors.

Out of this fourth beast came ten horns, and these ten horns were representative of ten kings who were to arise following the Roman Empire. Almost simultaneously, Daniel saw another little horn rise among the ten. This little horn plucked up three of the first horns by the roots. These were symbols of kingdoms which should arise: then another kingdom would arise and destroy three of the former kingdoms.

The scene of the various beasts was replaced by another scene of conquest. This conquest was the greatest and the most important, for in it Daniel saw the establishment of a fifth world empire, the Kingdom of God, with the returned Christ as King.

Daniel saw "one like the Son of man," and "there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." This appearing of the Son of man, following the symbols of the beasts, gave Daniel a complete historic picture of the future of the world. All this was then future to Daniel; he lived only to see the first two kingdoms—the others awaiting fulfillment in the future.

This same historic picture was revealed to Daniel when he was called upon to interpret the dream that confounded Nebuchadnezzar's wise men and astrologers. The great image with head of gold, breast and arms of silver, belly and thighs of brass, the legs of iron, and his feet part iron and part clay, was too (Please turn to page 15)

PILGRIMS AND STRANGERS

"They that say such things declare plainly that they seek a country."

"We're pilgrims and we're strangers here;
• We seek a country yet to come,
A city we are looking for,
Fair Eden Land, the saints' bright home.

"To faithful Abraham of old,
This blessed promise was foretold,
'As surely as I live,' said God,
'This land shall be thy seeds' abode.'

"And everyone who is Christ's, indeed,
Is just as surely Abra'm's seed.
And when Christ op'es Machpelah's tomb,
He with his seed to life will come.

"With hallelujahs they'll arise,
And angels take them to the skies;
And in Christ's triumph they will share.
The marriage feast; may we be there!

"Then, with our Lord, we'll reign for aye—
And God shall wipe all tears away;
Oh, blessed Jesus! quickly come,
And give to us our Eden home.

"There, our redemption all complete,
We'll cast our trophies at His feet,
And loud hosannas we will sing—
The coronation of our King.

"Yes, all the ransomed will be there;
With them His glory Christ will share.
We'll walk with Him the streets of gold,
But, Oh! the half cannot be told."

—C. W. Jackson.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

COMMUNISTS IN AMERICA. The growth of Communism in the world fits into the prophetic picture given in Revelation. Testifying before a Senate committee, FBI Director Hoover on the work of Communists in this country said:

"According to our best information, there is a total of 54,174 members of the Communist Party in the United States at the present time.

"Most of the members in the United States are in the concentrated sections of population. For example, New York has 25,000 members; California, 6,977; Illinois, 3,361; Pennsylvania, 2,876; Ohio, 2,834; Michigan, 1,250; Massachusetts, 1,022; Nevada, 23; Wyoming, 10 . . . and so on. Even though there are only 54,174 members of the party, the fact remains that party leaders themselves boast that for every party member there are ten others who follow the party line and who are ready, willing, and able to do the party's work. In other words, there is a potential fifth column of 540,000 people dedicated to this philosophy."

Director Hoover further testified that there are many aliens who are deportable, but who cannot be deported because Russia and her satellite countries will not issue visas; therefore, many of them are turned loose in the country. He terms this anti-Christian organization the "greatest propaganda machine that modern civilization has ever known."

COLOSSAL. Here are some facts about liquor as presented in "Statistical Abstract"—\$92,920,000,000 spent for liquor from 1934-1949. This would have provided 1,000,000 homes; at \$10,000 each, or \$10,000,000,000. 10,000,000 cars at \$2,500 apiece, or \$25,000,000,000; 10,000,000 television sets at \$500 apiece, or \$5,000,000,000; 25,000,000 savings accounts of \$1,500 each, or \$37,500,000,000. There would still be left \$395.08 for every home in America for recreation, educational, and religious purposes. (39,138,000 homes in U.S.A. in 1947).

Drinking places increased from 177,000 in 1918 to 482,033 in 1949.

CHURCH GROWTH. In the current issue of "The Christian Herald" is given the census which this magazine has compiled of the religious bodies of the United States. According to its findings, 54.2 per cent of the people of the nation are connected with some church. The comparative growth between the Protestant and Roman Catholic churches remains at about the same ratio. The report notes that twenty years ago only 42.7 per cent of the population was connected with a church. The indication being that the nation is gradually swinging toward church membership. It may be that this is definitely the case. Other census

reports would seem to bear out this conclusion. The reports, however, do not give any clue as to the spiritual status of the 54.2 per cent church members. From various sources, it would seem that the spiritual character of the people is generally on the decline. First, the prophecies would forecast this trend. Paul gives this version of the end-time: "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

On the basis of the 1945 census, the Advent Christian Church shows an increase of 778 members. This would be over a five-year period. The Southern Baptists made the largest gain with an increase of nearly 270,000, and they have been reporting annual gains of more than 200,000 for several years. This group is evangelistic and doctrinally narrow. It would appear that strict adherence to what a group feels to be essential teachings is not a barrier to growth and development.

WHOLE BIBLE. Reports coming out of the new State of Israel indicate that there is a growing demand for the whole Bible, both Old and New Testaments. Many of the Jews who are returning are said to have embraced Christianity before they embarked for the Holy Land, and are now asking for the complete Bible.

According to Paul in his Second Letter to the Corinthians, reading of the Old Covenant was a cause of blindness to Israel and that this "vail shall be taken away" in the reading of the New Testament. The Old Covenant made, through Moses as mediator, with the children of Israel was added to the promise made to Abraham until the Seed should come to whom the promise was made. The conclusion is, that the keeping of that Old Covenant, is of itself a denial that the Seed has come. This is true whether it be Jew or Gentile that keeps that law. The question which Paul asked the Galatians can well be repeated here: "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." To establish that law makes the death of Christ void, nullifies the work of grace, and frustrates the promise made to Abraham. May we do all within our power to remove the vail from off the eyes of those who would still make binding the Old Covenant.

PROMISES. It has been said that there are more than 10,000 promises in the Bible. We do not wish to question this figure. We know there are a great number of specific and definite promises. At this moment, we believe one of the most encouraging promises, as far as the church is concerned, is that those who watch and pray will be accounted worthy to

escape those terrible days in which all flesh would be destroyed were it not for Israel's sake they shall be shortened. There is a covert promise to the saints of God when the overflowing scourge passes over the earth.

KINGDOM OF GOD. In our weekly broadcasts, we have emphasized the coming Kingdom of God and the signs that indicate that the time for the Lord to return and establish His Kingdom as being near at hand. Another speaker that follows, who apparently feels that the Kingdom of God was established at Pentecost, became quite exercised over the teaching that Christ would someday return and set up His Kingdom. He, with great emphasis, asserted that Jesus would never again set His feet on the earth. He put Christ on David's throne in the heavens, and the Kingdom as being only of a spiritual character.

The elements of the church and the Kingdom are entirely different, and the two expressions are never used, to my knowledge, interchangeably. The Kingdom is said to come into prominence and establishment at the appearing of Christ. It is said that those who give "all diligence" to make their "calling and election sure" are to be "granted an abundant entrance" into the Kingdom. At present, Christ is on the Father's throne, and will not ascend to His own throne until He descends from heaven. David's throne was in Jerusalem, and it is to this city of the great King that Christ will return to sit upon the throne of His father David.

What makes it so hard for some to reconcile the Kingdom of God's being on the earth is belief in immortality of the soul and that the real man goes to his eternal home when death overtakes him.

BEER MAKING. From several sources, I have read of the action of the Board of Education in new York City. It recently voted unanimously to add a class on how to brew beer as one of the subjects for the evening courses. Here is the world's largest school system stooping to teach that which all know is injurious to the system. The evils of alcohol and its injurious effects on the body are no longer taught in our schools. The moral life of the nation is sinking lower and lower all the time. A noted radio commentator recently remarked that an announcement that came from the President's party vacationing in the South had to be counter announced. The inaccurate announcement from the temporary headquarters of the President was due to too much drinking, according to the commentator. What a sordid state of affairs! No wonder we are heading toward days when men's hearts will fail them for fear!

"It Is Later Than You Think"

By D. G. Harvey, Kokomo, Indiana

"The night is far spent, the day is at hand" (Rom. 13:12).

THE WORLD in general, including millions of church members and thousands of ministers (I regret to say), regards the Bible as a dead book—out of date! Years ago, a leading minister of the Church of God, who now rests from his labor of love and awaits the coming of our Lord, said, "*The Bible is as up to date as tomorrow's newspaper.*" Like many others at that time, I felt such a remark was an overstatement, but years of study have convinced me he was correct. As one reads daily papers, he sees the truth of that minister's words. Like the late Will Rogers, I, too, can say, "All I know is what I read in the papers," except that I sometimes first read it in the Bible.

Jesus said, "Behold the fig tree, and all the trees" (Luke 21:29). One often hears of the "budding fig tree" (Israel), but many students of prophecy have overlooked the fact that Russia is more clearly described in prophecy than any other country, except Israel. When Ezekiel wrote of "Gog" (Ezek. 38), the land was filled with wild tribes much like the American Indians. There seemed to be little or no hope that these wandering tribes of mixed races ever could be drawn into one powerful nation that one day would threaten the peace of the world. The Bible, written by inspiration of God, has told, however, that this would come to pass.

Seven hundred years ago, there arose in the Gobi Desert one who has been called the great mystery of history—Temujin, meaning *finest steel*. Temujin, an orphan son of a Gobi chieftain, was deserted by his tribe who refused to follow a mere lad. This boy, however, without the benefit of education and one who never had seen a city, rose in power from a nomad chief of the desert to become a ruler of Asia and most of Europe. Better known as Jenghiz Khan, he struck fear in the hearts of all Christendom. Frederick II of Germany wrote to Henry III of England, saying, "The Tartars must be no less than punishment of God, visited upon Christendom for its sins."

For some unknown reason, Jenghiz Kahn withdraw from Europe; but when Marco Polo visited China, he found Kublai Khan on the throne of China, the grandson of this unlearned nomad chieftain who rocked the then-known world. *Why?* God was drawing the wild tribes together. "Gog" was being prepared!

About the year 980 A.D., Vladimir I had been converted to the Greek Catholic Faith. He drew the scattered tribes together and laid the foundation of the Russian Empire. Ivan III, called "The Great," enlarged that Empire to include the northern portion of Europe and Asia. Ivan IV, known as "The Terrible," was an oppressor of the peasants. He started the system of serfs: slaves being bound to the land. They could not be sold, being always the slaves of whoever owned the land on which they chanced to live. Peter I, called "The Great," started schools for the sons of the nobles and tried to raise the standard of living for his barbarian people. Catherine I, the outcast child of a peasant, died from the effect of drink. Peter II did very little except to marry Catherine III, also called "The Great." She had Peter killed and strangled her own son, Peter III, in order to obtain the throne. The last Tzar, Nicholas II, a weakling, was urged by the Royal Family and the "Mad Monk" Rasputin to discharge the *Duma* three times during 1906-'7. After one thousand years of misrule and oppression, it is no wonder that the Russian people rose up over night and wiped out the existing Royalty. . . . Again we say, *God, by His wisdom and great power was preparing "Gog."* "I will turn thee back, and put hooks into thy jaws, and I will bring thee forth" (Ezek. 38:4).

Vladimir Lenin, of noble birth and educated in the law, just released from a political prison in Siberia, led the revolt—being assisted by such men as Leon Trotsky and Joseph Stalin. Lenin, the wisest man of the Soviet Revolution, made some strange prophecies regarding those nations who then opposed Russia, such as:

"Germany will arm herself out of existence." . . . Germany lost her military power at the end of World War II!

"The British Empire will expand itself out of existence." . . . With the independence of India, the British Empire is no more!

"The United States will lend itself out of existence." . . . We must admit that the United States now is lending to the limit. (England, alone, owes the United States so large a sum that no one expects she will be able to pay. The English pound is no longer accepted for products purchased in South America.)

The writer believes that God has used these men, as

He used Nebuchadnezzar, to punish Israel for unbelief. "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

Lenin died in the year 1924. Josef Dzugashvilli then became Dictator of the U.S.S.R., taking the name of *Stalin*—meaning "The Man of Steel."

Anyone can understand the reason for a change of name after an attempt to pronounce his former name. Was it mere chance, however, that Stalin chose a name having the same meaning as the birth name of Jenghiz Khan? He claimed, forget it not, the title, "Emperor of all men." Stalin developed the resources of Russia by an intensive system of industrial planning. Although living conditions are far from the standards by which Americans have been blessed in the past fifty years, the Russian peasant is now glad to fight for his homeland. This was proved in the last war—compared to the listless effort in World War I. What a change in only a quarter of a century!

Today, one still hears of a so-called "cold war." Men and nations talk of winning the peace. Soviet Russia, however, has absorbed more territory, without a shooting war, than Hitler absorbed with his war machine. What may happen at Korea no one knows! Read again Ezekiel 38:2, 3, 6:

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Mechech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. . . Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

Immediate danger in the Middle East is that "Arab countries (Egypt, Iraq, Syria, Lebanon, Jordan, Yemen, Saudi Arabia) like to play Russia against the United States."—*Quick*, April 24. The pro-Russian Arabs are calling for a Moscow-Arabian non-aggression pact—a reminder of the prophecy—"Persia, Ethiopia, and Libya with them; all of them with shield and helmet" (Ezek. 38:5). Yes, Gog, Gomer and his bands, and the sons of Ishmael will go to war against Israeli!

"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 . . . 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" (Ezek. 38:14-16).

True, the Western Nations will make a weak protest, "Art thou come to take a spoil?" (Ezek. 38:13). There is little they can do, however, to help the sons of Jacob.

God alone can save Israel—by sending His Son to take over the affairs of this earth. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. . . . And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:3, 12).

Why should we Christians be watching? Our Lord answers our question, saying, "Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:32). Today, *in this generation*, "Men's hearts [are] failing them for fear." The Fig Tree has budded; the nations are ready; trouble is at the very door; statesmen of the world know it. When *you* pause in the mad rush of living, *you know it!*

Jesus is coming! Be ready! "It is later than you think!"

SHALL DAVID KILL THE BEAR?

(Continued from page 5)

destruction ("fire and brimstone"). This destruction will be upon the invading armies of Russia in the mountains of Palestine. Also, as is done in modern warfare, there will be atomic destruction in Russia, itself, and in the countries of all her allies. God says, "I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am Jehovah."

When all the Russian force is annihilated, God will have His people burn the weapons, and God will sacrifice the flesh and blood of those enemy nations to the birds and beasts of the field. The house of Israel will be seven months burying the dead, and men shall have "continual employment" (v. 14) during those seven months in that undertaking. After seven months, men shall search the land to see if they have missed any of the dead. If any bones are seen, a sign will be set up by them until the buriers have buried them. Israel shall burn them in the valley of Hamongog ("the multitude of Gog") and "Hamonah" (meaning "multitude") shall be the name of the city there.

In that day, Israel shall dwell safely and securely in the land. When God has gathered all the Israelites from their enemies, He will pour out His spirit upon the house of Israel, and they shall be filled with glory and power. "All the nations," says God, "shall see the judgment that I have executed" (v. 21).

Israel, like Korea, is about to come into serious trouble. Jacob's Time of Trouble (Jer. 30:7) soon will start. As a rock dropped into water causes a ripple over the whole body of water, so it will be with Israel. Tribulation will

start at Jerusalem, but it will cover the whole earth. So, also, peace will start at Jerusalem and eventually cover the whole earth. Christ shall come with "power and great glory" (Matt. 24:30). Israel, become a nation within the last two years, awaits Russia's invasion, but Russia will come up against One whom she does not believe, even the Son of God. When she does, Russia and all nations suddenly shall know that there is a God.

THE SECRET OF INDEPENDENCE

(Continued from page 1)

million individuals who have been arrested and fingerprinted—one out of every twenty-three persons in the United States." The cost of crime and drink in the United States now stands at 34½ billion dollars per year. The per capita church contribution is five dollars. In one year—1945—there were 152,000 people arrested in Washington, D. C., the nation's capital. The Archbishop of Canterbury, after a visit to America, told his English church people that America was morally and religiously one hundred fifty years behind Europe.

America is beginning to forget God, from whom all its blessings have come. We should learn from history—Rome, Germany, and others, as examples—that the road from God is the road to ruin.

Another key which will open the door to national well-being is found in a nation's treatment of Jews and Christians. In the promise made to Abraham, God said, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). Those who bless Abraham and his descendants, the Jews, and Christians by adoption, will be blessed and those who curse Jews and Christians will be cursed. Jesus' explanation of His basis for judgment of nations contains these very elements. In Matthew 25:31-34, 41, 45, one reads of Jesus' judging the nations and His explanation of why some are blessed and some are cursed. Nations which shelter and comfort the children of God, Christ's brothers and sisters, can expect blessing of God. Nations which persecute these people can likewise expect cursing and annihilation. Though this judgment is pictured as future, it is also the basis of present-day judgment, and has always been a precept of God.

Without exception, nations which opposed the entry of Jews into the Promised Land, either have become extinct or have lapsed into the shadows of unimportance. Egypt, Arabia, Moab, Persia, and others like them are now mere echoes of their past glory. Babylon was annihilated when it took the Jews into captivity. Persia was great while freeing the Jews under Cyrus, but when Persia again went into Palestine for a spoil, it began to decline and soon was

exterminated. Rome was a noble empire until it became cruel and immoral, and began persecuting Christians and Jews. Then it was very quickly overrun by barbarians. Ancient history prove that anti-Semitism and anti-Christian persecutions will destroy a nation. So does modern history!

Again I quote from the Nazi, Robert Ley, who attempted to explain before his suicide, why Germany failed. "In anti-Semitism, we violated a basic commandment of His creation. Anti-Semitism distorted our outlook, and we made grave errors." God said that He will curse them that curse the Jews and Christians.

One reason for Great Britain's slipping into a third-rate place in the world, and being on the brink of losing her empire, is that she has maintained a cowardly, anti-Semitic relation in the Palestine issue. Her greed has made her ally herself with the Arabs instead of the Jews, and her White paper and persecutions have worked untold hardships on the Zionist movement. Britain is asking for trouble by stirring up the Arab League against the Jews. She is bringing upon her own head the fate of Persia, Egypt, Greece, Rome, and Germany.

Bring the situation even closer home! What has this to do with our nation? The United States has been blessed by its charitable attitude toward the Jews and by allowing freedom for its Christians. The United States has opened its portals to the Jews and has given them opportunity to live in peace. The United States has taken a courageous stand in demanding that Palestine be opened to the Jews, and private subscribers have donated hundreds of millions of dollars for that cause. God said, "I will bless them that bless thee," and He has blessed, and will continue to do so as long as the nation maintains its charitable attitude. How long that will be we know not, for subversive elements are working to destroy us.

Unless we Americans are zealous in teaching charity toward God's people, the United States may go the way of all great nations by becoming anti-Semitic and anti-Christian, and reaping destruction. Our future as a nation is partially dependent on our attitude toward God's people.

May we examine ourselves to see what we are doing to keep our nation near God and charitable in spirit. The nation, composed of individuals, is only as strong as its people. You and I are parts of the nation and reflections of it. When we become liberal with morals, withdraw from God, and hate minority-group neighbors, it is the sign of a national trend. As long as individuals maintain purity, the nation will be pure.

Therefore, if you would be truly patriotic, dedicate yourself to serving God and to loving His people and teach your friends to do so, that we might continue to enjoy the fruits of a hard-won independence.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sin" (Mark 1:4).

John, Forerunner of Jesus

John, later called John the Baptist, was the son of a priest. His mother was a cousin of Mary, mother of Jesus. Then John and Jesus were cousins, were they not? John was about six months older than Jesus. John's mother was too old to bear children; yet, an angel appeared to John's father, Zacharias, in the temple and told him his wife Elisabeth would bear him a son, and his name was to be John.

You recall how Zacharias was unable to talk from that time until John was born. (Read Luke 1:5-22, 57-80.) The neighbors said there was no one in their family named John. However, Zacharias wrote, "His name is John." Then he could speak again. He praised God. Zacharias had lived so close to God that he did not complain and scold because he had been handicapped; but he praised God and prophesied.

Isaiah Prophesied

Isaiah told of John the Baptist many hundreds of years before John was born. (Isa. 40:3.) Isaiah did not name the one who was to fulfill the act he prophesied. He said only "the voice" of one crying in the wilderness to prepare "the way of the Lord."

John's Training

John was a Nazarite from birth. He was bound by the words of the angel to be set apart for service to God. (Luke 1:15.) Samson, Samuel, and John the Baptist were Nazarites for life. The Nazarite vows were made either by the person, or by commandment of God. The Lord commanded that John be a Nazarite all his life. John lived by himself in the wild, desolate region west of the Dead Sea. There he was prepared for the wonderful life work which lay ahead. He dressed like the old prophets—a garment of woven camel's hair, having a leather girdle. He ate locusts and wild honey found in the desert.

John's Work

John told people that the Kingdom of heaven was at hand. Indeed, it was! The King was there! He urged

people to repent of their sins. Repentance means sorrow for sins and also a turning away from those sins. Then he baptized people by burying them in water. (See Rom. 6:4-6.) He would not baptize any who came without showing true repentance. To the Pharisees and

Sadducees, John said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7, 8).

John told of Jesus' work. John said, "He shall baptize you with the Holy Ghost, and with fire" (v. 11). John also told of the purging of the threshing floor. He said the wheat would be saved; the chaff would be burned up with a fire that is not to be extinguished.

Your Choice!

Do you want to be counted as good grain? or chaff? To be counted as good grain, you must be "fruit-bearers" for Christ. The works of the flesh and the fruit of the Spirit are listed in Galatians 5:19-23. "If we live in the Spirit, let us also walk in the Spirit" (v. 23). A test is given: "They that are Christ's have crucified the flesh with the affections and lusts" (v. 21).

When one has been buried with Christ in baptism, one has died to sin and is a new creature in Christ Jesus. There is One who is "able to keep you from falling" (Jude 24; see 1 Cor. 10:13).

Happy Birthday Wishes!

Marilon Mercier, July 10, age 12, Hammond, La.
James B. Davenport, July 11, age 7, Eldorado, Ill.
John E. White, July 11, age 6, Eldorado, Ill.
Carroll May Guillory, July 11, age 5, Hammond, La.
Jeanette Avarx, July 14, age 13, Hammond, La.
Bobbie Bodin, July 15, age 13, Pomona, Calif.
John T. Young, July 16, age 3, Hammond, La.



The Berean Page

By Timothy Pearson, Hammond, Louisiana

Avoid Armageddon!

* * *

By H. Gary France, Wenatchee, Wash.

The title "Battle of Armageddon" is derived from Revelation 16:15, 16: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." "Armageddon" means "Mount of Slaughter." From the quoted portion of Scripture one may conclude that Christ is to return, and that some are to be gathered to the Mount of Slaughter.

The Prophet Joel looked forward to a time which he described as follows: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:2). This Prophet continued his description by prophesying that Gentiles would hear the proclamation to prepare for war.

Zechariah 14 is in harmony with these prophecies of nations being gathered to Palestine for the battle of Armageddon at the return of the Lord. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem" (Zech. 14:1-4). Zechariah emphasized the fact that Jerusalem will be a cup of trembling and a burdensome stone to those who burden themselves with it. That Palestine is a critical international dilemma in the United Nations is proclaimed in the headlines of every newspaper of the nation. Consider Zechariah's prophecy of such a situation:

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . I will seek to destroy all the nations that come against Jerusalem" (12:2, 3, 9).

God said, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

Jeremiah anticipated the time of God's fury when he wrote: "Thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink of it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me . . . All the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. . . . And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; We shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? . . . for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. 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" (Jer. 25:15-17, 26, 28-31).

One may ask, "How can children of God avoid this devastating wrath of God?" Consider God's method:

"Babylon the great is fallen, is fallen. . . . For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. . . . And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:2-4).

Digitalis, affecting the heart, sometimes saves a life. . . . Please send copy to the Berean editor. It will strengthen his heart!

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 17-28—National Berean Youth Rally at Oregon, Ill.
- July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 10-12—General Conference at Oregon, Ill.
- August 13-20—Missouri Conference at Jordan.
- August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
- August 17-27—Texas Youth Rally at Gatesville.
- August 19-27—Texas Conference at Gatesville.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Holbrook.
- August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
- September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

BEREAN YOUTH RALLY ENROLLEES

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. Richard Dick, Oregon, Ill.
4. Richard Worley, Macomb, Ill.
5. Ejner Jensen, Omaha, Nebr.
6. Donna Eyster, Oregon, Ill.
7. Dorothy M. Stout, Oregon, Ill.
8. John Lewis, Ripley, Ill.
9. Patricia Ann Cutts, Rochelle, Ill.
10. Nancy Ann Bearrows, Rochelle, Ill.
11. Lucille McKinney, Hammond, La.
12. Phyllis Horton, Grand Rapids, Mich.
13. Nancy Hansen, Grand Rapids, Mich.
14. Arlene De Young, Grand Rapids, Mich.
15. William Nordquist, Omaha, Nebr.
16. David Shaw, North Little Rock, Ark.
17. Shirley Shaw, North Little Rock, Ark.
18. Bobby Padgett, Alexander, Ark.
19. Lawrence Matthews, Little Rock, Ark.
20. Ernestine Daniels, Little Rock, Ark.
21. June Breeland, Hammond, La.
22. Carolyn Ratering, Moline, Mich.
23. Jean Mulder, Grand Rapids, Mich.
24. Elaine Lapp, Grand Rapids, Mich.
25. Robert Johnson, Oregon, Ill.
26. Carl Randall Davenport, Eldorado, Ill.
27. Shirley Cox, Grand Rapids, Mich.
28. Lois Hotchkiss, Grand Rapids, Mich.
29. David Ratering, Moline, Mich.
30. Janet Johns, Bennington, Nebr.
31. Kay Nelson, Fremont, Nebr.
32. Hilda Richardson, Holden, La.
33. Charlotte Sealine, Stratford, Iowa.
34. Joyce Thomas, Indianapolis, Ind.
35. David Houser, Chicago, Ill.
36. Lorin L. Gainey, Jr., Hammond, La.

IN YOUR MAIL

Recently, you probably received a little green four-page folder inviting you to the Illinois Bible School and Conference, at Oregon, Ill., August 1-13. If you laid it aside, please "hunt it up," read it, then write to Leota B. Hanson, Oregon, Ill., informing her of the date of your contemplated arrival and the number of persons who will be coming with you. Inform, too, please, as to whether you wish to stay in the Conference dormitory or wish to rent one or more rooms in private dwellings.

Come to Conference. Your invitation is in the mail!

MOOREFIELD, NEBRASKA

last fourth Sunday cheered the Moorefield (Nebr.) Church. Other places represented, besides Moorefield, were Brady, Wellfleet, Holbrook, Arapahoe, Cozad, Stockville, Ing-ham, and Jeffry Queen.

Good attendance at the all-day meeting. Many useful gifts were presented by members and friends of the church.

Bro. Ernest Graham, pastor at Holbrook, spoke during the afternoon service, after which an offering of \$35.25 was given for the radio work at McCook. We hope sometime to be able to pay in full for this work.

Sixty-one dollars was given to the Dorcas Society to purchase more furniture for the church basement. Since then, another family made an offering to purchase another set of four chairs for the basement. Sr. May Todd, Bible class teacher, had charge of the gift-offering service. She introduced Mrs. Giesler, and the two presented the gifts. Sr. Todd gave a very touching and opportune talk before presenting the gifts.

E. E. Giesler.

BLOOD RIVER, LOUISIANA

The sixth annual vacation Bible school at Blood River, La., came to a close on June 30, and was very successful. Our main workers were Bro. Timothy Pearson, Srs. Verna Thayer and Irene Payne—many others worked hard to help make the school a success.

Our school still continues to show growth. Last year's lowest attendance was 97; this year's was 104. Last year's highest attendance was 120; this year's was 133. Last year's average attendance was 105; this year's average was 115. Number of classes last year was four; number of classes this year was five. The young people held their class in the parsonage.

The building committee started work on our new classroom building, July 3. The Willing Workers and the Young People's League have contributed generously to this project.

The Bereans plan to send at least five students to the National Berean Youth Rally. Melvin Richardson.

WENATCHEE, WASHINGTON

We are happy to report immersing three. Lou Ann Chadbourne was immersed, May 28. This service was conducted in conjunction with the baptism of Dixie Norris by Lyle Rankin, previously reported.

Floyd and Beulah Barnhill (husband and wife) were baptized, July 2. All these services were in the Columbia River.

Bro. J. W. McLain is with us. We have planned a ten-day series of meetings (July 5-16).

On July 17, we plan to load two trucks and a few cars with some thirty young people, their cots, bedding, food, tents, and other camping equipment, and proceed to the Swauk recreation area. Sr. Verna Thayer and her helper, Sr. Irene Payne, are expected to be there. Camping, classes, and recreation will continue for a week, concluding with Sunday services on July 23.

We have been planning to journey to General Conference during the last week of July. Gary France.

GENERAL CONFERENCE SCHEDULED FOR AUGUST 10-12, 1950

Delegate forms for representation of churches and state and district conferences at the 1950 General Conference, to be held at Oregon, Ill., will reach organization officers almost immediately. Such forms should be returned to the secretary no later than July 25.

Important changes have occurred in the conduct of General Conference business as a result of adoption of a new constitution in 1949. Problems especially vital to the welfare of the church as a whole will be raised during the 1950 Conference. Plan to have your group represented!

As in the past, the Oregon church will act as hosts for the Conference. The Illinois State Conference will provide, as an extension of its own preceding Bible School, classes for young people and children. A three-day planned program which will involve discussion of Oregon Bible College, The Restitution Herald, and evangelism and which will require election of two new officers—second vice president and treasurer—will mark the sessions. Evening sermons will be delivered by outstanding speakers.

Whether or not you will be a delegate, try to be present. Discussions are open to all—and in the exchange of opinion and experience, is a value to the Conference work that cannot be duplicated by private conversations and correspondence during the remainder of the year.

J. Arlen Marsh, Secretary
General Conference.

OVER THE TOP!

252. Mrs. G. E. Marsh

\$26.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. F. L. Austin, Oregon, Ill., arrived home, July 5, from a trip with Bro. and Sr. Leland T. Hanson, Earlville, Ill., into Arkansas. Bro. Austin's health, we are glad to report, is normal, plus, and he much enjoyed the vacation trip.

Bro. Earl F. Gesin, Adeline, Ill., fell asleep in death, July 7. Obituary will be published, soon.

Whatever may have been the origin of a bear's representing Russia, it required the imagination of Bro. Bud Goodwin to see a bear in the geographical outline of the Soviet and the artistic talent of Sr. Benjamin Carpenter to reveal it, intriguingly. Congratulations!

Bros. Gary and Clell France are planning to fly—but not by saucer—to General Conference.

"I am glad to hear the new headquarters building has been started. It should be a big improvement."—James Mattison, San Benito, Tex.

"It won't be long until General Conference. I expect to be there."—G. Gordon, Fonthill, Ont.

Bro. Kenneth Krogh, recently graduated from Teachers' College at the University of Nebraska, plans soon to be employed in Panama.

The Michigan State Conference plans to build a basement church at Baraga. Bro. Leonard Brown is the Baraga minister.

Bro. Harry Payne, Oregon, Ill., will preach, July 16, for the Hillisburg (Ind.) Church of God.

Bros. William Dick, William Wachtel, and Joseph Fletcher left Oregon, Ill., Saturday morning, July 8, on a College Gospel Team trip to Lawrenceville, Ohio.

"God's Two Laws," a newly published tract by Sr. Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles 6, Calif., is an excellent outline study for anyone wishing information on the law question. Address Sr. Railsback for copies of her tract.

NATIONAL BIBLE INSTITUTION

Golden Rule Family	\$60.00
Happy Woods Church, Louisiana	14.22
Azalin Winfroy	5.00
An Isolated Sister	13.00
Russell & Laura Harman	50.00
Mr. & Mrs. Paul McPherson	22.50
Mrs. Clara Chaffee	1.00
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. Charles R. Ragsdale	2.50
Mrs. Anna Fales	10.00
Mr. & Mrs. C. D. Whitmer	5.00
V. R. Kincheloc	5.00
Mrs. J. A. Swihart	5.00
Virda Sitler	10.00
Betty Macy	30.00



LEWIS - DRISKILL

In the Oregon (Ill.) Church of God, at 1:30 p.m., Sunday, July 2, 1950, marriage rites were solemnized for Miss Deloris Lewis and Mr. Leon Driskill. Jaqueline Lewis, sister of the bride, was bridesmaid. Neil Thut, a college pal to the groom, was best man. Immediately following the ceremony, the newlyweds left Oregon on a two-weeks' honeymoon to the groom's boyhood home, Jordan, Mo.

Both Mr. and Mrs. Driskill are members of the local Church of God. Leon, employed in The Restitution Herald print shop, is a student of Oregon Bible College and will be a member of the next senior class. He is superintendent of East Oregon Chapel, where also he met Deloris. May the Lord bless them with a long and happy marriage.

Sydney E. Magaw.

JACK W. GRIMSLEY

John William Grimsley, son of J. F. and Catherine E. Grimsley, was born at Darlington, Mo., on November 11, 1881. He died at his farm home northwest of Little Sioux, Iowa, on June 24, 1950, after a long illness.

He was united in marriage to Eva L. Mehrens at Blair, Nebr., on December 18, 1907. The family lived in North Dakota until 1912, after which they spent several years in South Dakota and Colorado before coming to Little Sioux in 1924, where they lived until the time of his death.

In the summer of 1915, he was baptized by Bro. D. C. Robison, and has been a faithful member of the Church of God throughout the years. He leaves to mourn his death his faithful wife and companion, three sons, Glenn of Flint, Mich., Gail of Little Sioux, and Verne of Salt Lake City, Utah; one brother, A. F. Grimsley of Stauberly, Mo.; two sisters, Mrs. Minnie L. King of Haxby, Mont., and Mrs. Mae Young of Waubay, S. Dak.; also six grandchildren and a host of relatives and friends.

Funeral services were conducted, June 26, by the writer at the Christian Church at Little Sioux, Iowa, and he was laid to rest in the cemetery at Blair, Nebr., from which very soon we trust he will arise to meet the Lord of life in whom he believed. M. W. Lyon.

PERRYVILLE, KENTUCKY

On June 8, Bro. and Sr. T. A. Drinkard of Arlington, Tex., arrived at the home of Bro. and Sr. Vaughn Long, Perryville, Ky. Bro. Drinkard preached twelve sermons during the meetings from June 9-18 at the Church of God of the Abrahamic Faith.

Bro. Drinkard's sermons were based on the faith once delivered to the saints. Bro. Drinkard proved by the Scriptures that the gospel of the Kingdom must be preached in all the world, that the Kingdom with an all-powerful King is essential to salvation, also that the Kingdom of God will be established according to God's plan, never to be destroyed.

Bro. Drinkard is a good speaker and does not mince words in preaching the true gospel of the Kingdom and what it means to us Christians. Throughout the meetings, good attendance prevailed, and all listened attentively to the preaching of the Word.

We were happy to have with us Bro. J. L. Maggard of Scottsburg, Ind. The writer had just returned from Anchorage, Ky., and all enjoyed the hospitality in the home of Bro. and Sr. Long.

After the Sunday morning service, Communion was served; the meeting closed on Sunday evening.

We trust that good seed has been sown. Bro. Drinkard expressed the desire of returning again at some future time, and we all say, Welcome! Quincy L. Carpenter.

THE PROPHECIES OF DANIEL

(Continued from page 7)

much for the wise men. This was the hand of God decreeing the extent and the bounds of kingdoms which should arise. Each portion of the image represented a kingdom. Then, while considering the ten toes, Daniel was inspired to reveal another marvelous prophecy which states:

"In the days of these kings [represented in Nebuchadnezzar's dream by the ten toes; in Daniel's dream by the ten horns], shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

The prophetic picture revealed to Daniel—some parts of it now being history, other parts being future—holds for every person a ray of hope. Men need not look forward to a world of destroyed civilization, writhing under the incompetency of human minds to administer justice and righteousness; but we can with faith look forward with Daniel to a Kingdom administered under the capable leadership of the Man of Galilee. This Kingdom, presenting to mankind the heartfelt desires of his being, which before he was unable to attain or receive, will be the answer of God's wisdom to man's weakness. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "Nation shall not lift up sword against nation, neither shall they learn war any more." Deserts shall blossom and bring forth abundantly; thorns and thistles will be only pests of the past.

Visionary thinking? No! just the promises of a faithful Creator speaking to His unbelieving creation!

Remember —

August 10-12, 1950

Oregon, Illinois

Keep those dates in mind—August 10-12, 1950! *Your* General Conference assembles then, at Oregon, Illinois. This year, especially, matters that will affect the well-being of the entire Church of God for as long as present time endures will be considered. For example:

1. What plan shall be used for continuation of Oregon Bible College?
2. Shall the decision of the board of directors in regard to bi-weekly publication of *THE RESTITUTION HERALD* stand?
3. What program of evangelism shall be sponsored by the Conference? Shall evangelism be emphasized, if necessary to the exclusion or sharp reduction of work in other fields?
4. How can the Conference, through National Bible Institution, offer more effective service to local groups?

Be sure your church or conference is represented! Delegate forms must, under the new constitution adopted in 1949, be in the hands of the General Conference secretary at least fifteen days prior to the opening session. Plan to attend, yourself. Remember the Conference in your prayers. No work of the church can prosper without the special blessing of God; now, as in Paul's day, it is He who gives the increase.

GENERAL CONFERENCE OF THE CHURCH OF GOD
Oregon — Illinois

THE RESTITUTION HERALD

VOLUME 39

OREGON, ILLINOIS, JULY 18, 1950

NUMBER 41

Now!

By E. Richard Smith



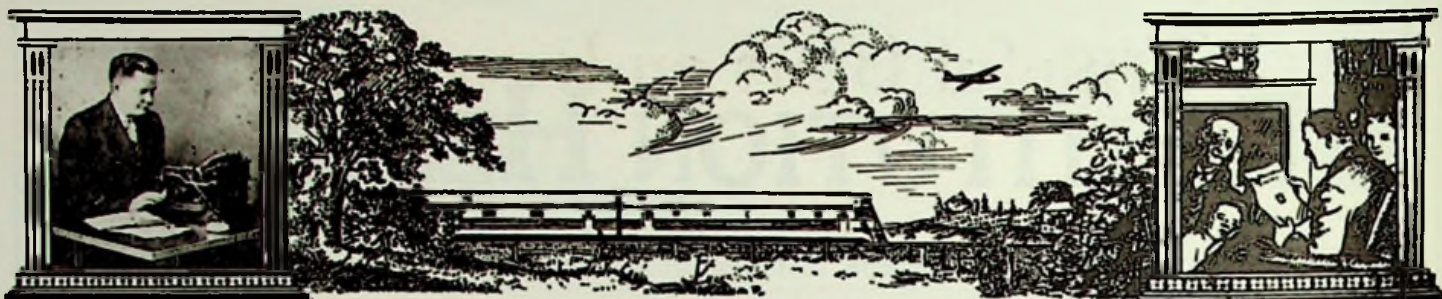
E. Richard Smith

A COMPLACENCY has crept into the church in recent years that is more dangerous than all the power of sin and the errors in theories of men. A minister recently exclaimed, "There is no purpose in building new churches now, for the Lord will return before they could be used." How can this individual conscientiously make such a statement when only God knows the time for the return of Jesus? Jesus said, "Occupy till I come." Thinking that no time remains for Christian work, individuals and churches are "resting at the oars," fulfilling the scripture that declares the end "shall not come, except there come a falling away first" (2 Thess. 2:3.) Pointing to this scripture, we Christians try to justify losses in attendance and interest, blaming the world for *failure of the Church!*

God who created the universe is today the same God, endued with the same power that brought this universe into existence. The same Jesus who walked the shores of Galilee, calling the disciples to service, is pleading with men even *now*. The same Word of God is being used to change the hearts and lives of men and women. The gospel of Jesus' day is the gospel for our day. God is promising now: "My word shall not return unto me void, but it shall prosper in the thing whereto I sent it."

A book review is appropriate for a literary society, a lecture concerning the United Nations for the men's club, but neither of these has any place in the Christian pulpit. Let ministers and laymen of the Church of God preach the gospel story, by word and deed, and then will come *revival!*

God ordained that through the church the world would hear of Jesus and the "great salvation" through Him. God is still blessing His church. The church fails only because it has failed God. "It is high time to awake out of sleep: for now is our salvation nearer than when we first believed."



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Sydney E. Magaw, Editor

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Rapture in the Clouds

Flying recently with Brother Dale Dunbar from Delta, Ohio, to Oregon, Illinois, he gave us several thrills. To give an appreciation of speed, he flew a short distance at an altitude of less than fifty feet at one hundred twenty miles per hour. At another time, six thousand feet high, he drove directly through a cloud, and *that* was more of a thrill than the fast flying close to ground. What child has not wished he could sail among the clouds and find, perchance, a Little Lord Fauntleroy riding a rug?

High in the clouds, something more than a child's fantasy siezed me. I foresaw the day of Rapture—an event no more incredible today than my hiding in the clouds would have been thought incredible by men who lived before discovery of the wing and propeller. Men "shall see the Son of man coming in the clouds of heaven" (Matt. 24:30). "Behold, he cometh with clouds" (Rev. 1:7). "The Lord himself shall descend from heaven," and the saints of God—the resurrected saints plus the saints then living—"shall be caught up together . . . in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). . . . Science almost demonstrates Divinity!

Wars and Rumors of Wars

Notwithstanding good intentions of men to establish peace on earth, Jesus' prophecy to the contrary continues absolutely correct. When boys buy boxing gloves, they fight. Indeed, that is the purpose for owning boxing gloves. When nations manufacture bombs and build combat planes and draft men, they do so for reason more than ornament. Somebody is going to get hurt. The referee and attendants are not expected to stop contestants in the ring; rather, they call for action. The United Nations, peace-loving referee, cannot stop the Korean War, nor does a world of spectators particularly desire the War to be ended by the United Nations. Fight it out; see who will win! Stop the Reds! "Ye shall hear of wars and rumours of wars," said Jesus to His disciples, and twenty centuries verify that Jesus was not guessing.

R. H. Judd's Comment

Brother R. H. Judd, Colborne, Ontario, senior writer for THE HERALD columns, is a keen observer of world events and trends. He plans soon to prepare one or more articles relative to the present Korean Crisis, but in the meantime contributes the following brief comment:

"Before the last war was finished, and before anyone reached Berlin, I wrote to the Toronto papers, saying it was my opinion that Stalin would get there first. To my surprise, however, the Allies actually let the Russians get first to Berlin. It has long been my belief that Russia and Germany will yet be together in the great Day of the Almighty. Stalin knew that whoever controlled Berlin had the very *heart* of Germany and would eventually control Germany.

"Of course, Matthew 24:27 comes to mind at the present time. I am not in any way setting myself as a student of prophecy, but I believe the central theater of war will not be in the Pacific. I believe the central theater of this war will suddenly shift to the West, and then probably from the West to the Near East, and other eastern nations will be drawn into the conflict. It seems to me that such a condition as obtains in Korea can never be successful. To divide a country into halves by two outside powers is not reasonable, and it is bound to lead to an explosive situation. It would not surprise me in the least to find that Russia eventually gets the whole of Korea and that China gets control of Formosa.

"It was my pleasure recently to select and submit for publication that little article that Brother C. E. Randall presented on his Prophecy-News Digest page regarding merchandise on London docks carrying the striking label—'matches from Magog.' Such amazing evidence affords proof that Russia and Magog are thus identified by their own confession."

Thank you, Brother Judd, for these comments. Every student of the Bible is zealous to learn the meaning of the movements of nations. Your comments are enlightening. Tell the tokens of earth's coming King!

Helpful Hints on Revelation

By Emma C. Railsback, Los Angeles, California

IN OUR study of the Scriptures, we are inclined to think of the description of events as running in consecutive order and we generally fail to recognize the fact that, in many instances, the events in different chapters run parallel, instead, and we fail to find the correct meaning. Let us notice two examples of this in the Book of Genesis. (1) After the births of Cain and Abel nothing more is said about Adam and Eve until after the full history of Cain is given. This causes a reader to inquire where Cain found a wife. Of course, the sons and daughters (Gen. 5:4) born to Adam and Eve came along in natural order soon after Cain and Abel. (2) Another example is that of Keturah. We read of the death and burial of Sarah, and that Abraham was old and well stricken in age, before any mention is made of Keturah. Undoubtedly, she had become Abraham's concubine (1 Chron. 1:32) and had borne him the six sons long before the birth of Isaac.

If we apply the thought of events running parallel instead of consecutively in our study of the Book of Revelation, we will come nearer to a correct interpretation of the symbolic language, than we could otherwise. Can we find proof for this thought? We gather from the ninth Chapter of Daniel that the Day of the Lord (Joel 2:1; 1 Thess. 5:2; Obad. 15; Matt 24:21) will come in the last half of the seventieth week of Jewish history. These last three and one half years, which will precede establishment of God's Kingdom, are described by Daniel and John as "the time of the end," a time and times and an half, forty-two months, one thousand two hundred and threescore days. Consider:

Jerusalem to be trodden underfoot, *forty-two months*.

(Rev. 11:2.)

Two witnesses to prophesy *twelve hundred sixty days*.

(Rev. 11:3.)

Woman fed in wilderness *twelve hundred sixty days*.

(Rev. 12:6, 14.)

Beast makes war *forty-two months*. (Rev. 13:5.)

It seems quite evident that these events run parallel.

One frequently hears the question, Will the saints have to suffer the Tribulation? Or, Will they escape the mark of the beast? . . . In the fourth and fifth chapters of Revelation, they are referred to as twenty-four elders and four beasts. However, we gather from Revelation 6:9-11 and

20:4, also from Jesus' teaching (that one will be taken and another left), that some will suffer martyrdom (not being ready for the Rapture), then later refusing to receive the mark of the beast, but will be beheaded for their faith and raised to complete the first resurrection at the end of the Tribulation period.

The church of all ages (Rev. 12) is the woman who gives birth to the man child, Christ the head (Psalm 2:9; Dan. 7:14), and the overcomers of the church, which are His body. (Rev. 2:26, 27.) This man child's being born prior to the thousand two hundred and threescore days indicates that the Rapture of the church will take place just before the Man of Sin breaks his covenant with Israel and reveals his wicked nature. (2 Thess. 2:3-8; Dan. 9:27.) Therefore, the overcomers will have been made perfect (1 Thess. 4:13-18; 1 Cor. 15:51-54) and will be associated with Christ in the judgment scenes of the Tribulation period. (Read carefully Rev. 5:9, 10; 6:1, 3, 5, 7; 15:7; 19:4; also 4:4 and 11:16.) Notice that the four



Emma C. Railsback

beasts and the twenty-four elders (as well as the Tribulation saints) are to be rulers and sit on thrones, wearing crowns, and, of course, will have been given immortality.

It would be foolish to ask identity of the one hundred forty-four thousand. That is about as plain as language could make it. This is the day that Isaiah (33:14) and Jeremiah (30:7) foresaw—the time of Jacob's Trouble when the sinners in Zion will be afraid. Zechariah (13:8, 9) also saw two thirds of the Jews in the land destroyed, but God is putting His seal, or mark, on the third of Israel, and they will go into the Kingdom as living, mortal subjects. They, like the great multitude from all nations, will be *before* the throne, not on thrones, indicating that they will be subjects, not rulers, in the Kingdom of God.

One can identify not only in chapter 7, but also in chapter 14, this group from the twelve tribes *before* (14:3) the newly established throne of God *before* the four beasts and the elders. They are Israelites who have not been defiled with idolatry, but have kept their faith in the one true God and are, therefore, the firstfruits of the nations unto God and the Lamb. Do not confuse this group with the church. (Please turn to page 11)

The Seventy Weeks of Daniel

By William Dick, Oregon Bible College

WHEN Daniel lived in Babylon during the Captivity, he remained faithful to his Lord and frequently sought Him in prayer. After reading Jeremiah's prophecy of the seventy years of captivity, Daniel fervently asked the Lord to forgive the sins of his people and to restore his city and people for His own Name's sake. God did not answer Daniel's prayer, immediately, but sent to him the Angel Gabriel, who presented to him a prophetic vision. The angel showed Daniel that there would be seventy weeks determined upon his people, relative to a redemption from another kind of captivity, which would begin with the "going forth of the commandment to restore and to build Jerusalem," would include the death of the Messiah, and would terminate with the total abolition of all Jewish sacrifices.

Having read the prophecy as contained in Daniel 9:24-27, consider the vision and attempt to understand it as Gabriel directed Daniel (v. 23). Historical facts readily show that the events mentioned in the vision occurred within a period much greater than seventy weeks. Moreover, the last week is yet to be fulfilled! Hence, it is reasonable to assume that these weeks are not seven-day weeks as we know them. The original Hebrew word for week is *shabua*, which means "seven." "Seventy weeks" translated literally would read "seventy sevens" or four hundred ninety. "The Jews had Sabbatic years (Lev. 25:8), by which their years were divided into weeks of years, as in this important prophecy, each week containing seven years. The seventy weeks, therefore, here spoken of amount to four hundred ninety years"—Clarke.

These main points should be observed when interpreting this passage. "Messiah the Prince" and "the prince that shall come" are two different princes and are not to be confused. The seventy weeks are divided into three periods: seven weeks, sixty-two weeks, and finally, one week. The whole period began at "the going forth of the commandment to restore and to build Jerusalem." The end of the first two periods (sixty-nine weeks) was marked by the appearance of the Messiah as Prince of Israel. After this event, the Messiah was "cut off," and Jerusalem was destroyed by the people of another prince who is yet to come. The final week will begin when the

coming prince will make a firm covenant with the Jewish nation. In the midst of the week, he will break his treaty by causing the Jewish sacrifices to cease. Because of his ungodly deeds, he will cause to come upon the Jews wrath and desolation, which will continue until the "full end" of the week.

When did the seventy weeks begin? At the time of the edict to rebuild Jerusalem. Students of the Bible have advocated no less than four such commandments as the one intended. Observe, however, that three of the four decrees, which were issued by Cyrus, Darius, and Artaxerxes, and are recorded in Ezra, concern the building of the "house of the Lord," or the Temple, and not the rebuilding of the city, Jerusalem. Nehemiah 1:1-4 and 2:1-8 relate that Artaxerxes granted permission to Nehemiah to rebuild the Holy City. "This is the only decree which relates to the restoring and building of the city"—Tregelles. The king's cupbearer, by divine inspiration, wrote that the date of his



William Dick

decree was in the twentieth year of the king. (Neh. 2:1.) "Artaxerxes was raised to the throne in 465 B.C."—Encyclopedia Britannica. Alva J. McClain, in his book, "Daniel's Prophecy of the Seventy Weeks," reasons from this evidence that the seventy weeks began on March 14, 445 B.C. Using the Jewish year of three hundred sixty days, he calculated that the sixty-nine weeks ended exactly on April 6, 32 A.D. In his book entitled "The Coming Prince," Sir Robert Anderson sets the latter date as the tenth of Nisan, the day of the Triumphal Entry when Jesus was declared Prince and King of Israel.

This interpretation necessarily leaves a gap of about two thousand years between the sixty-ninth and seventieth weeks which must be explained to the reader who thinks that the seventy weeks are continuous. After careful scrutiny of the text, notice that the death of the Messiah and the destruction of the city occurred after the sixty-ninth week and before the seventieth week. Granting that the whole period was continuous, it would have ended about 39 A.D. and by no means would have included the destruction of the city which happened in 70 A.D. If one admits that a period of time might have elapsed before the destruction of Jerusalem and the final week, he con-

cedes to the principles of the "gap interpretation." The blessings announced in verse 24, which were to mark the close of the seventy weeks have not yet been realized. Jewish sin did not end during the Acts of the Apostles. Moreover, their transgressions increased until Paul turned to preach the gospel to the Gentiles, (Acts 13:46.) It is not unusual in Old Testament prophecy for there to be a great parenthesis of time between phrases within a single verse. Examples of such prophecies may be found in Isaiah 61:1, 2, (which is interpreted by Jesus in Luke 4:16-21). The Lord Himself interpreted the last week as future, when He placed the "abomination of desolation spoken of by Daniel the prophet" immediately before the final tribulation and His second coming. (Matt. 24:15, 21, 29.)

Although the vision concerned the nation of Israel and the capital city, the Prophet did comment about the general character of the Christian Age during the great parenthesis. "Even unto the end shall be war; desolations are determined" (American Standard Revised Version). How surely this is being fulfilled!

Who is the "prince that shall come"? After studying the "little horn" (Dan. 7:8, 20), "the king of fierce countenance" (Dan. 8:23), "the willful king," (Dan. 11:36), "the man of sin" (2 Thess. 2:3), and "the beast out of the sea" (Rev. 13:1), we conclude that the coming prince is well described. These all can be identified as the Antichrist.

Jesus did not make a seven-year covenant with the Jews, because Jesus did not cause the Jewish sacrifices to cease at His death. The Antichrist is the one who will make a covenant with the Jews permitting them to restore their Temple sacrifices and worship. The church will restrain his power (2 Thess. 2:6, 7, American Standard Revised Version), until it is translated at the return of Christ. Then three and one half years before the End, the prince will break his covenant by stopping the Jews from worshiping in their Temple and exalting himself above God. (2 Thess. 2:4.) From thence to the end of the four hundred nintieth year, the wrath of God and desolations such as never were before shall be poured out upon the earth. Then, Christ shall return with His saints to restore the earth, to establish the Kingdom of God, and to bestow unto Israel the great blessings promised in verse 24.

In an effort to help you to understand the prophecy of the seventy weeks of Daniel more fully and accurately,

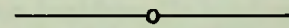
we have taken the liberty to paraphrase it as follows:

"The Lord shall take out from the whole course of time a period of four hundred ninety years for your people, Israel, and for your holy city, Jerusalem. At the end of this period, the Adamic transgression shall be removed from God's sight; sin shall have an end; all wickedness shall be covered up; everlasting righteousness shall be brought in; the need for divine visions and prophets shall be discontinued; and the Temple of the Lord shall be consecrated in Jerusalem.

"Know, therefore, and understand, that from the edict which shall be proclaimed officially, to restore and rebuild Jerusalem, forty-nine years shall elapse. During this time, Jerusalem shall be fully rebuilt, with anxiety, in the midst of difficulties. Four hundred thirty-four years after this period, the Messiah shall be proclaimed Prince. Shortly after that event, the Messiah shall be slain, but not for any sin of His own. Later, the Romans (from whom the Antichrist shall descend) shall destroy Jerusalem and the Temple of the Lord.

"Near the conclusion of the four hundred ninety years, extermination of the Antichrist shall be accompanied by a flood of warfare. Throughout Gentile Times to the Time of the end, war shall rage and punishment shall be placed upon your people. At the beginning

of the last seven years of the four hundred ninety years, the Antichrist will make an agreement with the main body of the nation of Israel to permit them to make sacrifices and offerings in their Temple. After three and one half years, however, he shall break the agreement, commanding the Temple worship to cease, and shall bring about the most loathsome of desolation by forcing everyone to worship him as God. This will continue until the full end when, finally, the appointed doom will fall upon the Antichrist, the one who caused the Desolation."



"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

TIME OF JACOB'S TROUBLE

"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. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. . . .

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; 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, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small" (Jer. 30:7-9; 17-19).

The Value of Faith

A Radio Sermon by Harold J. Doan, Chicago, Illinois

ONE of the common fallacies of modern religious thinking is that man can earn for himself, through strict observance of the Golden Rule and moral laws of society, a place in eternity as a child of God. So predominant has this thought become, that God's grace has now taken second place to man's dependence upon his so-called essential goodness.

Discussion on this subject among students usually takes the form of a debate on, "Which is more important, faith or works?" The question is illogical because there is little comparison for argument between faith and works. They are dependent upon each other. It is possible to have works without faith, but impossible to have faith without works. To have one without the other is as bad as having none at all. The best illustration I have heard is of a man in a boat with only one oar. With two oars he could progress toward his goal in a straight line, but with one oar he goes in circles.

The answer to the question is that salvation does not come through good works, but through faith. Good works to bring salvation must be preceded by the elements of salvation which include knowledge, repentance, baptism, and renewal of the Spirit of God through faith. Righteous works are the result of faith in God's ability to save through His Son Jesus Christ.

This concept of the value of faith is hinged upon the clear-cut Bible teaching that salvation cannot be earned, but is the gift of God. That familiar verse, Romans 6:23, points out this fact. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Death is a wage. We earn death by our sinfulness. That is something we deserve because of our disobedience and carnality, but eternal life, which is salvation, cannot be earned. It is the free gift of God to those having faith enough to believe. Which one of us could stand before God and demand eternal life as wages for this life? Not one! The good works of all combined could not earn one eternal life. God in His love and mercy, however, has done better, offering salvation as a gift to all who believe in His Son.

Paul, speaking to his young prodigy Titus, said in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Paul cautioned Titus about being puffed up with

his own righteousness, because that is not what would save him. It was the love of God which allowed Him to have His only Son slain that will save you and me. By having faith in that saving power through Christ, we have the blessed hope of salvation.

These two scriptures, plus many others, teach that salvation does not come by works; that is, salvation cannot be earned. There are also many scriptures which clearly explain that eternal life in God's Kingdom is the gift of God through faith, without works.

Paul's Letter to the church at Ephesus contains a warning to Christians not to become deluded into thinking they are earning salvation by good works. Ephesians 2:8-10 reads: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

We Christians will be saved by grace. It is purely a matter of God's compassion on us that we have hope of salvation. We must also have faith to receive that grace of God. Only those who believe that God can save will be saved. If salvation came by works, think how much boasting there would be about the good done occasionally. If salvation came by works, none of us would be saved, though each would imagine himself to be more worthy than his fellows. Through faith we are created new, not by goodness, but by Jesus Christ. It is this new creation which causes us to desire to live the Christian life. This last verse leads us into the last part of our study. What place do good works have in Christian life?

It is very possible to have works without faith. Look, for example, at some of the men in our nation who pose as religious leaders. They publicly state that they do not believe in God or in the Bible, but still they are good, moral, clean-living individuals. Some of the leading atheists and skeptics in America and the world are men who are honest, upright citizens. These works, however, according to Scripture, will avail nothing unless preceded by faith through accepting Jesus Christ. There is definitely a place for Christian works. While it is possible to have works without faith, though this will do nothing more than make this life more satisfying, it is impossible to have faith without works.

James is the authority who tells us that works result

from true faith. (Read James 2:14-18.) "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" If a man claims he has faith and yet does not act as a Christian, you can be fairly sure he has no faith, nor will the faith he professes save him. Then James gave as an example: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." If you have the means to help your neighbor in need, but turn him away, saying that faith will take care of him, you have done nothing for him. Faith without works of charity and love is dead, because it is alone. Verse 26 reads: "As the body without the spirit is dead, so faith without works is dead also." Faith without works is not real faith. It is only wishful thinking.

The Apostle John said the same thing in a different manner in 1 John 2:8-12: "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 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, and there is none occasion of stumbling in him. 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. I write unto you, little children, because your sins are forgiven you for his name's sake."

If a man says he is in the light and yet does not the works of light, he is only fooling himself. If one has true faith and true spirit, he cannot but do the works of Christ. We are in the light when we accept Christ as our Saviour and put our trust in God. We reflect that light by works. If we do not reflect, we are not in the light. Put a mirror in light and it will reflect light, but the same mirror in darkness will reflect nothing.

In concluding this discussion of faith and works, we would say that salvation comes by faith in God through Jesus Christ. Salvation is by grace, not earned, for it is the free gift of God to believers. The only way to God is through faith, which we Christians have by the work of Christ. Jesus said, "I am the way . . . no man cometh to the Father but by me." He said again, "I am the door." We must enter God's Kingdom through Him.

If your Christian works are the result of faith, and of your being filled with the Spirit of Christ, all is well, but if you rely upon works to win your salvation, your task is hopeless. Get right with God by accepting Christ! Increase your faith in Him, and then work for the Lord! The result will be salvation in God's Kingdom.

The Mark of the Beast

By E. E. Giesler, Moorefield, Nebraska

WHAT will be the mark of the beast? Will the church escape the mark of the beast? To seek answer to these questions, turn please to Revelation 13:1, which reads: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

This beast is to "continue forty-two months" (v. 5; see also Rev. 11:2; 12:6)—twelve hundred sixty *days*, not twelve hundred sixty *years*. *Men* are not allowed to add to Revelation (22:18).

All who dwell upon the earth shall worship the beast—whose names are not written in the book of life. (Rev. 13:8.) The only ones, therefore, who will escape the mark of the beast are the ones whose names are written in the book of life.

There is a way of escape from the wrath of the beast, and that way is disclosed in both the Old and the New Testaments. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20, 21), and, "They that were ready went in with him to the marriage" (Matt. 25:10). "It may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3).

Christ admonishes us who are Christians to pray that we may be accounted worthy to escape. (Luke 21:36.) The church will be caught up to meet the Lord in the air (1 Thess. 4:17), and will be hid during the Tribulation. God hath not appointed us to wrath (1 Thess. 5:9).

WHY NOT KEEP IT AWAY, PERIOD?

A certain liquor advertising agency imposes the following restrictions upon newspapers when it purchases space and sends copy to be published:

- "1. Sports page preferred.
- "2. Copy must be kept away from other liquor advertising.
- "3. Copy must be kept away from local cut-rate liquor advertising.
- "4. Copy must be kept away from headache or stomach-distress advertising.
- "5. Copy must also be kept away from news items on drunken driving, death notices, church items, anti-liquor articles, and so forth."

—*Defender Magazine.*



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DAY OF WORSHIP. Sunday is generally regarded throughout the nation as the day of worship and rest. In many states, it is illegal for places of business to remain open on Sundays. For the Jews and Seventh-Day Adventists and others that observe Saturday as a day of worship and rest, a double day is enforced upon them—the one by conviction of belief and the other by legalization. In New York State, a Joint Committee for a Fair Sabbath Law, representing seventeen Jewish organizations with the blessing of the Seventh-Day Adventists, appeared before the Democratic State Committee. The Joint Committee set forth the following argument:

"Failure of the present Sunday law to exempt Jews and Seventh-Day Adventists 'represents an unjust and discriminatory interference with the religious liberties of the citizens of this state,' the committee spokesman charged.

"He said that no action was taken on a bill to permit such exemptions introduced in the legislature last year, but the legislature passed a law permitting professional football, basketball, and hockey on Sunday."

We believe the determined effort of these minorities to break down Sunday legislation and observance of the first day of the week as a day of worship and rest will work to their own detriment in the long run. There is, no doubt, some inconvenience to them in Sunday laws, but if they succeed in obtaining the right to violate with impunity Sunday laws and infiltrate the minds of people with utter disregard for this national day of worship, they will find that it will boomerang, in which case there will be an utter abandon of respect for any and all days of worship; and this is just what will happen under the rule of the Antichrist. Their aim to develop toleration may turn out to be annihilation.

RELIGIOUS LEADERS. It was the religious leaders of Christ's time that stood in the way of the proclamation of the new message concerning the King and the Kingdom. The common people heard the Lord, gladly. The rulers rose up against the Lord's anointed and at last succeeded in having Him put to death. Time has not changed much since then. Today, religious leaders stand in the path of truth. They are blocking the channel to the common people. Oh no, not all the leaders, but a great many of them! It is so hard for these religious leaders to accept new ideas and the truths which they have not previously embraced. So many of these have been slow of heart to believe all that the prophets have said, that it appears God has turned to the secular press to bring to the common man the truth concerning the fulfillment of the great end-time prophecies, especially as they relate

to the people of Israel, the apple of God's eye. One of the most challenging messages on the fulfillment of prophecy that I have read in recent months appeared in the Chicago Daily Sun Times and was reprinted for further circulation by the "Jews in the News." I want to quote just two paragraphs:

"For many centuries there seemingly was no marked indication that the Creator was in any way concerned about the fate of His ancient chosen people. History tells us that at one time during the Dark Ages vicious pogroms decimated the population of world Jewry to a scant one million—bordering on extermination. But the virile Jew could not be annihilated, because the Eternal promised, 'Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee.'

"Now that the hour has struck in the divine plan of the ages for the deliverance of His people, the God of Israel is moving swiftly and mightily on behalf of Jacob's posterity. It shall come to pass that the Lord shall set his hand again the second time to recover the remnant of his people . . . 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.' Yes, they are going to Israel from fifty-three countries and already number over a million strong. A miracle indeed! An act of God!"

If this is a sample of what "The Jews in the News" are planning on doing in their nation-wide newspaper campaign, all power to them.

METHODISTS PROTEST. The Ohio Conference of the Methodist Church, held at Lakeside, Ohio, came out in truly Protestant fashion and passed a strong resolution condemning the subtle attempts of the Roman Catholic hierarchy to gain control in government and public school areas of life here in the United States. The conference represented 1,188 Methodist churches in Ohio, with over 2,000 ministers in attendance. The resolution was really a report of the district superintendents. It read:

"Our quarrel is not with our Roman Catholic neighbors or even the parish priests, many of whom would join us in our protests if they dared.

"Our quarrel is with the hierarchy of that church that seeks to bring every nation and institution under the control of the Vatican. Protestantism must be prepared, even at the cost of hostility and lying vilification, to defend our American way of life.

"We believe that the hour has struck when Protestantism in America needs to be alerted concerning the threat to our public schools

as well as our political and religious institutions."

The word "Protestant" means one that protests, and unless we fulfill that purpose and protest against the worst apostateism in the world, we are not worthy the name Protestant.

POLICE ACTION. The Korean struggle is being called a "police action" by some of the Government leaders. Call it what they may, it is war—nothing more, nothing less. It may not develop into a large-scale war in this theater, but as the Manchurian invasion was really the beginning of World War II, so the Korean War may well be the initial phase of World War III. The agreements at Yalta, when the United States gave Russia control of the Kurile Islands and Southern Sakhalin and the ice-free ports of Port Arthur and Darien, give Russia a strangle hold on the Japanese archipelago. The air bases which Japan built to ward off possible air attack from Russia are now in Russian hands, and have been greatly expanded. The Yalta agreements will undoubtedly mean the sacrifice of a good many American boys. At least, the East is being prepared for the part it will play when all nations drink of the wine cup of God's wrath.

A LOST CODE. Considerable importance is attached to the discovery and translation of a manuscript by Maimonides, which has been published by the Yale University Press. Maimonides is a name given to Rabbi Moses Ben Maimon (1135-1204 A.D.) whose influence has been termed "incalculable." In the recently translated manuscript, Maimonides comments on the Messiah as follows:

"All the prophets affirmed that the Messiah would redeem Israel, save them, gather their dispersed, and confirm the commandments, but he (Jesus) caused Israel to be destroyed by the sword, their remnants to be dispersed and humiliated. . . . All these matters relating to Jesus of Nazareth and to Mohammed only served to clear the way for King Messiah, to prepare the whole world to worship God with one accord."

It is evident from this statement that the rabbi saw results of the redemptive work of Messiah, rather than His appearing to put away sin by the sacrifice of Himself. Jesus said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Paul also said: "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Some day, Maimonides and all his brethren will look on Him whom they pierced and mourn for Him "as one mourneth for his only son" (Zech. 12:10).

Flight From Reality

By Orville Westlund, Saint Cloud, Minnesota

WHEN a person finds it difficult to adjust himself to modern society, or seems to be failing in his attainments or goals of life, it is relatively easy or simple for that person to close the cockpit of the human mind and take a "flight from reality."

This flight may consist of not resuming the responsibilities of life or feeling incapable in fulfilling duties. It may constitute imagination: whereas a person thinks he is making progress in a bitter world, in reality the person is sliding backward down the road of life, like a boulder rolling down a steep hill. This flight may include rationalization, which it generally does, or excuses, which we would say are not fitting for the occasion. Yes, even overloading the mind with anything from superactivities to reading every wild west short story—to escape from facing reality! What, though, is reality?

Reality in general is that which confronts everyone in life, and that which he must face with understanding and zeal to be adjusted properly in society and to God. Our problems, our position in society, the fact that we are going to die, our relationship with God, our philosophy of life, and many more such items, make up our criterion for reality.

Can the Church of God take such a "flight from reality"? Answer—Yes. How? you may say.

We, as the Church of God, can do this very thing. As a matter of fact, I believe at present the Church of God is practicing this "flight from reality." Have you heard people say, "We cannot do it"? I am sure you have, both within the Church and outside the church. These are some of the people who do not want to face reality, as a north magnetic compass will not point west. These are the people who are afraid to assume responsibility—but *why*? Could it be a lack of faith? Could it be a sub-understanding of God's power? Or, could it be an un-lucrative interest in God's work? I cannot judge, but "I can notism" is prevalent in our church today, which is a sign of "flight from reality."

Church leaders and people may say, "We, as the Church of God, are making progress." But, are we? Over the past few years, many members have left the Church of God; we have sold our College campus, because of lack of that Christian giving spirit; and at present our Res-

stitution HERALD is being threatened, because of "flight from reality" Christians. If we, as a church, have the most truth, the best theology, why have we no missionaries working overseas and only one national evangelist for the United States? Imagination is "flight from reality."

Of course, one must not forget rationalization. A person or church, in distress, will have excuses for the occasion in every "flight from reality." One may say, "These are the last days," but can the Church of God project its problems and circumstances onto this Biblical premise? It is a good question. Or, can we blame, let us say, the General Manager for our church difficulties? Or, probably, we can lay the lethargy of the church on the clergy? However we may solve the "flight from reality" in the Church of God today, it must be a flight to reality—not away from it. How, then, can we face reality?



Orville Westlund

We can face reality by acknowledging that the Holy Scriptures definitely state, "With God all things are possible." Is not that wonderful? Next, we can say to ourselves. Let us face this phenomenon as it stands before us: solving its problems directly—not through rationalization. In other words, action on behalf of ourselves, with our services, our prayers, and our finances for Him. Then, also, we can say to ourselves, It is not the other person who is to blame for these matters within the church, but myself, whether directly or indirectly. Finally, when we face reality, we accept that we are responsible, that we do not rationalize our church matters, and that we do not use imagination as a substitute for reality. My friends in Christ, it only will be when we face reality that the Church of God will overcome this dreaded disease—"flight from reality." Let us face *reality!*

"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).

A SERMON IN SAND

"Judge not the working of the brain and heart thou canst not see;
What looks to thy dim eyes a stain, in God's pure light may only be
A scar—brought from some well-won field where thou wouldest only faint and yield."

The Master sat by the roadside, far away from the town and its din,
And the Pharisees brought for judgment a woman o'ertaken in sin:
A woman whose name had been tarnished and blackened by tongue and by pen;
Whose every mistake had been published by a rabble of self-righteous men.

And they told of her life full of errors, with many an "I've heard" and "They say" . . .
But she stood mute, nor even made answer, nor turned from the Master away.
But the moral will live through the ages and forever a pattern will stand—
Teaching mortals to judge kindly of others, and write of their errors in sand.

We know naught of what was then written, for the writing passed with the day;
But the indictment penned by the Master caused the accusers to steal away.
Perchance 'twas a tale of men's honor; perchance of their crime and their shame,
In which each self-righteous accuser saw written his own guilty name.

Or again, perchance, of the woman—of her life, and her friendless lot;
Of temptations spread out before her; of the many hard battles she fought.
We know not one word that was written; but here is a thought that's grand:
That the Master wrote with His finger—and wrote in the shifting sand.

The slanderous word, like an arrow, goes forth on an out-going track,
And the calumny, once it is spoken, will never, no, never, come back . . .
She stood thus accused, sad and friendless, with not one to take her part—
And rested her case with the Jurist who judges the human heart

The Master sat listening in silence to each charge by the rabble bold,
And the law laid down by the lawyers, with precedent hoary and old;
But He spoke ne'er a word nor a sentence as He gazed on the throng passing round—
He alone knew every life story—and He stooped and wrote on the ground. . . .

He wrote in the sand of the desert—that no record might ever be made. . . .
That no other eyes might behold the lines nor tongue repeat what He said.
And the shifting sands of the desert, as they tossed in the playful wind,
Wiped out the words the Master wrote, and left no record behind.

He wrote not on parchment or paper; He wrote not with pencil or pen;
But He wrote for the time and the moment: for a woman and self-righteous men.
Then, let's carve others virtues in granite—in rocks—that forever will stand . . .
But if we know aught of their errors—write these in the shifting sand.

—E. C. Gottry in *American Christian Review*.



HELPFUL HINTS ON REVELATION

(Continued from page 3)

Now, let us notice that the four beasts and four and twenty elders sing a song that reveals who they are, from whence they came, and their position as rulers in God's Kingdom. (5:9, 10.) Next, notice that the redeemed from the twelve tribes sing a song peculiar to themselves (14:3), and last, that the great multitude from all nations, who have gotten victory over the beast, sing the song of Moses and the song of the Lamb in praise to God and His Son for their redemption. (15:2.) We find the song of Moses and the children of Israel in Exodus 15, after God had led them triumphantly through the Red Sea. Notice, now, that the Prophet Isaiah had a foreview of this event when he wrote (chapter 12)—"God is my salvation. The Lord Jehovah is my strength and my song," etc. This chapter applies to Israel. Notice that the prophet has been telling of the happy and peaceful condition in the Kingdom (chapter 11) when he turns his attention to Israel after God's anger is turned from them.

Following are a few more suggestions on Revelation. Read first Ezekiel 38:18-23, then Revelation 16:12-21, and notice the similarity. The "Gog" power is preparing itself (Ezek. 38:7) to descend upon Israel to take a spoil (Rev. 11, 12) and to be destroyed. Chapters 38 and 39 give much light upon this final event on those Godless people. The Gog power is not the beast that is to rise out of the sea, the political turmoil of the world today. This beast—scarlet colored, indicating extreme sinfulness—seems to be the culmination of Imperial Rome. (Rev. 17:8-11.) The woman who rides the beast is the false church. The beast, indicating the final authority of civil power, will join hands with the final ecclesiastical power, indicating the union of church and state, for which certain groups have long been seeking and are putting forth great efforts in that direction at present. The ten horns of this beast, however, will have a hand in the final destruction of the whore, the mother of harlots.

MELTING POT OF PALESTINE. Abram Poljak, writing from Jerusalem, recently presented an excellent picture of the melting pot that Israel has become. He told of a Sabbath service of believers in Jesus the Messiah, held in the Holy City, that was attended by eleven persons. In the prayers and addresses, five different languages were used: Hebrew, English, German, French, and Swedish. In the general conversation after the service, Russian and Yiddish also were spoken. Poljak summed up the gathering thus: "Eleven persons, seven languages, one spirit."—*The Bible Advocate.*

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 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.

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Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"He that followeth after righteousness and mercy findeth life, righteousness, and honour" (Proverbs 21:21).



Love One Another

Jesus said to love one another and so fulfill the law. He also said to love God, to keep His commandments, and to do His will.

In Proverbs 19:16-26, we have some good advice from wise King Solomon: "He that keepeth the commandments

keepeth his own soul [life]; but he that despiseth his ways shall die" (v. 16).

We have been told that to doubt is sin, for "whatsoever is not of faith is sin" (Rom. 14:23). The person is happy who does not condemn himself for the things he does. "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). Then there are two kinds of happy people—those who know the Lord's will and abide by it, and those who are happy within themselves because they do not know God's will and therefore do not condemn themselves. This latter group will be made sad someday, will they not? They have neglected to study to show themselves approved (2 Tim. 2:15).

Christians have been told to have pity upon the poor, to cast their bread upon the waters, and not to give to the rich. "He that giveth to the rich, shall surely come to want" (Prov. 22:16). "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and recompence be made thee" (Luke 14:12). When Christians do something for the Lord, wishing to lay up treasures in heaven, they should give freely to those who cannot return the gift, else they have reward here and now.

Chastening

Read Proverbs 19:18. "Chasten thy son while there is hope." Yes, the Lord chastens His children, too, just as parents chasten their children. (Read Heb. 12:8, 11, 6.)

When your parents let you continue bad things knowingly, they are doing you a wrong. When you are older, the world will not let you "get by" with anything. So, correction in childhood is best for all.

Reprove With Understanding

Many have much knowledge; but often it does little good, because those learned ones lack understanding of the Lord's will.

Jesus said to "occupy" until He returns, when He will establish His Father's Kingdom on the earth. Our efforts are feeble today, yet we must work. To sit and do nothing would be as erroneous as the thinking of a small, short-tempered red head: "When I grow up, I'll not lose my temper. I'll be calm and steady." Yet, finally, the child realized that to be that kind of person he must control his temper as he grew. One does not change without practice. That is what Christians are doing today—practicing perfection, practicing those things which please God. Jesus is the perfect Example. His life shows the way.

Holy Communion

"If you would enter the Temple gate,
Leave outside all envy, hate.
In prayer you'll find a sweet release—
And fear will turn to joy and peace."

—Mary Mae Nedrow.

Happy Birthday Wishes!

Larry L. Zechiel, July 18, age 10, Burr Oak, Ind.
Orville L. Boos, July 19, age 6, Itasca, Ill.
Chalmer Dennis, July 20, age 12, Vanzant, Mo.
Kent Ross, July 20, age 9, Litchfield, Minn.
Neil G. Guiles, July 21, age 9, Milwaukee, Wis.
Donald McKinney, July 21, age 7, Hammond, La.
Carol Sue Bengel, July 22, age 3, Frankfort, Ind.
Robert J. Saatzer, July 22, age 11, Saint Cloud, Minn.
Betty Jean Foster, July 23, age 13, Hammond, La.
Wendell Rhodes, July 23, age 10, Hammond, La.

The Berean Page

How Are We Saved?

* * *

By Timothy Pearson, Hammond, La.

One of the ageless problems facing Bible expositors is the question, How are we saved? Like a diamond, the question has many sides, each side necessary to complete the subject. In an attempt to classify the stages of salvation, we offer the following arrangement:

By Preaching

To become a convert, one must first become a hearer. A speaker is, therefore, a necessity, so "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21b). Actually, preaching is directly responsible for the salvation. This places a great burden upon those who preach, and upon those who train preachers. Salvation depends upon thorough preparation and consecration.

By the Word

The difference between a sermon and a speech is mainly that a sermon is formal, religious, and designed to save men while a speech is not. Because a sermon is founded upon the Word of God, it must also be credited with power to save. James wrote of "the engrafted word which is able to save your souls." With God's Word at your command, we can hardly help converting some with little effort and others with much effort, because that Word can save.

By the Gospel

Somewhat allied to the Word, but more specific, is the good story. All the implements of salvation mentioned might be included in the gospel. The gospel can save for Paul wrote, "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" (1 Cor. 15:1). You are saved through the gospel, but even that is too broad a statement to understand as shall be shown.

By Belief

Belief alone is not sufficient to save, in spite of modern thought to the contrary. Nevertheless, such statements as Paul and Silas made to the jailer assure that belief *contributes* to salvation. When the jailer in panic begged, "Sirs, what must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The action that followed was typ-

ical of all sincere acts that succeed conversion. Belief was necessary.

By Faith

Do you understand the difference between belief and faith? As used in the Bible, belief denotes acceptance of teaching as truth; however, faith suggests trust and adherence to principles. So, belief comes just before faith; the two can save. On more than one occasion the Lord healed infirm ones, saying they were saved by their faith. These acts were, however, of temporary salvation. In the city of Tiberias, in the house of Simon the Pharisee, the Lord forgave the sins of a woman, saying, "Thy faith hath saved thee." Thus the term "saving faith" found way into Christians' vocabularies.

By Hope

Hope is the "expecting," or "wishing" for something that you do not have. Hope can develop into a patient waiting, like hoping for the Lord's return. Because faith bears hope, the latter helps maintain faith, which eventually leads to salvation. So we can understand why Paul wrote, "We are saved by hope."

By a Name

The "all-saving" Name is the one belonging to the Saviour of the world. "There is no other name under heaven given among men, whereby we must be saved" (Acts 4:12). Then, how are we saved? By the Name of Jesus!

By Baptism

In a figure, "baptism doth also now save us" according to Peter. Inasmuch as action must follow faith, and baptism is the required action, then baptism is essential. In the jailer's case, he and his entire household were immersed the same night. Through his faith and action, he received the promise of salvation, as we do.

By Grace

In the final analysis, none of these attributes earns or secures salvation, for that gift is free. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). The promise of salvation stems from God. Salvation from mortality at the resurrection comes by grace. Unmistakably, we are saved by grace. What, then, of these other attributes? Maintaining and using them qualifies us for salvation. God saves! Actually, none of these attributes can save us. God gives the gift of salvation.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

July 20-23—Arkansas-Oklahoma Conference at Walnut Grove Church, near Havana, Ark.
 August 1-13—Illinois Bible School and Conference at Oregon, Ill.
 August 10-12—General Conference at Oregon, Ill.
 August 13-20—Missouri Conference at Jordan.
 August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
 August 17-27—Texas Youth Rally at Gatesville.
 August 19-27—Texas Conference at Gatesville.
 August 19-27—Iowa Conference at Waterloo.
 August 20-27—Western Nebraska Conference at Holbrook.
 August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
 September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

Executives of National Bible Institution, Bros. Joseph Lawrence, Harvey Krogh, Arlen Marsh, and Dale Dunbar assembled, Saturday, July 15, at Oregon, Ill., for a board meeting with the General Manager, Bro. James M. Watkins.

SEEKING A PASTOR

The Lawrenceville, Ohio, Church of God invites correspondence from any minister interested in serving there as pastor. Bro. E. Richard Smith, present pastor has resigned for work elsewhere, and the Lawrenceville brethren hope to have a new pastor by September 1. Interested ministers should address Mrs. Paul Overholser, Rt. 3, Springfield, Ohio.

BEAR, ARKANSAS

Church services were splendid during the week end of July 8 and 9 at Bear, Ark. We have an inspiring group of young people here who seem to be very much interested in assisting the work by their special numbers in song service.

On Sunday morning, at close of the worship service, Clyde Hill came forward and requested baptism. We met at the waterside in the afternoon, and, after a short devotional service, we assisted this young man in putting on Christ by baptism. May the Lord bless him in the new life. Anyone wishing to write him may address him at Royal, Ark.

Bro. and Sr. Vivian Kirkpatrick and family, also the Misses Mary and Sarah Savage, all of Saint Cloud, Minn., are visiting in the home of the writer.

H. Scott Smith, Pastor.

TRAVELING WITH US

June was a very busy month for us, so prepare for a full schedule and a long journey. At the close of our last report we were in Oregon, Ill., for Irene's commencement exercise from Oregon Bible College.

June found us journeying to Eden Valley, Minn. We arrived in time to attend the reception for Tommy Zirklebach, in honor of his graduation.

Bible school began the following Monday. Enrollment was fifty-two and average attendance fifty; so, you can see we had very few absent during the entire Bible school. Two classes were held each morning. After conference began on Thursday, classes were held each afternoon for children whose parents were attending conference. Irene led these classes. Every minute of our stay at Eden Valley was enjoyed.

The next week we moved to Litchfield, Minn., for Bible school. Here we can present almost the same picture. Enrollment was forty-five and the average attendance forty-one; very few children were absent. We commend the Hector people for bringing their children forty miles to attend Bible school at Litchfield each day; the Litchfield women prepared lunch for them daily before returning to Hector. Co-operation of this kind is to be highly commended. Thank you Litchfield and Hector! We had much pleasure working with you.

Immediately following the morning classes at Litchfield, we left for Saint Cloud to conduct a Bible school there. Enrollment was forty-nine and average attendance thirty-nine. This was our first Bible school here, also. We appreciate the help and co-operation, and enjoyed the work very, very much.

A children's program was given at each place we worked in Minnesota. At the close of the program at Litchfield, on Friday night, we left for the next destination, Louisiana.

The miles slipped by so rapidly this year that we could stop Saturday night to sleep, feeling much more refreshed upon arrival than last year, when we had to drive the entire distance without stopping to rest.

Although the weather was quite warm, zeal and enthusiasm make you forget weather. Blood River has been our largest school. There were 139 enrolled and average attendance was 118. On the closing day, 133 of the 139 enrolled were present. Such a happy group of boys and girls! On Saturday, following the close of Bible school, the construction of a new building for Sunday school rooms was started. Congratulations, Blood River! Keep up the good work!

At the close of the school at Blood River each day, we hurried over to Happy Woods to hold Bible school classes in the afternoon. What a pleasant surprise greeted us! Two new Sunday school rooms had been added; also a new entry which gives the church an entirely different appearance. Enrollment was eighty-six and average attendance sixty.

On the first Friday night, we were invited to teach a children's class at Baton Rouge. What a zealous group! Their main interest is that of building a church. This is a comparatively new group, and we feel sure that, after seeing how much they need a new church, it will soon materialize for them. God is pleased when He knows people are zealous to see His work carried on.

Children's programs were held at both Blood River and Happy Woods; the houses were full.

July 1 found us saying, "Good by, Louisiana, may God bless your work here." Off for another journey! We will tell you about it in our next "Traveling With Us."

Pray for us and the work being done for boys and girls.

Verna C. Thayer, Children's Evangelist.

Bro. Delbert Jones, Kimball, Minn., and Bro. and Sr. Emory Macy, Gatesville, Tex., arrived early in Oregon, Ill., for their work in the National Berean Youth Rally. . . . Accompanying the Macys on their journey were daughters Joyce and Cheryl, staying at Brush Creek, Ohio, and the Alton Shaw family, Kokomo, Ind., who had been visiting at the Macy home in Texas.

The Herald extends sympathy to Bro. and Sr. Charles Howe, Waterloo, Iowa, whose son, Arthur E. Howe, Moline, Ill., suffered a stroke on June 2, from which he failed to recover. Arthur was born on November 12, 1916, in Oelwein, Iowa, was a member of the Church of God at Waterloo, Iowa, was a printer, and he served eight years in the United States Navy. He sleeps now in Oaklawn Cemetery, Hawkeye, Iowa.

HERALD RECEIPTS

Charles R. Ragsdale; Mrs. Robert Zeller; Mrs. E. J. Jeskey; Mrs. T. J. Ellis; Richard E. Rahn; W. C. Poland (4); Warren E. Story; Mrs. R. A. Jordan; Mrs. Ruth Kinsey; Mrs. Olive A. Deek; R. H. Judd (2); M. W. Lyon; Virna Sitler (4); Mrs. J. W. Leithliter; Loren Burnett; O. H. Berry; Fim Murra; George H. Tabor; Mrs. L. R. Hillard; Mrs. Nora Pearson; Nelson Anthony; Frank Partlow.

Charles Hornaday; Harrison Stephens; Mrs. Orpha Reeder; Lealie W. Smith; Sydney E. Magaw; Mrs. Vincent Fischer; Mrs. J. B. Gaspar; W. T. Roberts; Mrs. J. D. Humphreys; T. E. Bremer; Mrs. W. W. Johnston (2); Mrs. W. F. Thut; E. C. Pearson; James A. Stillson; Kenneth Brewer; Mrs. Jack Pease; Maxine Bean; Warren Landry; Mrs. Laura Ashelford; F. S. Watts; Hazel Reed; George M. Hoke; Mrs. Eliza M. Cassen; Bert Burch.

LIBBY - GRIMSLEY

In a quiet ceremony at the parsonage, Mr. Gail Grimsley of Little Sioux, Iowa, was united in marriage, July 6, with Miss Louise Libby of Gorham, Maine.

Bro. Grimsley is a member of the Church of God. His bride is of the Methodist faith. Together, they have been frequently in attendance at our services at Omaha.

They left on a short wedding trip to Minnesota. On their return, they will make their home at Little Sioux, Iowa, at the farm home where Gail has lived since boyhood.

We wish them much joy in their new life together, and the good hand of God upon them all the days of their life.

M. W. Lyon, Pastor.

Silver-Wedding-Day congratulations to Bro. and Sr. Albert Logsdon, Oregon, Ill.

EARL F. GESIN

Earl F. Gesin was born, May 29, 1886, near Forreston, Ill., and fell asleep in death, July 7, 1950, at his home near Adeline, Ill.

Earl was baptized, June 28, 1908, by Bro. Robert G. Huggins (Cleveland, Ohio) and united with the Church of God. On September 17, 1908, he and Nellie May Timmer were united in marriage, to which union four children were born: Lloyd of Morrison, Ill., Floyd of Forreston Ill., Elsie (Mrs. Robert Trei), and Wava (Mrs. Lynn Duitsman), both of Forreston.

Besides his immediate family, he leaves one brother, Emil of Forreston, seven grandchildren, and a host of relatives and friends. His parents, one brother (Charles), and one sister (Elsie) preceded him in death.

Bro. Gesin's entire lifetime was in the community of Forreston and Adeline. During his last several years, he had been a wheel-chair invalid, but he continued to be cheerful and made himself useful with his hands. He listened appreciatively each Sunday morning, with Sr. Gesin, to the Church-of-God radio sermons from WAIT, Chicago.

Funeral services were conducted, July 10, from the De Graff Funeral Home, Forreston, and the United Brethren Church, Adeline. Interment was made in the Adeline Cemetery. Bro. Paul C. Johnson, a long-time friend of the Gesin family, assisted in the graveside service. May the Christ soon come to call and reward His people, and may all who mourn find comfort in "that blessed hope" (Titus 2:13).

Sydney E. Magaw.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. H. M. Cripe	\$ 5.00
Richard E. Rahn	197.50
H. M. Shaffer	5.00
O. H. Berry	2.50
Olaf Lewis	25.00
Ripley, Ill., Church of God	59.35
Church of the Open Bible, Pomona	35.00
Jessie M. B. Kauffman	5.00
Morristown, Tenn., Bereans	5.99
Hope Chapel, South Bend, Ind.	10.00
James A. Stillson	7.50
Gospel Gleaners Class, Brush Creek	18.00
Maurertown, Va., Sunday School	19.66
Mr. & Mrs. Glenn Canfield	50.00

EDITH EVELYN SMITH

Edith Evelyn, daughter of Mr. and Mrs. Clifford Garton, was born on August 31, 1905, at Kingston, Ark., and fell asleep in Jesus on June 29, 1950. When she was about two years old, her father died, and the family moved to Iowa, living near Lytton until her mother remarried. Then they moved to a farm near Varina, where Edith finished her schooling.

On February 21, 1928, Edith was united in marriage to Harold T. Smith. They spent most of their married life on their farm, north of Varina. Five children were born to this union: Harold, Jr., Shirley, Dale, Carol, and Evelyn Jean, all of whom are at home.

She leaves to mourn her death, in addition to her husband and five children, her mother, Mrs. Irene Kidder, Cedar Falls, Iowa; five sisters, Mrs. Alice Miller, San Gabriel, Calif., Mrs. Ethel Mumblow, twin of the deceased, Detroit, Mich., Mrs. Merle Phillips, Chicago, Ill., Mrs. Helen Wiggins, Varina, Iowa, and Mrs. Yvonne Waller, Cedar Falls, Iowa; two brothers, Russell and Leland Kidder, both of Cedar Falls, Iowa, and many other relatives and friends.

Edith and her husband were buried with the Lord in baptism some years ago by Bro. A. M. Jones, an ever-trusted friend and consultant of the family. Edith remained a very faithful and active member of the Church of God until her death. Ever-loving and faithful as a wife and mother, her chief concern was the welfare of her family and training them in the way of her Lord and Saviour. While in failing health, her attendance in church and constant expression of faith was a great inspiration to all. Not only her family but all who knew her well, are richer because Edith was with us. May we live as faithfully as she.

She rests in the peaceful sleep of death, awaiting the call of her Lord on the resurrection morn.

J. Arthur Johnson.

Christ "died for us, that, whether we wake or sleep, we should live together with him."

JAMES ELMER HENDRICKS

James Elmer Hendricks, son of Jacob and Matilda McClure Hendricks, was born on February 14, 1875, at Ripley, Ill., and died, June 30, 1950, at Ripley.

On October 25, 1903, he was united in marriage to Lucy Belle Mansor. To this union were born three sons: Allen Jacob, James Leo, and Milburn Leroy, all of Ripley.

James—or "Jim," as he was known to his many friends—worked as farmer and carpenter for the majority of his life, also working at various other enterprises.

Surviving Jim, besides his wife and three sons, are ten grandchildren, two sisters—Ethel Friday of Augusta, Ill., and Annie Tyson of Rushville, Ill.—one brother, Fred, Mineral, Ill., other relatives and many friends. One sister, Lydia McClary, preceded him in death.

Funeral services were conducted at the Ripley Church of God, Sunday, July 2, at 2:00 p.m., the undersigned officiating. Interment was made in the Ripley cemetery.

Gordon Landry.

MINNIE LEE KRAUSS

Minnie Lee Krauss, daughter of John and Martha Jane Lamour Kimbrough, was born, July 2, 1877, near Morristown, Tenn., and fell asleep in death at her residence in Swanton, Ohio, July 10, 1950.

On November 20, 1907, she was married to Ira Krauss at Morristown. In 1921, the family moved to Ohio. Mr. and Mrs. Krauss had lived in Swanton since 1933.

Mrs. Krauss was baptized, June 8, 1941, by Bro. S. J. Lindsay and became a member of the Delta Church of God (Faith of Abraham). She was an active member in this Faith, always receiving benefits from participating in church services. Failing health had kept her confined during recent months.

Sr. Krauss is survived by her husband, Ira; two sons, Howard of Waterville, Ohio, and Francisco of Wayne, Mich.; three daughters, Mrs. Dale Dunbar and Mrs. Kenneth Topping of Swanton, and Mrs. Walter Croxton of Rock Island, Ill.; ten grandchildren; and one brother, Herbert Kimbrough of Marble, N. C., also more distant relatives and a host of friends.

Funeral services were conducted, July 13, at the Raker Church near Delta, Ohio. Jesus' words, "Because I live, ye shall live also," were used in encouragement to the bereaved. Soon may the resurrection dawn!

Sydney E. Magaw.

NEXT WEEK—Full General Conference and Illinois Bible School program. Come.

GENERAL CONFERENCE SCHEDULED FOR AUGUST 10-12, 1950

Delegate forms for representation of churches and state and district conferences at the 1950 General Conference, to be held at Oregon, Ill., will reach organization officers almost immediately. Such forms should be returned to the secretary no later than July 25.

Important changes have occurred in the conduct of General Conference business as a result of adoption of a new constitution in 1949. Problems especially vital to the welfare of the church as a whole will be raised during the 1950 Conference. Plan to have your group represented!

As in the past, the Oregon church will act as hosts for the Conference. The Illinois State Conference will provide, as an extension of its own preceding Bible School, classes for young people and children. A three-day planned program which will involve discussion of Oregon Bible College. The Restitution Herald, and evangelism and which will require election of two new officers—second vice president and treasurer—will mark the sessions. Evening sermons will be delivered by outstanding speakers.

Whether or not you will be a delegate, try to be present. Discussions are open to all—and in the exchange of opinion and experience, is a value to the Conference work that cannot be duplicated by private conversations and correspondence during the remainder of the year.

J. Arlen Marsh, Secretary
General Conference.

Remember —

August 10-12, 1950

Oregon, Illinois

Keep those dates in mind—August 10-12, 1950! *Your* General Conference assembles then, at Oregon, Illinois. This year, especially, matters that will affect the well-being of the entire Church of God for as long as present time endures will be considered. For example:

1. What plan shall be used for continuation of Oregon Bible College?
2. Shall the decision of the board of directors in regard to bi-weekly publication of THE RESTITUTION HERALD stand?
3. What program of evangelism shall be sponsored by the Conference? Shall evangelism be emphasized, if necessary to the exclusion or sharp reduction of work in other fields?
4. How can the Conference, through National Bible Institution, offer more effective service to local groups?

Be sure your church or conference is represented! Delegate forms must, under the new constitution adopted in 1949, be in the hands of the General Conference secretary at least fifteen days prior to the opening session. Plan to attend, yourself. Remember the Conference in your prayers. No work of the church can prosper without the special blessing of God; now, as in Paul's day, it is He who gives the increase.

GENERAL CONFERENCE OF THE CHURCH OF GOD
Oregon — Illinois

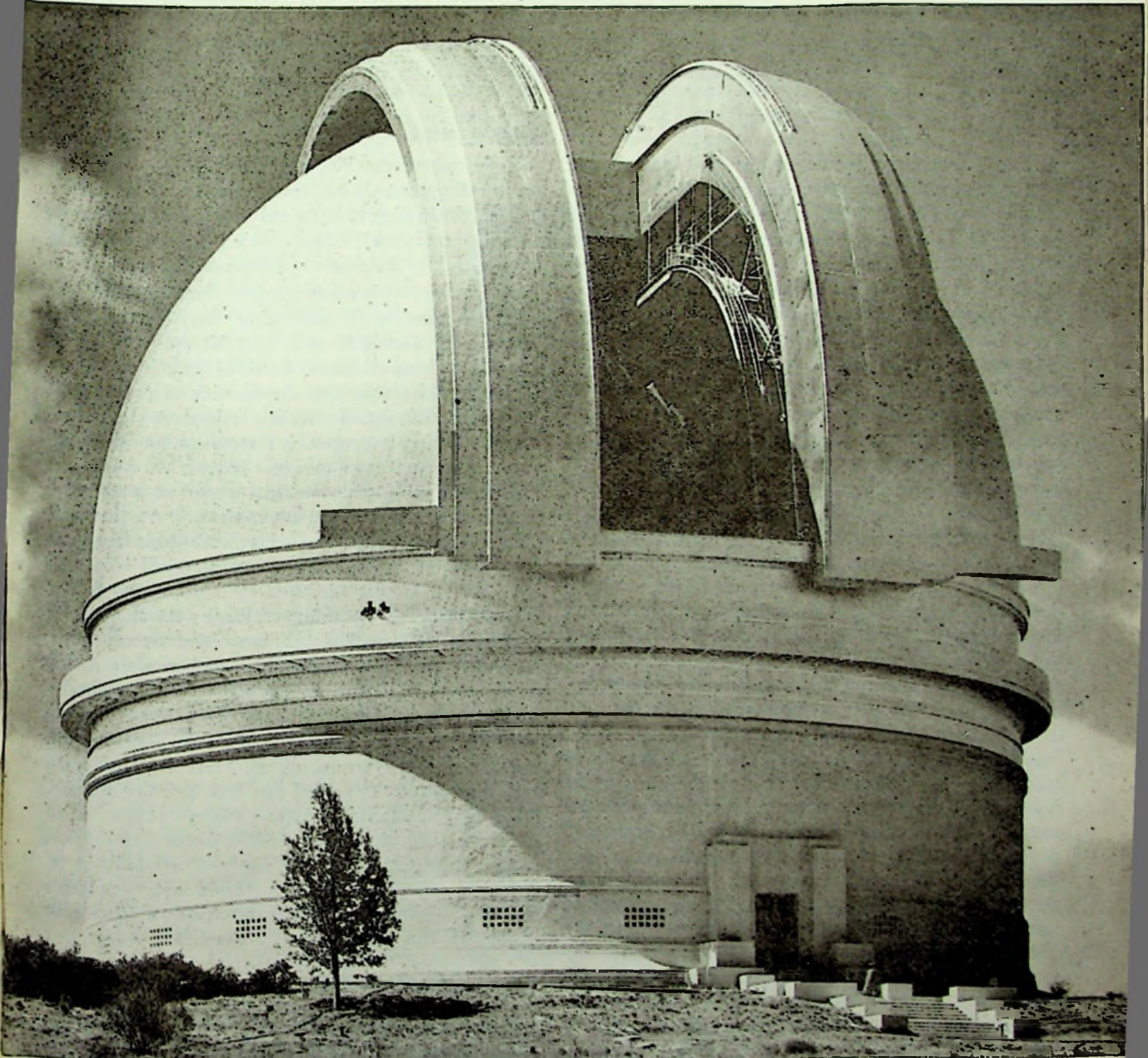
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Restitution Herald

July 25, 1950

VOLUME 39

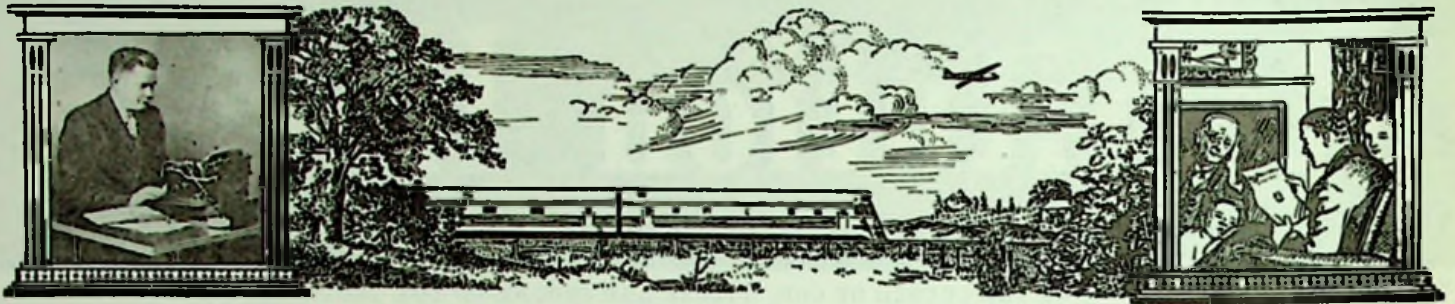
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 42



—Authenticated News Photo.

Dome of 200 - Inch Telescope, Mount Palomar, 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 Paul C. Johnson, Associate Editor
 \$2.50 per year

Palomar

HERALD readers are afforded a treat this week in the front-page picture of the great telescope of Palomar. This two-hundred-inch reflecting telescope of the California Institute of Technology (Pasadena), the world's largest telescope, is twice the size of its nearest rival, the one-hundred-inch telescope on Mount Wilson. The Palomar Telescope, so-called because it is situated on Mount Palomar (sixty-six miles north of San Diego, Calif.), is more correctly called the "Hale Telescope," so named in honor of astronomer George Ellery Hale. This telescope, dedicated on June 3, 1948, weighs in excess of five hundred tons. Its optical range penetrates one thousand million (or one billion) *light years* into the sky—twice as far as man previously could see through the telescope at Mount Wilson.

Students of the Bible, who study reverently, believe in a Creator vastly superior to human comprehension. We believe that "God is" (Heb. 11:6.) He "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isa. 40:12). "All nations before him are as nothing" (v. 17). "The everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary. . . . There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (vv. 28-31).

Having such a glorious conception of Jehovah, students of the Bible are not bewildered by stupendous findings of astronomers. Rather, we rejoice in every new discovery through the telescope, for every new discovery in the heavens magnifies and glorifies the Creator we worship. . . . *Corollary:* Give us, O God, some *spiritual* Palomars to bless the scientists!

Space and Eternity

Visiting about the Bible, I onetime assured a friend that the Scriptures do not teach eternal torment for the ungodly. Only slightly interested in my not believing in eternal torment, this friend asserted disbelief also in eternal life. . . . "Life for ever? *Impossible!*"

No, life for ever is not impossible. Entirely aside from Scriptural promise of everlasting life through Jesus Christ, man, if only he will open his eyes, can see at least two striking evidences of a divine eternity.

First, consider a peculiar characteristic of present life: it has been transmitted—whether animal or vegetable—from generation to generation throughout countless centuries. Nor does it seem to wane! Indeed, life multiplies! The tree in my yard came from a seed of a tree that came from a seed of a tree, *ad infinitum*; but a thousand times a thousand trees grace other men's yards by reason of an original tree that lived and produced seed that grew into trees that produced more seed. Continuous life impossible? *No*, even mortal life, by tenacity and reproduction, is eternally continuous; and eternal continuity is a very close approach to eternity. Only a tiny faith is required to leap the gap between visible continuous mortality and promised immortality.

Second, look up! Then go to Palomar and look up: one billion light years up, up, up! Vertically, there is no end. That which has no end may well be called eternity. More, an endless vertical inspires concept, at least, of an endless horizontal, and an endless horizontal suggests endless duration, or eternity. Only a tiny faith is required to step the gap between visible eternity upwards and that eternity promised in the Word of God, even eternal life through Christ. . . . Thank you, Science!

Come to Conference

Everybody is invited—you are invited—to the Illinois and General Conferences soon to convene at Oregon, Illinois. It will be a good conference of the Lord's people. (See page 15 for the program.) Come and bring others!

"The Heavens Declare the Glory of God"

By Norman J. McLeod, Pomona, California

ONE NIGHT while Napoleon and his army were crossing the Mediterranean to the conquest of Egypt, he strolled out onto deck and heard one soldier explaining to another that there is no God. Napoleon asked the soldier to look up at those stars that shone like great arc lights in the southern European sky and tell him, then, who made all that. Consider, too, that Napoleon could not have possessed the slightest concept of *modern* astronomy, great as astronomy was in those days. Certainly, too, that glory of the stars is what David had in mind as he sat on his roof top in the high altitude of his home in the arid regions of southern Palestine and wrote such passages as Psalm 8:1, 3, and 19:1. Undoubtedly, he had sat there as the sun sank behind the hills and Night decked herself in lights. Could Napoleon and David have visited the observatory at Mount Palomar in this present day, they would have been even more impressed by the glory of God displayed in the handiwork of His heavens. One can agree, indeed, with the Psalmist when he continued the thought of, "What is man that thou art mindful of him?" So insignificant is man in comparison even to the works that he himself has established, that he is made to look like a tiny insect from the heights of great buildings he has built. The incomprehensible spaces of the universe leave one bewildered in their vastness. When anyone wishes to express something as beyond human comprehension, he says it is *astronomical* in its calculations. Some of the vastness of space is even harder to comprehend than the national debt!

So rapid is the speed of light, that in one second it travels a distance equal to seven times the circumference of the earth. The distance that light will travel in a year is called a light year. Considering a year as 365 days (it is longer than that), there would be 31,536,000 seconds in a year. For the fun of it, multiply that figure by 186,000 (the number of miles that light travels in a second). Then, having that total, multiply it by four, and you will have the distance in miles to the closest star! That is quite some distance! The sun at the perihelion (when the sun is closest to the earth) is 91,000,000 miles away. It requires about eight minutes for the sun's light to reach the earth! Such infinitude is beyond comprehension of the human mind. If, according to those who think that

the universe was created in six twenty-four hour days, approximately six thousand years ago, and if the light from some of the more distant stars began only then to travel to the earth, it still would not reach the earth for several thousand years yet to come! To discuss these things is like reading advertisements of the movies: one runs out of superlatives. Only in recent years, by means of the spectroscope and other such modern devices, have

scientists discovered that there are not only heavenly bodies that shine of their own light, but there are also innumerable bodies like our own earth and neighboring planets that shine only in the light of a near-by incandescent star like our sun. Some astronomers believe there are more of these opaque bodies in the universe than there are those that are incandescent; but it is impossible to see them in most cases, even with the spectroscope.

We have been dealing so far only with a few meager facts of descriptive astronomy.

The science of celestial mechanics, developed by such great pioneer thinkers as Galileo and Sir Isaac Newton, has come to be a branch of astronomy almost as important as the general subject itself. It has to do with the way in which the universe operates. What keeps the heavenly bodies in their positions? The fable of the apple falling on Newton's head, and thereby teaching him the idea of gravity, is rather fanciful. His theories of gravitation were based upon the study of higher mathematics than most of us are capable of comprehending. He was one of the first to figure out the orbits of various stars, and to figure out the odd visitors, such as comets, that ride through the sky only at rare intervals. Many centuries before Newton, however, men had been able to predict eclipses of the moon many years ahead of time, by understanding something of celestial mechanics. Einstein's theories are some of the latest developments in that field. The geocentric theory of the universe—that the earth is the center of the universe—was discarded with the coming of the first telescopes. From then onward, the science of astrophysics grew apace. Today, it is a separate science all its own.

When the astronomical instruments became better, the various nebulae were discovered. Then came into vogue what is called the Nebular Hypothesis—that the worlds were in the process of formation (as seen (*Turn to p. 10*))



Norman J. McLeod

The Antichrist

Combined Radio Sermons Broadcast on July 16 and July 23

By Harold J. Doan, Chicago, Illinois

THE SCRIPTURES clearly prophesy that in the last days the world will be ruled by a dictator. He will not be the kindly, selfless world-citizen yearned for by oneworlders. Instead, Antichrist will be a vicious, self-seeking, anti-Christian ruler who will reign by terror and might over a cowed world. This teaching may not be new to you, but one cannot warn enough against the trends obvious today which will bring Antichrist into power. The ground is being prepared now for the planting of a world-wide, godless government.

The first question is, naturally, What is Antichrist? Antichrist is called by many names—"that man of sin," "the son of perdition," "the beast," "that wicked one"—all names indicating the infamy of his position. Antichrist is pictured by many symbols in the Scripture, each supplying some details of his reign or suggesting some fault in his character. Antichrist was pictured by Daniel as a "little horn" growing up among the nations and exerting power over them. (Dan. 7 and 8.) In a later vision of seventy weeks, Daniel foresaw a "prince that shall come" who will make a covenant with God's people and then break it, bringing in abominations *until the end*" (Dan. 9.) Still later, Daniel foretold the coming of a "vile person" who will set himself up as God over the world, ruling by force and armed might. (Dan. 11.)

The Apostle John, writing the Book of Revelation, saw four symbols closely associated with Antichrist: two beasts, a dragon, and a woman, all these evidently representing Satan in civil, religious, and military powers. From a study of all these portrayals of Antichrist, one gets an over-all picture as follows:

At some future date, a man or combine of men will arise who will, by war, superstition, and deception, establish a real world government. This wicked man will control the civil, military, and religious life of the world.

Antichrist will exert complete military power. Revelation 13:4 asks, "Who is able to make war with the beast?" thus implying that his power will be so great as to hold the nations in check—at least for a short time. In the last days of his reign, however, he will find himself in a civil war with a great Northern Confederacy marching on his capital city, Jerusalem. That is the war, known as Armageddon, which Jesus will stop at His coming.

Antichrist will have complete economic control over

all the peoples of the world. Revelation 13:16, 17 prophesies, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads that no man might buy or sell, save he that had the mark." Economic control is a powerful weapon. If one can control a man's food supply, he can control his life and way of thinking.

Antichrist will hold, also, a tight rein on world religion. Verses 8 and 15 of Revelation 13 explain thus: "All that dwell upon the earth shall worship him . . . and he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. Antichrist will be a religious man, but his will be a false religion. Usurping the honor of God, he will seek to divert all worship from God to himself. The Apostle Paul prophesied, "That man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3).

The future world dictator, "that man of sin," will display complete military, civil, economic, and religious control over the world. His will be a wicked, ungodly, blasphemous term of power.

Another interesting question to ponder is this, "From which part of the world will Antichrist rise?" The Scripture suggests one of the nations of the old Roman Empire, narrowing it down even more (in Dan. 8) to one of four countries. Daniel 8 tells of the rise of Persia and of its fall to Alexander the Great. Daniel then promised that Alexander's Empire would be broken into four parts, saying, "Four kingdoms shall stand up out of the nation, but not in his power" (8:22). According to history, Alexander's Empire was divided to his four generals, the divisions being Syria, Turkey, Greece, and Egypt. Daniel's prophecy continues:

"In the latter time of their kingdom . . . a king of fierce countenance, and understanding dark sentences [a magician], shall stand up. And his power shall be mighty . . . and shall destroy the mighty and the holy people. . . . He shall also stand up against the Prince of princes; but he shall be broken without hand" (8:23-25).

In the last days, Antichrist, this "king of fierce countenance," will rise from one of these four divisions of Alex-

ander's Empire. Look for him to come from the Near East—a Turk, Greek, Syrian, Arab, Egyptian, or a Jew. Whatever the country of his origin, his capital city will be Jerusalem, and from there he will rule the world. Daniel 11:45, speaking of the place of his ruling, says, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him." He will build his palace and temple in Jerusalem, "between the seas," upon Mount Zion in the land of Palestine.

Students of prophecy *know* some of the details about Antichrist's reign over the earth. First, we know that a basic cleavage among his subjects will cause a growing unrest that eventually will break into world revolt, even Armageddon. Daniel 2:42-44, speaking of the condition of the earth in the day Jesus comes to establish His everlasting Kingdom, foretells:

"As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay . . . they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Though there will be a false alliance among all people under Antichrist, there will be no real union. Whatever peace there is, it will be forced and artificial and undoubtedly will cause Antichrist great discomfort. Perhaps, this basic division will be between the following forces: Democracy and Communism; the church and Antichrist; and the Jews and Antichrist. Because there is no common ground between these opposing forces, the alliance between them will be broken during Antichrist's rule. The Man of Sin will turn on his religious organization and devour it. (Rev. 17.) He will break his covenant with the nation of Israel. (Dan. 9:27.) Russia and her followers will revolt and march on Antichrist's seat of government. (Ezek. 38; 39.)

Last, but not least, students of prophecy know that Antichrist will "meet his Waterloo" when Jesus comes with "power and great glory" to establish His Kingdom on earth. The Apostle Paul prophesied in 2 Thessalonians 2:8, "Then shall that Wicked be revealed, whom the Lord . . . shall destroy with the brightness of his

coming." Revelation 19 pictures Jesus' returning from heaven with His saints. John saw below Him "the beast, and the kings of the earth, and their armies . . . and the beast was taken, and with him the false prophet. . . . Those both were cast alive into a lake of fire burning with brimstone" (vv. 19, 20). Antichrist and those who aided him will be severely punished and destroyed at Jesus' second coming. (End of first sermon.)

Reviewing our long look into the future of the world as prophesied in God's Word, we have shown from Bible prophecy that a prominent figure soon may arise among us. By military power, deceit, connivance, and superstition, a man from the Near East will establish himself at the head of all nations. His power will be complete, exerting dictatorial influence over all civil, military, economic, and religious affairs. As his power grows, he will be worshiped and he will usurp the honor of God. Building for himself a palace and temple in Jerusalem, he will claim for himself Messianic glory. Toward the end of his seven-years' reign, however, the basic cleavage in his domain will assert itself and drastic events will occur. He will devour and destroy his religious organization. He will break his covenant with the Jews. Finally, he will find that the northern nations of his realm (Russia and her powerful neighbors) have risen against him. At height of the battle which will follow (Armageddon), Jesus will return to put down the nations, to establish His Kingdom, and

to rule the earth in peace and righteousness.

Men may say, "Interesting, if true, but, so what?" As we said before, the day wherein Antichrist will rule may not be far away, for even now the groundwork for his rise to power is being laid. Let everyone be warned not to have part in these trends which are paving the way for the beast to rise up out of the sea. Not only Antichrist will suffer God's wrath, but those, also, who have given aid and comfort to this enemy of God. Beware of being a forerunner, making straight the path for this evil one to usurp the place of God.

Douglas Ober, in his new book, "The Great World Crisis," in his chapter on the World Dictator, lists several of these trends of thinking and living upon which Antichrist will build. We believe them worthy of study:

(1) The apostasy which teaches that Jesus is not the Son of God, only a great man. Such a thought makes it possible for those who believe this lie to accept another as being equal to, or greater than, Christ. We can be sure that Antichrist in his rise to power will rely

THE RISE OF ZION

"Glorious things of thee are spoken,
Zion, city of our God.
He whose Word cannot be broken
Formed thee for His own abode.
On the Rock of Ages founded,
Naught can shake thy sure repose;
With salvation's walls surrounded,
Thou shalt triumph o'er thy foes.

"Built upon this sure foundation,
Zion shall in glory rise;
Men shall call thy walls Salvation
And thy gates shall be named Praise.
The redeemed of every nation
Shall with joy thy glory see,
And find rest from tribulation,
Hope and life and peace in thee."

—P. L. Read in "The Herald
of Christ's Kingdom."

strongly upon this widespread belief to convince religious leaders to join his ranks. Those who believe Jesus is the only begotten Son of God will be of no use to Antichrist, while those who believe He was just another of God's many sons will be Antichrist's right-hand men.

(2) In 1 John 2:22, we read, "Who is a liar but he that denieth that Jesus is Christ? He is an antichrist, that denieth the Father and the Son." The current, popular heathenism which not only denies that Jesus is the Christ, but also denies the personality of God, is breeding ground for Antichrist. Kemal Ataturk, Turkish reformer, said, "God's revelation! There is no God. That was a chain by which the priests and bad rulers held the people down." The words of this liberal Mohammedan are today echoed by a world which thinks it smart to deny God. Theologians who are educated beyond their understanding like to play intellectual and create doubts about the divinity of Christ and the existence of God. These are the advance agents of Antichrist, paving the road down which he will walk with them to destruction.

(3) Another stone being laid in the foundation which will support Antichrist's ungodly empire is the undermining influence of heathen philosophy and the rapid spread and influence of Oriental-like cults. The foolish superstition, fear, and mysticism which they use to prey upon the gullible will help prepare the world's mind for the superstition, black magic, and deceit of the Antichrist. He will be a past master at fakir tricks, mystic lingo and ceremonial charms. Today's cultists will trample each other to death trying to be first in line to receive his mysterious secret mark.

(4) The growth of rationalism in our schools and universities, even in our theological schools, will play its part in opening the door to the beast. A very famous president of Harvard University, Charles W. Eliot, said, "We no longer depend for salvation upon a man [meaning Jesus] or a book [meaning the Bible]. Men help, books help, but back of all this stands our divine reason." He speaks, of course, of the divine reason which has led us from one war into another. He refers to the divine reason which has brought us to the point of world destruction. This is the reason which has told men to desert the God Jehovah for the god money; which has led men out of churches, through the laboratory to the insane asylum. Reason will exalt the ultra-practical Antichrist and destroy the world.

(5) Another part of society which is building today the house in which Antichrist will live is organized atheism, which, despite its smallness, exerts a tremendous influence in the world. This department of depravity has forced religion out of the schools, works to limit air time for gospel broadcasts, and now has real power in the United Nations Organization. Organized atheism will be a willing tool of the Antichrist. Organized atheism will feel with him the hot fires of God's anger.

(6) The deadening influence of materialism will make the rule of Antichrist more acceptable to a greedy world. The prevalent thought of our time, that material well-being is the only consideration worthy of us, will deaden any reaction against Satan-inspired Antichrist. Because he will offer security, protection, food and drink, and business opportunity, modern materialists will have no difficulty reconciling themselves to serving him. We are all likely to be caught in this swelling tide which will bring in on its crest "that wicked one." What is most important to you? What you have or what you are? Who comes first in your life, God or self? Which would you rather do, serve the Lord or earn money? Materialism will sweep Antichrist into power. Are you a contributor?

(7) The snowballing avalanche of atheistic, materialistic, Russian Communism will also no doubt contribute to Antichrist's ascendancy to the world throne. Do not be misled; there is nothing Christian about Communism. Any overtures it may make to the Christian church should be taken with a grain of salt. In its own ungodly way, Communism will contribute to the strength and power of Antichrist. Be not deceived by its double talk, for its speech comes from a double mind. Communists who worship Stalin will have no moral qualms about switching their worship to Antichrist, especially if he is a fellow Marxist.

Antichrist may soon appear on the scene. Do not help him to appear by taking part in the trends which carry him to power. Those ever-present, ever-growing trends are: denial of Jesus as the Son of God; denial of God Himself; the undermining influence of heathen philosophy; the growth of rationalism; organized atheism; the deadening influence of materialism; and the snowballing influence of Communism.

What is our Christian defense against this world dictator who soon will rule the world? Must we live under him? Must we submit to him? No, my friend, our salvation is in Jesus, who will spare us the terrors of his regime. Only after the church, the bride of Christ, is taken out of the way, will that Antichrist be revealed in full power. (2 Thess. 2:7, 8.) If you are in Christ, under His blood, counted among His true disciples, you need not fear this one who is to come. Where will you be at Jesus' coming in power and glory? Will you be in His victorious army, dealing out punishment to Antichrist, or will you be among the deluded, materialistic followers of the beast who will suffer with him? You can choose your own future! Choose Christ and be saved by Him, or choose the world and suffer with it and its leader when Jesus comes. Choose, today, before it is too late, for the wheels have been set in motion and momentous days are ahead! Face them with assurance that Jesus is yours and you are His. Face them without fear, for He will save you!

What Would He Say?

"If He should come today
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

"If He should come today
And find my love so cold,
My faith so weak and dim
I had not even looked for Him,
What would He say?

"If He should come today
And find I had not told
One soul about my heavenly Friend,
Whose blessings all the way attend,
What would He say?

"If He should come today,
Would I be glad—quite glad?
Remembering He had died for all
And none through me had heard His call—
What would He say?"—Grace E. Troy.

God's Judgment Principle

(An Exposition of Ezekiel 18)

By William Wachtel, Oregon Bible College

"The soul that sinneth, it shall die."

IN THE BEGINNING of the sixth century before Christ, the Prophet Ezekiel ministered in Babylon among the captives of Judah. It was not long after Nebuchadnezzar, Babylon's proud king, had begun his subjugation of Ezekiel's homeland by taking a number of captives from Jerusalem. Those Jews in captivity were bemoaning their lot, for this proverb of complaint arose among them: "The fathers have eaten sour grapes, and the children's teeth are set on edge," or, "We are suffering for what our parents have done." As sinners do today, those captives evidently were trying to justify themselves or give some explanation for their captive state.

Both God's Word and history reveal that there was a grain of truth in that Jewish proverb. The captives had been carried away from their homeland because of the accumulated sins of past generations; to some extent, the iniquity of the fathers had been visited upon the children. In this respect, history later repeated itself (when our Saviour was crucified), for the Jews took the guilt of Jesus' blood upon themselves and their posterity, and they have been suffering ever since. (Matt. 27:25.)

In spite of the fact that there was some truth in the proverb, God, through Ezekiel, warned the captives not to rely upon that truth for their ultimate justification. There would come a time when that proverb no longer could be used, as prophesied in Jeremiah 31:27-30. That time would come when God would restore Israel; *then* every man would answer for his own sin. Thus in Ezekiel 18:4, God declared that he who sinned would die; that is, for his own sin. "The soul that sinneth, *it* shall die" (v. 4).

I believe that God was speaking there of the *second* death, primarily. Now, all die, bad and good alike, sinner and saint. Ezekiel 18 concerns God's judgment of individuals—of souls who sin—and the judgment of individuals is related especially to the second death. True, God said, "The soul that sinneth, it shall die," and sinning souls now do die, yet in an ultimate and *judicial* sense, the soul does not perish until the second death; for *now* all live unto God. (Luke 20:38.) That is, since God intends to resurrect both the just and the unjust (Acts 24:15),

in His mind they are alive. *Judicially*, wicked souls, or wicked persons, will not be dead until the second death, for *then* God will cut off their remembrance, and leave them neither root nor branch! (Psalm 34:16; Mal. 4:1.)

After God declared His intention of judging each man according to his *own* sins, He proceeded to illustrate this principle in various ways. The example of a hypothetical righteous man was set forth, followed by the examples of his wicked son and righteous grandson. The two righteous men lived in accordance with God's commandments, eschewed idolatry and evil, and showed love and mercy to the needy. These two were just, and would live, said God. (Vv. 9, 17.) As we have seen, God was not speaking of the present life, for these men would die the first death as certainly as would their wicked contemporaries, but these two righteous ones would have *eternal* life, after the resurrection.



William Wachtel

The wicked son lived exactly contrary to his father's good example: committing all the sins from which his father had abstained and executing none of the latter's acts of charity. A catalogue of his sins includes idolatry, adultery, oppression of the poor, robbery, and usury (literally, "biting"). He would be punished, however, for his wickedness; he would die—being consigned to the "lake which burneth with fire and brimstone," the destination of all those of his kind. (Rev. 21:8.)

In relating these examples, God was illustrating the fact that, in the final judgment, He would not hold a righteous son guilty for his father's wickedness, and *vice versa*. Each person then will bear the guilt of his own sin.

Further to illustrate His judgment principle, God related the examples of two other men. One man had lived wickedly, but, repenting, he turned from all his sins and continued righteous the rest of his life. The other was righteous in the beginning, but fell into sin, living wickedly the rest of his life. In the first case, God declared that the former sins would be forgiven and the man would live (i.e., in the Kingdom). In the latter case, the former righteousness would be forgotten and the man would die (i.e., in the second death). (*Turn to p. 10*)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

WORLD COUNCIL. While copy for this page is being written, the Central Committee of the World Council of Churches will be meeting in Toronto, Ont., July 8-15, at Emmanuel College.

This Committee will represent 150 different church groups having a membership of 160,000,000. It will be interesting to observe the resolutions which this Executive Council will frame. We can be sure that they will be carefully worded. The main topic of discussion is "Human Rights."

What will their attitude be toward the 12,500,000 refugees and expellees from eastern Europe? What will be their reaction to the Korean War?

At its last meeting, the Executive Council called for a great peace movement. Its words were: "As representatives of Christian churches, we call for a gigantic new effort for peace."

It is the same old story: Men cry, "Peace, peace, when there is no peace."

DRINK TESTS. In a number of states, tests are given to suspected drunken drivers according to the old method of testing, which two Swedish toxicologists say is only seventy per cent dependable. In a report given in the "New York Times" on the experiments of Dr. Kjell Bjerver and Dr. Leonard Goldberg, the "Times" indicates—

"If an arrested driver, who is thought to be under the influence of alcohol, is given a test in the United States and is found to have an alcohol blood level of less than 0.05 per cent, he is presumed a safe driver."

In the tests made by the two doctors, "minimum dosages were equal to two or three pints of 3.2 beer, or three ounces of eighty-proof liquor. Impairments ranged from 25 to 30 per cent."

"Persons used in the tests were skilled drivers. The two doctors chose 37 such persons between the ages of 20 and 45. Many were driving instructors."

"The drinking of these amounts of alcohol sometimes caused a flushing of the face, a higher pitch of voice, and raised spirits—a feeling of being 'on top of the world'—but otherwise no obvious symptoms of intoxication, no apparent disturbance of gait, no slurring of speech, or the like."

Then the "Times" remarks: "The usually careful drivers became careless, judgment was impaired, self-confidence and casualness were increased, and they pretended not to notice the commission of an obvious error."

COMING OF ELIJAH. The present trend in Israel is toward a return to God; and this movement presages the coming of Elijah the prophet, who will turn the hearts of the people toward God. The Prophet Malachi gave

the story of Elijah's coming and the work he will perform. Concerning John the Baptist, Jesus said to the Jews: "If ye will receive it, this is Elias, which was for to come." Of course, they did not receive the message of the Kingdom, and they crucified the King; therefore, John the Baptist did not fulfill the work of Elijah.

While there is no scripture which definitely states that Elijah is one of the two witnesses of Revelation, the work of the witnesses, contemporary events, and related subjects point rather conclusively in his direction.

Before the Flood came on the world of the ungodly, the Lord sent a witness in the person of Noah. Previous to the predicted destruction of Nineveh, the Almighty gave the people a prophetic warning in the person of Jonah. Before Christ announced Himself as the one who was born to be king, a messenger from the wilderness came preparing the way for the one who was designated the "Consolation of Israel." These typical cases bear out the prophetic announcement that before the coming of the great and terrible portion of the Day of the Lord, God will send to Israel, Elijah the Prophet.

His ministry will be marked by the performance of miracles, even as was done during his prophetic role when he shut up heaven that it rained not for the space of three and one-half years. Israel is being prepared and being groomed for Elijah's coming!

GAMBLING. Petitions have been circulated in Arizona to present to voters two referendums: one to legalize gambling, and the other to grant local option to cities, counties, towns, and school districts in respect to the sale of liquor.

The present sentiment appears to be against the legalizing of gambling in the State. It is surprising, however, how many people of church rank support this issue. Governor Dewey of New York State, in opposing a bill before the legislature there, said:

"The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime, and corruption, demoralization of moral and ethical standards, and ultimately a lower living standard, and misery for all people."

In nearly all cases, the Roman Catholic Church upholds gambling because of the practice of local churches to raise funds through bingo and other gambling devices.

EGYPT STANDS OUT. It has been interesting to note the attitudes of the different nations and peoples toward the Korean War. When the UN took action disapproving of the invasion of South Korea by the Com-

munists, Egypt refused to go along with the other nations in standing up against Communism. Of course, Egypt is not a large power and does not wield very much influence in the affairs of the world. Nevertheless, Egypt is assigned a role in the alignment of nations in the end time, and her position will be on the side of Communist Russia. If we are right in our interpretation of "Gog of the land of Magog" as being one and the same as the King of the North, then this Scripture applies:

"He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps" (Dan. 11:41-43).

Egypt cannot be trusted very far by the Western Powers. Britain's selling her armaments of war and, heretofore, refusing Israel, will see the day when those same weapons will be used against her.

A SCATTERED PEOPLE. It is written in the prophets that Israel would be scattered among all nations. While it has not been hard to accept these announcements of judgment against Israel as being true, the reality of these predictions and the widespread ramifications of the judgments are being realized more fully as we read about these sons of the covenant returning back home to the new State of Israel from all parts of the world. The return of the Yemenites and the romance in connection with their deliverance from oppression and condition of infamy has captured the attention of the press of the world and the imagination of millions.

"Israel Speaks" tells of seven hundred brown-skinned Jews from India preparing to go to Palestine. This Jewish community in the state of Trabankur, in India, dates back nearly 2,000 years. They are mostly farmers and fishermen. The hunters and fishers for the sons of Israel are finding some good catches these days. With next year, according to archaeologists, being the 3,000th anniversary of David's proclamation of Jerusalem as the capital, we can feel assured that we are living in fruitful years of God's dealing with the people who are the "apple of God's eye."

IRAQ JEWS. There are 120,000 Jews living in Iraq. Of these, 50,000, according to "Israel Speaks," have registered to go to the new State of Israel. Twenty flights are planned each week to return them to the homeland.

"Things too Wonderful for Me"

(Proverbs 30:18)

By Ben Carpenter, Oregon, Illinois

MANY, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psalm 40:5).

Indeed, how wonderful are the works of God! He has created them all by the power of His might!

Who knows of all the hidden treasures of the earth on which we live? Who can control the mighty surrounding forces of nature? God "stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). God alone "spreadeth out the heavens, and treadeth upon the waves of the sea" (Job 9:8). Being so unlearned in the things of nature we contact in our daily lives, how shall we understand the rest of God's wonders?

The Bible story of the creation tells that in the beginning God created the heaven and the earth. According to Psalm 115:16, God has given the earth to the children of men, and has retained the heavens for Himself. There may come a time, though we doubt it, when man will be able to transport himself to some of the visible heavenly bodies. The study of these bodies always has been a fascinating subject. The ancients observed that, while the great mass of stars maintained their positions in relation to each other, not only during each diurnal revolution, but month after month and year after year, there were seven visible bodies which changed positions in their relationship to the stars and to each other. It is now known that eight or more large planets, of which the earth is the third in the order of distance from the sun, revolve around the sun, regularly. Mercury, the nearest planet, performs a revolution every three months. Neptune, the farthest, makes one revolution in one hundred sixty-four years.

The planets, known to the ancients as the zodiac, were observed to be in a circuit of sixteen degrees. At a very early date, the zodiac was mapped into twelve signs and called signs of the zodiac, the names of which have been handed down to the present time. It is at least legendary that the standards of the twelve tribes of Israel were the twelve signs of the zodiac. According to record,

they did have a standard for each tribe, and they pitched their tents around the tabernacle of the congregation.

Untold numbers have stood under the starry dome of heaven and repeated these beautiful thoughts expressed by the Psalmist David centuries ago:

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

How intriguing is the study of the heavenly bodies: to learn the names of stars and constellations, and to be able to learn God's ways from them. No one has ever been able, however, to see all the heavenly bodies, not even by the most powerful telescope available. Only God "telleth the number of the stars; he calleth them all by their names" (Psalm 147:4).

By the position of some of the heavenly bodies, men are enabled to tell the times and seasons. For example, when the constellation Orion becomes visible in the late hours of evening, one knows that winter is drawing very near. Whatever the position of the group known as the Great Dipper, the two outside stars in the bowl are continually in direct line with the Pole Star. With a good eye, one may see the rider star over the outer star in the Dipper handle, but with a good pair of binoculars it becomes as bright as the others are without the aid of glasses.

When one looks at stars through a telescope, he finds innumerable stars too small to be seen by the naked eye. Stars may be divided into two classes: lucid stars are those visible without a telescope; telescopic stars are those which are not so visible. The Milky Way is composed mostly of telescopic stars—so numerous that they shine like bright clouds.

In considering these works of the great God of the universe, it is no wonder that the Psalmist expressed himself in such terms as appear in Psalm 8:4, saying, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"Great is the Lord, and greatly to be praised. . . . The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof" (Psalm 48:1; 50:1).



Ben Carpenter

"THE HEAVENS DECLARE THE GLORY OF GOD"

(Continued from page 3)

through the eye of the telescope) from these large semi-gaseous phenomena. Origin of the nebular and planetary hypotheses was based upon knowledge of the solar system and other such systems within the universe. Theories and hypotheses have been developed and discarded because of new discoveries. So great has been the growth of knowledge with expansion of the science of astronomy, that even a school child knows more about it than most learned scholars formerly did. In it all, the wonder of a God who could do all that is beyond human understanding, and His ways "past finding out." One teacher of mathematics that we knew some years ago said he thought that in that science men can approach nearer to the mind of God than in any other way.

The God we worship is the One who set all that in order, who made these things appear out of things which do not appear. The God whose glories we mortals behold in amazement is the One who sent His only begotten Son into the world to die for us. That is more understandable in some ways than the calculations of astronomers. The great Being, who could order and operate a universe so vast, yet has time to devote to our well-being. He is not like the gods of the ancients who were not interested in the ways of men. Consider that the God who is displayed by the wonders of His works is yet near "every one of us"! (Acts 17:27.) So, if we seek God, we can find Him!

God remembers that we humans are dust. He is full of mercy and tender kindness toward us. He made Jesus a little lower than the angels, that Jesus might suffer death to redeem us from sin. How strange a truth that the God who is so vast in His operations yet has time to remember His creatures who are so insignificant in His vast universe that they are as dust! Those, however, are the statements of His Word. Let us indeed worship in awe with the Psalmist and say, "What is man that thou art mindful of him?"

GOD'S JUDGMENT PRINCIPLE

(Continued from page 7)

At this point (v. 29), Israel presumed to question the justness of God's judgment principle, saying, "The way of the Lord is not equal." (The word "equal" here means "balanced," as in scales.) Perhaps, Israel thought this principle too strict or harsh, but God immediately affirmed that His judgment *is* just and equal.

In affirming the fairness of His judgment, God proceeded to make it the basis of an appeal to Israel to repent of her sins and turn away from all her transgressions, to take on a new heart and spirit in living for God

rather than for self. One seems to hear God saying at this point (vv. 31, 23, 32):

"O house of Israel, abandon your iniquities and live righteously, for why will ye die? Have I any pleasure at all that the wicked should die? I have *no* pleasure in the death of him that dieth; wherefore turn yourselves and live ye!"

Science and God

"Science is God's truth made evident to man
When he has will to search and reason why,
And find in the unknown Creation's plan
To manifest itself to those who try;
Though science cannot yet tell us whence they came—
The universe, its planets, suns, and stars,
And neither can its destiny proclaim,
The knowledge of God's wisdom it unbars.
When science shall seek its origin in God
And with His teachings in harmony can dwell,
Then, as onward through life's journey we plod,
The Creator's wisdom and love it shall tell;
For every truth that man's science can see,
God gives material to set it free.

—Elizabeth Mae Crosby.



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National Bible Institution,

Oregon, Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

During hot days, we seek cool, refreshing drinks. One little girl in fourth grade knew no difference between beer and pop. Of course, you boys and girls know the difference! The difference is that there is poison in beer, called alcohol. There is enough poison and other evils in beer, or stronger alcoholic beverages, to cause automobile accidents.

"Some folks drink water—
Clear, cold, sparkling water,
And some folks pay for beer.
Why do they not drink water?
I think it very queer!

"Frosty, tall, cold glasses
Of sweet-iced lemonade,
Yet some folks drink the poison
That some big brewery made.

"Orange juice for my breakfast;
Sweet milk for lunch, I know,
Will never make me dizzy,
But they will make me grow.

"So I will drink clear water,
Or milk, or lemonade;
And never waste my money
On drinks the brewer made."—*Selected.*

Where We Find Jesus

Jesus often taught in the Temple because there were large groups of people gathered there. Jesus went to the Temple because it was His custom to worship God there. Not all who went there found God, for when the publican and Pharisee went to the Temple to meet God (Luke 18:10-13), the publican talked with God, but the Pharisee talked with himself. The publican received pardon from God, but the Pharisee did not. The Pharisee did not know he needed pardon! No one can receive help from God unless he feels a need. No person is just and upright before God, though he may be before men, unless he belongs to Christ. The righteousness of Christ is the righteousness for which God looks. This cloak of righteousness can be received by repenting, believing, being immersed, walking with Christ, and doing His will.

Jesus did not agree with the Pharisees, but still He worshiped His Father before man. God approved of Temple worship, or He would not have commanded one constructed in the wilderness.

Jesus said, "He who has sent me is with me; he has not left me alone, for I always do what pleases him" (John 8:29, An American Translation).

God will be with us, too. 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).

Things That Please God

We can please God by trusting in Him, loving Him, and trying to do His will.

Sad, but true, not all people want to do what pleases God. A little girl had been naughty. She had done something she had been told *not* to do. Her mother, thinking to correct her, put her on a chair in a corner, and said, "Now, you sit right there until I tell you you can get up!"

The little girl rebelliously replied, "Mama, you can make me sit in the corner, but I'll be standing inside!"

Isn't that the attitude sometimes in God's service?

We Are So Happy!


We introduce Jimmie, Judy, Susan, and Linda Hoskins of Corvallis, Oregon. Their mother sent in their names.

Happy Birthday Wishes!

Nancy Jean Boyer, July 28, age 10, Waterlick, Va.
Curtis Kennedy, July 28, age 12, Hammond, La.
Jean McLain, July 29, age 12, Cross Timbers, Mo.
Thomas Ellis, July 30, age 5, Waterloo, Iowa.
Joan Barnett, July 30, age 10, Hickory Ridge, Ark.
Kenneth Ward, July 25, age 7, Rushville, Ill.
Franklin Hayse, July 25, age 12, San Benito, Tex.
Anita Pryor, July 26, age 7, Hendersonville, N. C.
Freddie Anderson, July 26, age 11, Hammond, La.
Anne A. Gaskill, July 28, age 6, Fort Wayne, Ind.

**The
Berean
Page**

By **TIMOTHY PEARSON**
Rt. 1, Box S 18 A, Hammond, La.
"Search the Scriptures daily"



"Brethren immediately sent away Paul and Silas by night unto Berea. . . . These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore, many of them believed . . . honourable women . . . and of men, not a few" (Acts 17:10-12).

NINE REASONS for BEING a BEREAN

1. Bereans love the **Lord**.
2. Bereans believe the gospel.
3. Bereans search the Scriptures.
4. Bereans enjoy a National Society.
5. Bereans teach the Second Coming.
6. Bereans sponsor annual Youth Rallies.
7. Bereans serve when called or needed.
8. Bereans support evangelism and missions.
9. Bereans are building the Church of God!

---Sydney E. Magaw.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 10-12—General Conference at Oregon, Ill.
- August 13-20—Missouri Conference at Jordan.
- August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
- August 17-27—Texas Youth Rally at Gatesville.
- August 19-27—Texas Conference at Gatesville.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Holbrook.
- August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
- September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

BOARD OF DIRECTORS MEETING

July 15, 1950

One member—Bro. A. J. Hoke, second vice president, who died earlier in the month—was absent from the meeting of the board of directors of National Bible Institution at Oregon, Ill., on Saturday, July 15.

A wide variety of problems related to Institution business, future plans, and employees was considered. A tentative budget for presentation to the 1950 General Conference was approved. Contracts for two new residents at Golden Rule Home (Mrs. Ida Hardesty; Edward Bland) were accepted.

A definite schedule for conducting business at the 1950 General Conference was adopted, with particular periods to be given over to particular departments, and with each such period to be preceded by a carefully prepared discussion of the department's needs.

Leila E. Whitehead, Evelyn H. Austin, and Vena Logsdon were appointed to the credentials committee for the Conference. The general manager was instructed to prepare an identification card system similar to that used at the 1949 Conference, to obviate the need for daily roll calls.

The need for adoption of a concrete working program that could guide Institution planning far into the future was proposed, but no action could be taken prior to the Conference. Despite large savings in operational expense made possible by the new building now under construction, and despite substantial increases in revenue from income-producing departments, the Institution requires a prompt increase in operating capital.

J. Arlen Marsh, Secretary,
National Bible Institution.

GENERAL CONFERENCE PROGRAM

So readers of The Restitution Herald may be informed, we submit the following order of business for annual meeting of National Bible Institution, August 10, 11, 12, Oregon, Ill.

We believe it is not only the privilege but the duty of each church organization to send a delegate to this meeting with full authority to vote for the interests of the sponsoring church and National Bible Institution.

August 10

- 9:00 a.m. Prayer Session
- 9:30 a.m. Seating of Delegates
- Reading of Minutes
- Letters and Communications
- Reports of Departments and Committees
- a. Secretary's report
- b. Treasurer's report
- c. Oregon Bible College report
- d. Restitution Herald report
- e. Print Shop report
- f. Evangelistic report
- g. Report of special committees

August 11

- 9:00 a.m. Prayer Session
- 9:30 a.m. Nominations for second vice president and treasurer
- 10:00 a.m. Building for a Better Day, Joe D. Lawrence. Presentation of aims, plans, and goals of the General Conference.
- Recess
- 10:45 a.m. Discussion period
- 12:00 noon Dinner
- 1:30 p.m. Oregon Bible College program, Harvey U. Krogh, Jr.
- 2:00 p.m. Discussion period
- 3:00 p.m. Recess
- 3:15 p.m. Restitution Herald program, J. Arlen Marsh
- 3:45 p.m. Discussion period

August 12

- 9:00 a.m. Prayer Session
- 9:30 a.m. Election of officers
- 10:15 a.m. Evangelistic program—J. W. McLain
- 10:45 a.m. Discussion period
- Recess
- 12:00 noon Dinner
- 1:30 p.m. The Financial Picture, Dale Dunbar
- 2:00 p.m. General business

Joe D. Lawrence, Board President.

NEW CHURCH

Assisting Bro. Leonard Brown, pastor at Baraga, Mich., in a ground-breaking ceremony for a new church, Bro. Milford Heaton, Grand Rapids, Mich., turned the first shovel of dirt at 5:00 p.m., July 5, 1950.

THE NORTHWEST CONFERENCE

The Fifty-Second Annual Northwest Conference was held at Corvallis, Ore., June 16-18, 1950. Our president, Bro. Carl Barber, opened the meeting with a Scripture reading from Hebrews and then offered prayer. Following his address of welcome, Bro. Gary France preached a sermon on "Salvation."

We had with us Bro. J. M. Morgan of Bristow, Okla., who continued on the plan of salvation. Our pastor, Bro. Kirby Davis, also gave a sermon and helped with the singing. We all love to hear him. All our ministers kept close to the subject, "The Plan of Salvation." Bro. Alfred Anthon gave a sermon explaining how men took Christ by wicked hands and crucified Him. The Conference was very fortunate this year to have so many ministers here to help. We were glad to have several brethren come from a distance: Bro. Morgan from Oklahoma; Bros. Gary France and Jimmie Rankin from Wenatchee and Cashmere, Wash., via airplane; Mr. John Seago, Cottage Grove; Sr. Lola Woolf, Mr. and Mrs. Jim Woolf, Mr. and Mrs. A. L. Loether, all of Vancouver, Wash., of the Felida Church, and Sr. Nettie Darby of Portland, Ore.

Business meeting was held on Sunday afternoon. Officers for the coming year are: president, Bro. Kirby Davis; vice president, Bro. Archie Loether of Vancouver, Wash.; treasurer, Edd McIrvin, Ridgefield, Wash.; secretary, Flora Anthon, Corvallis, Ore.

The Conference closed with Communion, whereafter many brethren departed to their homes.

We are thankful to our heavenly Father for this recent opportunity for conference, where brethren came together to talk these wonderful truths: telling of God's plan of salvation and about the soon coming Kingdom, which these ministers of the gospel so wonderfully did at this Conference. Let us hold fast until the coming of our Lord; and, dear ones of the Northwest, come, let us worship together to help one another in the "good fight of faith." Jesus is soon coming!
Flora E. Anthon, Secy.

HENDERSONVILLE, NORTH CAROLINA

Anderson Chapel Church of God, Hendersonville, N. C., enjoyed a series of sermons, June 19-25, by Bro. T. A. Drinkard, Arlington, Tex. Mrs. C. F. Pryor, Reporter.

HARLINGEN, TEXAS

We were all made glad today, July 16, over the baptism of Roy C. Crowell, Rt. 3, Harlingen, Tex. We have known "Curly" for a long time and were very happy to have him begin his walk in newness of life. May God bless him abundantly now and give him salvation when Jesus comes.

J. Mattison, Pastor.

CONFERENCE DATA

The Daily Schedule—

- 7:30 Breakfast
- 8:00 Ministerial Conference
- 9:00 Morning Devotions
- 9:45-10:55 Morning Classes
- 11:00 Sunday School and Berean Hour
- 12:00 Dinner
- 1:30-2:00 General Assembly
- 2:00-3:00 Afternoon Classes
- 3:00-5:30 Rest and Recreation
- 5:30 Supper
- 7:30 Song Service and Sermon

Officials—

- Bible School Superintendent—Linford Moore
- Song Leader—James W. McLain
- Chief Cook—Helen Lewis
- Dean—Delbert A. Jones
- Matron—Lucille Appleby

Theme—"Living, Building, Looking for a Better Day"

- Tuesday, August 1—G. E. Marsh, "By Signs in World Affairs"
- Wednesday, August 2—G. J. Gordon, "By Signs in Israel"
- Thursday, August 3—Sydney E. Magaw, "By Signs in Russia"
- Friday, August 4—M. W. Lyon, "By Moral Signs in the People"
- Saturday, August 5—C. E. Randall, "By Signs in the Modern Church"
- Sunday, August 6—
 - Morning: C. E. Lapp
 - Afternoon: Milton Hall
 - Evening: Harvey U. Krogh, Jr.
- Monday, August 7—J. Arlen Marsh, "By Signs in Nature"
- Tuesday, August 8—H. A. Sheets, "By Signs in Science"
- Wednesday, August 9—James M. Watkins, "All Signs Point to a Better Day"
- Thursday, Friday Saturday, August 10, 11, 12—Speakers not yet announced.
- Sunday, August 13—
 - Morning: J. R. LeCrone
 - Afternoon: Robert Hardesty
 - Evening: To be announced

Teachers—

- Beginners—Ruby M. Raitlon
- Primary—Verna C. Thayer
- Junior—Mildred Laning
- Intermediates—Delbert Jones, morning
- Emory Macy, afternoon
- Young People—Sydney E. Magaw, morning; James M. Watkins, afternoon
- Adults—James M. Watkins, morning; Sydney E. Magaw, afternoon

VAN ZANT - STINE

On the afternoon of June 25, 1950, it was the writer's privilege to unite in marriage Miss Evelyn Van Zant of Ludlow Falls, Ohio, and Mr. Bill Stine of Troy, Ohio. The double ring ceremony was performed in a candlelight service at the Friends Church in Ludlow Falls. Following the ceremony, a reception was held in the basement of the church.

We pray God's blessing upon Bill and Evelyn in their new life together.

C. R. Randall.

AMBROSE J. HOKE

Ambrose J. Hoke was born in Montgomery County, Ohio, January 13, 1886, the son of Levi S. and Anna Hoke.

On November 15, 1905, he was united in marriage to Clara Knife, who became his lifelong companion and helper. To this union were born three sons: Paul K., who died in early life; Samuel A. of Dayton, Ohio; and George M. of Englewood, Ohio. Also receiving the blessing of this home is the foster daughter, Rebecca Kessler of Dayton.

Other relatives are one brother, Albert of Rt. 1, Clayton, Ohio, and two sisters, Mrs. Will Thomas of Clayton and Mrs. Albert Rohrer of near West Milton, Ohio, and six grandchildren.

Bro. Hoke was baptized by the late J. H. Anderson, during his pastorate of the Brush Creek Church thirty-six years ago, November 15, 1914. The high regard which Bro. Hoke had for his new-found faith in Christ was demonstrated in his devotion and loyalty to his church and his lasting interest in the Lord's work.

Bro. Hoke held the honored position of elder of the Brush Creek Church for twenty-four years. He served two years as treasurer, six years as deacon, making a total of thirty-two years on the executive board. He also fulfilled faithfully his position as second vice president of the General Conference of the Church of God. His last words spoken were concerning our National Church work; his last night was spent in fulfilling his duty to his church as presiding elder.

He fell asleep in Christ on Friday evening, June 30, and now sleeps unaware of the passing of time, relieved of the cares of life, delivered from the physical illness which caused his death.

Funeral services were conducted by the pastor on July 3, 1950, from the Stamper Funeral Parlor in Dayton, Ohio, and the Brush Creek Church of God. The writer was assisted by two former pastors, Bros. Sydney E. Magaw of Oregon, Ill., and G. E. Marsh of Cleveland, Ohio.

The high esteem in which Bro. Hoke was held was shown in the great number of floral baskets and bouquets which blanketed the entire front of the church, and the many people who came to pay their last respects to him. In attendance at the funeral were seven Church-of-God ministers.

He was laid to rest in the Curtis Cemetery, just north of the church, where he peacefully rests, awaiting the call of his Saviour in the morning of the resurrection when the trumpet shall sound and the dead shall be raised.

With desire we pray, "Come, Lord Jesus!"
C. R. Randall.

RAYMOND KNIFE

On June 23, 1950, Bro. Raymond Knife fell asleep in death, relieved from the pains of disease which caused his death.

Funeral services were conducted by the writer on June 26, 1950, at the Miller Funeral Home in West Milton, Ohio.

Words of comfort were spoken—using the message penned by Job as a basis.

Bro. Knife was laid to rest in the West Milton Cemetery, awaiting the time of resurrection.
C. R. Randall.

GOLDEN RULE HOME PROSPECTS

Permanent resident space is available for new members of Golden Rule Home from time to time. In filling these opportunities, members of our church are given first consideration. Entrance fees range from \$3,000 to \$5,000, according to the age of the individual and the responsibility assumed by the Home. This provides all care and comfort, plus medical care and attention for the remainder of life and, if desired, a Christian burial at death. We are unable to accept individuals requiring nursing-home care or showing signs of mental deterioration.

Many have inquired about the Home, but we do not have any definite waiting list from among church membership. If anyone is interested in this opportunity ahead of our non-member list, it would be well to contact us immediately.

James M. Watkins, General Manager.

"On our trip to Vancouver, Wash., we visited dear old Bro. H. J. Prosser. He was unable to attend the Northwest Conference. Write him a letter of cheer. His address is 548 N.E. Knott St., Portland, Ore.—Mr. and Mrs. Alfred Anthon, Corvallis, Ore. . . . Sr. Anthon also reports her plans for taking five girls to Swauk Creek Recreation Area, Blewitt Pass, for the Washington Bible School.

United in marriage, Lou Ann Chadbourne and Boyd Davis were united in marriage, July 9, by Bro. Kirby Davis, at the Wenatchee (Wash.) Church of God. Best Wishes!

Born to Bro. and Sr. Ernest Graham, Holbrook, Nebr., on June 28, a son, Daniel Ernest. Congratulations! His father writes, "He will be a student at Oregon Bible College and become a minister of the gospel if his parents are able to influence him as they desire when he grows up."

Largest Youth Rally. Sixty youths (thirty-one girls and twenty-nine boys) now attending the National Berean Youth Rally at Oregon, Ill., have established a new attendance record. Eight students represent the Pennellwood (Grand Rapids) Church, and Brush Creek, Ohio, follows closely with seven. Next week's Herald will present a front-page picture of the Rally.

Born to Mr. and Mrs. Robert Genurich, Vallejo, Calif., on June 28, a son, Robert Paul. Congratulations! (Mrs. Genurich is the former Jeannette Romine, Oregon, Ill.)

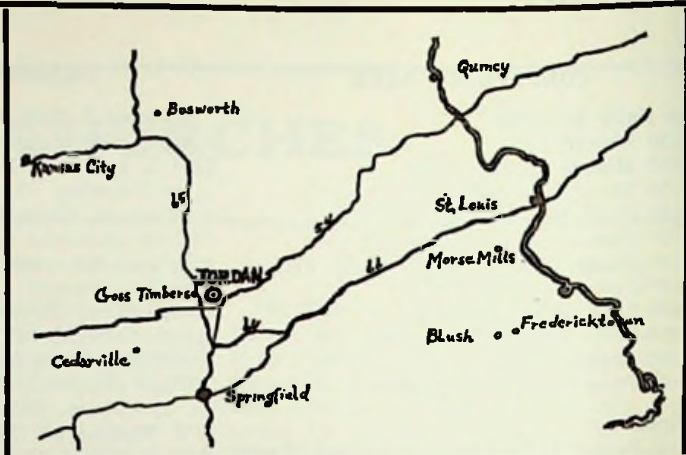
Sr. Amanda Hoar, mother of Sr. A. M. Jones of Eldorado, Ill., and thirty-four years a member of the Waterloo, Iowa, Church of God, fell asleep in death, July 18, at Oelwein, Iowa. Obituary will be published soon.

Bro. R. H. Judd, Colborne, Ont., reports a very pleasant visit from Bro. W. S. and Sr. Ruth Tomlinson, Chagrin Falls, Ohio. Also, Bro. Judd writes that he and Mrs. Judd are expecting his brother and sister-in-law, Mr. and Mrs. Charles Judd, to visit them. This will be their first visit "for upwards of twenty years," as the Charles Judds have been missionaries to China.

Voice of Missouri

Francis Burnett, Editor

Attend the Annual State Conference Jordan --- August 12 - 20, 1950



"Come now, and let us reason together, saith the Lord" (Isaiah 1:18).

PROGRAM

Saturday, August 12

8:00 p.m.—Worship Service

Sunday, August 13

10:00 a.m.—Sunday School
11:00 a.m.—Worship Service
12:00 noon—Basket Dinner
8:00 p.m.—Worship Service

Monday through Saturday

12:00 noon—Basket Dinner
2:00 p.m.—Bible Classes
8:00 p.m.—Worship Service

Saturday, August 20

3:00 p.m.—Business Meeting

Sunday, August 21

10:00 a.m.—Sunday School
11:00 a.m.—Worship Service
12:00 noon—Basket Dinner
8:00 p.m.—Worship Service

CLASSES AND TEACHERS

Primary Ethel Fyfe
Juniors (To be announced)
Young Adults Francis Burnett
Adults Lyle Rankin

FINANCE COMMITTEE

Ralph Thomas, Chairman
L. E. Driskill, Jordan Church
Howard Thomas, Fredericktown Church
Melvin Rogers, Doniphan Church
Wallace Tierney, Morse Mills Church
Lawrence Panceast, Bosworth Church

We suggest that the members of our churches see the member from their group who is on the Finance Committee and, if possible, make a contribution for the Missouri Conference work. If you are going to attend the Conference, it will be just as well to contribute then. Isolated members undoubtedly will desire to have a part. If you will not be able to attend, send your contributions to the State treasurer, Bro. Ralph Thomas, Flat River, Mo.

GUEST SPEAKER



Lyle Rankin
Cashmere, Washington

Our guest speaker and teacher of the adult class is Bro. Lyle Rankin who is well known to all Missouri Conference attendants. He is a competent Bible teacher. You will enjoy his teaching and preaching. He will preach at every evening service.



JORDAN CHURCH OF GOD

Again, in 1950, the Jordan Church of God will be host to the Missouri Conference of the Churches of God. It was in 1946 that it was first host to the Conference. Now the congregation looks forward with great anticipation to this week of Christian fellowship and Bible study.

HOSPITALITY COMMITTEE

Mrs. George E. Kugler; Mrs. Orville Driskill
If you know that you are going to attend the Missouri Conference and the time you will stay, please send a card to one of the members of the Hospitality Committee at Cross Timbers, Mo.

SPECIAL NOTICE

Kansas City—No meeting before the Missouri Conference.

MRS. ANN BARTON

Mrs. Ann Barton of Bosworth, Mo., fell asleep in death on Monday, June 26, 1950, at the age of ninety-two years. She was baptized into the Church of God in the year 1868 by Bro. Benjamin Wilson. Mrs. Barton exceeded the normal span of life by several years, and they were enjoyable. She attended church until about six months ago.

Mourning her death are one daughter, Mrs. Sam Willford; three sisters, Mrs. Tom Willford, Mrs. Mary Cheatam, and Mrs. Elmer Winfrey; two grandchildren; four great-grandchildren, and a host of relatives and friends.

The writer spoke about the "glorious rest" awaiting the coming of Jesus. Mrs. Barton was laid to rest in the Winfrey Cemetery, northeast of Bosworth, Mo.

Francis E. Burnett.

BAPTISMS

On July 9, we drove to Bosworth from Kansas City in the afternoon and conducted a baptismal service. Those baptized were Elouise and David Harrison Jennings (brother and sister), and Marguerite Panceast. The young people are in their teens. May God bless these additions to His family.

Francis E. Burnett.

ELDERS INVITED

To the elders of our churches who may be planning to attend the Bible School and Conference at Oregon, Ill., you are invited to attend the ministerial meeting on Saturday morning, August 5.

Ministerial Program Committee.

"They that feared the Lord spake often one to another . . . and they shall be mine, saith the Lord . . . when I make up my jewels."

The Restitution Herald

August 1, 1950

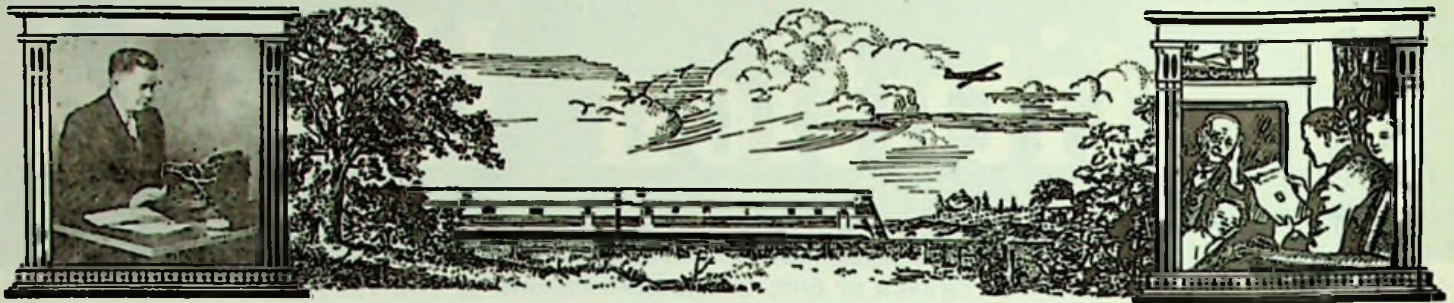
VOLUME 39

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

NUMBER 43



National Berean Youth Rally, Oregon, Illinois



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!

Before this number of THE RESTITUTION HERALD is ready for mailing, delegates and guests of the Illinois and General Conferences will be assembling at the Oregon (Ill.) Church of God. The local pastor and his congregation wish every attendant to "feel at home." The Conference is *your* Conference. Let everyone do his best to develop a good spirit throughout all the meetings. If anyone requires information or assistance of any kind, he may freely turn to any of the Conference officials. (See "Conference Data" on page 15.)

Again, welcome to everybody attending Conference! Have a good time; help others to have a good time; and pray that God will be pleased and glorified.

Promptness!

Promptness on the part of everyone will help immeasurably to attain success in Conference endeavors: promptness in arising, promptness to the breakfast table, promptness at every scheduled meeting attended, promptness at the dinner and supper tables, promptness in rendering every little service and courtesy contributive to order and progress and all achievement possible, promptness too, in retiring.

Is Your Soul Immortal?

In December, 1940, Brother S. J. Lindsay published the following list of quotations from early Christian voices relative to the soul:

"In A.D. 150, Justin Martyr wrote: 'If you meet with some that are called Christians, who say there is no resurrection of the dead, but immediately when they die their souls are received up into heaven, take care that you do not look on these as Christians.'"

"S. D. McConnell, D.D.D.C.I. rector of All Souls Church, New York, in his book on the Evolution of Immortality, states: 'of early Christians, those who were Greeks brought to the new religion the Platonic idea that the soul is indestructible, and as the Greek influence gained the domination in the early church, the Platonic

doctrine of natural immortality came to be accepted.'

"The notion was withstood from the very beginning as being subversive of the very essence of Christianity. Theophilus, Irenius, Hacres, Clement of Alexandria, and most weighty of all, Athanasius, all fought strenuously against it as a Pagan error which brought to nought the work of Christ."

"A Pagan speculation has masqueraded so long as an elemental truth that now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of life to come, Plato stands across the path and is commonly mistaken for Christ."—*W. A. Whitcomb*.

"Ye, in putting departed souls in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul proved the resurrection. If there should be a heaven, tell me why they are not in as good care as the angels be, and then what cause is there of a resurrection?"—*Tyndale*.

"It is indeed very generally supposed that the souls of good men, as soon as dislodged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God."—*John Wesley* in a sermon on Luke 16:31.

"The Council of Lateran, A.D. 1513, and Pope Leo X first pronounced the doctrine of immortality of the soul to be a Christian doctrine, and anathematized and threatened as heretics all who dared to believe otherwise."—*Caranza*.

Then adding his own comment, Brother S. J. Lindsay said: "It would be well to study the foregoing carefully. Natural immortality of the soul cannot be proved by the Bible. Immortality is a condition for which men should strive, and it will be delivered to the righteous at the resurrection of the just. It is in the life to come that we Christians will get immortality. (Read Luke 18:30; Rom. 2:7; 1 Cor. 15:51-54.)"

Is *your* soul immortal? Well, Jesus' soul was *not* immortal, for He "poured out his soul unto death" (Isa. 53:12); and, "His soul was not left in hell" (Acts 2:31)—but *was* dead and buried in the grave for three days! Could an immortal soul have a three-day recess with non-immortality?

National Berean Youth Rally--Permanent!

By Delbert A. Jones, Litchfield, Minnesota

ANOTHER National Berean Youth Rally has come to a close. Everyone again can see how very profitable a venture of this kind can be. Here are some of the reasons for our believing that these National Berean Youth Rallies should be continued until the Lord comes:

Youth Accepts Christ

In morning devotions, on Monday, July 24, seventeen young people came forward, accepting the Lord Jesus Christ as their Saviour. Thirty-seven of the young people attending the Rally already had accepted Christ. That means that of the sixty students attending the Rally, only six have not yet put on Christ or stated that they plan to be baptized upon their arriving home.

On July 26, the Youth Rally students gathered at the beautiful Rock River for the baptismal service of nine of their number. Brother Arnold Johns, pastor of the Flagg Center (Illinois) Church, baptized James Reints and Jackie Beaman. Brother Emory Macy, Texas State Evangelist, baptized Lewis McKinney and Nelson Koon. It was our privilege to baptize John McKinney, John Lewis, David Murphy, David Houser, and William Nordquest.

These students, Eunice Donoho, Kay Nelson, Janet Johns, Norma Slauson, Patsy Peters, Marilyn Elaine Noske, Dallas Demmitt, and Hilda Richardson came forward desiring to be baptized by their own pastors upon their arriving home.

Yes, the National Berean Youth Rally should be permanent. Note the young people who put on Christ at the Youth Rally and others planning to be baptized when they return home. It is worth while!

Christian Fellowship

Young people were here from eleven states: Oklahoma, Kansas, Louisiana, Nebraska, Minnesota, Iowa, Illinois, Indiana, Ohio, Michigan, and Wisconsin. Of the sixty students in attendance, only six previously had attended a Youth Rally at Oregon, Illinois. All the students have formed new and valuable friendships. We pray that this fellowship will be lasting through many years. The students came to Oregon for the Youth Rally. Later they will come for the General Conferences; and

perhaps, the future leaders of the Church of God will come from this group!

Secular Education

During the Youth Rally, students visited the Conover-Cable Piano Company, Carnation Milk Condensery, and the E. D. Etnyre Corporation. Very few of the young people ever had seen the construction of pianos, canning of milk, or the making of bituminous distributors. These visits have broadened their outlook on life.

Christian Recreation

The National Berean Youth Rally students hiked approximately ten miles on the first Saturday of the Rally. After hiking in the morning to the Carnation Milk Condensery, we hiked to Lowden Memorial State Park in the afternoon. At the Park, we hiked up and down the hills to Gannymede Spring and "Black Hawk" statue. We visited the artists' camp, explored the old houses, and in general had a wonderful time.

When classes were not in session, the students pitched horseshoes, played volley ball, soft ball, and catch. On late leave nights, all the Rally group participated in planned recreation, Tuesday night, July 18, we roller skated at the Pines Roller Rink. On Friday night, July 21, all the Youth Rally students and some of the College students went to the Paul Johnson home for an evening of recreation. Louise Johnson, secretary of the National Berean Society, conducted various types of relays which kept all of the students occupied. At 10:45 p.m., Sr. Paul Johnson gave each student a popsicle and then everyone walked back to the "dorm." On July 25, at 2:30 p.m., all the students went to the White Pines State Park, where they enjoyed a picnic supper, followed by hikes through the beautiful forest. The group remained at the White Pines Park to go roller skating in the evening at the Pines Roller Rink.

It is well to remember that Christian young people need recreation the same as young people of the world need recreation. Perhaps these young people will return to their home churches and take the lead in providing planned Christian recreation for their local Berean societies. Let us keep the National Berean Youth Rally—*permanent!*



D. A. Jones
Youth Rally Dean

Messages From the Youth Rally

Dean Jones' Report of the Rally

ATTENDANCE. All the National Berean Youth Rally students attended all the classes, except two students who were prevented from attending a few services because of sickness and injury.

This included the four classes each day, the Sunday services, and the evening services on the week-day nights. The National Berean Youth Rally staff feels that this record was very commendable.

The students were very co-operative in performing their duties in the dormitory. When there are sixty students, each student must feel the responsibility of doing his part to make the Rally a success, and each student this year felt that responsibility!

FORWARD. Next year, the attendance goal should be one hundred students. Our young people must meet other young people of the "like precious faith." They must learn more about Christ as the days of the Gentile Dispensation draw rapidly to a close. The Church of God cannot—she must not—permit her children to fall in sin, if she can possibly avoid it.

For two weeks, the Rally young people have studied the Word of God a minimum of four hours a day. They are certain to be strengthened by this study. Let us keep the National Berean Youth Rally—*permanent!*

The New Jerusalem

* * *

By Dorothy Stout

In the days to come, there will be a new Kingdom on earth, a beautiful and glorious Kingdom in which anyone would want to live. If people only would think, they would know that they could share the Kingdom of God. If they only would ask the Lord to accept them, they could live with Christ eternally.

This new Kingdom will be a place where infants who had no chance to accept Christ will be resurrected and given an opportunity to accept or reject the Messiah.

One way in which we Christians can live with Christ is to be baptized. If we ask the Lord to accept us, He will; but if we forget God, the doors of the Kingdom will never open for us. Instead, God will condemn us. The people who are accepted will be in the Kingdom of God. There will be houses, and people will inhabit them, and they shall not labor in vain.

There will be a King in the Kingdom, the Lord and Saviour Jesus Christ. Jesus will rule under God.

In the Kingdom, no one will hurt nor destroy, but everyone will be a friend to others.

At the end of the thousand years, Satan will be destroyed. The day of envy and strife will end. Animals in the Kingdom will dwell together, having no fear or hatred. The earth will be filled with the glory of the Lord. We will reach forward with God into eternity. The new Kingdom will be an everlasting place of beauty on the earth.

The New Jerusalem

* * *

By William Nordquest

Our heavenly Father is going to make a new heaven and a new earth. The former heaven and earth "shall not be remembered, nor come into mind." God will "create Jerusalem a rejoicing, and her people a joy." There shall be no more sorrow there. Everyone shall live his full span of time; everyone shall live to be at least one hundred years of age. If one still is a sinner, having attained one hundred years of age, he shall die in his sins. Men shall enjoy the labor of their own hands. There will be no loan companies or banks to take one's possessions. Men will not labor in vain.

God will answer prayers even before a person prays. Animals, living peaceably together, will lose their vicious nature. "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Building a Successful Berean Class

* * *

By Darlene Denchfield

One of the aims of the chapel periods during this National Berean Youth Rally was to gain some pointers in building and conducting active Berean societies.

Many people ask, "Why do we have a Berean society? The answer should be, "It reaches the unreached. It teaches the untaught. It uses the unused. It wins the unwon. It saves the unsaved." Is your Berean class fulfilling its obligation?

Attendance Boosters

One of the largest problems of all Berean societies today is trying to build attendance. One of the surest ways is through publicity. One special boost is the ten-man-plan. In this plan, the names of ten young people, who should be in class but are not, are given to an active mem-

ber. The active member should visit these ten persons, write them letters, or telephone them during the week.

Many societies find that the telephone is an excellent way of gaining interest. Each Berean telephones as many young people as he can and invites them to attend services with him.

One means of publicity, which is used in the world and can be adapted easily for Berean societies to a good advantage, is the use of windshield stickers. The lapel pin is also a good means of advertising.

Societies could conduct contests in which all the Bereans could participate. Divide the society into two or more groups of equal numbers. The side which gains the most new members could be given a party or picnic by the other groups.

Programs

Special programs are a definite part of the successful operation of a Berean society. When you have special programs, the public not only will see how worth while a program it is, but also how worth while the Berean society must be. In fact, it is possible to gain new members and young people for Christ by the programs. Speaking from experience, they have helped in every Berean society I have observed. Preparing and printing programs constitute a "lot of work," but also a "lot of fun."

If you will help ministers with their services, it will show the congregation how worth while it is; and, when you need help with a project, they, in turn, will be very glad to help you.

Aid to Others

It is a good idea to send out Thanksgiving and Christmas baskets to those who, because of sickness or unemployment, cannot afford to purchase the food essential for a holiday meal.

A Smooth-Running Society

A few other things to do to keep a Society operating smoothly are as follows:

- (1) Always consider the minutes of the last meeting.
- (2) Plan and use money-making projects; so, when you need money, it will be on hand.
- (3) Use the types of lessons the majority of the class prefers, not just what you may prefer.
- (4) Meet in the church whenever possible, as it is a more sacred place than someone's home.
- (5) Try to keep the class influence living in each Berean all week.
- (6) Develop leadership in the Berean members.
- (7) The last and most important aim must be to win every attendant for Christ.

When a Berean society has accomplished all this work, there must be some recreation. I need not mention the different kinds of parties, because everyone knows what he wants to do. The difference in climate also varies throughout the different states, which tends to change the recreational opportunities.

Strive to have an active Berean society in your church!

Some Facts

* * *

By Emory Macy, "Rally" Instructor

Facts about the Soul

Souls can be destroyed (Acts 3:23);
Souls killed by the sword (Josh. 10:28, 30, 32);
The soul breathes (Josh. 11:11);
The soul can die (Ezek. 18:4);
The soul can eat (Lev. 17:15).

Facts about Man

Man can be destroyed (Luke 17:27; Gen. 7:21-23);
All have sinned (Rom. 3:23);
His breath goes forth (Psa. 146:3, 4);
Know they shall die (Eccl. 9:5, 10);
Must wait for Eternal Life (Mark 10:30).

Facts about the Kingdom

Jesus to be King (John 18:33-37);
Apostles to be rulers (Matt. 19:28);
We, also, shall reign (2 Tim. 4:18);
Future from Paul's day (2 Tim. 2:12);
Depends on the coming of Christ (Rev. 2:25-27).

Facts about the Earth Made New

Christ shall have dominion over the earth (Psa. 72:8);
Israel to be a leading nation (Zech. 8:23);
Saints shall reign on the earth (Rev. 5:10);
Every enemy to be removed (1 Cor. 15:25);
Wicked to be cut off (Psa. 37:10, 20-22).

Facts about the Coming of Christ

The Lord Himself (personal) (2 Thess. 4:16, 17);
This same Jesus (literal) (Acts 1:11);
To the earth (Zech. 14:4; Job 19:25);
Then shall He sit on His throne (Matt. 25:31);
None know the day nor hour (Mark 13:32-37).

Facts about Our Inheritance

The meek shall inherit the earth (Matt. 5:5);
The meek shall live therein forever (Psa. 37:29);
Saints shall inherit the Kingdom (Matt. 25:31);
Saints shall inherit eternal life (Matt. 19:29);
Saints will be co-heirs with Christ (Rom. 8:17);
Wicked have no inheritance in Kingdom (Eph. 5:5).

"Thank You, Lord"

An address by Mrs. Emory Macy, matron of the National Berean Youth Rally, presented on July 20 to the Rally boys and girls.

TODAY, I want to tell you the story of "Thank you, Lord." It is recorded in Luke 17:12-16 of the New Testament.

"As he [Jesus] entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. 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 fell down on his face at his [Jesus'] feet, giving him thanks." . . . Now for our story!

This is the story of one of the many miracles that Jesus performed during His three years of ministry. The healing of the ten lepers is recorded by only one of the Gospel writers, Luke.

Jesus, very, very busy during those three short years, daily gave new life to the sick, lame, and afflicted. It seems that Jesus was traveling alone, in today's story, all the way from Galilee to Jerusalem. All who went from Galilee to Jerusalem must of necessity pass through Samaria, or take a much longer route which led westward. Jesus chose to travel through Samaria. It is likely that our Lord set out from Capernaum, traversed the remaining villages of Galilee, and then passed through the small country of Samaria, preaching and teaching everywhere, and curing the diseased.

On entering one village, Jesus was met by ten people who had an incurable disease called leprosy. They stood "afar off" because they were forbidden by law to come near those who were well, lest the well would also contract the dreaded disease.

Leprosy! What is it? Boys and girls, this dreadful disease received its name "leprosy" from the Greek word meaning "scale," because in this disease the body was often covered with thin, white scales, giving the appearance of snow. Leprosy stole away the strength of man and obliged him to stop all work and labor. The person must hide away from his fellow men, lest they, too, be affected by it.

Leprosy was known by three signs: by a rising in the

flesh, by a scab, or by a bright spot. Sometimes, leprosy diseased not only the whole body with a thick scale, but also deformed the joints of the body, particularly those of the wrists and ankles, making them swell with an ugly substance very terrible to look upon. Leprosy has been described by several authorities as the most terrible disease and worst corruption of the human body. Sometimes, the whole body was so miserably seized with leprosy that the skin was shining white, as if covered with snow; and, as the scales were daily rubbed off, the flesh appeared quick, or raw, underneath. Everyone was certain that leprosy was a direct result of sin and was curable only through the power of God.



Mildred Macy

When the mark of leprosy was on a man, he must be taken to a priest. The priest must look at him and pronounce the afflicted person as clean or unclean. The leprous person was required to be as one who mourned for the dead or for some great and public calamity. He was to have his clothes rent, in token of extreme sorrow; his head was to be made bare, without a bonnet or turban. He was to have a covering upon his upper lip, or his jaws tied up with a linen cloth. He also was to cry "Unclean, unclean" to prevent any person from coming near him, lest the disease be spread.

A leper was separated from his people. Made to dwell without the city, he could not be admitted until a priest declared that he was clean. The priest, alone, had authority to declare a person clean or unclean.

The popularity of Jesus' preaching and performing miracles had by this time spread throughout all Syria, and multitudes followed Him or gathered around Him wherever He went. Many persons traveled miles and miles to see and hear Jesus—coming even from the country beyond the Jordan. Throngs of diseased persons cried to Jesus for relief. By one work, one touch, or one look, Jesus had power to drive away every kind of sickness and disease.

As Jesus was entering one village on His journey from Galilee to Jerusalem, He was met by ten lepers who stood at a distance and lifted up their voices to Him. Boys and girls, perhaps Jesus was weary and tired from a long day's journey, but He did not brush the lepers

aside to refresh Himself. They stood afar off, for they realized the law required them to keep their distance. They knew their disease was incurable. Their only hope of ever being well again was in Jesus. The ten lifted up their voices together and cried, "Jesus, Master, have mercy on us." They did not ask in particular to be *cured* of their leprosy, but, "Have mercy on us." They had heard the fame of Jesus (though He had not been very well loved by the Samaritans), and at sight of Him, they were encouraged to cry out, not "Unclean," but, "Master, have mercy on us."

Jesus did not turn away from them. Noticing them, He immediately answered, "Go and shew yourselves to the priests." Boys and girls, a simple and brief answer like this surely tested the faith, belief, and obedience of the ten leprosy men. I wonder if some were so weak in faith as to question the Lord's power. But, to go to any priest—full of leprosy! What would it gain them? Still, they had heard how this man Jesus healed others before them, and surely if they did His bidding they might be healed, now.

Together, the ten started toward the city to find the priests. Had they not spent days, weeks, months, and even years away from their loved ones? To be cured would mean so much to them. It would mean they could return to their families. It would mean they could work again and mingle among their former friends and acquaintances, without remorse. So, together, the ten started toward the city, some hurrying and others being in question, but still anxious to keep apace.

They had not gone far when something *miraculous* happened. Their scales fell off, not a few at a time, but all at once their skin was as clear as that of a little child. The agony and misery of the raw sores were gone. They felt as good as new! Could it be true because they did the bidding of the Christ? They, too, realized His cleansing power. It *was* true! As they went, they were cleansed.

Those ten cured lepers broke forth into a run, that they might the more quickly see the priests and be pronounced clean. Then, *one* stopped! He turned; he went back from whence he had come. All alone, he returned; for he felt a special urge to give a personal three-word message to the One who had said, "Go, shew yourselves to the priests." Only one paused and retraced his steps to say, "Thank you, Lord." It was such a simple message, so brief, but still so easily done; and oh! the pleasure derived from it! He felt the priests would always be in the city, but after a little while, Jesus would be out of sight. While Jesus was still to be found, only one of the lepers turned back to give thanks.

With a loud voice, the one leper acknowledged the Author of his cure. He did not whisper, "Thank you, Lord," but he shouted it to the hilltops. He lifted his voice

in praise, as he had done in his prayers. He fell down at Jesus' feet, putting himself into the most humble, reverent position he could, and gave Him thanks.

Boys and girls, Jesus took special notice of this one who returned. He was not a Jew, but a Samaritan, and it was custom that the Jews had no dealings with the Samaritans. The Samaritans had not the pure knowledge and worship of God among them that the Jews had, yet it was one of those that returned to glorify the Lord.

Jesus tenderly spoke to the Samaritan: "Were there not ten cleansed? but where are the nine? The other nine lepers had received the same benefit of the cure. They were made clean, also. It was as easy for Jesus to cure ten at one time, as only one, but the nine failed to give thanks. You know, boys and girls, so many receive mercy from God, but so few, so very few, return to give thanks.

The one leper, however, had received a special attention. Jesus said, "Arise, go thy way, thy faith hath made *thee* whole." The rest were made whole by the power of Christ, and in answer to their prayer, but the one was made whole by his faith, through which Christ set him apart from the others.

Boys and girls, can you not see that for the world and for mankind Jesus has done so much, and still He has received so little? We ought to give thanks for the favors of the Lord. We ought to be speedy in our returns of praise, and not neglect our thanks. It becomes us to be humble in our thanksgiving, as well as in our prayers. Have you paused this day to say three words, "Thank you, Lord."

Thank you, Lord!

AN EFFECTIVE PRAYER

"Last night my little boy confessed to me
Some childish wrong,
And kneeling at my knee
He prayed with tears—
'Dear God, make me a man
Like Daddy—wise and strong,
I know you can.'

"Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
'Oh, God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere,'"

—Selected.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

"IMMEDIATELY." In Matthew 24, and in response to questions asked Him by the disciples, Jesus gave a number of signs that will precede His coming and the end of the world. Those who have held to the historic fulfillment of prophecy have put the fulfillment of verse 29 in the past. But it is getting to be such a long time since the dark day of May 19, 1780, which was only partial in the New England States, and then the falling of some stars on November 13, 1833, they are having trouble with that word "immediately."

Writing in "The World's Crisis," Benjamin W. Corliss, under the caption of "That Tribulation," says in part:

"Again, it is not true that all students of history agree with the former position of a little company of Adventists who are fast changing their old position, for an evangelist said to me a short time ago that probably ninety per cent of our ministers now believe the physical signs are in the future. But the great bulk of students of history do not recognize the so-called physical signs at all."

In a paper given on Matthew 24, at a ministerial conference held at Aurora College, Dr. Clarence Hewitt, commenting on the "Great Tribulation," said:

"It seems needless to remark that according to this view, the darkening of the sun and falling of the stars are still future, and that the famous 'dark day' of May 19, 1780, together with the shower of stars of 1833 and 1866, take their proper place as premonitions only of the physical convulsions yet to be, and which will function as immediate tokens of the end."

AIR AGREEMENT. The United States and the State of Israel have just concluded an air accord whereby each country will permit air lines from the other to maintain regular schedules. Trans World Airlines has been operating under a temporary agreement, but will now maintain regular schedules to and from Palestine. Israel's carrier, El Al, began regular air service between Israel and the United States on June 25, 1950, under the permanent agreement. This is the first air agreement which Israel has made with any nation.

ELIJAH. The Prophet Malachi very definitely states that God will send Elijah the Prophet before the great and terrible day of the Lord come, and then goes on to tell what will be the effect of Elijah's preaching.

Some seek to find a fulfillment of this prophecy in the coming of John the Baptist. Here is the word of Jesus on this subject:

"All the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." Had Israel

received the ministry of John and the One for whom John prepared the way, then John would have done the work assigned to Elijah. It is very evident that the people to whom John came did not receive his message, but crucified the King and rejected His Kingdom. There awaits the fulfillment of Malachi's prophecy, and, not too far in the future, Israel will be hearing the burning words of Elijah the Prophet, who will turn the hearts of the fathers to the children and vice versa.

SCOFFERS. Peter speaks about scoffers coming in the last days and ridiculing the teaching and hope of the personal return of Jesus to this earth. In the current issue of "The United Church Observer" appears several letters under the heading, "Letters from Readers." These writers are apparently ministers, yet their comments on a previous article (in which the writer expressed faith in the soon coming of Christ) constitute some of the most apostate sayings we have read in a long time. We herewith give a few of the sayings of these scoffers:

"Again, I question the assertion that the 'full divine dignity of Christ will be revealed to all at His Second Coming.' If He was 'despised and rejected' in His lifetime—as He has been by many ever since—what reason is there to believe He would be better treated today, were He to return and once more teach and practice love for God and man? Were He to be reborn a Jew, He would probably have a hard time on that score alone. Dean Inge, I believe, was right when he observed some years ago that, if Christ were to stand on the border between France and Germany and denounce the mutual hatred and preparation for war, He would be shot at by both sides.

"In view of the reception given the Christ—like Ghandi—to mention only one—by the worldly-wise, one fails to see how the Master Himself would, now or some time yet, receive any better treatment."

Another: "With reference to the question of the 'Final separation of men on the basis of their attitude to Christ,' how and where will this separation take place? Are we to suppose that all earth's millions will congregate in a given place with 'Christ in the center as Judge,' and what will happen to the ones who reject Christ, assuming—as your correspondent suggests—that we are still living on the earth? . . . I confess, Mr. Editor, that I am bewildered and my young people are puzzled."

Another: "If Christ came again to earth to live in bodily form, would it not be a second humiliation?"

"The second coming of Christ in bodily form to dwell anywhere on earth would evidently confine and localize Him. During His

earthly ministry, He was localized in Palestine. He was limited in His earthly relations and movements. . . . The most arresting fact is that the philosophy of the Second Coming of Christ, as propounded, seems to discount the atonement of Christ and the power of the gospel to save."

We believe it unnecessary to make further comments on these remarks. Surely, they "speak evil of the things they understand not."

NEW YORK CITY. New York City has a total population in the metropolitan area of nearly 7,900,000. According to the "Protestant Church Directory" for 1950, as published by the New York Council, there are only 474,077 Protestants in the five boroughs. The largest bodies are as follows: Baptists, 100,979; Episcopalians, 94,977; Lutherans, 69,906; Presbyterians, 58,164; Methodists, 52,601. There are 2,035,000 Jews and 2,200,346 Catholics.

In this great city, instead of one being out on the mountain lost, it would be nearer the truth to say there are "ninety and nine."

A PROPHETIC PEOPLE. A couple of mornings ago, I went up town to get my mail, and on the way home one of the business men hailed me and said something to this effect:

"Mr. Randall, you and your people over at the church have made quite a study of prophecy. What do you think of the Korean situation? Do you think Russia will force the world into World War III?"

It is not concerning the questions that I wish to write, but the recognition of our people as being a prophetic people that arouses my mind. It is true that our people, generally speaking, have been given to prophecy from the very beginning of our existence as a Church here in the United States. For this we can be genuinely thankful. Prophecy alerts one to the urgency of the times and stimulates an expectancy for the Lord's soon return. Both elements quicken the spiritual nature of the student and tend to reduce his reliance on the works of the flesh to accomplish the bringing in of "everlasting righteousness."

If our leaders need any chiding in respect to prophecy, it would not be because they have devoted too much time to it, but because they have not given to this great body of Scripture the study that calls for attention, "and so much the more as we see the day approaching."

Men are more and more asking, "What meaneth this handwriting on the wall? What meaneth all this noise of battle? Are these the days foretold by the prophets?" Our task is to be in readiness with the answer, "It is written"! Then we can teach and lead men in the way of light and life.

"My Sin Is Ever Before Me"

By Timothy Pearson, Hammond, Louisiana

ON THE OCCASION of David's grievous sin in taking Bathsheba to wife, the Psalmist groaned in agony, "I acknowledge my transgressions: and my sin is ever before me." Hardly was ever a man so repentant as David, who had let the lust of the flesh get hold of him and make him sin. That moment of weakness resulted in the intentional death of Uriah, the sinful act of adultery, and finally in the death of David's infant son born to Bathsheba.

As the child lay on its deathbed, his father was sprawled at length across the bed, face downward, praying for forgiveness. In the night, the suffering child's form could be seen in David's dream, for his sin was ever before him. David refused to eat, despite the efforts of his servants to persuade him. Day after day he mourned; then the child died. Right away, David arose and came out of the room, called for food, and began attending to his administrative duties. Observers failed to understand the change, but David had asked forgiveness and had been forgiven. He no longer suffered with a guilty conscience, but was free to make amends as best he could and try never to make a similar mistake.

I know of no better example of sincere repentance than the foregoing one. David practiced what the Christ later preached. The mission of Jesus was to call "sinners to repentance." When the self-styled righteous came to Him, they went away rebuffed, for they had no intention of repenting of anything.

For one to repent, he first must be convinced that he is guilty and needs to repent. To illustrate this, Jesus made two remarkable observations in Luke 13. Word came to Him that a company of Galilean Christians were making a pilgrimage and on the way met some of Pilate's soldiers. It seems that the Galileans were slaughtered en masse, so that the sacrifices they probably carried were stained with their own blood.

This story reminded the Lord that, a few days before, some workmen from Jerusalem were building a stone wall around the steps at the pool of Siloam. Accidentally, the wall fell and crushed eighteen of the men. Said Jesus,

"Suppose ye that these Galileans . . . or those eighteen, upon whom the tower of Siloam fell, and slew them . . . were sinners above all men that dwelt in Jerusalem?"

Of course not! Satan and chance combined to cause these disasters. Jesus answered His own question when

He said, "I tell you nay: but, except ye repent, ye shall all likewise perish."

Does that not mean that all individuals need to repent? Are there any who can escape that condemnation? Then one assumes that all are guilty: you, I, and the other sinners in our neighborhoods.

Let us approach repentance as a doctrine to notice its importance. In a sermon by Peter, it was linked with conversion ("Repent, and be converted") and with baptism ("Repent, and be baptized"). (Acts 3:19; 2:38.) When understood to be as important as the doctrines with which it is associated, repentance stands high among those qualifications necessary for salvation. Belief proves one guilty. Repentance proves one sincere. Baptism proves one not guilty. So, the change from guilt to freedom must take place as a result of these three acts.

God does not suggest, nor hint, nor ask that one repent. God *commands!* Paul preached that God overlooked the foolish idol worship of the ancients when he said, "The times of this ignorance God winked at; but now commandeth all men every where to repent." In support of this thought, notice what Jesus said to the church at Laodicea: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." There seems to be not a doubt that God demands repentance before admittance.

Among the sins listed as hindering the churches of Asia in 96 A.D. were fornication, idolatry, teaching of false doctrines, and the lack of support for the work. Warning them, Jesus promised, "Repent; or else I will come unto you quickly, and will fight against them with the sword of my mouth."

When one is convinced he should repent, he then must know the way to repent. The very definition of the word suggests *more* than a change of heart; it suggests a change of action. Repentance should not be practiced as one man did who had committed a grave offense. He soon was sorry, but not sorry enough to face the penalty. After refusing to humble himself by admitting his guilt, Judas took the coward's way out. The Record says he repented, but Jesus also said, "It had been good for that man if he had not been born." Repentance is *more* than a change of mind.

It makes us happy when someone repents. Some of the greatest joys of Christian service come because of the repentance and conversion of another, especially if we

have been trying to help that person see his guilt. A greater joy, however, than this is expressed in heavenly places, for, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Returning to our text, we notice that David did two things when he was shown his guilt. *First*, he admitted his guilt. "I acknowledge my transgressions: and my sin is ever before me." One of man's most difficult acts, yet necessary, is admitting that he is wrong.

Second, as proof that he had learned his lesson and to make retribution for his deed, David promised he would work for God and for the benefit of his fellow men. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:13).

Have you been converted, and have you repented? If you have, have you undertaken to teach sinners the ways of God? Have sinners been converted because you taught them? *No?*

Gleanings from the Field

"The field is the world."—Jesus.

Grant, O God, that this General Conference will be the best one ever conducted to glorify thy Son and our Saviour.

"On Tuesday, July 11, Joe Cowan was baptized into the all-saving Name of Jesus Christ. Bro. Cowan, in declining health for some time, had waited anxiously until he should be strong enough to enter the waters of baptism. God has blessed him, and his is a living testimony of God's grace. May his life continue as one of consecration and service."—A. M. Jones, Eldorado, Ill.

Sr. Marion R. Long, secretary of the Los Angeles (Calif.) Church of God, has submitted a letter to *The Restitution Herald*, informing that the Los Angeles Church voted unanimously, July 2, in favor of continuing *The Herald* as a weekly publication.

Appreciative of Bro. Bud Goodwin's recent article about Russia (*Restitution Herald*, July 11, 1950), Sr. Mellie Trongeau, South Bend, Ind., ordered twelve copies of that issue of *The Herald*, handing them to some of her friends, and thus, incidentally, obtaining at least one new subscription. Prompted by Bro. Goodwin's article, she wrote: "That was a good article. It is wonderful to see the unfolding of prophecy as taught us from childhood days by a great prophetic scholar of the Word—my Dad. If he could have lived to see this day, he would have been glad. . . . Yesterday's sermons are today's news headlines. I am glad to be able to partake of the fruits of the Word and to appreciate the meaning of events shaping up for the return of our Master."

Bro. Howard H. Hawkins, E. Rochester, Ohio, believes it would be helpful to *Herald* readers who may be unable to attend General Conference to have the opportunity of reading summaries of sermons preached during General Conference. He is interested especially in someone's "taking notes of the important signs" presented in evidence that Christ will return. He hopes, too, that "some way will be opened, so *The Restitution Herald* can continue its weekly visits to its readers."

Bro. Dennis Chain, Rt. 3, Hammond, La., a recently baptized member of the Church of God, would appreciate correspondence relative to teaching opportunities. He has a family, is a college graduate, is qualified to teach sixth and seventh grades, came originally from Ohio, and wishes to locate near a Church of God.

Sr. Floyd Nedrow and Sr. Paul Friebe, Oregon, Ill., are recovering from surgery at the Warmolts Clinic.

Bro. Ezra Railsback, 1020 S. Burlington, Los Angeles 6, Calif., a faithful and zealous member of the Church of God, has fallen asleep in Christ. Obituary will follow.

Bro. S. W. Hiott, Walterboro, S. C., suffering from neuritis, asks an interest in the prayers of his church brethren, also asks prayer in behalf of the Lord's work throughout "this part of His vineyard."

Bro. Robert Hall, loyal worker of the Chicago Church of God, submitted recently to surgery and is recovering in room 204, West Suburban Hospital, Oak Park, Ill.

Bro. C. E. Lapp, pastor of the Pennellwood Church of God, Grand Rapids, Mich., and a recent visitor to Israel, showed some of his beautiful and informative pictures of Palestine, July 27, before the National Berean Youth Rally students and the local Oregon brethren. . . . Another article, inspired by his visit to Israel, will reach you in next week's *Herald*.

"May God bless every phase of the work at Oregon, Ill., that tends to save the lost and bring peace into the hearts of those who fully trust in Him in these last days."—Mrs. Kate Olmstead, Hines, Minn.

Somebody is glad. "I am glad to see so many good articles coming out in *The Herald*. I so much enjoy reading them. I am glad, too, that many of the young men are preparing for the work of the Lord. I hope they will continue their studies in the gospel work. The church needs them. Time is near for the Lord to come."—W. O. Cox, Magazine, Ark.

AMANDA HOAR

Amanda Sophia Smith was born in Somerset County, Pa., May 2, 1858, and fell asleep at the home of her daughter, Mrs. R. M. Duke, in Oelwein, Iowa, July 17, 1950.

Amanda's widowed mother took her to Iowa in an ox wagon when she was only six months of age, and they settled near LaPorte City, Iowa, on a homestead. When a very small girl, she was taken to Waterloo, Iowa, where she resided during most of her subsequent life. When eighteen years of age, she was baptized, became a member of the Advent Christian Church, and she remained a firm, faithful Christian throughout the remainder of life. Some thirty-two years ago, she became a member of the Waterloo (Iowa) Church of God.

On September 27, 1881, she was married to Frank C. Hoar. To them were born three daughters: Elsie (Mrs. R. M. Duke, Oelwein, Iowa), Mayme (Mrs. A. M. Jones, Eldorado, Ill.), and Winnie (Mrs. W. W. Shaulis, who preceded her in death by nine years), and a son who died in infancy. Since Mr. Hoar died, eighteen years ago, she has made her home with her daughters.

On Easter, she slipped on ice, fell, and sustained several fractured bones. After twelve weeks in the hospital, she was taken to the home of her daughter, Mrs. Duke, where she seemed to be recovering until her heart no longer could stand the strain, and she fell asleep peacefully. All during her illness, her faith and confidence carried her through the difficult days, her philosophy being, "I've had so little pain and so little sickness in my life, it isn't going to hurt me to suffer patiently now." She was a living testimony of the fruits of a Christian character.

On July 20, funeral services were conducted in the Baptist Church, where she had attended when with her daughter, by the pastor who had ministered to her through her illness. She then was taken to Waterloo, Iowa, to be laid to rest beside her husband to wait the Resurrection Morning. Bro. Linford Moore assisted at the graveside service.

Besides her daughters are five grandsons, two great-granddaughters, seven great-grandsons, many other relatives, and a host of friends. "Grandma" will be missed by all who know her, her entire life having been one of ministry to the needs of others and an example of that life of service which our Saviour taught.

A. M. Jones.

CORVALLIS, OREGON

Born, July 17, to Bro. and Sr. Kirby Davis, Rt. 1, Box 410, Corvallis, Ore. a seven-pound boy, Aaron Boyd. Congratulations! Mother and baby are doing well.

Bro. and Sr. William Huffer, Michigantown, Ind., parents of Sr. Davis, are here for a visit and to be with their daughter and baby.

Bro. and Sr. Isaac Davis, parents of the pastor, recently visited Bro. and Sr. Davis for a few days. They brought Bro. Kirby Davis home after he spent the week end at Wenatchee, Wash., where also on July 9, he performed the marriage ceremony of his brother, Boyd, and Lou Ann Chadbourn.

Hazel B. Adams.

BAPTISMS AT RIPLEY

The Church of God at Ripley, Ill., rejoiced, Sunday, July 23, at the confession of faith and baptism of Mr. and Mrs. Merle Davis, La Prairie, Ill. These two young people, though unable to attend church regularly, look forward with humble eagerness to the establishment of God's Kingdom upon this earth.
Gordon Landry, Pastor.

Bro. James Mattison, Rt. 4, Box 38, San Benito, Tex., reports building a house, his being unable to attend General Conference, and having nine visitors at a recent service at Harlingen, Tex.

DONIPHAN, MISSOURI

We brethren at Doniphan, Mo., are pleased to report that Bro. and Sr. T. A. Drinkard, Arlington, Texas, were here from May 26 to May 31. Bro. Drinkard preached seven sermons, and we hope he may come again soon further to proclaim the one gospel.

Bro. A. W. McCoy, our pastor, assisted with the meetings during the last few evenings.
I. O. Rogers.

The new headquarters building is beginning to reveal its intended structure and purpose. Every day makes a difference in its appearance.

General Conference Proposed Budget For Fiscal Year of 1950-'51

OREGON BIBLE COLLEGE

Salaries:		
Superintendent	\$3,300.00	
Instructor	1,125.00	\$4,425.00
<hr/>		
Fuel & lights		500.00
Building upkeep (no taxes charged)		300.00
Printing		150.00
Incidentals		150.00
Overhead		628.00
The Restitution Herald Promotion		100.00
Depreciation		150.00
		<hr/>
	\$6,403.00	
Income:		
Tuition (15 students)	\$2,025.00	
		<hr/>
Contributions required	\$4,378.00	

THE RESTITUTION HERALD

Operating Cost:		
Printing	\$3,900.00	
Editorial	1,875.00	
Cuts	300.00	
Postage & incidentals	200.00	
Overhead	628.00	\$6,903.00
		<hr/>
Income:		
Subscriptions	\$5,000.00	
Department promotion	600.00	\$5,600.00
		<hr/>
Contributions required	\$1,303.00	
Apportioned to Department Promotion:		
Oregon Bible College	\$100.00	
Golden Rule Home	100.00	
Evangelism	100.00	
Print Shop	100.00	
Sunday School Association	100.00	
Resale	100.00	
		<hr/>
	\$600.00	

YEARLY CONTRIBUTIONS

1947	\$19,701.45
1948	22,703.43
1949	19,383.72
1950 (estimated)	15,799.20

TOTAL CONTRIBUTIONS REQUIRED

Oregon Bible College	\$4,378.00
The Restitution Herald	1,303.00
General Conference overhead	1,500.00
Evangelism	6,000.00
<hr/>	
	\$13,181.00
Total contributions required will amount to .085 cents per active member per week.	

GENERAL OVERHEAD

Salaries:		
Bookkeeper	\$2,520.00	
General Manager	2,100.00	
Stenographer	1,200.00	
Mailing department	1,000.00	\$6,820.00
		<hr/>
Light & fuel	\$500.00	
Insurance	200.00	
Taxes	500.00	
Depreciation	575.00	\$1,775.00
		<hr/>
Travel (Board members & manager)		500.00
Postage & office supplies		300.00
Promotional Material		600.00
Incidentals		400.00
		<hr/>
		\$10,395.00

Income:		
Print Shop	\$3,000.00	
Resale	1,500.00	
Contributions	1,500.00	6,000.00
		<hr/>
To be distributed to departments	\$4,395.00	

Departmental Distribution:	
The Restitution Herald	\$628.00
Oregon Bible College	628.00
Golden Rule Home	628.00
Evangelism	628.00
Print Shop	628.00
Sunday School Association	628.00
Resale Department	628.00
<hr/>	
	\$4,396.00

The foregoing proposed budget for 1950-'51 has been considered by the General Conference officers and is herewith presented for all churches and members to consider, so General Conference delegates may be instructed as to the wishes of their churches. The amount of contributions required to sustain this budget is \$13,181.00. The Restitution Herald as planned in the above budget will be published every two weeks. If The Herald is published every week, it will require approximately \$4,500.00 more in contributions.

Contributions for the last four years, as shown, indicate the approximate amount that can be expected this coming year. The membership at large has done very well in contributing to the National work in the past. Financial, economic, and other conditions seem to be making it increasingly difficult for members to continue giving the usual amount to our National program. New church buildings and parsonages have been necessary, and this naturally reduces the funds immediately available for contributions to the National Bible Institution. That our complete National program may be continued, it will be necessary for all active members to do their best by giving until it requires some sacrifice.

We have operated at a deficit in recent years, but this cannot continue. Because of these deficits, it will be necessary to raise approximately \$4,500.00 in addition to the proposed budget, to finish paying for the new National Bible Institution Building. It is our recommendation that whatever budget is passed by the General Conference this year be underwritten by pledges from the membership. We further recommend that the budget be governed by the pledges and contributions received within thirty days after Conference convenes. In the event a major percentage of the budget is not raised by contributions and pledges as stated, it is imperative that our work be curtailed so as to conform to the available funds.

Dale R. Duubar, Treasurer.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



Peter and John said to the rulers, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19).

Trials of Life

The apostles were often put into prison for teaching about Jesus and His "way" of life. Sometimes, Christians who endure the most hardships in life find help from God sooner than those who get by without severe trials. Perhaps they are more trusting. They may be more dependent upon God than are those who have few trials.

Jesus and God are brought near to us, in fact, they dwell "in us" by the Holy Spirit. (John 14:23.) How else can God and Jesus abide in us, if not by the Holy Spirit? That abiding in us does not come to any except those who yield themselves into God's hands, completely, and keep His words. (John 14:23.)

Sometimes we are too busy doing things our way to wait upon the Lord for His power and guidance. Our bodies are temples of the Holy Spirit. Is your body asleep, that it does not recognize this fact? (1 Cor. 6:19, 20.)

If so, wake it up!

Spirit-Filled Verses

"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

"Likewise the Spirit also helpeth our infirmities" (Rom. 8:26a).

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

"As the body without the spirit is dead, so faith without works is dead also" (James 2:26).

"He that is joined unto the Lord is one spirit" (1 Cor. 6:17).

Live Christians

When one accepts Christ and is immersed in the watery grave, he arises a "new creature." He is dead to sin, and "quickened by the Spirit" to seek after those things which are above. From that time onward, he is to put down, or overcome, the desires of the flesh. He is to seek to walk after the Spirit, not after his carnal nature. He is desirous of doing God's will, instead of his own.

When the Spirit Moves

As in our lesson today, the Lord will open locked doors when people trust and obey Him. (Acts 5:17-29.) He sent His angel to open the doors for Peter and John. Why were they helped? Not for their own glory. Not to do their own will or work. They were told to go and speak in the Temple to the people. What were they to say? "All the words of this life." What life? "This life"—"that way"—the *Christian* life! They were to do the work of God and Christ by preaching of the meaning of following the new way that Christ taught.

The leaders were astonished to see that the prison doors were shut. The keepers were outside the doors, but "no man" was inside!

Then, finally, someone came to tell the leaders that the apostles were again in the Temple "teaching the people."

The captain and officers again took the preachers, without violence, and brought them before the council. They were afraid to treat them harshly, because the common people believed what they taught.

The high priest said, "Did we not command that you should not teach in this name?" He would not even say, "in the name of Jesus"! He admitted they had filled Jerusalem with their doctrines. The Word will be spread, even today. Whether or not you and I have a share in teaching it depends upon *us*. We can keep quiet, but Jesus said, "Go!" "Peter and the other apostles answered and said, We ought to obey God rather than men."

May we hear His call and obey Him, rather than men, that we may live with Him and serve Him throughout eternity.

Happy Birthday Wishes!

Sharon Kannmacher, July 31, age 9, Marshall, Ill.
Joyce McKinney, Aug. 4, age 7, Hammond, La.
Lois McKinney, Aug. 4, age 7, Hammond, La.
Joyce Coleman, Aug. 4, age 7, Hammond, La.
Leonard McKinney, Aug. 4, age 3, Hammond, La.
Mary Lou Payne, Aug. 6, age 8, Fonthill, Ont.

The Berean Page

Attention, All Bereans!

Come to the Illinois and General Conferences (August 1-13). Programs of special interest to Bereans will be presented during the 11:00 a.m. hour on August 2, 4, 7, and 9.

August 7 is *Berean Day*. Every Berean should try to attend the annual Berean business meeting on that day. The program and work of the National Berean Society for the year ahead will be planned, national Berean officers will be elected, and there will be opportunity to discuss the aims and problems of national and local Berean work.

Let us make this the best *Berean Day* yet, by bringing both selves and ideas to Conference. See you then!

William Wachtel, Pres.,
National Berean Society.

The Missionary Work in India

Recently, the president of the National Berean Society received a letter from Brother S. S. Manoah, missionary in India, thanking all those who contributed toward the purchase of a piano accordion to assist him in his work.

In addition to expressing his gratitude, Brother Manoah gave an interesting sketch of his missionary activities, from which the following is quoted:

"I am sure you will be interested to know more about the nature of the gospel work done here. . . . Every Sunday, I leave home about 5:30 a.m., and go to a place about sixteen miles from home. Regularly, Sunday worship is held there. From there, I distribute tracts and visit many Christian houses. There is a Hindu convert in the congregation; he likes your *RESTITUTION HERALD* and is very much interested in reading it regularly.

"After doing my gospel work, I return home late in the evening.

"During week days, I visit sick people in the hospital, camps, and Friend-in-Need Society, and twice a week have open air preaching.

"I have applied to Central Jail for permission to go there on Sundays or any convenient week days to speak to the prisoners about God's Word. Even though there is a little trouble in getting such permission, I have been carrying on my work smoothly.

"Of course, the second coming of Jesus is near at hand; everybody hopes so. Therefore, let us make ourselves

worthy of our calling and be prepared to receive Him.

"Please remember my work in your daily prayers. Kindly convey our best wishes to all the members of the Society, and particularly to such of those members who are more interested in our Indian work.

"In my next letter, I will be able to throw a flood of light on the situation here and the place of gospel work in India."

Brother Manoah's address is: S. S. Manoah, 115-A Nar-rain Pillai St., Civil Station, Bangalore, South India.

Psalm One

"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm 1:6).

"The man hath perfect blessedness
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way.

"Nor sitteth in the scorner's chair:
But placeth his delight
Upon God's law, and meditates
On His law day and night.

"He shall be like a tree that grows
Fast by a river side,
Which in its season yields its fruit,
And green its leaves abide.

"And all he doeth shall prosper well;
The wicked are not so,
But like they are unto the chaff
Which wind drives to and fro.

"In judgment, therefore, shall not stand
Such as ungodly are,
Nor in the assembly of the just
Shall wicked men appear.

"For why, the way of godly men
Unto the Lord is known,
Whereas the way of wicked men
Shall quite be overthrown. Amen.

—*Scottish Psalter (1650).*

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
- August 10-12—General Conference at Oregon, Ill.
- August 13-20—Missouri Conference at Jordan.
- August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
- August 17-27—Texas Youth Rally at Gatesville.
- August 19-27—Texas Conference at Gatesville.
- August 19-27—Iowa Conference at Waterloo.
- August 20-27—Western Nebraska Conference at Holbrook.
- August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
- September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

LAWRENCEVILLE, OHIO

Vacation Bible School was held at the Maple Grove Church of God in Lawrenceville, Ohio, June 26-30, with Bro. and Sr. Harvey Krogh, Sr. Ruth Tomlinson, Sr. Sylvia Balentine, and Bro. and Sr. Richard Smith as teachers. The average attendance was sixty-three, and forty-five students had perfect attendance. Bro. Krogh spoke each evening. On Thursday evening, June 29, Harold and Bonnie Domigan (husband and wife) responded to the call of Christ. They were baptized, July 3, into the saving Name of our Lord Jesus Christ.

On Sunday, July 9, we much enjoyed our annual all-day meeting, with the Brush Creek Church of God joining with us for the day. Our speakers were three Oregon Bible College students: William Wachtel at the morning service, William Dick at the afternoon service, and Joe Fletcher preached his first sermon at night. All three services, much enjoyed, gave us good food for thought. A basket dinner and supper were served in the church basement.

Our ministry at Lawrenceville, which began on February 3, 1946, will close on August 27, 1950. We feel that the Lord has greatly blessed our work here. Building on the good foundation laid by former pastors, Bros. G. J. Gordon and A. M. Jones, and with the blessing of God, we have seen Sunday school and church attendance grow to the point where a year ago a building fund was started to provide additional facilities.

As we begin our ministry, September 1, with the Blood River Church of God near Hammond, La., we will be praying for God's continued blessing on the Lawrenceville brethren and their new pastor, as well as on us in our new field of endeavor for the Lord.

Richard Smith, Pastor.

YOUTH RALLY STUDENTS

- Pennellwood, Grand Rapids (Mich.)—8
Gloria Bultman; Shirley M. Cox; Lois Hotchkiss; Nelson Koon; Jean Mulder; Carolyn Ratering; David Ratering; Larry Weirick.
- Brush Creek, Tipp City (Ohio)—7
Joyce Botkin; Jerold Brewer; Donald Brown; Dallas Demmitt; Rose Mary Huston; Dean Pearson; Norman Weaver.
- Blood River, Hammond (La.)—6
June Breeland; John Elmer Fauntleroy; Lorrin Gainey, Jr.; Lucille McKinney; Hilda Richardson; Irene Richardson.
- Oregon (Ill.)—6
Otto Dick, Jr.; Richard Dick; Donna Eyster; Robert Johnson; Faith LeCrone; Dorothy Stout.
- Flagg Center, Rochelle (Ill.)—5
Jackie Beaman; Nancy Bearrows; Patricia Ann Cutts; Eunice Donoho; James Reints.
- Holbrook (Nebr.)—4
Marjorie Beebe; Mary Lou Hornaday; Loren Larrington; Sharon Marts.
- Omaha (Nebr.)—4
Ejner Jensen; Janet Johns; Kay Nelson; William Nordquest.
- Arkansas City (Kan.)—4
Darlene Denchfield; Joy Werneke; John McKinney; Lewis McKinney.
- Eden Valley (Minn.)—2
David Otto; Patsy Peters.
- Baraga (Mich.)—1
Rosemary Spruce.
- Burr Oak (Ind.)—1
Paul Overmyer.
- Fredericktown (Mo.)—1
Joyce Thomas.
- Cleveland (Ohio)—1
Marilyn Noske.
- Graytown Church (Wis.)—1
Bud Hayle.
- South Bend (Ind.)—1
Norma Jean Slauson.
- Macomb (Ill.)—1
Richard Worley.
- Marshall (Ill.)—1
David Murphy.
- Eldorado (Ill.)—1
Carl Davenport.
- Ripley (Ill.)—1
John Lewis.
- Rockford (Ill.)—1
Wesley Somers.
- Roll (Ind.)—1
Arvin Brokaw.
- Stanhope (Iowa)—1
Charlotte Scaline.
- Chicago (Ill.)—1
David Houser.

ABUNDANCE OF NEWS

On pages 10 and 11 will be found more news—"Gleanings," and so forth.

GENERAL CONFERENCE PROGRAM

So readers of The Restitution Herald may be informed, we submit the following order of business for annual meeting of National Bible Institution, August 10, 11, 12, Oregon, Ill.

We believe it is not only the privilege but the duty of each church organization to send a delegate to this meeting with full authority to vote for the interests of the sponsoring church and National Bible Institution.

August 10

- 9:00 a.m. Prayer Session
- 9:30 a.m. Seating of Delegates
- Reading of Minutes
- Letters and Communications
- Reports of Departments and Committees
- a. Secretary's report
 - b. Treasurer's report
 - c. Oregon Bible College report
 - d. Restitution Herald report
 - e. Print Shop report
 - f. Evangelistic report
 - g. Report of special committees

August 11

- 9:00 a.m. Prayer Session
- 9:30 a.m. Nominations for second vice president and treasurer
- 10:00 a.m. Building for a Better Day, Joe D. Lawrence. Presentation of aims, plans, and goals of the General Conference.

Recess

- 10:45 a.m. Discussion period
- 12:00 noon Dinner
- 1:30 p.m. Oregon Bible College program, Harvey U. Krogh, Jr.
- 2:00 p.m. Discussion period
- 3:00 p.m. Recess
- 3:15 p.m. Restitution Herald program, J. Arlen Marsh
- 3:45 p.m. Discussion period

August 12

- 9:00 a.m. Prayer Session
- 9:30 a.m. Election of officers
- 10:15 a.m. Evangelistic program—J. W. McLain
- 10:45 a.m. Discussion period
- Recess
- 12:00 noon Dinner
- 1:30 p.m. The Financial Picture, Dale Dunbar
- 2:00 p.m. General business
- Joe D. Lawrence, Board President.

Bro. and Sr. Edwin Engebretson, Raymond and Grace Brown, and Harriet Burton, Downington, Wis., were guests last week end at the Editor's home. The Engebretsons visited also at Golden Rule Home and among other church families.

CONFERENCE DATA

The Daily Schedule—

- 7:30 Breakfast
 8:00 Ministerial Conference
 9:00 Morning Devotions
 9:45-10:55 Morning Classes
 11:00 Sunday School and Berean Hour
 12:00 Dinner
 1:30-2:00 General Assembly
 2:00-3:00 Afternoon Classes
 3:00-5:30 Rest and Recreation
 5:30 Supper
 7:30 Song Service and Sermon

Officials—

- Bible School Superintendent—Linford Moore
 Song Leader—James W. McLain
 Chief Cook—Helen Lewis
 Dean—Delbert A. Jones
 Matron—Lucille Appleby

Theme—"Living, Building, Looking for a Better Day"

- Tuesday, August 1—G. E. Marsh, "By Signs in World Affairs"
 Wednesday, August 2—G. J. Gordon, "By Signs in Israel"
 Thursday, August 3—Sydney E. Magaw, "By Signs in Russia"
 Friday, August 4—M. W. Lyon, "By Moral Signs in the People"
 Saturday, August 5—C. E. Randall, "By Signs in the Modern Church"
 Sunday, August 6—
 Morning: C. E. Lapp
 Afternoon: Milton Hall
 Evening: Harvey U. Krogh, Jr.
 Monday, August 7—J. Arlen Marsh, "By Signs in Nature"
 Tuesday, August 8—H. A. Sheets, "By Signs in Science"
 Wednesday, August 9—James M. Watkins, "All Signs Point to a Better Day"
 Thursday, Friday Saturday, August 10, 11, 12—Speakers not yet announced.
 Sunday, August 13—
 Morning: J. R. LeCrone
 Afternoon: Robert Hardesty
 Evening: To be announced

Teachers—

- Beginners—Ruby M. Railton
 Primary—Verna C. Thayer
 Junior—Mildred Laning
 Intermediates—Delbert Jones, morning
 Emory Macy, afternoon
 Young People—Sydney E. Magaw, morning;
 James M. Watkins, afternoon
 Adults—James M. Watkins, morning;
 Sydney E. Magaw, afternoon

HERALD RECEIPTS

W. P. Fisk; John A. Railton; Raymond Brown (2); Ernest E. Graham; Mildred Somers; Mrs. Ethel Gross; Mrs. Herbert France (19); Howard Hamilton; Marjorie Brokaw; Mrs. Harvey Fisher; Alice E. Sword; Mrs. G. C. Guiles; Sarah B. Manuwal; Frances W. Booth; D. G. Harvey; Wm. C. Poland (2); James Sorenson; Mrs. Hattie Long; Mrs. W. W. Kirkpatrick; C. M. Wilton; Mrs. Maurice S. Guest; Mrs. Albert Overmyer (2); Mellie Tronseau; Irvin Barnhart (2); Mrs. George Franklin; Hanna Barber.

MINNEAPOLIS BEREAN CLASS

The Minneapolis, Minn., Berean Class, meeting each week during the past year, has enjoyed good interest and attendance. The regular Berean book has been used this year, and several members did the teaching.

Since last fall, preaching services have been conducted by the writer once each month, and the response to these services has been encouraging.

It was our privilege recently to baptize C. Robert Lawson, a young man who has attended the class from its beginning. Mr. Lawson's home is in Minneapolis, and his address is 3913 14th Ave. South. He is a man of excellent Christian character, and we pray God's richest blessings upon him as he walks in the way of Christ. Harry Gockler.

ELDER J. M. MORGAN'S REPORT

Greetings in Christ to the General Conference. I pray God's richest blessings upon each and every one. May the dear Lord so bless and so direct, that much lasting good will be accomplished for the glory of God.

I am happy to make this report to the Conference. I have traveled more than twenty thousand miles, delivered one hundred sixty-five discourses, baptized nine into Christ, and mailed nearly two thousand copies of "The Guiding Light of God's Truth Made Plain."

I have received many encouraging letters with help from many who love the Truth. I appreciate letters and help more than words can express.

Again, I greet you in love for the whole truth of the gospel of the Kingdom of God. Loving regards for all in the love of Christ. J. M. Morgan.

LAURA ISABELLE SMITH

Laura Isabelle Densmore, a daughter of William and Etta Densmore, Ripley, Ill., was born, November 18, 1885, in Schuyler County, Ill., and died at Culbertson Hospital, Rushville, Ill., July 23, 1950.

She was baptized into the saving Name of Jesus in March, 1902, by Bro. L. E. Conner. She continued a faithful attendant of the Ripley Church of God and was a zealous worker for the Saviour until sickness overtook her in February, 1950.

On September 4, 1907, Isabelle was united in marriage with E. H. Smith, who preceded her in death six years ago.

Isabelle was well known and loved in the Ripley community, working at various times for its advancement.

Left to mourn her death are Isabelle's mother and father, and two sisters (Mrs. Vena Logsdon, Oregon, Ill., and Mrs. Phebe Lynn, Galva, Ill.), three nieces, one nephew, one grandnephew, and many friends.

Funeral services were conducted, July 25, at Sr. Smith's home and the Ripley Church of God by the writer, assisted by her pastor, Bro. Gordon Landry. Words of encouragement, founded on the Scriptural hope of Christ's second coming and resurrection to immortality, were presented to the bereaved and saddened friends. Interment was made at Mount Sterling Cemetery. May the King soon come! Sydney E. Magaw.

COMMITTEE REPORT

Report of Special Committee Appointed by President Leland T. Hanson at the session of General Conference, August 12, 1949.

At the closing business session of the General Conference held on August 12, 1949, the president announced that the Executive Board had no program to offer to the Conference for the ensuing year. On motion of C. A. Smead and Delbert Jones, the chair was authorized to appoint a committee of five to draft a program and present to the Conference the following day. The following were appointed immediately: Bros. C. E. Randall, chairman, James W. McLain, James M. Watkins. Later, the following were added to the committee, making the committee nine instead of five: Sr. Lottie Pickerl, Bros. C. A. Smead, Arlie Townsend, Robert Hall, Arthur Otto, and Delbert Jones.

On such short notice the committee was unable to give studied consideration to a program worthy the dignity of a General Conference, but did submit the following recommendations: 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 for the general work—(a) a day of prayer, (b) a College day, (c) 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 as facilities and funds permit; 8) headquarters should be made more attractive.

On motion of Bros. James M. Watkins and G. E. Marsh, this committee was retained in an advisory capacity during the Conference year. As a committee, its counsel has not been sought, neither has it given any advice during the year.

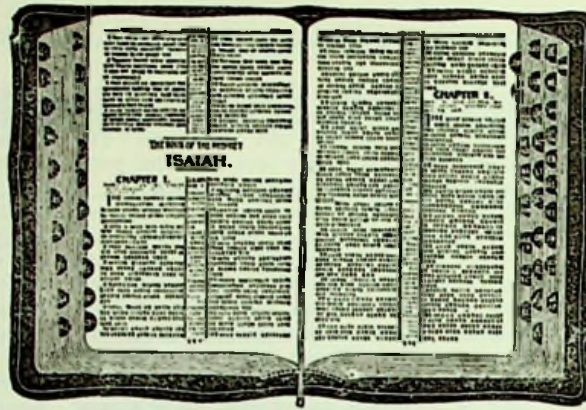
Reports of the administrative officers will reveal the extent to which these recommendations have been carried out during the fiscal year. C. E. Randall, Chairman.

NATIONAL BIBLE INSTITUTION

Mary C. Railton	\$ 5.00
Mr. and Mrs. Otto E. Dick	10.00
Tempe, Ariz., Church of God	17.79
Mrs. Anna Cochran	2.00
Hattie A. Wood	2.00
Salem Church of God, Marshall, Ill.	200.00
Brush Creek Church of God S. S.	42.33
Mrs. Myrtle Mitchener	10.00
Mrs. Kate Olmstead	15.00
S. W. Hiott	5.00
Mr. & Mrs. Clyde M. Long	26.00
Mr. & Mrs. Howard Moore	10.00
W. C. Poland	5.00
Omaha, Neb. Church of God	18.65
E. F. Marsh	10.00
Mauvine H. Greene	10.00
A Family	2.00
Mrs. Jennie F. Martin	26.00



Otto E. Dick, Superintendent



COME
TO
COLLEGE

WRITE
FOR
INFORMATION



Sydney E. Magaw, Instructor

OREGON BIBLE COLLEGE

Fall Session---September 4, 1950

Oregon Bible College plans to begin its twelfth consecutive year of religious education at eight o'clock, Monday morning, September 4, 1950. Courses planned for the fall semester include: "Old Testament History," "World-Wide Missions," "Major Prophets," "English Composition," "Sermon Writing," Proverbs and Ecclesiastes," "Principles of Religious Teaching," "Ethical Problems of the Ministry," and a few other subjects, if instructors can be obtained, such as music and first aid. If ready, the new building will be used for classrooms and chapel. If not ready, other rooms will be made available until such time as the new building is ready. High school graduates interested in Christian service are encouraged to use the coupon below.

Date _____

Mr. Otto E. Dick, Superintendent
Oregon Bible College
Oregon, Illinois

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 4, 1950. 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 8, 1950

VOLUME 39

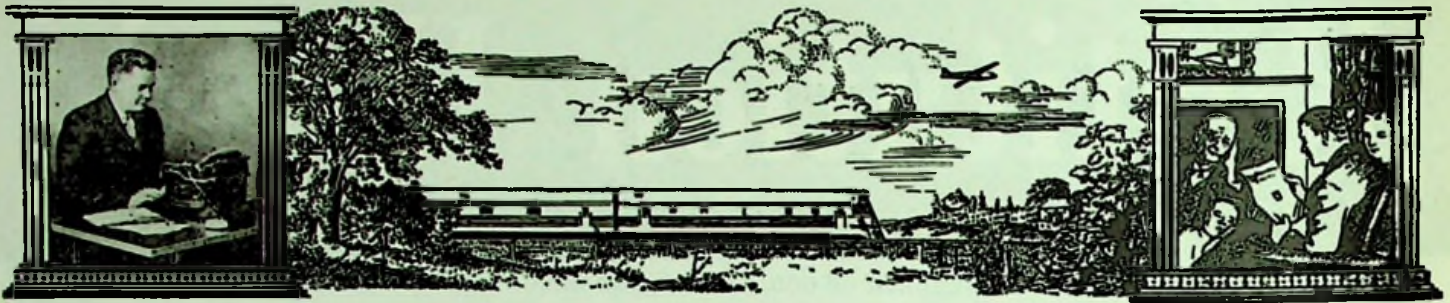
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 44



—Courtesy Canadian Government Travel Bureau.

View of Quebec, an Old Fort City on the Saint Lawrence River



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

Conference in Session

Preliminary to General Conference, the Illinois State Conference and Bible School are now in session. More than two hundred twenty attendants have registered, including at least thirty ministers. These attendants have come from California on the west to Virginia on the east, from Louisiana and Arizona on the south to Minnesota, Michigan, and Ontario on the north. Class attendance records are encouraging, too, revealing a slight gain over last year's attendance. Interest, both in the Bible lessons and the evening sermons, has been good. God willing, this 1950 Conference should be our best Conference to date.

Quebec

The city of Quebec, having a population of more than one hundred thirty thousand (mostly French), is beautifully situated on the Saint Lawrence River, one hundred eighty-six miles northeast of Montreal. The history of Quebec dates back to the year 1535 when Jacques Cartier visited an Indian village then on that site. A French colony was established there in the year 1608 by Champlain. The greatest historical event of the city—and of the Province of Quebec—occurred in the year 1759 when the English captured the city from the French. Not long thereafter, by the treaty of 1763, Canada was ceded to England and the city of Quebec came to be the seat of Government, thus also since remaining.

Momentous events occurred yesterday in the vicinity of Quebec: featuring strategy of war, courage, hardship, bloodshed. As one looks today upon this old and historic city, he senses a stubborn survival. Closely akin to that thought, one observes that, although the English captured the city from the French, the French-Catholic religion stubbornly survives and is today little challenged.

Is it possible that God has no work in old Quebec for the Church of God to accomplish? Even on this side of the continent-dividing ocean, a near approach to foreign endeavor awaits investigation and development. Who, well trained in the French language and thoroughly per-

sued of the true gospel of the Kingdom of God, will look with interest and compassion upon Quebec and similar places yet untouched by the Church of God? "Where there is no vision, the people perish," so there *must* be vision. "Go ye"!

College Optimism

Oregon Bible College looks optimistically toward September 4, 1950, the outlook indicating an enrollment of at least seventeen or eighteen students. In the last few days, the grapevine news service informs of several prospective students not previously known. The students definitely expected are as follows:

Seniors: William Dick, Leon Driskill, Darrell Maddock, William Wachtel;

Juniors: Patricia Andrew, Kyle Davis, Mary Railton, Curtis Simpson;

Sophomores: Joseph Fletcher, Neil Thut, Virginia Wagenaar;

Freshmen: Enid Green, David Holquist, Roy Humphreys, Ruth Savage, Russell Thoms.

Interested students not yet admitted should address Superintendent Otto E. Dick, Oregon Bible College, Oregon, Illinois, requesting application forms for admission.

Where Shall I Work?

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me toward a tiny spot

And said, "Tend that for me."

I answered quickly, "Oh, no, not that!

Why no one would ever see,

No matter how well my work was done.

Not that little place for me."

And the word He spoke, it was not stern,

He answered me tenderly:

"Ah, little one, search that heart of thine,

Art thou working for them or Me?

Nazareth was a little place,

And so was Galilee."—*Anonymous.*

Flocks of Men

By C. E. Lapp, Grand Rapids, Michigan

THE LORD the Eternal declares, "I will also let Israel ask this from me and have it done for them: I will increase their numbers like a flock; like large flocks for sacrifice, like the flocks at Jerusalem for the festivals, so shall the ruined towns teem with men. It will teach them that I am the Eternal" (Ezek. 36:37, 38—Moffatt's Trans.)

Thank God for the privilege to see with our own eyes a definite fulfillment of Scripture that no man can question or deny! One of the first and greatest impressions that came to us, even in the first few hours of our visit to Israel, was that of teeming humanity. As we drove along the highway, hundreds of men who had been there only a few days were using picks and shovels along the roads. At every highway intersection, people were seeking a ride to another place. While in the hotel at Haifa, we were awakened at 5:30 a.m. each morning by the buzzing and hustling of trucks and cars. When we drove through the dock area, it was so congested we found it difficult to maneuver the large bus past the traffic. The best way to describe Israel is to liken it to a hive of bees in the early summer when the blossoms are all out. On a building project in Jerusalem were literally flocks of men, and this has all come about because Israel has asked that it be so.

Between World War I and World War II, Great Britain held a mandate over the land of Palestine, and according to the Balfour Declaration, the Jews were to be permitted to return to their homeland in ever-increasing numbers. This was denied the Jews because of political pressure put upon Britain by the Arabs. Said the Jews, "We had to fight to get our doors open to let our people return, and now we have to fight to get the doors of other countries open to get our people out." Nevertheless, God in heaven is answering their prayer. In Ezekiel 36:37, God said, "I will yet . . . be enquired of by the house of Israel, to do it for them; I will increase them with *men* like a flock." They do not fully realize that God is making this great influx of men possible, but they will realize it in the near future, for God says in Ezekiel 36:38, "They shall know that I am the Lord."

In a recent speech at a Princeton Conference, Ambassador Eliahu Elath said, "We have returned to the land of our origin, not to conquer or to dominate, but to build

and to heal." It is with almost a sacred reverence that the Jews now seek to build and heal a land that has felt deep scars and wounds from the heathen nations of past centuries. How is a desolate land to be tilled? By flocks of men. How can God multiply the fruit of the tree and the increase of the field, that they would suffer no more famine among the heathen, except by men? How can ruined towns and desolate places be built according to Ezekiel 36:36, except that God uses flocks and flocks of men.



C. E. Lapp

While talking to some of the Jews in their northernmost Kibbutz in the country of Dan, one woman made this statement: "This place is just like the garden of Eden." Take a look at Ezekiel 36:35. "They shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

For every four Jews that returned to Palestine during the thirty years of British administration, three Jews have now returned to Israel during the past twenty-two months.

The highest percentage of Jews have returned from Europe (61.2 per cent), and it is not difficult to understand why they have outdistanced all others in returning. While in Paris, we saw one of the gas chambers, the same as Hitler used to exterminate the Jews in Germany. Doubtless, few Jews would have left Germany if there had not been such extreme persecutions. Asia has given up 23.5 per cent of the Jews returning within the past twenty-two months, and Africa has sent a small 14.7 per cent of the grand total. A very interesting notation is that from America only six tenths of one per cent has returned to the land of Israel. Again, it is not difficult to find the answer to that question. By God's grace, we still consider every man has equal rights, and while there are sections of the country that feel the scourge of anti-Semitism more than others, yet, generally speaking, the Jews have suffered very little in America. When America starts persecution of the Jews, the handwriting on the wall will bring to us swift judgment.

In a speech delivered by Mr. David Ben Gurion in the Zionist General Council in Jerusalem on April 25, 1950, he said:

"Immigration today is driven by impending catastrophe. There is no point in

(Please turn to page 7)

The Sin of Materialism

By Harold J. Doan, Chicago, Illinois

THE GREATEST threat to the Christian church today is the desire to have. We are not nearly as beset by persecution, doctrinal conflict, or ridicule from false religions as we are threatened by the lure of things. We live in a materialistic age. This is a day when the only things widely sought are those which can be seen, felt, enjoyed, or will bring earthly profit. Our generation is not as concerned with moral principles, or strength of character, or spiritual discernment, as it is with bank accounts, scientific gadgets, more wages, less hours, beautiful homes, new cars, the latest styles, and national superiority. The greatest danger to our nation, as well as our church, is in growing materialism.

Just what is materialism (we hear it spoken of often), and what is its danger to us who are Christians? Materialism is preoccupation with physical objects, to give undue importance to material things. Materialism is an ethical principle that material well-being, especially in the individual, should rule the determination of conduct. Bluntly, materialism means one's governing principle of life is to acquire things, or to seek to acquire. It is to make physical enjoyment the whole object of life.

The sin of materialism is this. Our love of things becomes greater than our love for God. Our service for our own enjoyment and maintenance becomes greater than our service to Jesus Christ. The center of our lives becomes satisfying self, instead of serving Christ. The sin of materialism is not limited to the rich. Anyone whose life principle is provision for self first, and then consideration of moral and spiritual principles, is committing the sin of materialism.

The Scriptures give us several examples of materialists and their fate. Materialism is the basic sin which causes many other more easily recognized sins.

Eve was a materialist, and her sin of materialism caused her sin of disobedience. The Serpent evidently knew this, and played upon this human instinct to woo her away from God. Notice his words in Genesis 3:5, 6:

"God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Eve allowed her desire for worldly wisdom, superiority of position, the lust of her eyes, and the lust of her flesh, and the pride of life, to make her disobey God's commandment and sin. The sin of materialism preceded the sin of disobedience, as is usually the case. Eve could not, in her own mind, balance the values of life. God offered eternal life, spiritual communion, a clear conscience, and also the physical blessings of Paradise. Satan offered life he was not able to deliver, plus worldly knowledge, and the momentary enjoyment of sin. Eve, being a materialist, chose the latter.

It was the sin of materialism in opposition to spirituality that caused the destruction of mankind in Noah's day. Jesus' comment of that event was:

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). There was probably little wrong in these things themselves, except as they indicated the materialism which had supplemented worship of God. To the antediluvians, food and drink, carnal love, marrying, and home life became gods, taking away their trust and desire for the God of heaven. Because of their basic love of things, which kept them from regular worship and service, God had to destroy them. Is our age any better? Are we not so entranced by food and drink and providing for physical comfort and luxury, that we put God into the background? Does not this basic materialism which causes us to neglect our worship and service, also foster outright sins of covetousness, greed, dishonesty, and worldliness. When God said through John, "Love not the world, neither the things that are in the world" (1 John 2:15), he was warning against materialism. It is the greatest threat to our spirituality, to our church, and to our nation today!

Solomon's greatest sin was materialism, for it caused him to commit many trespasses against God. As Solomon's outward greatness grew, his soul grew even leaner. Solomon just had too much and placed too much faith in what he had. Solomon was unusual in that he realized his own failure before he died and left advice behind him to warn others against the sin of materialism. He wrote:

"Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:10, 11).

Eve, the antediluvians, and Solomon, all learned the sad lesson that physical well-being and the supplying of

oneself with material things is a poor substitute for character, spirituality, hope, a clear conscience, faith, and the promise of eternal life. These are intangible, yes, they cannot be worn or eaten or spent or even fully enjoyed in this life, but experience proves them the most valuable commodities in the world.

Just what form does today's materialism take? Where do we see it displayed?

First, we see it on a national plane. Our nation was established by the pilgrims and (*Please turn to page 11*)

Baptism

By Roy Graham

ATENTION is called to the fact that many people do not understand the true meaning and significance of baptism. It seems fitting and timely, therefore, to study this important subject.

Basically, "baptize" means to dip or immerse, as any good Greek lexicon will explain. Many people, however, have wrested this simple word to mean "pour" or "sprinkle." That the term "baptize" did not mean "to pour" or "to sprinkle" to writers of the New Testament is positively ascertained when one begins to understand the true significance and meaning attached to this simple word.

According to Paul, baptism is a figure of Christ's death, burial, and resurrection. As Christ was crucified and buried, we symbolize by baptism that we are "dead to sins" and that our old man of sin is buried in the liquid grave of baptism. Likewise, as Christ was raised from the grave to a new, spiritual life, so sinners are also raised from the waters of baptism to "walk in newness of life." (Rom. 6:1-13.)

Baptism is for remission of sins. (Acts 2:38.) Sins are washed away. (Acts 22:16.) To pour or sprinkle a few drops upon anyone desiring baptism would not be typical of a burial! Further, baptism is spoken of as a planting—"planted together in the likeness of his death" (Rom. 6:5). Even a simple-minded person knows that to plant means to cover up.

How can one know when he is ready for baptism? The answer is simple if we will accept instruction from God's Word. Briefly, the prerequisites are as follows: belief (faith), repentance, then baptism. Belief or faith necessarily must be preceded by hearing the Word of God, not just having some church creed. (Rom. 10:17.) What must be included in this belief or faith? The answer is,

"Believe the gospel"—"the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12).

"The things concerning the kingdom of God" are the fundamental facts of the gospel that tell of the soon-coming Kingdom of God, which will be established at the second coming of Christ. Jesus Himself will then be King of kings and Lord of lords. The saints, who will be resurrected at His coming, will be co-rulers with Him. The earth will be the territory of this universal Kingdom. Jerusalem will be the capital city. This Kingdom will be righteous, having all evils and political corruption of present governments eliminated.

"The things concerning the name of Jesus Christ" include—that He is the only begotten Son of God; that He really died, was buried, and was resurrected that He might atone for the Adamic sin and become our Advocate for all future sins; that He was the firstfruits of the resurrection to immortality; that His saints will follow (be resurrected) at His coming; that the heavens will continue to receive Him until His second coming, when He will begin the "restitution of all things."

If one has this belief (faith), he is ready for repentance. Repentance means a turning about, a change of course. Godly sorrow will bring repentance. Godly sorrow comes when one is convicted of the error of his ways.

If you have met the foregoing requirements, you are ready for baptism. Baptism must be administered by one who also has this Faith, and who has been obedient. He must accompany the candidate "into the water" and "up out of the water" as did the Evangelist Philip. (Acts 8:26-39.) After baptism, the new member must not continue to sin, but must seek the grace of God by prayer and continued obedience.

NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report — June 30, 1950

NATIONAL BIBLE INSTITUTION

Statement of Assets and Liabilities

Assets		
Cash	\$30,567.25	
Accounts receivable	1,630.83	
Real estate contracts	7,789.32	
Notes receivable	7,004.00	
Merchandise inventory	5,120.45	
Trailers & cameras	1,778.61	
Furn., fixts., equip.	7,689.99	
Machinery	10,681.38	
Real estate	23,578.01	\$95,839.84
<hr/>		
Liabilities		
Accounts payable	\$ 529.66	
Contracts reserves	31,170.80	
Net Worth	64,139.38	95,839.84

August 2, 1950

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.

Stanley A. Lewison.

OFFICE

Statement of Receipts and Income

Returns from sales		\$4,245.44
Cost of goods sold		
Misc. purchases	\$2,588.33	
Inventory 6-30-49	3,512.79	
		<hr/>
	6,101.12	
Less inventory	2,340.07	3,761.05
		<hr/>
Gross profit on sales		484.39
Other income		
Contributions	1,389.95	
Ministerial Fund	1,100.00	
Administration	4,316.67	
		<hr/>
		\$7,291.01
<hr/>		
Expenses		
Insurance	\$ 116.36	
Light & fuel	469.92	
Repairs	70.27	
Incidentals	321.05	
Overhead Gen. C. exp.	1,234.77	
Postage	204.92	
Salaries	5,092.26	
Taxes	274.64	
Depreciation	182.37	7,966.56
		<hr/>
Excess expenses over receipts		\$ 675.55

Statement of Assets and Liabilities

Assets		
Accounts receivable	509.54	
Notes receivable	504.00	
Inventory	2,340.07	
Furn. & fixt.	3,647.42	
Less dep.	182.37	3,465.05
		<hr/>
Real estate	3,600.00	
Cash deficit	3,669.01	6,749.65
<hr/>		
Liabilities		
Accounts payable	226.75	
Net Worth	7,198.45	
Loss over per.	675.55	6,522.90
		<hr/>
		6,749.65

BUILDING FUND

Balance, June 30, 1949		9,944.14
Contributions		401.50
Interest		10.00
Sale of College		35,000.00
Sale of house		100.00
		<hr/>
		45,455.64
<hr/>		
Expenses		
Ministerial Fund	500.00	
Lot	3,942.13	
OBC	2,100.00	
Abstract cleared	156.25	
Lawyer fees	75.00	
Cleaning cesspools	175.00	
Trimming trees	30.48	
Incidentals	66.84	
Barber acct.	12,500.00	19,545.70
		<hr/>
Balance		25,909.94

OREGON BIBLE COLLEGE

Statement of Receipts and Expenses

Receipts		
Tuition	5,350.90	
Other income	1,112.57	
Contributions	3,381.39	
Students' Council fee	59.20	
Students' Welfare Fund	328.25	
Ministerial Fund	500.00	
College Bldg. Fund	2,100.00	12,832.31
<hr/>		
Expenses		
Groceries	1,818.15	
Repairs	238.94	
Insurance	226.00	
Light & fuel	1,342.85	
Salaries	7,701.61	
Miscellaneous	839.93	
Admin. exp.	600.00	
Dep. and difference furn. & fixt.	1,682.18	14,449.66
		<hr/>
Excess expenses over receipts		1,617.35

Statement of Assets and Liabilities

Assets		
Cash	7.66	
Accounts receivable	655.47	
Furn. & fixt.	2,843.93	
Less dep. & diff.	1,682.18	1,161.75
		<hr/>
		1,824.88
<hr/>		
Liabilities		
Account payable	21.32	
Net Worth	3,420.91	
Loss over per.	1,617.35	1,803.56
		<hr/>
		1,824.88

RESTITUTION HERALD

Statement of Receipts and Expenses

Receipts		
Sales	5,770.87	
Contributions	5,813.13	
Earned income	62.50	
Layman's Fund	636.03	12,282.53
<hr/>		
Expenses		
Printing	8,403.12	
Cuts	309.23	
Photos	115.50	
Salaries	2,682.40	
Admin. exp.	500.00	
Postage	272.28	12,282.53
		<hr/>
1949 deficit balance due print shop		4,974.42
Loan from GRH to pay print shop		4,500.00
		<hr/>
Balance		474.42
From Layman's Fund		474.42

MISSIONARY FUND

Balance, June 30, 1949		137.58
Interest		1.38
		<hr/>
		138.96

EVANGELISM

Statement of Receipts and Expenses

Receipts		
Contributions	\$4,542.83	
R-dio contributions	671.40	
Earned income	3,332.08	
Mattison fund	60.00	
Rent trailer	30.00	
Layman's fund	302.10	8,938.41
<hr/>		
Expenses		
Mattison fund	60.00	
Camera supplies	365.62	
Insurance	93.71	
Radio expense	671.40	
Pastoral aid	200.00	
Salaries	4,742.50	
Traveling expenses	1,811.08	
Literature	166.08	
Admin. exp.	600.00	
Misc. exp.	169.67	
Depreciation	93.61	8,973.67
		<hr/>
Excess expense over receipts		\$ 35.26

Statement of Assets and Liabilities

Assets		
Cameras & trailer	\$1,872.22	
Less depreciation	93.61	1,778.61
		<hr/>
Accounts receivable	50.00	
Cash deficit	-1,411.65	416.96
<hr/>		
Liabilities		
Net Worth	452.22	
Less loss over per.	35.26	416.96

GOLDEN RULE HOME			
Statement of Receipts and Expenses			
Receipts			
Rent	1,800.00		
Interest	743.50		
Contributions	330.01	2,873.51	
<hr/>			
Expenses			
Light & fuel, Home	1,306.56		
Light & fuel, Duplex	97.08		
Insurance	136.15		
Repairs, Home	370.89		
Repairs, Ordnung	25.27		
Repairs, Duplex	73.15		
Salaries	2,396.59		
Groceries	2,099.33		
Admin. exp.	800.00		
Incidentals	305.81		
Res. maintenance	1,404.84		
Taxes	252.02		
Depreciation	161.22	9,428.91	
<hr/>			
Excess expense over income		6,555.40	

Statement of Assets and Liabilities			
Assets			
Cash	5,917.21		
Accts. receivable	15.00		
Notes receivable	6,500.00		
Real est. contracts	7,789.32		
Furn. & fixt.	3,224.41		
Less dep.	161.22	3,063.19	
<hr/>			
Real estate	19,978.01	43,262.73	
Liabilities			
Accts. payable	31.93		
Contracts reserves	31,170.80		
Net Worth	18,615.40		
Loss during period	6,555.40	12,060.00	43,262.73

MINISTERIAL FUND			
Balance, June 30, 1949		2,092.35	
Contributions		211.60	
Interest		6.04	
<hr/>			
		2,309.99	
Less Oregon Bible College Office	500.00	1,100.00	1,600.00
<hr/>			
		709.99	

NATIONAL SUNDAY SCHOOL ASSN.			
Statement of Receipts and Expenses			
Returns from sales 2,639.02			
Cost of goods sold			
Mdsc. purchases	2,444.34		
Inventory 6-30-49	790.50		
<hr/>			
	3,234.90		
Less inv. 6-30-50	668.70	2,566.20	
<hr/>			
Gross profit on sales S. S. Federation		72.82	
		84.56	
<hr/>			
		157.38	
Expenses			
Postage	73.60		
Admin. expense	600.00	673.60	
<hr/>			
Excess expense over income		516.22	

Statement of Assets and Liabilities			
Assets			
Inventory	668.70		
Accounts receivable	180.80		
Cash deficit	-57.52	791.98	
<hr/>			
Liabilities			
Net Worth	1,308.20		
Less loss	516.22	791.98	791.98

SONGBOOK ACCOUNT			
Balance, June 30, 1949		129.47	
Sales		3,397.77	
Interest		4.40	
<hr/>			
		3,531.73	
Expenses			
Rodcheaver balance	3,182.33		
Postage, etc.	174.72		
On loan account	130.50	3,487.55	
<hr/>			
Balance		44.18	
Balance on loan to be paid		1,869.50	

PRINT SHOP			
Statement of Receipts and Expenses			
Returns from sales \$13,800.86			
Cost of goods sold			
Mdsc. purchases	2,680.19		
Inventory 6-30-49	1,973.94		
<hr/>			
	4,654.13		
Less inv. 6-30-50	2,111.68	2,542.45	
<hr/>			
Gross profit on sales		11,258.41	
Expenses			
Insurance	103.04		
Salaries	5,924.84		
Repairs	62.93		
Admin. exp. & rent	1,200.00		
Incidentals	70.04		
Depreciation	562.18	7,923.03	
<hr/>			
Excess receipts over expenses		3,335.38	

Statement of Assets and Liabilities			
Assets			
Inventory	2,111.68		
Accts receivable	220.02		
Cash	3,021.67		
Machinery	11,243.56		
Less dep.	562.18	10,681.38	16,034.75
<hr/>			
Liabilities			
Accts. payable	249.66		
Net Worth	12,449.71		
Gain over period	3,335.38	15,785.09	16,034.75
<hr/>			
Layman Fund			1,412.55
Restitution Herald	1,110.45		
Evangelism	302.10		1,412.55

DALE DUNBAR, Treasurer

FLOCKS OF MEN

(Continued from page 3)

demanding of the Jews of America that they immigrate like the Jews of Yemen. Immigration takes priority even over the State. If necessary, the State must suffer or risk harm in order to absorb this immigration, uneconomic, unorganized and irrational though it may be; for it means the *saving of lives*, the rescue of complete Jewish communities.

"The Mandatory Government could and did close the gates of immigration whenever necessary, but the government of Israel will not restrict immigration."

God said in His Word: "I will take you from among

the heathen, and gather you out of all countries, and will bring you into your own land. (Ezek. 36:24). A *new heart* also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (v. 26).

As we journeyed from end to end of the land of Israel, we were aware of the spirit of self-sacrifice and consideration for the other fellow. Is this the new spirit of love that now is growing in intensity? Has the persecution mellowed their hearts so they feel under compulsion to bring their brothers home at all costs? Is God breaking up their hearts, that they will soon mourn for Him they have pierced? What a privilege to see things which the

(Please turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DEATH. In a recent issue of "Pathfinder" appeared a short review of "The Adventure Called Death." This is a 32-page booklet by a young minister by the name of Monroe Bush, Jr. He says:

"To revere the natural body as if it were the loved one is to deny the spirit's triumph, and worse than that, to make a farce of our religion. Understand that this discarded body is not our loved one. The funeral cannot put the beloved to rest. The grave cannot open up to receive a person who has sped far beyond the rim of the earth. . . . We, remaining earth-bound, are called not only to realize our own immortality, but to witness to it by compassion and by worship."

I do not know if it was by coincidence or not, but the title of a short article just above this one was entitled: "Devil's Capers." At least, we do know that it was the Devil who first said: "Ye shall not surely die," and we understand that he will be doing many capers, and especially as he knows that his time is short. It seems so strange that people try so hard to deny the existence of death and endeavor so desperately to shy clear of God's solid pronouncement: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

CHRISTIANS. If Christians anywhere in the world should be thankful for the governments under which they live, it should be the ones living under the flags where religious liberty prevails and the principles of right and the evils of wrong are recognized. In the United States, Canada, England, members of the British Commonwealth, and the Scandinavian countries, one can worship God according to the dictates of his own conscience in the light of the Word of God.

That the coming days will be difficult in many respects and for the sake of the nation that is struggling for the maintenance of the freedoms which we enjoy, it will behoove those who bear the name of Christ to manifest a patience and an obedience characteristic of their profession. If stringent laws are passed governing our daily lives, such as rationing, imposition of higher taxes and the curtailment of many of our normal privileges, let us, as Christians, not try to circumvent the laws, but follow the divine injunction and do "that which is good," rendering "tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." In doing this, we will be setting a good example and become a savoring influence in a world that is pretty much untouched by the "salt of the earth."

JERUSALEM. Jerusalem rightfully belongs to the people of the land—the covenant people. The efforts of the United Nations to

internationalize the city of Jerusalem have fallen down, and the committee of the U.N. sent to Palestine to implement the proposal has thrown the whole question back into the lap of the U.N. Trusteeship Council.

It would have been a tragic error had the U.N. succeeded in taking Jerusalem away from the people to whom God gave it and is now returning it to them. There is a sense, however, in which Jerusalem is a world city and belongs to the world; and the attention which the world of nations is giving to this city marks the outright beginning of exalting Jerusalem to the place of world dominance which ultimately, under the rule of the Messiah, it will obtain. It is to be the "city of the great king," which will be the Christ. It is bound to be the world capital.

The government of Israel has taken a sound course in the present proposal which it has submitted to the U.N. Trusteeship Council. In brief, it proposes that the United Nations assume "the preservation of the Holy Places; the assurance of facilities of access and pilgrimage; the peaceful settlement of religious disputes; the maintenance of existing rights under international sanction and the unhindered pursuit of religious life." This is an altruistic solution to the problems of Jerusalem and marks the bigness of spirit and vision which the Government of Israel has displayed since the founding of the new State of Israel.

PROPHECY. The study of prophecy is one of the most stimulating to faith and quickening to the spiritual life of the student that can be found anywhere. As Peter stated: "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." But this same prophecy is of no "private interpretation," that is, as the Syraic translates it: "Ye having the previous knowledge, that no prophecy is an exposition of its own text." Prophecy must interpret prophecy—Scripture must interpret Scripture. One should never build a teaching on one single prophecy. The tragedy in prophetic interpretation is that most students permit men to give their interpretation rather than let Scripture interpret Scripture.

The Seventh Day Adventists have been very zealous in their efforts to get their teachings before the people. In this determination, I admire their earnestness. They have been pioneers in the so-called "historical interpretation of prophecy." In nearly every home where one goes, he will find a book on "Bible Readings for the Home Circle," which is the work of the Seventh Day Adventists. Most students are mimics of this line of teaching. One who is familiar with these works can tell almost at the outset of conversation on prophecy if the person to whom he is speaking has allowed

this line of teaching to influence his thinking. It has been only the last few years that the ordinary prophetic student began allowing Scripture to interpret Scripture—or prophecy to interpret prophecy in its fulfillment. Interpreters of the historical school have been lulled into a coma of indifference to the tremendous fulfillment of prophecy in this past quarter of a century by "living in the past." They search the ruins of ancient and medieval civilizations to find a millennium that God has promised to the saints when they shall live and reign with Christ. It is time for all lovers of God's Word to leave the leeks and onions and garlic of ancient Rome alone and get out of this wilderness of bewilderment and set their eyes on the coming Kingdom of God and live on the manna of promise and prophecy that points up the "Revelation of Jesus Christ."

WORLD FLAG. The prophets speak about the time when "all nations" will be gathered against Jerusalem to battle. That this time is approaching, and is very near at hand, seems almost incontrovertible. When we say "near at hand," we are not thinking in specific terms of weeks, months, or any set time, but in relation to the length of the Age which is drawing to a close. This event surely is near at hand.

Many people have wondered how all nations could be gathered in the land of Palestine for battle. Events which have happened within the last few weeks give a clear answer to that question. At present, the nations of earth are fighting in a much smaller area in Korea. The Korean battle is not the North Koreans against the South Koreans, with the latter being aided by the United States. It is a World War! For the first time in history, nations are fighting under a World Flag. The Flag of the United Nations flies over General MacArthur's headquarters. At this moment, it would seem that war in any part of the world, though it be but a civil war, if it endangers the peace of the world, all nations will become involved. Korea has made plain how easy it will be for "all nations" to be gathered against Jerusalem to battle.

RECIPE FOR REVIVAL.

"If all the sleeping folk will wako up,
And all the lukewarm folk will fire up,
And all the dishonest folk will confess up,
And all the disgruntled folk will sweeten up,
And all the discouraged folk will cheer up,
And all the depressed folk will look up,
And all the estranged folk will make up,
And all the gossipers will shut up,
And all the dry bones will shake up,
And all the true soldiers will stand up,
Then you can have a revival."

—United Evangelical Action.

License and Ordination Committee Report

At present (August 1, 1950), fifty-seven men and women are licensed to preach by the Church of God. Of that number, twenty-two are not preaching regularly, in fact, only rarely occupy a pulpit.

Those who are serving the Church under ordination are eighteen in number, and of this number two are retired.

The total number of ministers under both ordination and license is seventy-five; and of this number, twenty-four do not regularly occupy a pulpit.

Of the entire number who are giving themselves full-time to the ministry, without engaging in any secular work, there are approximately twenty-one.

The question has been asked why those not regularly engaged in ministerial work should be accorded full delegate privilege at the General Conference. The Committee cannot answer this question, but can act only as instructed by the Conference.

Ordination and Licensing Committee
C. E. Lapp, Chairman
Grover Gordon
John Denchfield.

Rules Governing the Committee on Licensing and Ordination

Those who desire to be licensed or ordained shall be accepted under the following headings: 1) Doctrine; 2) Morals; 3) Educational Qualifications; 4) Motives.

(I) *Doctrine.* Under the heading "Doctrine," the teachings as set forth in "The Declaration of Understanding of the General Conference of the Church of God," under section 14, paragraphs "a" to "o" and "kindred truths," shall form the basis of doctrinal qualifications required of those seeking ministerial recognition. Further, those subscribing to these teachings must be "apt" to teach them, and have a heart to do so.

(II) *Morals.* Biblical qualifications as set forth in 1 Timothy 3 and Titus 1 as pertaining to an elder, and other scriptures that bear on the moral life of a Christian, shall form the basis of moral qualifications.

(III) *Education.* Those hereafter seeking license or ordination, not having previously been under such orders, shall be required to have their degree from Oregon Bible College, or the equivalent in school credits or experience. Exceptions to these requirements can be made where age and circumstances warrant.

(IV) *Motives.* The motives of each candidate shall be considered upon their own merits. It is hereby construed

that the chief purpose for the issuing of license and the service of ordination shall be for the preaching and teaching of the Word of God.

Qualifications for Ministerial Recognition

All ministers of the Churches of God, whose headquarters are in Oregon, Illinois, incorporated under the name National Bible Institution, and who are under license or ordination of the Ordination Committee of the General Conference of the Church of God, state conferences, or local churches, and who subscribe to those doctrines as set forth in the Declaration of Understanding of the General Conference of the Church of God under Working Rules, Section 14, paragraphs "a" to "c" and "kindred truths," and whose moral character conforms to the requirements of an elder as set forth in 1 Timothy 3, and Titus 1, and such other scriptures as pertain to the moral life of a Christian shall be recognized as a minister of the Church of God by the General Conference of the Church of God, Oregon, Illinois, except that no one who teaches or preaches or otherwise advocates Universal Salvation, otherwise known as Universal Reconciliation, shall be accorded ministerial recognition.

Further, those meeting the above requirements, and conforming to the constitutional requirements of the National Bible Institution, shall be accorded full delegate privileges upon attendance at the business sessions of such organization.

A *recommendation* accepted by the General Conference in session August, 1949, reads:

"*Ordination*—Any minister, 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 Ordination Committee."

Layman Evangelism. When Stephen was stoned, there arose "a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. . . . therefore they that were scattered abroad went every where preaching the word" (Acts 8:1-4).

Stewardship Committee Report

In keeping with the recommendation of the previous committee that the thought of Christian stewardship of possessions be more strongly emphasized, we chose to work under the name "Stewardship Committee."

A form letter was prepared and mailed to all the ministers, suggesting ways in which they could help to promote stewardship among the members of their congregations, and help one another in building the stewardship program. In part, the letter was as follows:

"Dear Brethren in Christ:

"Tithing cannot be promoted and will not be blessed of the Lord until we do as the Corinthians who 'first gave their own selves to the Lord' (2 Cor. 8:5). Without such consecration, the Lord is not building the house. . . . We must *first* examine ourselves to see if we have a sincere desire to win the *LOST* to Christ. Pastors are the *keys* to soul-winning in the Church of God. *Stewardship* of time and money is necessary to win people to the Lord, and when we have become dedicated to this privilege, others will catch fire. *Dead Coals Never Ignite Others*. The following suggestions will be helpful only if tried.

"No. 1. Send to the Laymen Tithing Foundation, 8 S. Dearborn Ave., Chicago, Ill., for samples of tithing literature and ask for the book, "A School of Stewardship." Then, will some minister *dare* to put on such a school in his church?

"No. 2. Organize a tithers' club in your church. Gather all tithers together for a fellowship meeting, find out when each started to tithe and why. Have club members to give testimonials. . . . If possible, have tithers give their money in a lump sum to the church, and keep a record of percentage of contributions from tithers' club. Emphasize spiritual blessings.

"No. 3. Put on a 10-week Tithing campaign by using tithing tabloids, bulletins, etc., and then preach a sermon on the subject.

"No. 4. Young people accept tithing more readily before the evil days come when they shall say, "We have no pleasure in it." Instruct them in God's way.

"No. 5. Suggest that each tither provide a tithe box or envelope for immediate reception of tithe when income is received.

"No. 6. Collect catchy slogans, anecdotes, poems, or witticisms to use in your church bulletins, then bring them to Ministerial Conference for a general exchange.

"No. 7. Secure films on stewardship wherever obtainable and report to the Committee when something good is found, that it may be passed on to others.

"No. 8. Suggest to the leaders of your state and national conferences that they include stewardship ideas, sermons, films, and plays in their programs.

"No. 9. Will you as pastor write an article on some phase of stewardship for *THE RESTITUTION HERALD*?

"No. 10. Do you as pastor believe in soul-winning today? If so, you have the greatest incentive on earth to promote the stewardship campaign in your church. It takes money to carry on the gospel work as well as workers. (Rom. 10:13-15.)

"Pray for this campaign, then put legs under your prayers.

"Stewardship Committee."

If this letter was read and any of the suggestions employed, this Committee has no knowledge of the fact.

The slogan, "Our Prayer—Every Christian a Tither: Every Tither a Soul-winner," appeared in twenty-two issues of *THE RESTITUTION HERALD*.

At the request of the Committee, eight ministers submitted articles on Christian stewardship for publication in *THE RESTITUTION HERALD*. They were E. E. Giesler, C. R. Randall, Ellsworth Routson, J. Arthur Johnson, Francis Burnett, Robert Hardesty, Grover J. Gordon, and Harry Goekler.

The Committee believes that seventy per cent of our ministers are obliged to engage in secular activity, and it is constantly necessary to speak of the financial needs of the Institution, because God's program of finance is not whole-heartedly accepted by the brotherhood in general.

The Committee feels that the teaching of stewardship could be better emphasized as a part of the editorial policy of *THE RESTITUTION HERALD*. Furthermore, we recommend that the instruction of the tithe, its principles and blessings, be incorporated into all educational phases of our work—through *THE RESTITUTION HERALD*, Sunday School Quarterly, Youth Rally, and Oregon Bible College. The Committee feels that such education pertaining to the tithe must originate with and come from our national headquarters to be effective.

C. E. Lapp, Chairman
R. O. Hardesty
E. O. Routson.

THE SIN OF MATERIALISM

(Continued from page 5)

was freed from England for more-or-less intangible reasons. Our forefathers had little thought of riches, expansion, national power, great bungling, bureaucratic, socialistic government when they formed this nation. The principles of freedom from fear, freedom to labor, individual enterprise, individual persuasion, worship of God, and dependence upon God inspired them. But with the growth of power, wealth, and influence, materialism began to take root and grow. Today, instead of seeking freedom, we seek security. Instead of dependence upon God, we depend upon our own might, our wealth, our influence in the world. Instead of pride in our spiritual heritage, we are proud of our industrial capacity. Instead of worshipping God, we have taken unto ourselves the gods of pleasure, luxury, and mechanical progress.

The greatest threat to our nation's future is not Communism, or the Korean crisis, or Russia's development of the atom bomb, or in threatened economic chaos, but is in the worship of material things which has brought all this upon our own heads. That America won its independence from England was a miracle performed by God for a trusting, idealistic country. America could lose its freedom for turning from its God to trust in its own material wealth.

We see today the growth of materialism within the church, with Christians becoming more and more occupied with things of the world and less and less concerned with spiritual values. Our work, our homes, our rest, our physical enjoyment, our pleasures, our automobiles, our appearance, our television sets, our desire to see the country, our desire to conform to the will of the majority, all these come first. This is the sin of materialism which causes neglect of God and His church and breeds the sins of discontent, dishonesty, greed, and worldliness.

Listen to a warning of Scripture against materialism—and to the prophesied fate of those whose lives evolve around "things" and not around God. "Everyone 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. But many that are first shall be last; and the last shall be first" (Matt. 19:29, 30).

The implication is simple. True Christianity may require that these material things be forsaken. If necessary, we *must* forsake them. Material things must be given, at most, *second* place in our lives, with Christ and His service *first*. If we insist upon giving what we have *first* place, we shall be in *last* place, if any, in the Kingdom.

Rather than choosing materialism, let us choose the better way suggested by Paul to Titus, saying in Titus

2:11-15: "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. These things speak, and exhort, and rebuke, with all authority. Let no man despise thee."

Let us give material things their right place, *second* to God, His Son, and the qualities suggested and required by Him in His disciples. Let us examine ourselves to see that we are not being carried away in the tide of materialism sweeping the church, the nation, and the world.

FLOCKS OF MEN

(Continued from page 7)

prophets foretold, and would have given much to see!

Flocks of men are being gathered into an ancient land overrun for centuries by others, but now restored back to the rightful possessors. Flocks of men with a new spirit of compassion for their fellows, and who are today putting human life above the State of their own formation! Surely they are different than all the rest of the world, for in other countries the state has precedence over the life of the individual. Flocks of men to rebuild the ruined towns which have been deserted by Arabs! Flocks of men to plant trees and cultivate a desolate land, until "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

Mr. Ben Gurion further stated:

"Despite the immense current burden of absorbing immigrants, we are faced with the problem of where to find Jews for Israel after we have completed our second million in four year's time. Nothing must stand in the way of Jews' settling on the land." He further quoted from Exodus 23:9, saying: "Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

So it goes! Because of suffering and hardships, those who have had the privilege of returning home make every effort and sacrifice to bring others. This tidal wave of Jews "going home" has brought the almost complete liquidation of six Jewish communities of the Diaspora—Cyprus, Yugoslavia, Austria, Cyrenaica, Yemen, Bulgaria. In all, the immigrants came from fifty-three different lands—152,000 of them from DP camps of Germany, Austria, and Italy.

Praise God! His Word is true, and flocks of men return even as He said!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works" (Psalm 9:1).

Time for Praise

David wrote many songs of praise to the Lord. Our text of Gold (above) is a sample of David's life of praise to God. He praised God. Many people in that day served other gods, lifeless idols. David gave his praise to the *Living One* the God of all.

We today should live to praise God. Our words and deeds both should be examples of our loving regard for the One who is the Creator and Immortal God. Words alone, thoughts alone, will not be sufficient. We must *live* for God.

David's psalm today is a prayer of trust as well as praise. (Read also Psalm 16:1-11.) It is a prayer of choice. David's choice was the heavenly Father. Although he saw others about him, he found no one in whom he could put his delight, his trust, except our God. The Lord was all he wanted, all he needed, to satisfy him completely.

Temples Filled with Praise

Our bodies are temples of God. They should be filled with the power of God and used for praising Him. How does *your* life respond to praise for God? Our lives should be brighter, more joyful, because of the true blessings from our Father in heaven. The world at large knows no peace. A Christian finds peace within, even in days of War and turmoil. David's thoughts, day and night, were guided by the counsel of the Lord. The Lord does not go away from us, but through weakness of the flesh men sometimes turn away from Him to do their own way. David did. His desires of the flesh caused him to sin. His sins brought great sorrow to him. When he repented, God heard him, and he turned again to God.

God Is There

When one is tempted, he should remember that God is near. The Lord Jesus, too, is near. That Holy Spirit of God permits it to be so. There is Holy Power near to enable God's people to be overcomers of sin, if they wish truly to escape. Our wish to do right sometimes causes us to put forth more efforts, ourselves. God will do what we are unable to do. We read in the Word that we are

to "keep ourselves" from evil. (1 John 5:18.) It is that desire of keeping ourselves pure and clean that we need to develop. God allows us only what is the best for us. Perhaps His list of blessings for us would be different from a list we might make.

A Glad Heart

God likes to have happy hearted followers. "A merry heart doeth good like a medicine" (Prov. 17:22). "A merry heart maketh a cheerful countenance" (Prov. 15:13). The happiness that comes from a "good conscience toward God, will show in one's face.

The Christian Home

Now, if there is a family of Christ's happy followers, surely it should show in the home! The parents will be smiling and helpful, the children obedient, and joyous.

If we have hearts of love and praise, bodies filled with joy and praise, and pure minds (2 Peter 3:1), God will find His children pleasing Him. With all the boys and girls and parents in the homes being temples of praise for God, we should have *happy* homes! It is said that the mother is the "heart" of the home. The baby is said to be the "king" or "queen" of the home. The Father is the "guide of the home." The children are "lights" in the home, when they have left the baby stage in age.

Fill your place in your home and church group now. We should live as "children," or "sons of God," *now*. We are of the Royal family. We live under the Royal law. (James 2:8; 1 Peter 2:9.)

Happy Birthday Wishes!

Joyce Telschow, Aug. 7, age 12, Saint Cloud, Minn.
Glen R. Kinsky, Aug. 7, age 14, Meyers, Ark.
James Bankston, Aug. 9, age 8, Hammond, La.
Anne Pearson, Aug. 9, age 9, Troy, Ohio.
Martha Seabeck, Aug. 19, age 10, Cleveland, Ohio.
Gerald Bauerle, Aug. 10, age 7, Hammond, La.
Elroy Holt, Aug. 10, age 14, Morristown, Tenn.
Ruth E. Jenkins, Aug. 11, Stanhope, Iowa.
Jack R. Gould, Aug. 11, age 10, Jacobson, Minn.
Barbara Jean Robinson, Aug. 12, age 8, Hammond, La.

The Berean Page

Juvenile Delinquents

* * *

By Dorothy Stout, Oregon, Illinois

People sometimes wonder what causes juvenile delinquency. Some would like to prevent juvenile delinquency, and others just do not think or care about it.

One cause of juvenile delinquency lies in the home, the background of the growing child. The parents of delinquents may have been the same, and do nothing to correct their children.

Divorce is one main cause. A girl and boy "go together" for a while; then they decide, all of a sudden, that they want to marry. A year or so later they quarrel, and one asks for a divorce. Then children are usually left with Mother, or Father, or are sent to an orphanage. If the child is left with Mother, she usually has to work and has no time to care for the child. The child is then permitted to do as he pleases, often getting into trouble. He starts stealing small things, at first, like candy bars. Thus, juvenile delinquency begins.

Another stepping stone in the problem of juvenile delinquency is the encouragement through outside sources to do wrong. Children spend money for comic books and other books that are not good. They read them over and over from cover to cover. Some children try to act what they read. For example, some child might see someone hung in a comic-book picture, then go outside in the shed or barn to act out the hanging, but kills himself. That child threw his life away, because of a comic book.

Girls and boys need special attention. They need to be loved by parents. They need to be shown the way—the right way.

Another thing that can be done to combat delinquency is to clean up places where children live and play. Slums should be cleaned out. The old places could be torn down and new apartment houses built.

Placing juvenile delinquents in reform schools is all wrong. When they are sent to such schools, a hate for the school grows inside them. When released, they go back to stealing, robbing, and killing people. As long as juvenile delinquents are permitted to go everywhere and do everything without capital punishment, there will never be peace. If we do not take care, the world will be run by those adults who were once delinquents. As long as such people rule the world, God will overlook us. He will not accept us if we permit them to rule us.

If we would show people how to live God's way, we would probably have a well-transformed world. Some day, we trust it will be that way.

Profanity

* * *

By Janet Johns, Omaha, Nebraska

Profanity is one of the most difficult of youth problems. It is hard to refrain from using words such as "gee," "gosh," "darned," "heck," "gracious," "goodness," "Judas priest," "doggone," "man alive," "for crying out loud," "and "for pity sakes," because everyone uses them. People think they are not taking the name of the Lord God in vain, but they are. These words mean the same, only they are shortened or have letters added.

Exodus 20:7 commands, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." According to Matthew 12:36, Jesus told His disciples, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Profane words are idle. They do not mean a thing.

"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" (Eccl. 12:13, 14). You should not even *think* evil things, for God knows everything you think, be it good or bad.

If you practice refraining from profane words, you soon will never think of using them.

Easy to Sink

"It takes great strength to train

To modern service your ancestral brain;

To lift the weight of the unnumbered years

Of dead men's habits, methods and ideas;

To hold that back with one hand, and support

With the other the weak steps of new resolve!

It takes great strength to bring your life up square

With your accepted thought, and hold it there,

Resisting the inertia that drags back

From new attempts to old habit's track.

It is so easy to drift back—to sink—

So hard to live abreast of what you think."

—Selected.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- August 1-13—Illinois Bible School and Conference at Oregon, Ill.
 August 10-12—General Conference at Oregon, Ill.
 August 13-20—Missouri Conference at Jordan.
 August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
 August 17-27—Texas Youth Rally at Gatesville.
 August 19-27—Texas Conference at Gatesville.
 August 19-27—Iowa Conference at Waterloo.
 August 20-27—Church-of-God Indian Camp Meeting at Baraga, Mich.
 August 20-27—Western Nebraska Conference at Holbrook.
 August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
 September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

BAPTISMS IN LOUISIANA

The Happy Woods Church of God reports the baptism of Miss Irma Jackson, Rt. 2, Hammond, La., on July 16, 1950.

Having presented herself to the Lord at the National Berean Youth Rally, Hilda Richardson, Springfield, La., was baptized at Blood River, July 30.

May the Lord ever be with these new members to keep them until He comes. Both were baptized by the writer.

Timothy Pearson.

SOUTH BEND, INDIANA

In June, the Church of God members at Hope Chapel, South Bend, Ind., met for their annual business meeting. During the past year, nine members have been added through baptism. The parsonage debt was reduced to one thousand dollars, the interior of the church was painted, and plans to paint the exterior have been made.

By unanimous vote, the church is retaining Bro. Harvey Krogh, Jr., as pastor for another year, beginning September 1.

Elected officers of the church and Sunday school are: elders, Floyd Stilson, Horace Pierce, Paron Anderson; deacons, Royal Mastain, John Derbin, Rolland Stilson, Donald Stilson; deaconesses, Marian Mastain, Hazel McChesney, Mary Krogh, Julia Hatfield; treasurer, Lois Hunt; secretary, Patricia Rossner; church pianist, Lottie Pickerl; music supervisor, Elmer McChesney; Sunday school superintendent, Lottie Pickerl; assistant superintendent, Donald Stilson; secretary, Lillian Bullers; Sunday school pianist, Eve Stilson; Berean superintendent, Harvey Krogh, Jr. Patricia Rossner, Secy.

OHIO CONFERENCE INVITATION

The Brush Creek Church of God, as host to the conference of the Ohio churches, August 30 - September 3, extends a cordial invitation to all who can find it possible to come.

Bible classes are scheduled for all ages. Bro. C. E. Randall of Tempe, Ariz., will be the guest speaker.

To the isolated members in Ohio, we take this means of contact, to send a special invitation to attend.

We will be pleased to have housing arrangements made for you if you will contact Mrs. Earl Smith, 84 N. Meadow Drive, Dayton, Ohio.

We hope for a wonderful gathering at the little white church on the hill.

Mrs. E. J. Demmitt, Secy.

INDIANA CONFERENCE AND BIBLE SCHOOL

The Indiana State Conference convened at the North Salem Church of God, five miles north of Plymouth, June 17-25, 1950. Registration was 186, with an average daily class attendance of 65. There were four daily classes conducted by the following teachers: Srs. Lulu Stilson, Ruth Sheets, and Joan Hall; Bros. Floyd Stilson, Richard LeCrone, and Harvey U. Krogh, Jr.

Ministers attending included Bros. Milton Hall of Kokomo, Harry Sheets of Burr Oak, Floyd Stilson and Harvey Krogh, Jr., of South Bend. Bro. J. Richard LeCrone of Oregon, Ill., our guest speaker, was greatly appreciated by all.

The success of the school was climaxed by the baptism of ten young people—Bonnie Fritz, Martha Burch, Raymond Shaw, Judy Shaw, Thomas Ingle, Maxine Ferguson, Marlene Bengel, Barbara Harvey, Patsy Harvey, and Nancy Spicer.

The business meeting was held on Saturday, June 24. Officers for the coming year were elected as follows: president, Ferris Zechiel, Culver; first vice president, Ray Heyde, Plymouth; second vice president, Edgar Harvey, Kokomo; secretary, Patricia Rossner, South Bend; treasurer, Willard Naylor, Nappanee. Bro. Willis Roose was chosen state delegate to the General Conference; Sr. Mary Hatten was chosen alternate. Sr. Louise LaMunion was chosen youth director, and Bro. Harry Sheets as editor of the "Indiana Page" of The Restitution Herald for the coming year.

Patricia Rossner, Secy.

PRE-EXISTENCE EXAMINED

An eight-page tract, "The Pre-Existent and Present Deity of Jesus," by R. H. Judd is available either from National Bible Institution, Oregon, Ill., or from the author at Fulton Cottage, Rt. 3, Colborne, Ont. Prices for this tract are: each, 10c; per dozen, 80c; per hundred, \$6.00.

COLLEGE MEN AT CLEVELAND

According to present schedule, three Oregon Bible College student ministers will preach at the Golden Rule Church of God, Cleveland, Ohio, as follows:

- August 6 — Bud Goodwin
 August 20 — William Wachtel
 August 27 — Harry Payne

Bros. Goodwin and Payne were graduated in June, and Bro. Wachtel is a member of the senior class. May God bless their efforts, always, and the brethren they serve.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Bro. George Rahn has been seriously ill from a coronary heart attack for several weeks, but at last has shown some slight improvement."—Norman J. McLeod, 207 Palm Place, Pomona, Calif.

You are invited to Baraga, Mich., for the first Church-of-God Indian Camp Meeting, August 20-27, inclusive. Provisions for camping on the grounds await your arrival. The program includes a 10:00 a.m. devotional service; a children's hour at 1:00 p.m.; a worship and preaching service at 2:30 p.m.; and another preaching service at 7:30 p.m. Sr. Mary Brown (to whom you may write for further details) informs, "There will be a large bonfire one night in the traditional Indian manner, and basket dinners will be enjoyed on both Sundays."

"I am trying to arrange to do some preaching in Dallas and other places in Texas, hoping also to stay for the Texas Conference."—J. M. Morgan, 5002 Kingfisher Road, Dallas 16, Texas.

In Memoriam. In loving memory of her husband, who fell asleep in Christ on June 30, 1950, Sr. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio, has contributed a gift of two hundred dollars to National Bible Institution. . . . Although unable to attend the General Conference now in session, she hopes "the Lord will bless everyone in the General Conference."

Bro. Raymond Brown, pastor of the Graytown, (Wis.) Church of God, joyously reports the baptism of his mother, Mrs. Laura Brown, Baraga, Mich., and Mrs. Ora Hillman, Downing, Wis. Raymond baptized them, July 25, in Huron Bay, Lake Superior, near Zeba, Mich. He reports, too, a good interest in the Graytown work, where plans include the building of a church.

"The trouble with too many smart kids is that they don't smart in the right place."—The Gilecrafts.

HAMMER - RYAN

The Hector (Minn.) Church of God was the scene of a very pretty wedding on Sunday afternoon, July 30, when Betty Hammer was united in marriage to Leonard Ryan. The double ring ceremony was used, conducted by the writer.

Appropriate piano music by Mrs. Harry Gockler preceded the ceremony. The soloist, Lois Ruhn of Litchfield, sang beautifully, "Because," "O Promise Me," "I Love Thee," and "The Lord's Prayer." Attendants were Lloyd Ryan and Lorraine Peterson; the ring-bearer and flower girl were Lloyd Hammer and Carol Miller.

The bride is the daughter of Mr. and Mrs. Olaf Hammer. A faithful member of the Hector Church, Betty is especially active in Berean and Sunday school work.

The groom is the son of Mr. and Mrs. L. R. Ryan. Though not a member of the local church, he has attended church services quite regularly.

After a short trip, the happy couple will be at home on a farm near Hector. May the future hold for them much happiness and blessing; we pray the blessing and guidance of God be upon them always.

Harry Gockler.

HERALD RECEIPTS

Donald Capes; P. G. Coverston; John Savage; Mrs. Henry McCann; Gail Grimsley; C. E. Good; Mrs. Hildroth Worley; Mrs. Ruth Allen; Mrs. Minnie Sudbury; Roseco Finney; Mrs. Ernest Logan; Fred Tavenier; Mrs. A. V. Weaver; Betty Ann Mills; Dixie Norris; Frank Lane; George Kieffer; Mary C. Railton (2); Gospel Gleaners Class (4); Samuel A. Hoke; Mrs. J. A. Hancock; David Holquist.

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P. G. Coverston	\$ 22.50
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Oregon Church of God	12.50
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Gospel Gleaners, Brush Creek, Ohio	6.00
Mrs. A. V. Weaver	7.50
Morristown, Tenn., Bereans	6.50
Dorothy Magaw	12.00
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Mary C. Railton	5.00
Mrs. Clara Hoke	100.00
Mrs. Clara Hoke—"In memory of my beloved husband, A. J. Hoke."	200.00
Eden Valley, Minn., Sunday School	40.00

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, Fulton Cottage, Rt. 3, Colborne, Ont.

EZRA C. RAILSBACK

Ezra C. Railsback was born near Argos, Ind., January 8, 1865, and died in Los Angeles, Calif., July 21, 1950. He is survived by his wife, Emma Weeks Railsback, with whom he was united in marriage more than fifty-nine years ago; four daughters, Mrs. Leta G. McLeod and Mrs. Verna M. Rahn of Pomona, Calif., Mrs. Mildred Stantial of Los Angeles, Mrs. Thelma Moore, Arcata, Calif., a foster daughter, Mrs. Jessie M. Seroggs of Murphy, Ore., ten grandsons; three granddaughters; and six great-grandchildren.

Before coming to Los Angeles thirty-one years ago, he and his family lived in South Bend, Ind. Until his retirement some years ago, he was a carpenter and builder.

He was a member and elder of the Los Angeles Church of God of the Abrahamic Faith. In his latter teen years, he had been baptized by Bro. B. W. Woodward a Mentone, Ind., and he continued strong in the Faith until death.

Interment was made from the Little Church of the Flowers in Forest Lawn Memorial Park, Glendale, Calif. Six grandsons were pallbearers and three grandsons sang at the services. Floral tributes were numerous. One especially outstanding, from his home church, bore in gold letters the words "Church of God."
George P. Lichty.

"Now is Christ risen from the dead!"

MRS. JENNIE WITTE

Jennie Carrick was born, May 14, 1861, on the banks of the Hudson River, New York State. Early in life, she came with her parents to Oregon, Ill. She was united in marriage, in 1881, to William Witte, Davenport, Iowa, to which union were born two sons and three daughters: J. C. Witte, Saint Paul, Minn.; William Witte, Jr., Wahpeton, N. D.; Violet (Mrs. D. A. Alvord), Saint Paul, Minn.; Winifred (Mrs. L. J. Johnson), Wolf Point, Mont.; and Thelma (Mrs. W. M. Coffman), Saint Paul.

Shortly after the Wittes were married, they left Davenport, Iowa, for a homestead in Morton County, N. D., there residing thirteen years; then they moved to Hector, Minn., where they resided twenty-five years, thereafter coming to Oregon, Ill., Mrs. Witte's girlhood home.

Early in life, Mrs. Witte confessed faith in her Lord and became a member of the Lighthouse Church near Oregon, Ill. Throughout life, even when bedfast during her declining years, she continued often in prayer and in singing of gospel songs. She fell asleep in death on July 30, 1950.

Surviving, besides her children, are one sister, Mrs. William Richardson, Glendale, Calif.; three half-sisters, Mrs. Elmer Reed, Mrs. Edith Pentz, and Mrs. Charles Lacey, all of Chicago; two grandchildren; and many friends.

Funeral services were conducted, August 1, at the Farrell Funeral Home, Oregon, the sermon presenting hope of the Lord's second coming and the future life. Interment was made at the Lighthouse Cemetery.

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.

Our Prayer
Every Tither a Soul-Winner
Every Christian a Tither

"Praise ye the Lord: for it is comely to sing praises unto our God" (Psalm 147:1).

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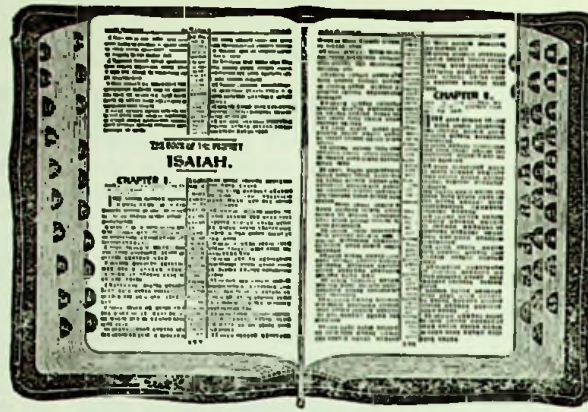
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Sydney E. Magaw, Instructor

OREGON BIBLE COLLEGE

Fall Session---September 4, 1950

Oregon Bible College plans to begin its twelfth consecutive year of religious education at eight o'clock, Monday morning, September 4, 1950. Courses planned for the fall semester include: "Old Testament History," "World-Wide Missions," "Major Prophets," "English Composition," "Sermon Writing," Proverbs and Ecclesiastes," "Principles of Religious Teaching," "Ethical Problems of the Ministry," and a few other subjects, if instructors can be obtained, such as music and first aid. If ready, the new building will be used for classrooms and chapel. If not ready, other rooms will be made available until such time as the new building is ready. High school graduates interested in Christian service are encouraged to use the coupon below.

Date _____

Mr. Otto E. Dick, Superintendent
Oregon Bible College
Oregon, Illinois

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 4, 1950. 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 15, 1950

VOLUME 39

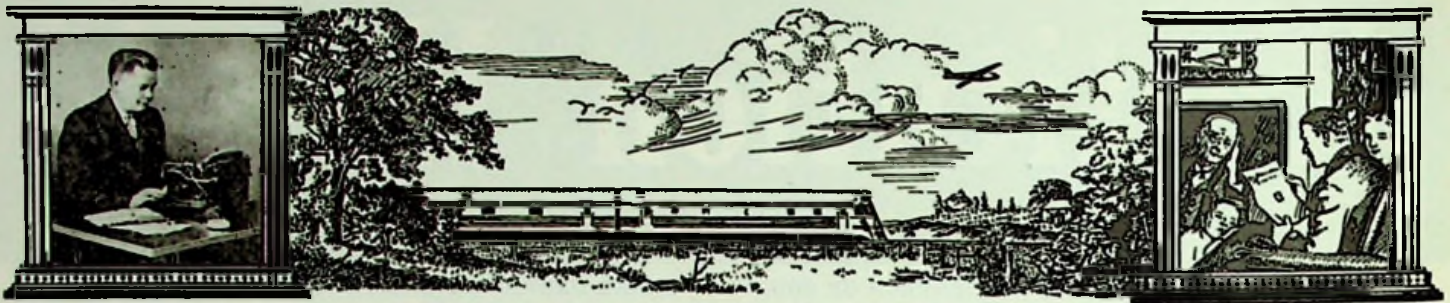
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 45



—Courtesy Canadian Government Travel Bureau.

Jehovah's Handiwork at Smoke Lake, Algonquin Park, Ontario



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Successful Conference

More than six hundred thirty registered attendants at the Illinois and General Conferences (August 1-13) contributed their united strength in an effort to promote the work of Christ. The devotional and worship services were refreshing and encouraging. Zeal and a missionary spirit characterized the business sessions. Brother Wayne Laning, Mount Sterling (Ripley Church), Illinois, was re-elected president of the Illinois State Conference. Vacancies on the General Conference Board were filled by election of Brother Wayne Laning as second vice president and Brother Stanley Ross, Litchfield, Minnesota, as treasurer.

God blessed all the Conference period with almost ideal weather, and His Spirit graced the Bible classes, worship and preaching services, and the business sessions. Nearly eighty delegates assembled to pray and plan for the fiscal year of 1950-'51. As the delegates return to their local churches, they will relay many of the Conference highlights to brethren not privileged to attend; and, with God's blessing, the Church of God at large will benefit by the recent successful Conference.

Next week's number of *THE RESTITUTION HERALD* will present Secretary Arlen Marsh's official report. In the meantime, may all the Church of God be assured that every reasonable effort will be made by the Conference to continue and develop present activities; and, as emphasized by President Joe D. Lawrence during the Conference business sessions, the General Conference needs, asks, and sincerely hopes to receive a whole-hearted, moral, and financial support from every member of the Church of God.

What Is the Interpretation?

What means this present world-wide confusion and apathy? Is there prophetic significance in Egypt's failure to support the United Nations in Korea? Why are the Arabs, also, holding back? Who will win in Korea? What should Christians next expect over the Eastern horizon?

All the drunken lords of Belshazzar's feast recog-

nized that some unusual, probably tragic, event would follow the handwriting on the wall. Only God's servant Daniel could interpret that handwriting, however, and he declared its meaning. Within a few hours, at most, Daniel's interpretation became tragic event.

That same Daniel, who correctly foretold Belshazzar's doom, foretold that in "time of the end" there will be "a time of trouble, such as never was," that many Israelites then "shall be delivered," that "many shall be purified," and that "the wise shall understand."

Understand *what?* Understand that earth's Babylonish and drunken lords are doomed, that soon the Messiah (typified by Cyrus, an "anointed"—Isa. 45:1) will march triumphantly through the gates of Jerusalem, and that all these last-day perilous conditions are the omens first of bloodshed, then of Jesus' second coming and glorious Jubilee.

The Wilderness

Without his God, man vainly stumbles on,
Full blind in greed for wealth and worldly might.
In fitful sleep, his schemes are Devil-spawn
That mock and flee like thieves with passing night.
Confused and worn, he greets the morning's gleam
Perplexed and fearful with his plans awry;
His spirit warns he charts a broken beam,
And with a vague unrest he senses why,
For in his breast the urge of God impels
And clamors that he take the Master's way,
But will is strong and conscience he repels
To shamble erringly another day.
O, could he learn he has no way, alone,
And holding fast, give thanks, and reap his own!
—Ella Solcher in *Bible Advocate*.

Partly Serious

The General Conference soon may have the unexpected problem of providing an airport! Three planes brought attendants to the recent Conference—planes piloted by Dale Dunbar, Delta, Ohio; Gary France, Wenatchee, Washington; and Samuel Hoke, Dayton, Ohio.

Co-operate With Doom?

By H. Gary France, Wenatchee, Washington

MEN, endeavoring to develop an appreciation of righteousness, thereby becoming suitable members of the Kingdom of God, commonly fail. One reason for this failure may be described as appreciation of the world, false doctrine, or any other practice or thought foreign to the gospel. Thus, two appreciations—one of righteousness, another of the world—fight for superior esteem in the hearts of men. Do our hearts appreciate righteousness, or do they appreciate the world? If one appreciates the world, he is an enemy of God. James wrote, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (4:4).

"How can I tell," asks one. "Is there any way for me to know where my heart is—whether it is after the world, or after righteousness?" Jesus said, "Where your treasure is, there will your heart be also" (Matt. 6:21). The fact that Jesus was talking to men who had little or no worldly treasures leads one to understand what Jesus meant by the word "treasure"—the investments of one's time, energy, planning, and co-operation. Where do Christians spend time—with the world, or with God? On what basis do Christians make plans? With whom do Christians co-operate—with the world, or with God?

Who would "co-operate" with a burning hotel by serenely watching the flickering flames engulf him? Is there one whit more sense in "co-operating" with the world or "Babylon" by joining with them, watching deception, sin, and false doctrine slowly and certainly engulf us? "He cried mightily with a strong voice, saying, Babylon the great is fallen . . . for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18:2, 3). *Co-operate? With a doomed world? Sharing her fate?* John heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (v. 4). . . . The world offers only the worldly gods of "security" and "fun." Tell me, what is security?

When the children of Israel returned from captivity to Jerusalem under the leadership of Zerubbabel and Jeshua, for the purpose of rebuilding the Temple, their adversaries wanted to co-operate with them! "Let us help you," they asked. (Ezra 4:2.) One unaware of the dangers of mixing the true work of God with influences of incorrectly worshiping God would ask, "Why not? Nothing to lose! Sure! Come and help us." The adversaries cleverly added to their offer of help, "For we seek your God, as ye do." "All the more reason for co-operation," says one. "We all have the same aim in mind," says another. The "adversaries" drove their final point home by proving their worship of God, saying: "We do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither."



H. Gary France

"Who would want us to be so narrow as to refuse to co-operate with our 'adversaries'? Who can refuse their aid?" cries one over-anxious Christian? Jesus taught, "Narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). Zerubbabel and Jeshua *wisely refused* the offered aid.

One may ask, "Why were these people called 'adversaries' if they worshiped the same God?" They worshiped God *incorrectly*, this being sufficient reason for God's true children to separate themselves. Their worship of God is described in 2 Kings 17:24-41. Part of the description is as follows: "So they feared the Lord, and made unto themselves of the lowest of them priests of the high places. . . . They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence" (vv. 32, 33).

God's people are to separate from false doctrines as well as from the rest of the world. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Is this co-operation? The Word of God frequently mentions deceivers and those who do not have the *true* doctrine of Christ. When these subjects are mentioned, Christians are either expressly warned to keep separate from such, or this thought is obviously taken for granted.

"Many deceivers are entered into the world. . . . Look to yourselves, that we lose not (Please turn to p. 11)

"Redeeming the Time"

By Glenn M. Birkey, Rochelle, Illinois

THE Apostle Paul, addressing the Ephesians, wrote: "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16). He pleaded the same to the Colossians, saying: "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

Surely, anyone who is observing social and moral trends can see that indifference and violence are increasing by leaps and bounds. One almost dreads to read headlines of daily newspapers or listen to radio news broadcasts, because many people, especially young people, are committing the types of crimes that were scarcely thought of fifty years ago. Too, many church people are twisting the Word of God into teaching that suits their own fancy: something that does not interfere with their own ideas of worldly pleasures. The whole situation presents a sad picture for this reason, especially, that so many persons are jeopardizing their chance for eternal life who might obtain that life if only they were wise.

Sometimes the effort to spread God's eternal truths seems extremely hopeless. One recalls, however, that Noah in his day encountered a similar situation. He preached while the ark was being built, but only seven converts entered the ark, that they might escape destruction by water.

"Likewise . . . 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 . . . and destroyed them all. . . Thus shall it be when . . . the Son of man is revealed."

There recently came to my attention an article by H. S. Wyatt in the *Prophetic News* that contains practically what I had in mind to write, so I will append it to these few lines. His topic, "The Time Is Short," contains much for one's thought, so here it is:

The days through which we are now passing present a real challenge to the Christian church, and the utter indifference of people should be a matter of gravest concern to God's people everywhere.

Never in the past century has there been such a complete disregard for the ways of God. All kinds of excuses are used far too glibly to explain away the laxity of moral values and the desecration of sacred things. But the excuse cannot cover everything, and, viewing the world today, one wonders just where it will all end. Setting aside the decline in church attendance, we are faced by the fact that the masses of the people appear to have no thought or desire whatever for the ways of God.

To the student of prophecy, who is always an evangelical believer, this attitude constitutes a problem of the utmost urgency. Turning to the Word, we read Paul's explanation of it to Timothy in 2 Timothy 4:3, 4: "For the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their fancies; they will give up listening to the Truth and turn to myths" (Moffatt). Noting those words, we cannot help feeling that they apply to the present day and age. In the face of such a challenge, what is our reaction?

Are we to sit down and say that God knows best, and if He intended to convert men He would set about it in His own way? To adopt that attitude is to shirk our responsibility and to betray the trust placed in us as His witnesses. The fact that there is so little response to the preaching of the gospel is no excuse for us to consider ceasing even to witness. Rather, it must be the incentive to spur us on to greater efforts. As Paul said earlier in his letter to Timothy: "In the presence of God and of Christ Jesus, who will judge the living and the dead in the light of his appearance and his reign, I adjure you to preach the Word; keep at it in season and out of season, refuting, checking, and exhorting men; never give up your teaching, for the time will come when people will decline to be taught sound doctrine" (Moffatt).

Everyone in this world is a soul for whom Christ died, and if we hug to ourselves our salvation, then we are failing Him. Remember that God has no other witnesses but His own children, and if we keep silence, how shall others know and live? As a believer, you have a responsibility to your fellows and to God, and although you have passed from judgment for sin, you still have to face the judgment on your work as a believer. In that day when God allocates the positions of trust in His Kingdom, will He be able to commend you for good service on earth now, and entrust you with a responsible place in His future Kingdom? Read again the parable of Jesus given in Luke 19:12-27 concerning the talents, and ask yourself whether or not you would be fit to have authority over ten cities.

Jews and Gentiles are dying every day "having no hope and without God in the world," but are God's people really as concerned about it as they should be? We long and pray for an "outpouring of the Spirit and a turning to God by the masses, but that can come only when God has clean instruments with which to work. We beseech Him for revival, but should it not begin first in us?

We live in momentous days. The sand in the hour-glass of this world's history is fast running out; the midnight hour will strike soon, and we know that Christ will come for His own. Before long, the clouds will be bright with glory, and through the opening heavens our blessed Lord shall descend with a shout of triumph, to gather His own unto Himself.

While for us that is a wonderful prospect, does not your heart yearn over those who shall be left behind? Even as you contemplate the precious thought of the coming Rapture and stay your heart in His pledged Word, does it not make you long to snatch many brands from the fire, to labor as never before for the salvation of men?

Paul said in 1 Thessalonians 2:19 "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

Paul had many triumphs of grace as stars in his crown; will there be any stars in your crown?

LASTING IMPRESSIONS

By Gordon Landry, Oregon Bible College Alumnus



Gordon Landry

IMPRESSIONS and influences acquired at Oregon Bible College remain with one indefinitely to guide his life through the dangers of temptation. Study and meditation on the Word of God, exchanging thoughts with companions, discussing subjects with experienced instructors, and applying Scriptural teachings to one's life develop his character to a greater extent than could any school, however versed in the intricacies of psychology it may be.

Naturally, when students come to know one another well, as they are bound to do in a small school, life-long friendships automatically will be cultivated. This does not presuppose that there will never be any differences of opinion, though. When one constantly is associated with his fellow workers, there will of necessity be undesirable tensions. One must not expect a complete bed of roses when he determines to attend a college. A minimum of such difficulties, however, arise at Oregon Bible College. The majority of these clashes between characteristics of individuals are usually solved and quickly nullified.

Character must be developed in just this way. A salmon develops sufficient power to leap waterfalls not by going along with the current, but by resisting it. A man who has never overcome the smaller temptations of life finds it impossible to meet life's greater trials. So with any of the differences that arise at Oregon Bible College. They, in reality, are character-testers and character-builders, that is, if they are met and overcome with love similar to that portrayed in the Master's life.

True, associations, even unpleasant ones, impress one for many years to come. Looking back over the years of my college experience, I now realize that classroom study and work has impressed me more than fellowship of friends. I am constantly aware of my lack of Biblical knowledge prior to my attendance at the College. Most of the little knowledge I now possess of the Word of God was learned there. At times, I have admonished myself for not having studied more widely and completely while attending the College's well-planned courses. Homework should have been searched more deeply for applications that only recently have been coming into view.

A certain number of hours is required for one to be graduated. If one desires to increase his knowledge, however, he can enroll in more classes than actually are required. If enough time can be located for one's studies

in each of his subjects, this is a good idea. One should not forfeit sufficient study on any subject, though, to enroll in more classes or to obtain more hours of credit.

Along with regular classes on practical and Biblical subjects, a period of consecration has been instituted and maintained—the chapel hour. In this period, some of those problems mentioned earlier in this article are solved. Also at this time, sermonettes, songs, and specials of various types are presented to or by the students.

Some of you who read this testimonial may feel yourselves incapable of becoming ministers of the gospel of Jesus Christ; therefore you may immediately discard the idea of applying for entrance into Oregon Bible College. The College teaches and portrays the way that leads into life, though, and that is good for anyone. Both men and women are admitted to the College; both can profit from its classes. One need not be planning to become a minister to obtain influences that will definitely aid him in life.

The College is for you. *Try it!*

My Advocate

"My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous."

"I have a case at court, and court is set;
How soon my case is called, I do not know;
But from the justice seat I dare not go
Till sentence is pronounced on me, and yet,
Although my stains of sin more deep than crimson be,
I have an Advocate who pleads for me.

"I have a case at court, and court is set,
The Judge Supreme is on the judgment seat;
With trembling, low I bow before His feet,
Convicted by my own proud heart, and yet,
Though downcast, guilty eyes see not the Judge's face;
My Advocate has never lost a case.

"I have a case at court, and court is set;
My straining ears have caught at last my name—
Needs not the formal charge to tell my shame;
My heart cannot deny its guilt, and yet,
To hide my sin-polluted garments out of sight,
My Advocate provides a robe of light.

"I have a case at court, and court is set;
With tears the angel reads the charges there,
And to the court my Counsel makes His prayer,
For pardon pleads, admits my guilt, and yet
The Judge divine in love and mercy sets me free;
My Advocate has borne the curse for me."

—Alfie W. Hallmann in *Bible Advocate*.

Must the World Have War?

By Harold J. Doan, Chicago, Illinois

AMERICA and the United Nations are at war today with the Russian satellite state of North Korea. Though our president calls it "police action," and though our State Department would like to have us believe that "war is peace," we are today at war. The fact is that we have had only a few years of peace, and that not a real peace. Americans and all the world are in a real turmoil. In spite of sincere efforts toward peace, in spite of wishful thinking by religious and secular leaders that the world is intelligent enough to avoid war, we are today fighting the opening battle of World War III. Some are confused; some are cynical; some are disgusted; some are sick with fear.

Everyone is asking himself questions about this conflict. Is this the beginning of the end? Must men continue to suffer wars? Why are wars allowed? What can we do as Christian people?

Time Magazine, commenting on the present Korean war, asks, "Could Armageddon begin with so feeble a fanfare as the muffled battle of Korea?" (July 10, 1950, p. 7). Our answer as students of God's Word, which speaks of Armageddon, is, "Yes, this could be the beginning of the battle of Armageddon." Antichrist, whose power and army will be broken at Armageddon by the coming of Christ, will not grow into world power by peaceful means; but will, by war after war, finally gain control of a reluctant world. Concerning the opening of the first seal in Revelation, one reads:

"I say, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And 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: and there was given unto him a great sword" (vv. 2-4). . . . This Korean war could be the beginning of the growth of the Antichrist's power.

If the United States is victorious in this war, will it mean peace? If we can contain Russia in North Korea will we, then, begin to enjoy the fruits of victory? No! Wars will continue from this day with ever-increasing frequency and scope until all nations are involved. There may be a short period of peace and false security in the near future, but it will be short-lived. The future of the

world will be almost ceaseless war until the Prince of Peace returns. Jesus prophesied:

"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: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:6, 7).

The world will be at war when Jesus comes with His saints. It is written: "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:2-4). Much as men dislike the thought, we Christians had better face it—our days of national peace are numbered, the judgment of all nations by war is even now on the horizon.

A great question in our minds is this, Why must the world have war? Why cannot the world have peace and enjoy the fruits of its progress? The reasons that the world cannot now have peace are found in Scripture. Because of the law of cause and effect, it is impossible for our present world to have peace.

In 2 Kings 9:22 is recorded: "It came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? and he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Jehu was anointed by a prophet of the Lord to do a house-cleaning job on the government of Israel, which was in the hands of Queen Jezebel and her son Joram. The queen was extremely wicked, and so were her son and most of her subjects. She had brought Baal worship to Israel and had turned the nation to idolatry and sin. When Jehu came with his army to destroy the wicked leaders and set up a righteous government, Joram and Jezebel pleaded for peace. "Is it peace, Jehu?" Jehu replied, "How can there be peace when such wickedness as

yours is supreme?" So Jezebel, Joram, and Ahaziah, the king of Judah, were killed in battle, and only after Jehu had established a righteous government, and with Elisha's help had turned the people's minds from Baal to God, was there peace.

People ask today, "Why can't we have peace? Why must nations war?" If I were a Jehu, I would say, How can there be peace when wickedness is so great on the earth? Peace is the fruit of righteousness and spirituality, which the world does not have. How can we have peace when the world is full of hate, greed, evil, treachery, lust, and sin? All these evils are not confined behind the Iron

Curtain, either. Western nations have their full share.

You ask, "Why can't we have peace?" I ask, "Do we deserve peace? Do we deserve continued blessing and prosperity?" Do you think God can forever wink at the godless neglect, the world crime, the world drunkenness, the world licentiousness of the present age? More logically, we should ask, "Why has God been so merciful as to allow us as much peace as we have had?"

Revelation 13:10 states another reason why wars will not cease till Jesus comes to rule the earth in peace. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must (Please turn to page 10)

Weep No Longer, Rachel

(Jeremiah 31:15-17)

By William Dick, Oregon Bible College

ALTHOUGH Rachel was the most beloved wife of Jacob, she pined nearly all her life because she could not bear him children. In a moment of desperation she cried out to Jacob, "Give me children, or else I die!"

Jacob blazed with anger against her, and said, "Can I take the place of God, who has kept you from having children?" God had closed her womb, and there was nothing she could do except to pray and trust in God.

Several years later, Rachel and Jacob were journeying from Bethel, the place where he had talked with God. Rachel obviously had been released of God's curse, because she had borne Joseph. They stopped near the vicinity of Bethlehem, and there she gave birth to her second child with much labor. Her suffering was so severe that she died, leaving, however, to her husband a child who became his favorite son. Jacob buried Rachel there, near Ramah, and marked the grave with a pillar.

In the prophecy of Jeremiah 31:15-17, Rachel is represented as raising her head from the tomb and as breaking forth into weeping, because of the death of her sons. She refused to be comforted for her children, because they were not, or they were dead. This prophecy seems to have several fulfillments. They all might apply. ("A lesser and a greater event, of different times, may answer to the single sense of one passage of Scripture, until the prophecy is exhausted."—Bengel.)

Ramah was the place where Nebuzaradan collected all the Jews in chains, previous to their removal to Babylon. God consoled her with the promise of their restoration.

Matthew records this prophecy in Matthew 2:17, 18, stating that it was fulfilled when Herod caused all the

boy babies under two years of age, around Bethlehem, to be slain.

"Weep no longer," said the Lord, for your sorrow and weeping shall not go unheeded. "Thine affliction in the loss of thy children, murdered for Christ's sake, shall not be fruitless to thee, as was the case in thy giving birth to the 'child of thy sorrow,' Benjamin."—Jamieson, Fausset, and Brown.

"They shall come again from the land of the enemy" has two lessons. First, it foretells the future resurrection of all those in their graves. They shall be taken from the land of the enemy, or from *death*. ("The last enemy that shall be destroyed is death"—1 Cor. 15:26.) Second, it pertains to the future restoration of Israel. "Thy grief shall not be perpetual; the exiles shall return, and the land be inhabited again."—Calvin. Weep no longer, Rachel, for "the children of Judah and the children of Israel shall be gathered together . . . and they shall come up out of the land" (Hosea 1:11). There is hope for your future, because your children shall return to their own border.

We have seen that the prophecy was partially fulfilled in the massacre of the innocent babies under Herod, and that it will be fulfilled completely when all will be resurrected and restored at the second coming of Christ. We also may see that Jeremiah's record of God's words has comfort for us today. Weep no longer, you mothers who have lost your babies, because God will restore them to you again on the resurrection morning. "Blessed are they that mourn: for they shall be comforted."

Weep no longer, Rachel.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

LAND REBORN. A new publication has come on the market under the title of "Land Reborn," which was published by the "American Christian Palestine Committee." The third number carries a picture of a group of United States Christian leaders who made a trip to Palestine. The men in the picture are deplaning after their return. Among those in the picture is Bro. C. E. Lapp, pastor of the Pennellwood Church of God, Grand Rapids, Michigan. In the comments made by the various men, Bro. Lapp says:

"For the privilege of visiting the Land of Israel reborn, I shall ever be grateful. To witness with my own eyes a people, who for centuries have been driven from pillar to post, but who are now zealously working to build their homeland, not alone for themselves but for their unfortunate brethren of other lands whom they have never seen, is a modern miracle wrought by the Spirit of the Almighty God. The people are an inspiration to all to love their fellow man."

Bro. Lapp's experiences are being enjoyed by these in attendance at General Conference. He has had many opportunities to witness to the people of the Covenant land since he returned from his trip. We felicitate our fellow worker on his honored privilege.

"SEE WHAT HAPPENED." A few weeks ago, Fim Murra, a regular contributor to the "Present Truth Messenger," an Advent Christian paper published in the South, visited the office of The Restitution Herald, and, in commenting on his visit, said in part:

"A few weeks ago, we visited the office and print shop of The Restitution Herald, at Oregon, Illinois, and were much impressed with the up-to-date equipment in the shop, and with apparent efficiency of the operations. Often the front page of this 16-page weekly is printed in colors and with an attractive picture. The general make-up of the paper would do credit to any religious publication. . . . It is the organ of the Church of God, whose faith is much as ours, except, among other tenets, they advocated from the beginning that the Jews would return to Palestine and be established there as a nation before the Lord would return, which theory we opposed—now see what's happened!"

We say "Thank you" for this brotherly comment. Our particular interest centered around the closing remarks re the return of the Jews to Palestine, which we as a people have always espoused. The writer says he "opposed" this teaching, but then adds: "Now see what's happened." Some months ago, it was stated by this same writer that in view of what was taking place in Palestine and the rebirth of the State of Israel, they—the Advent Christian people—would be forced to change their interpretation of prophecy,

but that he had maintained a "neutral" position. Since he has now confessed that he sees, for said he: "Now see what's happened," we sincerely trust that he will give a quickened leadership among his brethren to that great truth which he is witnessing in process of fulfillment. "Now see what's happened."

PILGRIMS MARCH. A regular reader of this page has given to me a press release on the claims of a certain Mrs. Van Hoof, near Necedah, Wisconsin. Mrs. Van Hoof claims to have seen the Virgin Mary, and that she promised to return in another visit on August 15, the day which the Roman Catholic Church observes the Assumption of the Blessed Virgin Mary.

Already, railroads are making plans to run specials from Chicago, Milwaukee, and other points. Bus companies will operate special buses for the occasion. It is estimated that ten thousand people will be on hand to see if they, too, can catch a vision of Mary. Special police are being detailed to handle the crowds and, already, people from as far away as Florida and California have come to the sight of the supposed appearance.

This is nothing new in Roman Catholic circles. Every now and then, some devout member of the Roman Church has apparitions of some sort and claims to be the medium through which some miracle has been wrought. A good test by which to judge each and every case is set forth in Isaiah 8:19, 20. It reads:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

ARAB WORLD. The Western Democracies have been supplying arms to the Arab countries for several years, believing that they would be buffer states against the continual expansion of the Soviet State. With the breaking of the Korean crisis, the Western Democracies have been greatly perturbed because the Arab countries have maintained a hands-off policy and assumed a neutral attitude. Egypt's absolute neutrality has been, to say the least, a disappointment to the United States and Great Britain.

This situation has aroused keen interest among students of the prophetic Word. They well know that Egypt is to be at the feet of the King of the North when he shall come against the mountains of Israel. Ethiopia and Libya are also to be found in the camp of Gog. Is this present attitude on the part of the Arabs an omen as to what we may expect in the immediate future? Events are happening very rapidly these days, and the

forces under the chief prince of Meshech and Tubal seem to be moving towards a climax with great precision and strength; so much so, that it is singularly strange the apparent success that attends his movements, especially when they fit the prophetic mold so perfectly.

"THERE'S THE PLACE." The other day a man came into my study and no sooner had he entered, but he asked: "What do you think of the Korean situation?" Then glancing to one of the walls and seeing a map of the new State of Israel, he said: "It is not in Korea, but right there that the nations of the world are going to be gathered to battle." I asked him why he thought so. He replied: "The Bible says so." So it does! One's attention should not be diverted from this ancient land, now recovered in part, to some struggle in other parts of the world, such as Korea, but everyone should watch the Middle East, for there the great whirlwind spoken of by Jeremiah will start and will reach unto all nations. Our cry from a prophetic point of view should be, Watch the East! The movements of nations in the fertile crescent, or the area between the Euphrates and the Mediterranean, will give the warnings that we Christians need to observe. In these movements, we can expect Egypt to become friendly toward the Kremlin. American and British arms to Egypt may yet cause Anglo-Saxon blood to flow.

ARMAGEDDON. Every person who has come to the age of accountability has heard of Armageddon. Most folks connect Armageddon with the final gathering of the nations, or the battle that will take place on the mountains of Israel. Such will not be the case. There will be no war when Armageddon takes place, such as nation rising up against nation and kingdom against kingdom. Armageddon is when God goes forth to fight against the nations, and, when that takes place, war will be over. Nations will not be able to wage war against God. How can people fight against God when He sends down great hailstones the weight of a talent? How can people fight against God when their tongues consume in their mouths and their eyes in their sockets as predicted by the Prophet Zechariah? The battle of the nations will take place prior to Armageddon. All nations will be gathered together in battle when God goes forth to fight against them.

Too, many folks are looking for the nations to be in war when the Lord comes. There is no scripture that this writer is familiar with that requires the nations to be at war when the Lord comes for His church. Nations will be gathered against Jerusalem when the Lord comes with His saints, but not when they are gathered together unto Him.

Punishment of the Wicked

By M. O. Williamson, Pelzer, South Carolina

MATTHEW 25:46 records these words: "These shall go away into everlasting punishment." This verse does not state the nature or the form of the punishment; it says only that the punishment will be everlasting. In John 5:39, Jesus said, "Search the scriptures." If one does this, he shall be able to understand the nature of the punishment and exactly what the punishment will be.

Jesus, when he called Paul to preach, said: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:16-18). So, when one comes to God, he accepts God's word, not Satan's! Second Peter 1:21 says, "Holy men of God spake as they were moved by the Holy Ghost." Let us ask Paul to open our eyes, that we may understand what God's punishment is, or what the nature of the punishment will be.

Second Thessalonians 1:9 states that they who "know not God" and "obey not the gospel of our Lord Jesus Christ" "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." We learn here from Paul that the punishment will be destruction, and this destruction will destroy the ungodly "from the presence of the Lord, and from the glory of his power." Everlasting destruction means everlasting destruction from God's presence! So, the question arises, Where does God's presence extend? Let David answer the question, for it is recorded in Acts 13:22 that God "gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." In Psalm 139:7, 8, David said:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Amos 9:1-4 records:

"I saw the Lord standing upon the altar; and he said, Smit the lintel of the door, that the posts may shake; and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. 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: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil and not for good."



M. O. Williamson

The "everlasting punishment" of Matthew 25:46 is "everlasting destruction" from the Presence of God. The wicked cannot escape God's Presence if they go to heaven, to hell, to the sea, or to Carmel. Obadiah 17 says that they "shall be as though they had not been." Psalm 37:10 informs, "Yet a little while, and the wicked shall not be." The twentieth verse of the same chapter reads: "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." "Everlasting punishment" means that the punished shall cease eternally to be, or that he shall consume. Did you ever see smoke again from the same object after it went up out of your sight? This will be the result of those who go away into everlasting punishment.

Some persons who believe in eternal torment frequently refer to the ninth chapter of Mark, where Jesus spoke of fire never quenched and of worms that never die. It is said by man that the worms are immortal souls. The word "soul" appears many times in the Bible, but it is never said to be immortal. It is said of souls that they can die and that they can be poured out. In Ezekiel 18:4, God says, "The soul that sinneth it shall die." Matthew 5:29 speaks of the whole body being cast into hell. You will agree, then, that the body can burn and that worms can destroy it, too. Job said (19:26): "Though after my

skin worms destroy this body, yet in my flesh shall I see God." Man says the soul is immortal and cannot die. He also says that the soul is immaterial and that it has neither outside nor inside! What, then, will the worms eat? Let us leave man's theory and come to God and His Word. Man's outside and man's insides can burn and will burn. Malachi 4:1 foretells: "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." Matthew 3:12 says, "He will burn up the chaff with unquenchable fire." David said, "Into smoke shall they consume away."

Jude 7 says that Sodom and Gomorrah suffered "the vengeance of eternal fire," and that their doom was "an example" of the doom of the wicked. Second Peter 2:6 also informs that God, "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them *an ensample* unto those that after should live ungodly." "His place shall not be" (Psalm 37:10). "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). Consider also Revelation 20:14, 15:

"Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire"—not for endless torment, but for the "second death."

God's word informs that God will "send them [the ungodly] strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." "The wages of sin is death." God told Adam, because of Adam's sin: "In the sweat of thy face shalt thou eat bread [how long?], till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). It is further recorded in Genesis 5:5, "All the days that Adam lived were nine hundred and thirty years: and he died."

These words were written hoping that all who read them will believe and accept God's Word. "The gift of God is eternal life." *Choose life!*

MUST THE WORLD HAVE WAR?

(Continued from page 7)

be killed with the sword. Here is the patience and the faith of the saints." Those who live by sword must die by sword. Those who are built upon violence must suffer violence. The law of retribution is in effect here. The world has sown the wind and must reap the whirlwind, has sown violence and must reap war. There is no way out and no place to hide.

Pharaoh died in the waters at the hands of the God of his slaves. Alexander died in a drunken orgy. Antiochus died in an insane fit because of the revolt of his slave nation. Napoleon died in exile; Hitler shot himself; Mussolini was slain by his own people; Huey Long was assassinated. Every military empire has died in war, from Babylon through the Third Reich. It is Russia's turn next. The nation has been built on violence, treachery, and death; it will be annihilated at Armageddon. All of today's nations which are placing emphasis on might and armor must have opportunity to test and see the failure of their own might.

The nations cannot have peace because of their past. The wars of history make necessary wars of the future. Past violence makes necessary future violence. A world of peace cannot be built on the foundations laid. Only when there are new heavens and a new earth, a whole new order of life, can world peace be realized.

Another reason there must continue to be war is that the wicked nations must be judged and punished. War is God's means of national "spanking." Genesis 15:16 reads, "In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." There is reference to this also in Leviticus 18:24, 25, saying:

"Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."

Israel was held in Egypt four hundred years during which time Caanan, the land of promise, was in the hands of wicked men. Philistines, Hittites, Amorites, Perizites, and others had a most vile and sinful way of life. When their wickedness was full, in other words, when they had come to the very height of their lawlessness and evil, God sent His own people to take the land and cleanse it. Because of extreme wickedness, Israel was commanded to destroy the entire nation and leave no descendants. Conquering Caanan not only won the land for God's people, but also cleansed the land of its evil people. The Lord uses war to punish nations for sin, allowing those nations to punish themselves by their own means.

It is not a pretty picture, but we can paint it no other way. We are at war—from this time forward we shall be under the shadow of war.

What, then, can Christians do? We can only prepare ourselves for escape at Jesus' coming. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). There is a way of escape. Though Christians see the beginning of these things, they need not fear, for Jesus

offers eternal salvation to all believers. Though nations will soon drink the cup of God's indignation. Christians need not, for "God hath not appointed us to wrath, but to obtain salvation by Jesus Christ" (1 Thess. 5:9). "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" (v. 36).

As wars increase, as God's judgment through war becomes more furious, and as nations and men try to arise out of the chaos, Jesus will come to take His own to be with Him until Armageddon be over. The handwriting is on the wall; the sorrows have begun: lift up your heads to your Redeemer. Accept Him! Live for Him! Look for Him! He will save you! He will hide you!

CO-OPERATE WITH DOOM?

(Continued from page 3)

those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 7-10). Christians must *not* co-operate with doom!

THE SECRET

"I met God in the morning,
When the day was at the best,
And his Presence came like sunrise,
Like a glory in my breast.

"All day long the Presence lingered;
All day long He stayed with me,
And we sailed with perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered;
Other ships were sore distressed,
But the winds that seemed to drive them
Brought us to a perfect rest.

"Then I thought of other mornings
With a keen remorse of mind,
When I, too, had loosed the moorings,
With Thy Presence left behind.

"So I think I know the secret,
Learned from many a troubled way,
You must seek Him in the morning,
If you want Him through the day."

—Dr. Ralph Cushman.

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National Bible Institution
Oregon . Illinois

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"This commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

How the Disciples Worked

Jesus ordained twelve. He had special reasons for this. There were twelve tribes in the family of Israel, the nation of Israel. We know the twelve apostles will rule (judge) over the twelve tribes. (Matt. 19:28.) Jesus knew His Father's will and plan.

The apostles were given power to heal sicknesses and diseases.

For or Against Us

Today, we disciples sometimes make the same mistake as did John. He came to Jesus with some important news. He and some of the other apostles found a person "casting out devils in thy name." They promptly said, "You can't do that! You're not one with us."

But Jesus said, "Forbid him not: for he that is not against us is for us." (Luke 9:49-56.)

Details of faith sometimes are discussed and studied until the larger, basic doctrines are lost to view. "Now" we see through a dark glass, at best. He that is not against Christ is for Him! Christ did not condemn those who differed with him when they were trying to do His will. Neither did Christ compromise one true detail in so doing. A man lives by his faith. Now, if he has more faith than his neighbor or Christian brother, he has more light by which he walks. A Christian *strengthens* his brethren—strengthens their faith, strengthens their hope.

What Manner of Spirit Are Ye?

It was nearing the time that Jesus was to be "received up" (Luke 9:51). How Jesus ever kept in mind His lot in life! There were many things He yet was to do before He was crucified and resurrected. He was going to Jerusalem.

Some messengers went before Jesus to prepare for His comforts. (V. 52.) They entered into a village of Samaritans. These people were a mixture of peoples, outcasts of the day. Because Jesus was going to Jerusalem, they refused Him care. Of course, this angered the impatient followers of Jesus. They wanted everyone to treat their Lord with the respect they knew He should receive. The Apostles James and John said, "Lord, do you want us to

command fire to come down from heaven, and consume them, even as Elias did?"

Jesus rebuked them. He said, "Ye know not what manner of spirit ye are of."

They needed Christ's guidance and control, even His physical presence to help them use their God-given powers aright. No wonder it was given without measure only to Christ! (John 3:34.)

ECE Club History

Our Everyday Christian Expression Club was started in the fall of 1938. We made some rules for members. Here they are in brief. An ECE member is sent a card on which the aims are written. An ECE member reads our HERALD Children's Page *every week*. He studies the Sunday school lessons. He studies his Bible *every day*. He studies with others of his family. They pray and sing and show love of God by doing good deeds *every day*. They hang this ECE club card upon the wall. They attend as many services of their church as possible. Send in *your* name and address if you are under fourteen years of age.

Greetings! India!

Greetings are extended to William Devadoss of Chittoor District, South India, who wants to join our ECE Club. His membership card is being sent to him.

Happy Birthday Wishes!

Vira Lou Foster, Aug. 14, age 9, Hammond, La.
Jimmie Forest, Aug. 15, age 11, Hammond, La.
Karen Rose, Aug. 15, age 7, Welland, Ont.
Paul Swartz, Aug. 16, age 14, Cleveland, Ohio.
Eunice Mae Ritchie, Aug. 17, age 10, Hammond, La.
Bruce Savage, Aug. 18, age 14, Waite Park, Minn.
Robert Barnett, Aug. 19, age 4, Holbrook, Nebr.
Sylvia Goekler, Aug. 21, age 3, Hector, Minn.
Polly Ann Gould, Aug. 22, age 14, Jacobson, Minn.
Franklin D. Hawkins, Aug. 24, age 10, Sterling, Ill.
Tommy Pearson, Aug. 25, age 12, Troy, Ohio.
Suzanne Duval, Aug. 27, age 11, Elgin, Ill.
Ted Sullivan, Aug. 27, age 6, Hammond, La.

The Berean Page

By TIMOTHY PEARSON

Rt. 1, Box S 18 A, Hammond, La.

"Search the Scriptures daily"



God Chooses Little Things

The little, the weak, the poor, all stand a better chance of being chosen of the Lord for great service than do the large, the strong, or the rich. The reason? "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen" (1 Cor. 1:27, 28.)

Consider some of the leaders of the past who were specially chosen of God. *Peter* along with his brother and cousins were poor fishermen. At a particular slack time in the fishing season, the Lord met them and saw in those men traits that would serve His purpose. Of the other disciples, we know that Matthew was a taxing agent, a hated class of Jews. One could hardly say he belonged to the nobility or the elite. One of the few exceptions among the early disciples was Luke. He was both a doctor and an artist, as well. He was, however, only one well-off, educated man among many poor and uneducated disciples.

Of a later period, there were Paul the tentmaker and Barnabas a Levite. The latter group, often poor, frequently suffered from hunger. Among the female disciples, Lydia sold dry goods and dyes from door to door, and Dorcas was a seamstress.

An endless list could be made naming those who have been chosen of God for great service in spite of their poor stations in life. Now, if God could use the service of some of these, could He not also use you?

God also chose a *little* city for an historic event, when Joseph and Mary were led to the stable. Bethlehem consisted of a few mud houses along an even fewer number of mud streets. A little way north was the metropolis of Jerusalem, but God chose Bethlehem.

In revealing Himself to Elijah, God sent a storm, followed it with an earthquake, and added a great fire: enough to make Elijah shake in his sandals, but God was not in the storm, nor the quake, nor the fire. Then, in the terrifying calm that followed God spoke to His Proph-

et in a still *small* voice. How much more impressive it was than the wind's roar or the grinding of the rocks!

Perhaps you remember the poor widow who deposited all she had in the coffer at the Temple. To receive the full importance of Jesus' praise, one must know the value of the coins which the widow gave. Though it was all she had to her name, the two mites were equal to one-eighth cent. God has chosen "base things of the world."

Little acts of love or bravery often are of great value. Do you remember the story of the little Dutch boy who saved the lowlands of Holland? It seems that the boy was returning home late at night when he noticed a trickle of water running down the side of the dike. These dirt levees are constructed to hold back the *Zider Zee*, so that the lowlands may be cultivated. Many people live on this reclaimed land and depend on the dikes to protect them from the Sea.

Realizing the danger, the lad hastened to stop the hole, but found he had no weapon to use. Finally, in desperation he plunged his little thumb into the hole, and the trickle of water ceased. The little boy could find no one to help him, though he called and waited. It grew later and colder, but he dared not withdraw his thumb. When found in the morning, he lay unconscious and half frozen clinging to the dike—his thumb still in the hole! He had saved thousands of people!

Bereans, though young and often inexperienced, are chosen of God for a vast service. Like little David the shepherd boy, your youth may be used to good advantage. Though the future king of Israel was last in the line of those considered for the kingdom, *he* was chosen. Though he was not able to carry the armor offered to him by Saul, David succeeded where all others had failed or were afraid to try. With the help of God and a smooth stone, a little boy slew a mighty giant.

The Apostle Paul reminded the brethren at Corinth, saying, "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Your calling is one of humble service.

You may be last in line; your gift may be trivial; you may feel foolishly simple, but God has called you. You have a work to do!

"There are religious grasshoppers and church gypsies who never can find a pastor or church good enough for them: who chase favorite preachers and live on samples brought back from Canaan instead of crossing Jordan and living in the Promised Land themselves, packing their note books with epigrams, but not hiding the Word of God in their hearts."—*Selected from Vance Harver.*

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

August 17-27—Annual Virginia Conference and Bible School at Maurertown. (G. E. Marsh, guest speaker.)
 August 17-27—Texas Youth Rally at Gatesville.
 August 19-27—Texas Conference at Gatesville.
 August 19-27—Iowa Conference at Waterloo.
 August 20-27—Church-of-God Indian Camp Meeting at Baraga, Mich.
 August 20-27—Western Nebraska Conference at Holbrook.
 August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
 September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

COLLEGE OUTLOOK

Oregon Bible College is encouraged to learn that a few more young people are seriously considering attending its classes when they resume on September 4, three weeks hence. We do not yet feel justified in listing their names, but feel sure that we shall be able to do so soon.

At General Conference, several prospective students spoke of their desire to attend College for a year or two for an intensive study of the Bible and for practical Christian training. We hope that enough new students will enroll to make such an intensive course possible. We hope there are many young people in the Church of God who will desire to fortify themselves against temptations of the world by attending our College. Who will be next to enroll?

Students already enrolled for the fall semester are:

Seniors: William Dick, Leon Driskill, Darrell Maddock, William Wachtel;
 Juniors: Patricia Andrew, Kyle Davis, Mary Railton, Curtis Simpson;
 Sophomores: Joseph Fletcher, Neil Thut, Virginia Wagenaar;

Freshmen: Enid Green, David Holquist, Roy Humphreys, Ruth Savage, Russell Thoms, and Ronald Rankin.

Interested students not yet admitted should address Superintendent Otto E. Dick, Oregon Bible College, Oregon, Ill., requesting application forms for admission.

NATIONAL BIBLE INSTITUTION

Mrs. Anna Cochran	\$ 2.00
Hattie A. Woods	2.00
Virida Sittler	10.00
Maybelle Hanson	50.00
George Hobson	2.50
Gift from Mrs. Agnes Sealey Congdon Estate	200.00
Mr. & Mrs. Ferris Zechiel	30.00
Church of the Open Bible, Pomona	35.00
An Interested Friend	10.00
William C. Poland, Sr.	5.50

LOS ANGELES PASTOR RESIGNS

I feel that it is my duty to make a statement concerning the Los Angeles (Calif.) pastorate. I have served as pastor of this church for almost one year and accepted it for another year in answer to a unanimous request of the members.

The reason for leaving was my own personal health. I could not stand the dampness of the fog that persists near the church, and, as a result, my lungs became affected. My doctor (Dr. Beckner, 6570 Normandie Ave.) recommended that I leave Los Angeles immediately for a drier climate. I have improved since leaving.

It was with sadness that we left our position as pastor of the Los Angeles Church. It certainly was an enjoyable experience that we shall never forget. We enjoyed splendid co-operation from everyone, as manifest by the increased attendance at both Sunday school and church services. The midweek Bible classes were especially encouraging. Anyone would be lifted up to be in attendance at one of those services.

We want to mention again the wonderful co-operation that we enjoyed from one and all. This should be encouraging to any minister who is considering accepting the call to this pastorate. One of the conditions that gives a bright outlook for this church is the number of children and young people who take an active part in the church services. We heartily recommend this pastorate to any worthy minister who may be interested.

Yours in hope of eternal life,
 Roy G. Graham,
 6717 Bradley Ave.,
 Saint Louis 9, Mo.

"Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm 122:6).

MOODY, TEXAS

Recently, I retired from work on the railroad and moved to my home here at Moody, Tex.

I preached at Ater, Tex., while Bro. Emory Macy was attending the National Berean Youth Rally at Oregon, Ill. On July 23, at conclusion of services, four came forward and made the "good confession," and in the afternoon, at three o'clock, I had the pleasure of assisting them in putting on Christ in baptism. Those baptized are: Bro. and Sr. Hezzie Fogle, Bro. Garland Fogle, and Sr. Virginia Roberts (a great-niece of mine), all of Killen, Tex.

These new members are all serious, zealous students of God's Word, and we believe they will be truly gold, silver, and (or) precious stones in the foundation which the Apostle Paul laid, or rather that which Paul said "was laid," which is Christ Jesus. (1 Cor. 3:11.)

W. T. Roberts.

BURR OAK, INDIANA

After nearly a year of study and consideration, Mr. and Mrs. Orley Patton requested baptism in the name of the Lord Jesus Christ for the remission of their sins. Sunday afternoon, July 23, we baptized them. Thus, their twenty-second year of married life will be their first one in the Lord.

Bro. and Sr. Patton are the salt-of-the-earth type of people who are a credit to any church. They are convinced that Jesus will soon return to this earth to claim His throne and to rule over the nations. They know that the redeemed will be with Him on His throne, and it is their desire to assist King Jesus in His great work. We pray that God will guide them into the realization of this spiritual desire at His coming. Harry Sheets.

HERALD RECEIPTS

Virida Sittler; Warren Landry; C. E. Randall; Mrs. Lena Lindsay; Maybelle Hanson (2); Albert Sigle (4); Norman J. McLeod; Charles W. Howe; C. N. Adams; Mrs. M. L. Stewart; Mrs. E. W. Curry; W. B. Caldwell; George Hobson; Mrs. Mabel Fisk; Mrs. Ida Eastman (2); Mrs. Lou Lyon; Alan McLain; Mrs. Clara Riestram; Verna Stine; Mrs. Belva Knife; Zelma Weaver (3); Elsie Doll (3); Mrs. E. Zizert.

CLARK CHAPEL, ARKANSAS

Services were well attended, Sunday, August 6, at Clark Chapel, Ark., and much interest was manifested. As we offered an invitation at the close of the morning service, Margaret Nunnlee came forward and requested baptism. We assembled at the water-side, about 4:00 p.m., Sunday afternoon, and assisted her in putting on Christ by baptism.

Margaret is a promising young lady, and we wish her much success in the new life. Anyone wishing to write her should address her at Rateliff, Rt. 1, care of Marvin Cox.

H. Scott Smith, Pastor.

PERSONAL RELATIONSHIP

"Most members of the Church of God are well-founded in Biblical truth and are interested in the deeper things of devotional living. Some people are content merely to know about Jesus, while others are anxious to know Him. There is a big difference. Some people trust in their Biblical knowledge to save them. Jesus, however, is the only One who can save. Biblical knowledge brings one to Christ so that Christ can save him. Moreover, baptism itself does not save a person. Repentance, faith, and baptism put one in a position that Christ can save him. Establishing and maintaining a personal relationship between the believer and God through Jesus is the goal of all Biblical doctrine, Christian experience, and church organization."—Selected by Kyle Davis from Alva Huffer.

WHAT WOULD HE SAY?

"If He should come today,
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

"If He should come today,
And find my love so cold;
My faith so very weak and dim,
I had not even looked for Him,
What would He say?

"If He should come today,
And find I had not told
One soul about my heavenly Friend,
Whose blessings all my way attend,
What would He say?

"If He should come today,
Would I be glad—quite glad?
Remembering that He died for all,
And none through me had heard His call,
What would He say?"

—Selected by Mrs. C. R. Ragsdale.

Pray that the General Conference will grow bigger and better—each year!

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

Bro. and Sr. Harry Payne, Oregon, Ill., went last week end to South Bend, Ind., where Bro. Payne preached the morning sermon at Hope Chapel Church of God. . . . On Sunday afternoon, they visited the Dale Ward family at Culver, Ind.

According to the Cupid News Release, several marriages of Church of God youths may be expected before snow flies.

"I am starting my own campaign for spreading the gospel by sending The Restitution Herald to folks I believe will get the most good from it."—Mrs. William Stine, West Milton, Ohio.

New Building Progress. Work on the new headquarters building is progressing. Walls are up, concrete has been poured for first floor, second floor partitions are in, and the roof is being completed.

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.

PRE-EXISTENCE EXAMINED

An eight-page tract, "The Pre-Existent and Present Deity of Jesus," by R. H. Judd is available either from National Bible Institution, Oregon, Ill., or from the author at Fulton Cottage, Rt. 3, Colborne, Ont. Prices for this tract are: each, 10c; per dozen, 80c; per hundred, \$6.00.

Gleanings from the Field

"The field is the world."—Jesus.

National Evangelist J. W. McLain, following a brief rest at his home at Cross Timbers, Mo., plans a fall itinerary to include the following churches where he will conduct evangelistic meetings: Macomb, Ill.; North Salem, Ind.; Blanchard, Mich., and Delta, Ohio. . . . Inquiries concerning Bro. McLain's services should be addressed to National Bible Institution, Oregon, Ill.

Sr. Ruth S. Congdon, 301 Clarendon St., Syracuse 10, N. Y., recently sent a gift of \$200.00 to The Restitution Herald in fulfillment of a request made by her mother, Mrs. Agnes Sealy Congdon, who fell asleep in death on August 14, 1948. The senior Sr. Congdon had been baptized in Lake Erie by Bro. Oakley of Buffalo, N. Y., and was present at the first service of the Niagara Falls (N. Y.) Church of God on January 22, 1893. Bro. G. O. Black preached the sermon. . . . The Herald is grateful for this generous gift from the Congdon estate and appreciates the historic glimpse into the early life of Sr. Congdon and the Niagara Falls Church.

Bro. George Hobson, Rt. 4, Harrisburg, Ill., wrote under date of August 4, "May God bless the soon-coming General Conference."

Sr. Floyd Nedrow and Sr. Paul Friebel, Oregon, Ill., have returned from the local hospital to their homes for full recovery. Each had submitted to surgery.

The Editor and some of his family plan to attend the golden wedding anniversary of his parents, Mr. and Mrs. Elmer H. Magaw, on August 20, at Lester Prairie, Minn.

Washington briefs: "On July 16, Gary France baptized Floyd and Beulah Barnhill at Wenatchee. . . . Bro. J. W. McLain, accompanied with Sr. McLain and their daughter, Jean, held very profitable meetings among us during last part of July. . . . Average attendance at the Washington Bible School (July 17-23) was 53, and the closing Sunday's attendance was 130. . . . The General Conference's children's evangelists, Srs. Verna Thayer and Irene Payne, conducted daily Bible classes at the Washington Bible School. Their work was of much benefit. . . . May the time soon come when all members of God's family can be together with their Lord and Saviour Jesus Christ, never to part again."—Mrs. Herbert S. France, Wenatchee, Wash.

Bro. and Sr. Delbert A. Jones and sons David and Philip motored to Grand Rapids, Mich., August 12, where Bro. Jones preached, August 13, for the South Lawn Church of God.

Sr. Jessie M. B. Kauffman, 3411 Elmwood Court, Riverside, Calif., writes, "We who do not have a church near at hand depend upon receiving The Herald every week for comfort and inspiration. . . . I am looking forward to reading a report of great things planned at General Conference for a greater cause."

"For the past ten years or more, I have planned to visit National Bible Institution, but have been unable to do so because of too much misfortune. . . . We worship with the Titman Church in Grange Hall, Madison, Ohio."—Mrs. Jack Pease, 299 S. Broadway, Geneva, Ohio.

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Words of Truth

They live in memory far longer



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Otto E. Dick, Superintendent



COME
TO
COLLEGE

WRITE
FOR
INFORMATION



Sydney E. Magaw, Instructor

OREGON BIBLE COLLEGE

Fall Session---September 4, 1950

Oregon Bible College plans to begin its twelfth consecutive year of religious education at eight o'clock, Monday morning, September 4, 1950. Courses planned for the fall semester include: "Old Testament History," "World-Wide Missions," "Major Prophets," "English Composition," "Sermon Writing," Proverbs and Ecclesiastes," "Principles of Religious Teaching," "Ethical Problems of the Ministry," and a few other subjects, if instructors can be obtained, such as music and first aid. If ready, the new building will be used for classrooms and chapel. If not ready, other rooms will be made available until such time as the new building is ready. High school graduates interested in Christian service are encouraged to use the coupon below.

Date _____

Mr. Otto E. Dick, Superintendent
Oregon Bible College
Oregon, Illinois

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 4, 1950. 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 39

OREGON, ILLINOIS, AUGUST 22, 1950

NUMBER 46

Effort at Service --- 1950

By J. Arlen Marsh, Secretary
General Conference of the Church of God

WARREN J. LANDRY, delegate from the Happy Woods, Louisiana, Church of God, was certain the 1950 General Conference was "the best ever." Retiring General Conference Treasurer Dale Dunbar referred to the meeting as showing more enthusiasm and a greater spirit of genuine co-operation than any other in his experience.

Half-hour devotional sessions, held from 9:00 to 9:30 each morning preceding the call to order, were conducted by F. L. Austin, Harold J. Doan, and C. E. Lapp. Evening sermons were presented by Gordon Landry (now in Douglas, Arizona, to initiate a new mission enterprise) and national Evangelist James W. McLain. An 80-minute lecture, illustrated by Kodachrome pictures he personally had taken, was given by Bro. C. E. Lapp on Friday evening, August 11, concerning his recent trip to Israel.

Throughout the Conference, as had been true during the earlier Illinois State Conference and Bible School, emphasis was put on the significance of the slogan adopted in the fall of 1949: "Building for a Better Day." A spirit of harmony prevailed which overshadowed those moments of disagreement which come to every meeting. The schedule of business announced in the August 1 issue of *THE RESTITUTION HERALD* was followed religiously.

The First Day

The General Conference officially was called to order by President J. D. Lawrence at 9:30 a.m. on Thursday, August 10. Chairman Leila E. Whitehead of the Credentials Committee (other members: Evelyn H. Austin, Vena Logsdon) described the delegate identification system and outlined the constitutionally required method of seating delegates.

The reports of the Secretary (published in the August 8 number of *THE RESTITUTION HERALD*) were presented. Since definite action regarding recommendations and needs suggested by all reports had to be postponed until consideration of new business, discussion was confined to questions and to amplification of printed material.

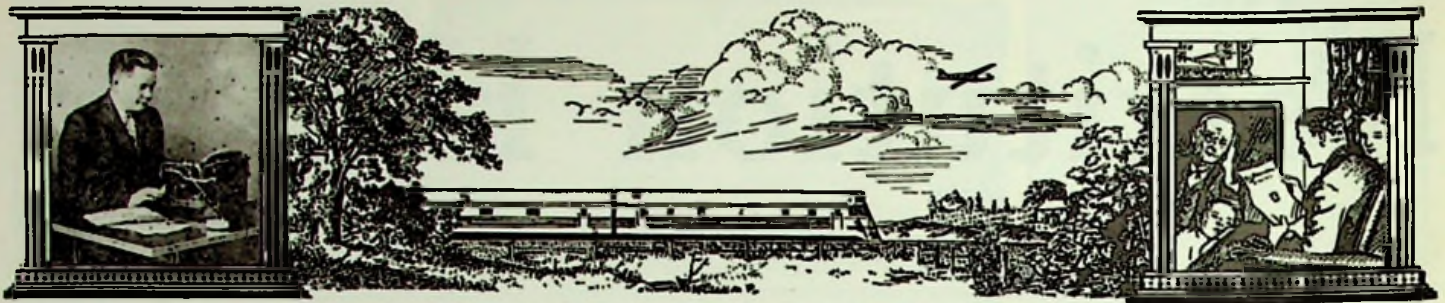
The Credentials Committee reported sixty-eight delegates present for the opening session; sixty-seven had been present at the same session in 1949. The Conference recessed at 11:40, to reconvene at 1:30 p.m.



J. Arlen Marsh

During the afternoon, these reports were offered: Oregon Bible College (Otto E. Dick, superintendent); *THE RESTITUTION HERALD* (Sydney E. Magaw, editor); printing department (Paul C. Johnson, foreman); evangelism (James W. McLain and Verna C. Thayer); License and Ordination Committee (C. E. Lapp, chairman); Planning Committee (C. E. Randall, chairman); Stewardship Committee (Robert O. Hardesty, secretary); Survey Committee (Warren J. Landry, chairman). Reports of the License and Ordination Committee, the Planning Committee, and the Stewardship Committee appeared in *THE RESTITUTION HERALD* of August 8, 1950; other reports are being published separately.

In discussion of the Planning Committee report, it was noted by General Manager James M. Watkins that the National Bible Institution had mailed a minimum of 53,150 pieces of literature during the preceding fiscal year, to ministers and lay representatives of the Conference in local churches, in regard to Institution activities. There was general agreement that in the event of any special days for observing the work of the Institution on the local level were selected during (Please turn to page 3)



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

General Conference Budget

Delegates at the recent General Conference of the Church of God adopted a budget for the fiscal year of 1950-'51 that will require \$29,306.25 in contributions from brethren everywhere. That budget is planned to provide needed income to operate General Conference activities from the present until June 30, 1951. Budget allotments, as planned, are: Oregon Bible College—\$4,378.00; THE RESTITUTION HERALD—\$6,000.00; General Conference overhead—\$1,500.00; Evangelism—\$6,000.00; past deficits—\$6,428.25; and balance on new building—\$5,000.00.

Page 16 of THE RESTITUTION HERALD presents a display informing of progress made in the effort to obtain pledges totaling, at least, the \$29,306.25. . . . Which square on page 16 do you choose to occupy? Please send your pledge *immediately*, although you may need several weeks, or months, to pay the total amount of your pledge.

Conference Report

This week's number of THE RESTITUTION HERALD is an official report of the recent General Conference, Oregon, Illinois. To provide sufficient space for the several other reports, we are on this page presenting our editorial report on THE RESTITUTION HERALD.

The Restitution Herald

Before noon on each Tuesday of publication, fifty times during the year, THE RESTITUTION HERALD is mailed to its approximate twenty-five hundred subscribers. Co-operating in this HERALD enterprise, the Editor is assisted generally by every employee in the office and printing plant. Three half days each week, Sister Mary Railton assists, immediately, in editing and in secretarial work. Sister Leota Hanson does the proofreading; Brother Paul C. Johnson and his shop assistants set the type, do the printing, folding, trimming, and wrapping. Sr. Railton does the addressing, Sr. Hanson keeps the subscription cards up to date.

The recent HERALD subscription campaign resulted in

a gain of 1,025 new subscriptions. The campaign for contributions resulted in receipts of \$5,813.13. Two or more persons, hopeful of pushing the amount up to the requested \$6,000, sent contributions sufficient to reach that goal, but not until the "door was closed" at the end of the Conference year.

The Editor is grateful for a good, steady flow of incoming copy from writers well representing all sections of the nation. Writers are encouraged to submit copy especially on prophecy, doctrine, and practical Christian living, and in such manner as to present in an appealing way the truths advocated generally by the Church of God. Special effort to present HERALDS of extra merit is made at Thanksgiving time, Christmas, Easter, and several other times during the year, when such issues are published as a College number, a Palestine number, a doctrinal, or a special prophetic number. Especially well received are the news pages of each HERALD and Bro. C. E. Randall's "News and Prophecy Digest."

The use of color, from time to time, especially on the front page, is appreciated, generally; and the use of pictures, both of writers and those illustrative of the messages, continues popular.

The Editor endeavors to avoid partiality, to be fair to all, to present a paper reflecting clearly, emphatically, the Church of God and its General Conference. He endeavors to present a paper that serves both as a missionary or evangelistic power in the gospel field and as a unifying and encouraging agent among Church-of-God brethren.

Compared to numerous periodicals that come from other publishing houses, THE RESTITUTION HERALD stands several rungs above the bottom—both as to quality of message and general appearance. The subscription price is conservative: fifty copies costing little more than the price of one dinner at a good restaurant, or the price of a bed for one night's rest.

By invitation from the Conference secretary, we have submitted to him several suggestions for consideration, as he may choose, re the future of THE RESTITUTION HERALD.

EFFORT AT SERVICE—1950

(Continued from front page)

1950-'51, dates should be set farther ahead than had been done in the past, should be included in THE RESTITUTION HERALD Calendar of Events, and should be announced by mail sent out somewhat longer in advance than previously had been the practice.

Chairman Warren J. Landry of the Survey Committee remarked that he and another member of the Committee (Bro. W. S. Tomlinson) had found the real properties of the National Bible Institution in considerably better condition than they had been in during the Conference of 1947. W. A. Reid served as the third member of this Committee.

It was explained by Bro. C. E. Lapp that ordination, as interpreted by the License and Ordination Committee, meant lifetime ordination, while licenses were issued only a year at a time. There was, he said, no legal distinction between the two as to powers conferred upon the ministry.

A special College Trustee Committee, appointed at the 1949 General Conference, reported through its chairman, Otto E. Dick, that "the Committee met during the Mid-winter Ministerial Conference in January and again August 9. After careful study of the question, the Committee believes that the creation of a board of trustees for Oregon Bible College is not advisable at this time. As an alternative, the Committee recommends a board of education. The chief purpose of this board would be to promote the general welfare of the College. Its members would be chosen by the executive board, and it would be responsible to the executive board." Committee members were the General Conference Secretary, C. E. Lapp, Timothy Pearson, and Ruth Tomlinson; Robert O. Hall, who did much work with the Committee during the year, was unable to be present at the August 9 meeting, because of illness, and did not sign the report.

All reports offered during both morning and afternoon sessions were accepted by formal action of the Conference. The schedule of business for August 11 was outlined by the President, who emphasized the need for selecting competent officers. The Credentials Committee reported sixty-nine delegates present at the afternoon meeting; sixty-eight had been at the same meeting the year before. The Conference recessed at 4:00 p.m., with prayer by Bro. J. R. LeCrone.

The Second Day

August 11, the Conference came to order at 9:30 a.m. Nominations for Second Vice President named E. J. Demmitt (Brush Creek, Ohio) and Wayne Laning (Ripley, Illinois). Candidates nominated for Treasurer

were Stanley O. Ross (Litchfield, Minnesota) and Allen Ramsey (Cleveland, Ohio).

To summarize the problems before the Conference, the President spoke briefly on the work accomplished during the past year by the National Bible Institution, corporate representative of the Conference, and on the probable needs of the future. Special values, he said, were to be found in the use of slogans; and the particular slogan chosen for the Institution ("Building for a Better Day") should be kept always before all our church people and before all their organizations.

The board realized, the President continued, that better building facilities were required for both Oregon Bible College and the headquarters office and publishing plant. A definite estimate of the amount demanded for repairs on the old College property, taken in late 1949, ran to \$12,000, after a careful survey of the premises. The printing department was, in cramped quarters, still earning a profit and paying much of the office expense; equipment purchased for the department during the year just past had been positively needed, and had been secured at exceptionally low cost with excellent results.

Golden Rule Home, the President said, was set up on a schedule for admissions which demanded higher payment than had previously been required; this was due to cost experience. Some residents of the Home had paid only \$100 annually for their complete maintenance.

Evangelism, in the President's opinion, needed greater emphasis. More evangelistic help was required, so that unnecessarily long trips between meetings and vacation Bible schools could be eliminated and more efficient service given churches. More work was needed in entirely new fields, backed by contributions from established churches.

The new building would probably be ready for occupancy within sixty days, said Bro. Lawrence. It would provide space needed for headquarters offices and for the printing department, and would provide better classrooms and other facilities for Oregon Bible College students; a display room would permit greater sale of church and Sunday school supplies and Institution publications. The building would cut operating costs more than half for some departments, by consolidating work under a single roof and by eliminating the drain caused by providing dormitory service for College students.

Some departments, the President pointed out, must take contributions to remain in operation. The question is, "How can these contributions best be used in God's service?" Putting THE RESTITUTION HERALD and the College on a sound financial basis was one method of "Building for a Better Day." College students had been unable to concentrate on studies in the din of cramped dormitory life, and the new building allowed the College operating

budget to be cut from \$15,000 (1949-50) to \$6,500 (1950-51). Financial help should be kept available for needy students.

Above all, said the President, evangelism should remain our prime objective. All groups within the Church of God should work co-operatively, with the National Bible Institution acting as a model of efficiency and productiveness. Local churches should receive the first support of all members, but churches and state and district conferences should extend this support to the Institution.

Moral support, working support, financial support, all are needed if the Institution is to be successful and if the church as a whole is to grow. The church member who fails to tithe is, as the President put it, "spending money that doesn't belong to him." By tithing, by working, by praying, by co-operating, we can help build for a better day, the while we look forward to the inestimably better day to be set up when Jesus comes.

Following the President's talk, the meeting recessed for fifteen minutes. The Credentials Committee reported seventy-two delegates present: sixty-eight had attended the same time in 1949. The meeting was thrown open to what the President called a "gripe session," for suggestions, criticisms, and general business.

Sr. Emma C. Railsback observed that she had held the impression for a year that the Institution had "bitten off more than it could chew," and insisted that hereafter it should operate within its available means; it made a poor appearance, she said, when *THE RESTITUTION HERALD* continually carried begging appeals for contributions.

Sr. Lottie E. Pickerl, speaking on the basis of personal experience in boarding home management and operation, suggested that Golden Rule Home would do better to take residents only on a boarding basis, without provision for complete lifetime maintenance. C. E. Lapp and others commented that the Home was now on a strictly business basis, with no provision for those really in great need. Paul C. Johnson, quoting advertising of the Home issued in the 1920's, noted that the Home had been planned for the destitute of the Church of God and for those church members who had the means to pay an entrance fee. Retiring Treasurer Dale Dunbar announced that the Institution spent on the Home \$2.00 for each \$1.00 it received in Home income. C. R. Randall asked if we should spend so much on eleven residents in the Home, when it drained away contributions and income and forced evangelistic enterprises which affected the salvation of many to be curtailed. The board of directors was instructed to prepare a plan for future operation of the Home, and to present it to the Conference on the afternoon of August 12.

The meeting recessed at 11:50 and reconvened at 1:37 p.m. First Vice President Harvey U. Krogh, Jr., con-

ducted a discussion of Oregon Bible College problems.

The more students in the College, Bro. Krogh said, when the College can be operated soundly, the greater the possibility is of breaking even financially. Work is pleasing to God only if it bears fruit. There is a point of best efficiency for any work for God, as in every other field; and Oregon Bible College has required greater efficiency which could be secured only by radical changes.

Ministers, in Bro. Krogh's view, should be trained to earn their own livings at secular jobs in order to let them build up churches too small to permit full-time pastors. The Oregon Bible College summer session had been abandoned because only eight students could be found for it; it would be increasingly hard to locate students for the College unless pastorates could be prepared for graduates. Should the National Berean Society Youth Rally, with limits of thirteen to eighteen years, be followed by a school, perhaps unaccredited as far as Oregon Bible College is concerned, that would last a few weeks for the benefit of older students? Recommendations presented by the College Trustee Committee on August 10 seemed reasonable. Oregon Bible College should be allowed to grow gradually in keeping with the growth of local churches and other branches of denominational activity.

C. E. Randall saw two issues in the plans for the College made by the executive board: (1) Should the board have taken the step of selling principal Institution properties without consulting the General Conference? (2) The new building was planned to permit conversion to rental office space on the second floor; did this mean the board contemplated closing the College?

The President pointed out that Article IV, Section 6, of the by-laws of the National Bible Institution, adopted by the General Conference in 1949 and carried over from the preceding Declaration of Understanding of the General Conference, specifically empowered the board to "sell or otherwise dispose of property" without limitation. The First Vice President observed that delay in disposing of the old property and in erection of the new building would have meant a substantial loss to the Institution. College Superintendent Otto E. Dick said students and faculty had held numerous prayer sessions prior to the decision of the board, in regard to College difficulties, and were agreed that the decision was a wise one; he said that the new building would accommodate thirty-five to fifty students, with more space readily adaptable to College use. Bro. Dick took responsibility for proposing that the building be erected with the possibility of conversion to rental office space, so that as the College ultimately expanded there would be no loss to the Institution when classrooms and College offices were moved elsewhere. Sr. Emma C. Railsback said she had

come to the Conference opposed to the sale of the old property, but had changed her mind on the basis of the facts; she urged unanimous support of the new plans.

Moved by Bro. F. L. Austin, seconded by Bro. Delbert Jones, carried unanimously, to approve the action of the board of directors in selling the old Oregon Bible College property.

John Denchfield expressed a wish for a one-year course of Christian training for non-ministerial students at the College. Moved by Otto E. Dick, seconded by Delbert Jones, carried, that the board of directors appoint a board of education for Oregon Bible College. Bro. Dick explained that he preferred that the number on the new board be left to the discretion of the board of directors. The board of education would promote Oregon Bible College in every way possible, and should Bro. Dick felt, consist of those especially interested in both the College and general higher education.

C. E. Randall expressed the opinion that the ministry should be continually held before young men and women of the church as the highest possible calling, and said he believed that one reason for failure to secure more College students lay in failure to teach youth the importance of ministerial labor. The College, he felt, was the church's greatest evangelistic effort.

The meeting recessed at 3:27, and reconvened at 3:42. There were seventy-four delegates present; sixty-eight had attended the same session in 1949.

The Secretary, presenting opinion and fact concerning the future publication of *THE RESTITUTION HERALD*, declared that the prime purpose of the church was to fulfill the Great Commission, but that the paper had been held to a small-town newspaper level and was not adapted to evangelistic enterprise. Why, he asked, should the Institution pour thousands into a medium that was frankly considered by most of its subscribers as no more than a report of the doings of friends and acquaintances? Why should we sponsor drives for new subscribers when we chiefly offered articles and news in which strangers to the church had no interest? It was true that the paper served to bind churches and church members together; but this binding would be possible at much less cost if *THE RESTITUTION HERALD* were published twice monthly, rather than weekly. Contributions now required for support of the paper should be poured into evangelism instead, to secure converts rather than to satisfy the desire to see our own names in print.

Emma C. Railsback stated that she had been informed that salaries at the Institution were unnecessarily high and accounted for much of the cost of administration and editing. Sydney E. Magaw suggested that it would be poor psychology to publish *THE RESTITUTION HERALD* twice monthly, when other departments of the Institution

were growing and a new building and new equipment had been purchased. Paul C. Johnson felt that losses in contributions, caused by biweekly rather than weekly publication, would more than offset the extra cost of weekly printing. The Conference recessed at 4:58, with definite action on *THE RESTITUTION HERALD* postponed to August 12.

The Third Day

The Conference was called to order on August 12 at 9:38 a.m. The President pointed out a discrepancy in the language of Article IV, Section 6, of the constitution adopted in 1949; this section places the election of First Vice President and Secretary the year following the election of the President, while normal procedure and the interpretation of this section officially adopted by the Conference in 1949 would require the election of Second Vice President and Treasurer to follow the election of the President.

Balloting for Second Vice President resulted in 38 votes for Wayne Laning and 30 votes for E. J. Demmitt. For Treasurer, results were 63 for Stanley O. Ross and 6 for Allen Ramsey. Action on any change in the order of election set by the incorrect section of the constitution was necessarily postponed to the 1951 Conference.

Following further discussion of *THE RESTITUTION HERALD*, it was moved by C. E. Randall, seconded by Emma C. Railsback, that it be the expressed sentiment of this Conference that *THE RESTITUTION HERALD* be continued on a weekly basis. (The board of directors previously had ordered the paper published on a biweekly schedule, effective September 1, 1950.) A ballot vote was requested by the President; there were 48 yeas and 22 noes.

Moved by C. E. Randall, seconded by Ernest Barnum, carried unanimously, that the General Conference investigate the advisability of carrying profitable and legitimate advertising matter in *THE RESTITUTION HERALD*, said advertising to be of constructive character and in harmony with Christian principle; further, if after careful consideration the board feels that such advertising would result in financial and moral gain to the paper, that it be instructed to use such advertising when and if needed.

Moved by John L. Denchfield, seconded by David Holquist, carried, that the subscription price of *THE RESTITUTION HERALD* be raised at least fifty cents per year, with an additional increase to be at the discretion of the board of directors. (In connection with discussion on this motion, the President asked that written suggestions for improvement in *THE RESTITUTION HERALD* be given to the Secretary. Several such suggestions were later turned in, and will be considered by the editor and the board.)

Bro. James W. McLain, initiating a discussion of evan-

gelsism and its needs, declared that revival meetings were required in established churches as well as purely missionary meetings in new fields. Some churches, he said, require financial help to get under way, and the evangelistic department should make an effort to open new or unused fields (with existing facilities, including meeting places) on the basis of such help. In the past, the evangelist's policy has been to work in those areas where the greatest immediate gains could be secured for the expense involved. Bro. McLain referred to the State of Washington as offering several possibilities for future work, and mentioned Minneapolis, Minnesota, as a prospective fruitful field.

Evangelism, the speaker continued, demands two kinds of workers: first, younger men, campaigners capable of going into new fields and of building up works there by enthusiasm and skill; second, older, more experienced and seasoned pastor-evangelists, who can follow up the work of the campaigners by remaining in one field for some time and definitely establishing an organized church there. The circuit in Arkansas built up by the evangelistic department needs much more help; the men working there, now without aid from the National Bible Institution, are having to do more than can be done with real efficiency.

Sr. Lottie E. Pickerl noted that only fifty cents per month per active member of each Church of God, contributed for evangelism, would solve the whole financial problem of this type of work. Evangelism, she felt, should have more publicity than it has been given; this feeling was expressed by C. E. Randall and by others, also. John L. Denchfield declared that we need to revive our existing churches—then the money will come in, and so will the interest in evangelism that is sorely needed.

Sr. Leila E. Whitehead requested that October 29 be observed by ministers and churches as Temperance Sunday.

Moved by C. E. Randall, seconded by the Secretary, carried, that the Conference express its appreciation of the untiring efforts of the retiring Treasurer, Dale Dunbar, who has for several years given unstintingly of his time and strength in the interests of his office and the general welfare of the Conference; further, that this expression of thankfulness be shown by a rising vote. The delegates rose.

Moved by John L. Denchfield, seconded by C. E. Lapp, carried, that the Conference go on record as favoring evangelism in every way possible, and that the board be permitted to hire more evangelists as income allows.

The meeting recessed at noon. There were seventy-three delegates present in the morning; sixty-six had been present at the same time the year before.

Upon reconvening at 1:33 p.m., the Conference was

presented with a resolution drawn by the National Sunday School Association at its annual meeting on August 5, 1950: "The National Sunday School Association recommends to the General Conference that the editorial work of the *Truth Seekers' Quarterly* for adults be done at National Bible Institution headquarters as soon as it is feasible." General Manager James M. Watkins of the Institution expressed himself tentatively as favoring the proposed change. (Editorial work on this quarterly heretofore had been done on a volunteer basis, since 1945.) The President pointed out that Institution employees already worked a good deal of overtime without overtime pay, contributing their services, and that they should not be unjustly further crowded; they should, he said, be given enough pay to allow a reasonable living standard.

Moved by Ruth Tomlinson, seconded by Emma C. Railsback, carried, to present the resolution of the Association to the board of directors for further consideration. (The board, at a later meeting on August 12, voted to transfer editorial work on the adult quarterly to the headquarters office at once.)

Dale Dunbar, retiring Treasurer, presented the financial picture of the Institution. "Whenever we became interested in pushing the gospel," he said in reference to past experiences, "it was reflected in contributions." He estimated the amount needed in contributions to meet deficits and current operating costs at something over \$27,000. About three cents daily per active member of the Church of God would easily meet these requirements. Institution employees, he emphasized, earn their pay—and more. The board and employees stand in need always of constructive criticism put in a Christian way.

Moved by C. E. Randall, seconded by Dale Dunbar, carried, that the Conference proceed at once to raise the adopted budget: 1) by solicitation of contributions or pledges from the delegates and attendants present; 2) by appointment of representatives of the Conference delegated to present the program for the coming year and the budget at the state conferences which are to follow; 3) by having the Treasurer, or some other person delegated by the board, direct a campaign, to begin at once, to raise the necessary funds for the operation of the National Bible Institution for the fiscal year; further, that the Treasurer submit through THE RESTITUTION HERALD quarterly reports on the financial condition of the Institution.

Discussion on this motion elicited the fact that a total of \$29,306.25 would be required in contributions to pay all past deficits and to meet operating costs projected by general expenses and by weekly publication of THE RESTITUTION HERALD; this budget was adopted by a yes-and-no vote. Pledges from delegates present and from certain churches which previously had acted in their own business meetings were requested (Please turn to p. 11)

Annual Report of the Secretary

By J. Arlen Marsh

As a direct result of the recommendations of a committee headed by Bro. C. E. Randall, the 1949 General Conference adopted an eight-point program:

1. Adoption of a slogan to spearhead all work of the Institution. "Building for a Better Day" was ultimately selected and used; the Illinois State Conference, also, chose it as the foundation of its evening series of sermons.

2. The Conference should look forward and plan for an expanded program. Six meetings of the board of directors held during the year, with numerous get-togethers of two or three officers or of an officer and the general manager, endeavored to carry out this requirement. Bro. James M. Watkins, Bro. Sydney E. Magaw, and Bro. Otto E. Dick co-operated excellently with the board by providing suggestions, facts, and opinions for guiding preparation of plans for the future. Letters were written by the president and secretary to individual ministers and lay leaders seeking contributions and ideas alike; these letters went unanswered.

3. Four special days should be selected on which local churches should give consideration to the general work. These days were chosen and announced; special program materials were provided for ministers and lay representatives. Some churches held special prayer services on behalf of the general work; many ministers preached sermons in observance of the special days.

4. Greater publicity should be given Conference work and its results. In continuation of his past policy, the secretary ran brief reports of board meetings in *The Restitution Herald*. The general manager mailed irregularly, as opportunity arose, letters and bulletins regarding Institution activity, to ministers and lay representatives. These mailings were supplemented by special articles in *The Restitution Herald*, by editorials prepared by Bro. Magaw, and by the material in the adult Sunday school quarterly and in *The Guiding Star*.

5. A campaign for *Restitution Herald* subscriptions should be undertaken. This was done; and the subscription list rose to a level slightly in excess of 2,500. Most of these new subscriptions undoubtedly will lapse upon expiration.

6. All branches of our work should aim at increasing enrollment at Oregon Bible College. Every effort was exerted by the employees and the board to secure more students. Problems presented by the College, however, were more involved than a simple increase in enrollment would solve. Under the past College program, the greater the number of students in the dormitory, the greater the loss for the Institution. This loss, with heavy unnecessary maintenance costs, will largely be eliminated by the new building, and better facilities for actual study will be supplied. Past students in some cases have expressed dissatisfaction with the College because of its advertising itself on the college level, while its curriculum is not approved nor recognized by standard schools. Some plan for the College, determining whether or not it will continue to broaden its courses, and whether or not it will aim more exclusively at ministerial training as a supplement to other college education, should be adopted by the Conference, with the understanding that funds to support any plan must be made available.

7. Continuance of children's evangelism, with encouragement of adult evangelism as facilities and funds permit. This plank was supplemented by the 1949 Conference with a definite order to hire at least one full-time evangelist for adult work. Bro. James W. McLain was immediately employed by the board and placed in charge of the entire evangelistic department. Consideration was given the employ-

ment of additional part-time or full-time evangelists, but money was not available for these projects.

8. Headquarters should be made more attractive. The old building, a schoolhouse during the Civil War, had sagging floors and had reached the limit of its capacity. Because of this and the situation of the College, and to reduce over-all operating costs, the board unanimously approved construction of a new building, with certain improvements and repairs in the old structure.

Questions have been raised by many as to the exact duties of headquarters employees and others connected with the Institution. It would be impossible to outline them in detail; they vary from time to time and from circumstance to circumstance. Almost without exception, however, employees put in a great deal more than the forty-hour standard work week, without overtime pay, and work for substantially less than they could receive for comparable work elsewhere.

General Manager James M. Watkins presumably works part-time for the Institution, and actually often works fourteen hours a day. His friendly relations with Francis Burchell, Oregon attorney of long experience, have provided the Institution with hundreds of dollars' worth of free legal advice and service. His recommendations almost always have been approved unanimously by the board, which at every meeting in the last year has expressed complete satisfaction with his work.

Sr. Leota B. Hanson acts as office manager and bookkeeper. This involves proofreading, copy editing, sales promotion, wide correspondence, servicing of supply orders, and handling incoming and outgoing money. Her efforts to promote sale of church and Sunday school supplies have produced more in extra profit than her own salary, as the general manager has at once reduced overhead costs and increased profit from income-producing departments.

Editorial work on *The Restitution Herald* is done by Bro. Sydney E. Magaw. He teaches during the school year at Oregon Bible College and handles much general correspondence. He arranged and conducted the recent successful campaign for additional subscriptions.

Bro. Paul C. Johnson, foreman of the print shop and associate editor of *The Restitution Herald*, supposedly works a forty-four hour week that usually reaches fifty hours or more. Work that he does could not be duplicated in this area, at union rates, for less than \$95 a week for a forty-hour week, plus overtime pay at double rates for Saturday. Bro. Johnson has always contributed his time, experience, skill, and effort with greatest generosity.

Bro. Otto E. Dick brings to his task as head of Oregon Bible College years of experience in public school administration. His income easily could be increased 50% in the public school field, and probably could be doubled. His work as counsellor, teacher, administrator, has been invaluable; his problems have been large. Students and the board jointly feel that under his administration the College has reached the highest degree of morale and Christian spirit it has ever had.

Only one girl now fills the duties at one time filled by three: Mary Catherine Railton, who acts as private secretary, proofreader, business machine operator, errand girl, file clerk, and general office aide. Part-time help is employed in the printing department as it is needed; Leon Driskill and Joseph Fletcher regularly work on an hourly basis. Since the volume of work in both office and print shop has markedly increased over the last ten years, it is impossible for the small staff of 1940 to be continued.

(Over)

Serious difficulties are experienced periodically in securing satisfactory help for Golden Rule Home and Oregon Bible College. The College problem will be obviated by use of the new building and by abandonment of dormitory service. Experienced couples capable of acting as nutron and caretaker for either Home or College command salaries of \$300 a month or more, plus all maintenance; and such costs the Institution cannot meet. Only the most extended effort by Bro. Watkins succeeded in bringing to the Home the present couple in charge.

Evangelists in the field, now including Bro. James W. McLain, Sr. Verna C. Thayer, and Sr. Irene Payne, find the life a hard one, albeit fascinating and productive. Trips between points at which services have been held sometimes have required thirty-six hours of almost continuous driving. Evangelistic tours must be planned largely with the needs of local congregations in mind—and when local congregations a thousand miles apart insist in holding meetings only a day apart, unpleasant problems for the evangelist inevitably arise. Sr. Thayer also acts as editor of the Intermediate Truth Seekers' Quarterly and of Institution children's publications.

Construction of the new College-office building was made possible by the sale of the old College property for about \$9,000 more than was paid for it eight years ago. This sale was primarily the work of Bro. Watkins, although sale had been unanimously ordered by the board prior to the general manager's efforts to dispose of the College. The old building and campus would have required not less than \$10,000 in additional repairs and equipment to be put in worth-while condition, and the cost of heating and maintaining it was more than excessive. Heavy losses sustained annually on College dormitory facilities would have eaten still further into Institution evangelism and publishing, and in the near future would have demanded complete closing of the College, since losses were never made up by contributions. The new building will end annual losses, can be converted into rental office space if eventually necessary to secure extra income, and obviates the need for extensive repair bills. The building, finally, serves as final answer to the demand that "head-quarters should be made more attractive."

New equipment secured for the printing and office departments during the year made possible improved handling and production of all publications, and expedited servicing of the requests for more publicity for Institution activities. Another bargain like the Miehle flatbed press purchased for \$2,500, in spite of a value of \$9,000, probably never can be duplicated. Better-looking tracts and more attractive publications are a powerful means of building and sustaining reader interest. In addition, the purchase abolished the constant fear that a breakdown in the old equipment, second-hand in 1911, would necessitate a long period of suspension or delay in publication of *The Restitution Herald* and quarterlies; parts for the old press no longer could be bought.

Improvements made on Golden Rule Home were necessitated by law and common sense. Fire escape facilities were provided, and unused and dangerous space was converted into ample storage rooms. One porch was strengthened, and a new foundation for it provided. Analysis of expenses at the Home indicates that costs run far higher than income warrants. In addition, an extraordinarily high percentage of administrative time and expense must be devoted to Home problems. Two new residents have been admitted to the Home since conclusion of the business year on June 30, 1950.

Despite every effort to fulfill the spirit and letter of the budget and program adopted by the General Conference in 1949, the board and employees have found only a repetition of earlier experience: enthusiasm at Conference perished with the end of Conference, and promises of co-operation and help were forgot. Churches failed to appoint representatives for liaison between the Institution and local groups; those representatives chosen by the board and those chosen by the few co-operating churches were almost unanimous in not passing along the information about Institution work that was regularly sent them.

Although the drive for new *Herald* subscriptions and for contributions to meet *Herald* losses was reasonably successful, the paper

still—like the College and evangelism—failed to pay its own way by means of a combination of earned income and contributions. The board unanimously believes that hereafter any program sponsored by the Conference should have a definite financial provision made for it, in the form of cash-in-hand or collectible pledges, before it is undertaken, unless the program is confined to what may ordinarily be anticipated in contributions on the basis of past experience.

One prime difficulty lies in the way of expansion of Institution enterprises: the fact that local and state groups are draining more and more contributions into programs of their own. This is as it should be; but when total denominational income has a limit, and when this limit is divided among more and more separate programs, often duplicating one another, it becomes obvious that no one program—particularly on a national scale—will have as much as it would have, in either interest or contributions, if fewer enterprises were under way.

Adoption of a totally new constitution for the General Conference and by-laws for the National Bible Institution, at the 1949 Conference, has provided for certain required changes in handling the 1950 Conference and in conducting business during the last fiscal year. The new constitution was published shortly after the 1949 Conference in *The Restitution Herald*, and printed copies were published in tract-size form some months later.

The constitution provides definitely that the board of directors shall have complete authority to dispose of or to purchase property, and to hire or discharge department heads. In pursuance of this authority, the board unanimously adopted at a meeting in July a motion which made employees responsible for their work to the board, and not to the Conference. The board holds itself responsible to the Conference, in turn.

J. Arlen Marsh, Secy.

Thank You. Many tokens of sympathy received during our recent bereavement were helpful and much appreciated. Please accept this means of our saying, *Thank you.*—Mrs. A. J. Hoke and Family.

Print Shop Report

There is nothing spectacular to report about print shop activities during the 1949-'50 period. We try to keep as many as possible satisfied, but seem to succeed better at keeping the majority dissatisfied.

Part of the time there have been two full-time workers and one or two on part time. Everyone connected with the establishment has been busy—sometimes overly busy.

Crowded conditions in the shop have come to the place that more room has become a necessity. Our quarters in the new building will remedy that handicap.

Except for a few small items, present equipment is sufficient to care for existing needs. Major pieces of equipment are: Linotype; large hand-fed cylinder press; small automatic cylinder press; two platen presses; one large and one small folder, paper cutter, and saw.

Most of our work, of course, is in printing *THE RESTITUTION HERALD*. Next, come the Sunday school quarterlies. Smaller jobs of our own and outside jobs take up the slack.

Paul C. Johnson.

Oregon Bible College Report

By Otto E. Dick, Oregon, Illinois



Otto E. Dick

OREGON BIBLE COLLEGE started this year with twenty students. One withdrew before the end of the first semester, another at the end of the semester, and two completed their college courses at the end of the first semester. The second semester began with sixteen students, four of whom were part-time students. During the semester, one student withdrew; four more completed their courses at the end of the semester, leaving eleven who will return to College the coming year. In addition to these eleven students, Oregon Bible College expects not more than six new students.

Six students, including two girls, were graduated this year. At the time this report was written, two of the boys accepted calls to regular pastorates; two remain free for employment. Are there not at least two churches needing these boys?

The schedule of classes for the year included subjects as follows:

Semester 1	Semester 2
Spanish I	Spanish II
Psychology I	Psychology II
Church of God Doctrine	Bible Survey
Public Speaking I	Public Speaking II
English Composition I	English Composition II
Preaching II	Expository Preaching
Introduction to Logic	Major Prophets
Medieval History I	Medieval History II
New Testament Interpretative Studies III	New Testament Interpretative Studies I
Modern Church Seets	History of the Bible
Steps to Successful Evangelism	

Classes are held only in the forenoons (7:40 to 11:50) in order that students may work in the afternoons to earn College expenses.

No summer session of the College was held this year because only eight students were enrolled.

STUDENT ACTIVITIES

In addition to regular class work, the College program has included many other student activities. During the year, it was deemed advisable to discontinue early morning devotions and increase the number of chapel periods from two to five each week. During the year, also, a Monday night prayer hour was instituted and one forenoon each month was given entirely to prayer, song, preaching, and Communion service. "The Campus Caller," College periodical, and the College number of The Restitution Herald were sponsored by the students. Two college trips were taken—one to visit a synagogue in Chicago during observance of their Day of Atonement, and one to see the Passion Play at Bloomington, Illinois.

Several students have taught in local Sunday schools during the year; others have held gospel team services in at least twenty-four communities in Wisconsin, Minnesota, Iowa, Missouri, Arkansas, Illinois, Ohio, and Michigan. Leon Driskill has held regular services at East Oregon Chapel, consisting of two services each Sunday and at least one midweek service. Raymond Brown has been in charge of monthly services at Graytown, Wisconsin. In addition to these services other individual students have preached at least forty sermons in various churches during the year. Students have also had a share

in planning chapel programs and have gained preaching experience in chapel.

The work of the Student Council, during the year, has been especially beneficial. The Council was responsible for a degree of student government and for activities such as "The Campus Caller," the College number of The Restitution Herald, morning devotions, prayer hours, the monthly forenoon services, and gospel team trips, which were under supervision of Sr. Pearson. A fee of five dollars per semester is paid by each student for these activities.

CORRESPONDENCE COURSES

The College has offered two correspondence courses—one on "Child Study" and another on "Bible Interpretation." The results of conducting these courses do not justify the planning of further courses at the present. A total of thirty-five students have enrolled in these courses, but only ten have completed them.

COLLEGE FINANCES

The following figures will give a general picture of College finances as compared with former years:

	Earned Income	Expenses	Contributions Necessary
1944-'45	\$ 5,146.	\$ 7,082.	\$1,936.
1945-'46	5,648.	8,198.	2,550.
1946-'47	6,561.	12,276.	5,715.
1947-'48	8,822.	12,956.	4,134.
1948-'49	10,425.	14,911.	4,486.
1949-'50	6,850.	14,449.	7,599.

The exceptional rise in the difference between College income and expense was due in part to increased cost of light and fuel, labor, and \$1,700 depreciation charged to the College this year. The drop in income was due to fewer students' paying board, room, and tuition. The amount of student indebtedness to National Bible Institution is \$585.89 at this writing. In the Student Welfare Fund, which was established last year, is \$328.25. The response to our appeal for special contributions to the College was over \$1,006.

NEW PLANS

The necessity of disposing of College housing facilities has made necessary the housing of students in private homes. All of the students have been able to find good rooms in acceptable homes. The girls who have been housed in Bro. James M. Watkins' home do light housekeeping throughout the year; the boys are boarding at Bro. and Sr. LeCrone's home. In some cases, especially for the boys, the room and board expenses will cost students more than when the College provided board and room. The increase in cost to students was formerly paid by churches in contributions.

Students are looking forward to moving into the new building, which will have attractive classrooms and chapel on the second floor with library facilities on the second floor of the old building. If the building is not ready for classwork when the fall semester opens on September 4, classes will be held elsewhere until it is ready. The new building will not be an answer to all problems. Oregon Bible College needs more students and enough money in contributions to meet College expenses.

The staff deeply appreciates the loyalty of the church and solicits your prayers for the coming year. We hope next year to be able to report more students training for the ministry at Oregon Bible College and a favorable, spiritual, and financial condition.

The Berean Page

Prepared by William Wachtel, Oregon Bible College

Motto: "Search the Scriptures Daily"

Annual Berean Report

At 3:15, August 7, Bereans from Arkansas, Canada, Illinois, Indiana, Iowa, Louisiana, Michigan, Minnesota, Nebraska, Ohio, and Texas met together in the National Berean business meeting, which convenes annually at Oregon, Illinois, for the purpose of planning work of the National Berean Society for the year ahead, and for election of National Berean officers.

First, various committees and departments of Berean work gave reports—reports which indicated progress and real work accomplished during the past year. The Social Correspondence Committee, which contacts newly baptized and shut-ins, has written and received a large number of letters, and has sent out many tracts. As can be seen, this committee has been quite active under the able chairmanship of Sr. Mary Catherine Railton, a student at Oregon Bible College.

Timothy Pearson, retiring editor of the Berean Page, reported on his work and on the response receive from local Berean societies. Unknown to many, "Grandma" Thayer has been supplying junior Berean classes with lesson material. We Bereans owe a debt of gratitude to Bro. Pearson and "Grandma" Thayer for their work.

Thanks are also due to Bro. and Sr. J. Arlen Marsh for conscientious labors on the *Guiding Star*, our National Berean publication. Their efforts have made this one of the most attractive and helpful publications put out by Bereans.

A report of Bro. James Mattison's work in Texas was read. During the past two years, Bereans have been contributing fifty dollars monthly toward support of his work. His labors have already borne fruit in the Harlingen area, where there is now a growing Church of God with its own new house of worship. Bereans voted to extend help to Bro. Mattison for the coming year, that his work may become more firmly rooted.

Delbert Jones reported on the recent National Berean Youth Rally, of which he was Dean. Apparently, this was one of the most successful rallies held under Berean auspices. Sixty students attended, making it the largest

Rally yet. During the Rally, eighteen students expressed desire for baptism; nine were baptized before returning home, the others wishing to be baptized by their own pastors. Many who attended the Rally remarked that they had gained a real spiritual blessing from the classes, devotions, and fellowship they had enjoyed, and said they were looking forward to an even larger and better Rally next year!

Under heading of "new business," it was decided to continue publishing the *Guiding Star* during the coming year, under its present editor, Bro. J. Arlen Marsh. This year Bro. Marsh will have the assistance of a committee which will help him in preparing articles and lesson materials in the hope that the *Star* may become better in the future, with more extensive plans of work made possible by a larger staff of writers. Harold Doan and Gordon Landry consented to serve on this committee. Bereans, be watching the *Guiding Star*! The National Berean Society will send the *Guiding Star* to all newly baptized, as decided at the business meeting.

The meeting drew to a close with election of National Berean officers for the coming year. Those elected were: *president*, William Wachtel, Box 231, Oregon, Illinois; *first vice president*, Arnold Johns, Box 231, Oregon, Illinois; *second vice president*, Marion Otto, Saint Cloud Teachers College, Saint Cloud, Minnesota; *secretary* Louise Johnson, 110W Lawther Hall, Iowa State Teachers College, Cedar Falls, Iowa; and *treasurer*, Wesley Somers, 1926 North Church Street, Rockford, Illinois.

This Berean business meeting was very successful; attendance was large; spirit was good; and much was accomplished. With every Berean doing his share during the coming year, we can make this an outstanding year of Berean activity. Press onward toward the goal, Bereans, for the Great Day of our Lord's return is drawing nigh!

The Guiding Star

The official Berean publication, the *Guiding Star*, is an attractive twelve-page magazine published quarterly. The *Guiding Star* contains inspiring devotional messages, helpful articles on practical Christian living, editorials and suggestions concerning national and local Berean work, and official Berean lessons prescribed by the National Berean Constitution for use of every affiliated society. To receive this excellent publication for one year, simply remit sixty cents to the National Berean treasurer, Wesley Somers, 1926 North Church Street, Rockford, Illinois. Subscribe today!

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1).

EFFORT AT SERVICE—1950

(Continued from page 6)

in writing by the President and were turned over to the Secretary. Delegates present who would attend state conferences elsewhere later in the year were asked to see that those conferences were acquainted with the General Conference program and budget.

Moved by George Jones, seconded by Dale Dunbar, carried, to have all delegates present at the General Conference ask their local churches and their local church members to pledge or to pay contributions, as far as possible, to the National Bible Institution within the next thirty days; this campaign on the local level was to be called the "Better Day Campaign," with contributions on unpaid pledges to be solicited throughout the year.

Moved by C. E. Randall, seconded by Warren J. Landry, carried, that the board be instructed to discontinue receiving into life membership any more members in Golden Rule Home; that hereafter anyone coming into the Home be received as a roomer and a boarder; further, that this motion in no way affects the status of those already resident in the Home through contractual agreement. Since this motion echoed the report prepared by the board in pursuance of its instructions on August 11, the board's report was not publicly offered. The President stated that old-age pensions go on for those received in homes on a roomer-and-boarder basis, but that such pensions are cut off for those taken into homes on a lifetime maintenance basis.

Moved by Harvey U. Krogh, Jr., seconded by Stanley O. Ross, carried, that the Conference stand a moment in silent recognition and thanks to God for the faithful service of Bro. A. J. Hoke, who served nearly six years as Second Vice President of the General Conference. (Bro. Hoke died in the late spring of this year.) The Conference stood for about one minute in meditation.

Moved by the Secretary, seconded by Harvey U. Krogh, Jr., carried, that the Secretary be instructed to convey the appreciation of the Conference to the Oregon Church and the Illinois State Conference for the use of their facilities and for their co-operation in making the Conference a success.

The Credentials Committee submitted its final report:

Largest attendance	74
Smallest attendance	58
Average attendance	69
Number present at every session	44
Number who missed but one session	14
Ministers present	26
Delegates present	41
Alternates who served for delegates one or more times	11

Number of places sending delegate forms for the first time	4
Number of churches represented	25

Chairman Leila E. Whitehead urged that ministers and church members definitely transfer their membership from one church to another when they move, to avoid having their names on two or more church rosters. The Committee had ruled during the Conference that ministers and alternate delegates could not appoint alternates to act for them. Harvey U. Krogh, Jr., announced that 1,838 church members were represented by delegates present at the Conference.

Pledges taken from delegates and from churches represented on the Conference floor amounted to \$5,313; of this sum, \$1,100 was to be paid at once.

The Conference adjourned at 4:10 p.m., without having approved the minutes of any session. Prayer was offered by the Secretary.

 THE MIRACLE

"We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

"He only is the Maker
Of all things near and far;
He paints the wayside flower;
He lights the evening star.
The winds and waves obey Him;
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

"We thank Thee, then, O Father,
For all things bright and good:
The seedtime and the harvest,
Our life, our health, our food.
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.

"All good gifts around us
Are sent from heaven above.
Then thank the Lord,
O, thank the Lord
For all His love!"—*Matthias Claudius.*

Annual Report --- Department of Evangelism

By J. W. McLain

At the last General Conference, I made the decision to give up my pastorate at Delta, Ohio, and to enter the field of evangelism as a free-lance evangelist. Announcement was made in *The Herald* of my intention. Soon after, the executive board asked me to assume the responsibility of the Department of Evangelism, which I did on September 15, 1949. This report covers my activities and relation to the Department since that time.

The first meeting of the season, at Blood River and Happy Woods, Louisiana, was a highlight of the whole year. It contained enough interest, enthusiasm, and visible results to carry over the times and places when the results were not so apparent. In all, however, it has seemed to me that attendance has been higher and interest better than previous years' experience.

One of the impressions gained from visiting many congregations and watching our pastors at work is the good work being done, especially by our College graduates. The College is becoming the fountain head of missionary attitudes. One trend, I note, which could stand improvement, is the tremendous missionary zeal on the part of our young men, but without provision for any vehicle for putting this zeal to work practically. We are faced with the situation of having several willing, enthusiastic workers who want to do missionary work, yet having no means nor plans provided to use this zeal. Inconsistently, we are striving for greater missionary interest and zeal in our people, and at the same time we are literally discouraging this interest in young ministers. Our program, absorbing and putting to work the zeal that we foster, should be in advance of turning out students. Our missionary program is lagging behind preparation of workers.

We have made no effort to develop any new fields in the past year. Our activity has been entirely in revival meetings in established churches. There are two reasons for this: first, there was apparent need for evangelism in the churches; second, there were no funds available to support establishment of new churches. Work among churches has been well received. My time has been filled with appointments all year and is booked ahead into spring, 1951. This proves my contention that there is need for someone to give full-time effort to evangelism in established churches. In reality, workers in this Department largely have paid their own way through earnings. To free us for strictly missionary work, these earnings would have to be replaced by contributions. To this extent, we might say that missionary contributions have fallen behind.

Experimentation with the motion picture as an aid to teaching and as an attendance builder has proved its value beyond question. Attendance was always noticeably greater on the nights films were used. It is an expensive medium, but in each instance, financial contributions were above average, absorbing extra cost.

The purchase of the small house trailer for my use has provided a place for study, a means of carrying my large assortment of equipment, and the privilege of having my family with me during the summer vacation. The trailer is a 1948 model Alma, well insulated and in excellent condition. It should give many years of service.

Traveling among the churches, it was noticeable that all our churches have undertaken a program of expansion, locally. This undoubtedly has been one of the reasons why contributions to the

General Conference work has slacked off. Rightly interpreted, this indicates that our churches, contrary to some reports, are outgrowing old quarters. They are finding it necessary to provide more adequate and modern classrooms. They are building parsonages and are striving to improve the lot of their pastors. No one can find fault with this program. It means stronger churches behind our national program. It means adequately paid ministers who will be able to give their whole time and thought to the improvement of our work, both locally and nationally. Our church is building! It is growing! It can be assumed that as soon as local needs have been met, we can expect the strongest support for missions we have ever had. The only danger I can see is, in those churches which have burdened themselves financially, it is all they can do to survive.

Series of meetings were conducted at the following places: Blood River, Happy Woods, Eden Valley, Marshall, Brush Creek, Fonthill, Lawrenceville, Ripley, Hope Chapel, Burr Oak, Morning Star, Saint Cloud, Minneapolis, Michigan Conference, Wenatchee. . . . Sermons were preached also at McGintytown, Jordan, and Hector.

It is difficult for us to measure the visible results of our meetings. Baptisms are usually done by the pastors. Some of the conversions are the result of pastoral work previous to evangelistic effort. I can estimate that about twenty-seven conversions had some connection with our work.

The total income from these meetings was \$2,400. This is an average of \$160 per meeting. Two of the meetings paid more than \$300.

Expansion of missionary activities is in the hands of those who support this work. Working on a pay-as-you-go basis, we can put as many workers in the field, we can start as many new churches, we can spread the gospel, just to the extent we have funds with which to work. We are willing! Many more are willing! Who will hold up our hands?



J. W. McLain

Sez I to Myself

"Sez I to myself, as I grumbled and growled,
'I'm sick of the church,' and then how I scowled.
'The members unfriendly, the sermons too long—
In fact, it seems that everything's wrong.
I don't like the singing, the church—a disgrace
For signs of neglect are all over the place.
I'll quit going there, I won't give a dime;
I can make better use of my money and time.'

"Then sez my Conscience to me, sez he,
'The trouble with you is, you're too blind to see
That your church reflects you, whatever it be.
Now, come, pray, and pay, and serve cheerfully,
Stop all your faultfinding and boost it up strong;
You'll find you'll be happy and proud to belong.
Be friendly and willing and sing as you work,
For churches aren't built by members who shirk!'"

—Selected.

TRAVELING WITH US

(Report for 1949-'50)

By Verna C. Thayer, Evangelist to Children



Verna C. Thayer

Another year has come to a close. How far have you traveled with us? Did you visit the smallest Bible School as well as the largest? Have you stayed with us during the hours of lesson preparation, the making of quarterlies and lesson helps?

If you can answer "Yes" to these questions, this report will not be new to you. A measuring rod cannot be used here, as seed sown in a child's heart may not produce fruit for many years. We are to do our work well, but only God can give the increase.

We have tried to use the chorus of this song as our slogan and to practice what it teaches:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

As you read this report, try to visualize what a joyous journey this year has been in the service of our Master. May God send His sunshine and rain to nourish the seed sown.

Number of services conducted	277
Number of persons contacted	2,908
Number of miles driven	21,431
Vacation Bible Schools conducted	21

These schools were at Ripley and Cooperstown, Illinois; Holbrook and Bartley, Nebraska; Illinois Conference at Oregon; Virginia Conference at Maurertown; Baraga and Zeba Michigan; Hendersonville, North Carolina; Mountain Springs, Russellville, Walnut Grove, Havana, McGintytown, Oak Grove, Little Rock, Bear, and Cleveland, Arkansas; Wray, Colorado; Eden Valley, Litchfield, and Saint Cloud, Minnesota; Blood River and Happy Woods, Louisiana.

Other work done was at the following places: Oregon Bible College, Oregon, Illinois; Hope Chapel, South Bend, Indiana; Plymouth and Kokomo, Indiana; Morristown, Tennessee; Dry Run Church, Fort Valley, Virginia; Dixon and Oregon, Illinois; Lord's Schoolhouse, Morrilton, Arkansas.

Lessons were prepared for:

- A. Berean Bible Classes: Baton Rouge, Louisiana; Southlawn, Grand Rapids, Michigan (3 classes); Jordan, Missouri; and Dry Run, Virginia (2 classes).
- B. Sunday School Lesson Helps: Fonthill Sunday School, Ont., Mrs. G. Gordon; Hector, Minn., Mrs. H. Gockler; Oregon, Ill., Genniel Carpenter; Lawrenceville, Ohio, Mrs. Richard Smith; Little Rock, Ark. (rural); Macomb, Ill.; White Mountain Mining Camp, Wyo.; Jordan, Mo.; Hammond, La.; Blanchard, Mich.; Omaha, Nebr.; Hope Chapel, South Bend, Ind.; Riviera, Texas; Brush Creek, Ohio; Dixon, Ill.; Bear, Ark.; Blum, Texas (samples); McGintytown, Ark.; Delta, Ohio; Cooperstown, Ill.; Southlawn, Grand Rapids, Mich.; Holbrook, Nebr.

Bible School lessons made for places not visited: Harvey Krogh, South Bend, Ind.; Mrs. Richard Smith, Lawrenceville, Ohio; Mrs. John Railton, Rockford, Ill.; Kokomo, Ind.; Cleveland, Ohio; Omaha, Nebr.; Texas Conference, Mrs. Emory Macy; Indiana Conference, Mrs. F. A. Stilson; Morning Star, South Bend, Ind.; Hope Chapel, South Bend, Ind., Mrs. F. A. Stilson; Mrs. Lyle Rankin,

Cashmere, Wash. (samples); Dry Run, Va.; Browntown, Va.; Ripley, Ill.; Eldorado, Ill.; Tempe, Ariz.; Jordan, Mo.; Macomb, Ill.

Quarterlies made	1,435
Expenditures	\$1,274.57
Receipts	\$1,407.94

"I AM AFRAID OF YOU," SAID PAUL

"Christians worship God on Sunday;
Grecian zealots hallow Monday;
Tuesday, Persians spend in prayer;
Assyrians, Wednesday revere;
Egyptians, Thursday; Friday, Turks;
On Saturday, no Hebrew works."

"One man thinks one day better than another, while another thinks them all alike" (Rom. 14:5, Goodspeed). . . . "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11).

Illinois Bible School and Conference

The 1950 Illinois Bible School and Conference opened, Tuesday morning, August 1, with an attendance of 140. This was an increase of 5 above the opening attendance for last year, and the average attendance of 159 was 18 above last year's average. The children's classes accounted for nearly one half the attendance, with an average attendance of 62. Good interest and attendance were maintained throughout the entire Bible school.

Our theme—"Living, Building, Looking for a Better Day"—was very forcefully developed by teachers and evening speakers. Bro. Linford Moore, Jr., and Sr. Verna C. Thayer, respectively, superintended the adult and children's departments of the school. Bro. Moore worked out novel, interesting contests for general assembly periods. Inspirational song services, under the able direction of Bro. James W. McLain, preceded evening sermons. An abundance of special music added further to the inspiration of the various services.

Removal of the old water tank and heater and the installation of a new, modern unit permitted a more efficient and comfortable arrangement of the dining room facilities, as well as providing an adequate supply of hot water.

The annual business meeting was held on Tuesday afternoon, August 8. Officers elected were as follows: president, Wayne Laning, Mount Sterling; vice president, Paul C. Johnson, Oregon; secretary, Esta L. Starbuck, Rockford; treasurer, Mildred Somers, Rockford. Two board members elected (for a term of two years) were Robert Hall, Chicago, and A. M. Jones, Eldorado; those holding over were Osby Claypool, Marshall, and H. J. Edmister, Eldorado.

Reports sent in from eight churches in the State showed a total of 605 members affiliated with those churches.

The quarterly conferences, semi-annual dollar days, and the Illinois Evangelist are to be continued during the coming year.

Bro. Harold Doan gave a report of the radio work—53 broadcasts have been given from Chicago Station WAIT, 20 rebroadcasts from McCook, Nebr., and 9 from Storm Lake, Iowa. He read letters and requests showing sustained interest in the programs. A budget was presented for the continuance of radio work, and after a short, favorable discussion of the value of the program, the Conference passed a motion that "the Illinois Conference give its backing to radio work for the coming year." A rising vote of thanks was given Bro. Doan and his committee.

Two persons made public confession of Jesus as their Saviour and were baptized during the Conference. They are: C. D. Whitmer, 434 Virginia Terrace, Madison, Wis., and James McLain, Jr., Cross Timbers, Mo. Esta L. Starbuck, Secy.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

August 30-September 3—Ohio Conference at Brush Creek Church. (C. E. Randall, guest speaker.)
 September 4—Registration Day for fall term of Oregon Bible College, Oregon, Ill.

COME TO COLLEGE

Fall Semester Opening—September 4

1. Be among the first Oregon Bible College students to use the new building.
2. Enjoy association with others of your own Faith.
3. Grow in knowledge and favor with God.
4. Prepare for eternal life in the Kingdom of God.
5. Improve your opportunities to serve your church.
6. Train for the Great Commission of preaching and teaching the gospel.
7. Volunteer for word-wide service to Christ.

EXECUTIVE BOARD MEETING

August 12, 1950

At an executive board meeting immediately following the close of the General Conference on August 12, the general manager was authorized to purchase certain new and re-conditioned office equipment for use in the building under construction, to install venetian blinds in the display room, and to insure the new building and its equipment against fire and wind for the maximum allowable (80 per cent of full value).

Appointment of members of the projected board of education was left to the next meeting, since some difficulties stood in the way of prompt selection of some of those especially wanted for service.

The general manager was put in charge of conducting the "Better Day Campaign" authorized by the Conference. His work was to be done in co-operation with the treasurer.

Editorial work on the adult edition of the Truth Seekers' Quarterly was ordered transferred at once to the National Bible Institution office. The subscription rate on The Restitution Herald was increased to \$3.00 a year, effective on September 1, 1950.

Other more general problems of the Institution and its management occupied the board until 9:00 p.m. The next meeting date tentatively was set for Saturday, September 30.

J. Arlen Marsh, Secretary,
 National Bible Institution.

HERALD RECEIPTS

Ralph Holshouser; Harlan Bell; Nettie S. Evans; Mrs. Nora Wiley; Mrs. Otto E. Dick; Marion Otto; Mrs. L. J. Miller; Luther Wiggins; Linda Waggoner; Mrs. Benjamin A. Johnson; J. Don Swartz; Mrs. Ray McCann; E. E. Groat; Anonymous (12); Bertha S. Logan; Mrs. Raymond Haas; F. J. Armstrong.

"BETTER DAY" CAMPAIGN

A "Better Day" Campaign, authorized by the General Conference in session, will keep constantly before Church of God brethren the needs and efforts for the fiscal year of 1950-'51.

An essential part of this "Better Day" campaign is to obtain pledges amounting to \$29,306.25—the amount of money needed in contributions to meet the 1950-'51 budget.

Before the General Conference adjourned, President Joe D. Lawrence solicited the delegates present for pledges toward this budget goal of \$29,306.25. The response, although not exactly hilarious, was encouraging. Pledges now received total \$5,313. (Amount already paid on pledges—\$1,100.)

All pledges, whether large or small, will be listed in this news section of The Restitution Herald. Pledges of \$100 or more will be tabulated in squares appearing on the back page—which please read. Further, pledges of amounts less than \$100 will be totaled each week and credited as "Group A" or "Group B," etc., on page 16.

Both individuals and organizations are encouraged to pledge. Several churches already have pledged. Sunday schools, Berean societies, and state or district conferences may be able to purchase (with their pledges) some of the higher-priced squares on page 16.

God grant that brethren everywhere will get behind this effort to finance the General Conference program of gospel activity for 1950-'51. Already, zealous brethren have made a good start. Please let us hear from you.

Only a few weeks should be required to subscribe the squares on page 16, as these squares represent only pledges. (Payment of these pledges may be made any time prior to June 30, 1951.) Certainly, National Bible Institution hopes that all who pledge will pay as promptly as convenient, but the immediate need is to learn the extent of financial assistance upon which to build for a Better Day in the Church of God!

It is too late in the race for life eternal to linger along the way! The Editor.

BARAGA, MICHIGAN

The first Church of God Indian Camp Meeting (previously, other faiths conducted services along with the Church of God) will be held from August 20-27, inclusive, at Zeba, Mich. Brethren there, praying for a successful camp meeting, extend an invitation to any of the General Conference ministers and lay members who would like to attend. Facilities for camping on the grounds are being prepared.

The plans for services are: morning services at ten o'clock for the campers; children's hour at 1:00 p.m.; worship services at 2:30 p.m. and 7:30 p.m. Basket dinners are planned for both Sundays.

Camp Meeting Committee,
 Mary Brown, Secy.

BAPTISM AT CLEVELAND, OHIO

The heart of Golden Rule Church of God in Cleveland rejoiced on Sunday, August 13, 1950, when Miss Marilyn Noske, daughter of Bro. and Sr. Arthur Noske, was baptized into the Name of the Lord Jesus. Marilyn had been preparing to take that wonderful step for a long time. That it might be done understandingly, she gave herself diligently to study of the Bible for months under the guidance of the pastor and his wife.

It was not the dogma of its teaching alone that she sought to learn, important as that surely is, but the Christian way of life as well.

At the close of the pastor's sermon, "The Answer of a Good Conscience Toward God," Bros. Halls and Hawkins, two of our five elders, gave brief but impressive admonitions to the church and to our new sister in Christ. After the baptismal service, Sr. Marilyn was welcomed by the pastor on behalf of the congregation into fellowship and Christian love.

Her response to the gospel brings the last member of her family into the body of Christ.

May God continue to guide her into richer spiritual experience and Christian service.

She may be addressed, Miss Marilyn Noske, 1487 E. 112 St., Cleveland, Ohio.

G. E. Marsh, Pastor.

NATIONAL BIBLE INSTITUTION

Mrs. Ora Thompson	\$ 10.00
Mr. & Mrs. Wm. J. Halls	26.00
Michigan State Conference	35.18
Mrs. Ray McCann	5.00
Jessie M. B. Kauffman	5.00
Anonymous	26.70
Mr. & Mrs. H. S. Lasher	4.00
Mr. & Mrs. Osby Claypool	100.00
Henry Cooper	10.00
E. J. Demmitt Family	104.00
Otto E. Dick Family	25.00
Mr. & Mrs. Dale Dunbar	100.00
Mrs. Ida Eastman	20.00

NATIONAL BIBLE INSTITUTION

Hoke Brothers	\$100.00
David Holquist	5.00
Mr. & Mrs. George Jones	100.00
Mrs. Belva Knife	25.00
Mr. & Mrs. Gordon Landry	10.00
Mrs. Joe Lawrence	50.00
Lottie Pickerl	1.00
Mrs. Emma C. Railsback	50.00
Mr. & Mrs. John Railton	5.00
W. A. Reid	50.00
Albert Siple	50.00
Mildred Somers	25.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

There will be no Restitution Herald published next week—August 29. The next issue of our paper will be dated September 5.

Work on the new building continues to move forward. It is expected that within the week final work on the roof will be underway and the lathers will be at their job preparing for plaster.

Sr. William Hanson, Caledonia, Mich., is a patient in Butterworth Hospital, Grand Rapids, Mich., At last report, she was resting well.

Sr. Ida Lapp, Sunnyside, Wash., is making her home during the coming winter with Bro. C. E. Lapp and family, 28 36th St. S.W., Grand Rapids, Mich.

"Born, August 11, to Mr. and Mrs. Albert Barnard, 1502 S. Summer St., Pekin, Ill., a daughter, Catherine Rodessa."—W. G. Moffet, Magazine, Ark. . . . Congratulations!

On Sunday, August 12, James E. McLain (age, 15 yrs.) was immersed in Rock River at Oregon, Ill., by his father, Evangelist J. W. McLain. His home address is Box 318, Cross Timbers, Mo.

"We do appreciate the weekly visits of The Herald and read every bit of it. As we are unable to attend church services, regularly, we use The Herald for our needed inspiration. We especially enjoy Bro. C. E. Randall's page and all articles that explain the prophecies. Events are happening so fast in the world, that we are losing sight of their prophetic significance."—Mrs. C. P. Morgan, Box 51, Pendleton, Ore.

Bro. C. E. Randall, pastor of the Tempe (Ariz.) Church of God, preached, Sunday morning, August 13, at Eden Valley, Minn. Later in the day, he attended the Randall Reunion at the home of his sister, Sr. Grace Ruhn, Paynesville, Minn. . . . On Wednesday, August 16, Bro. Randall, accompanied with his wife Ruby and the C. R. Randall family (who also had attended the Randall Reunion), came to Oregon, Ill. All except Bro. Randall, senior, were en route to Tipp City, Ohio. Bro. Randall, senior, visited here among his many friends, taught the local midweek Bible class, then resumed his journey to Aurora, Ill., and from there expected to attend the Hollbrook (Nebr.) Conference.

New rate. Starting on September 1, 1950, the subscription price on The Restitution Herald will be \$3.00 per year. Although this new rate embodies a fifty cent increase in price, The Herald still will serve you fifty times during the year at a cost equivalent to that of a dinner at a good restaurant or one night's lodging at a hotel. The Herald not only is worth the new \$3.00 subscription price, but actually costs nearly twice that amount to publish it and put it in your mailbox. May we have your renewal, please?

PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

The marriage of Meriem Munshaw and LeRoy Elwell was solemnized, Saturday afternoon, August 5, at Pennellwood Church of God, Grand Rapids, Mich. Bro. James W. McLain performed the ceremony before many brethren and friends. May God give His richest blessings to this new Christian home.

Nelson Koon obeyed the Lord in confession of faith and baptism at the National Berean Youth Rally.

June Buskirk also followed her Lord's wishes and was baptized by Bro. C. E. Lapp, July 30. Both young people were extended the right hand of fellowship, Sunday, August 6. Mrs. Lewis Buskirk, Secy.



MUNSHAW - ELWELL

On Saturday, August 5, 1950, Meriem Munshaw, member of Pennellwood Church of God, Grand Rapids, Mich., was united in marriage with Mr. Le Roy Elwell in the Pennellwood Church of God.

Mrs. Elwell is well known to General Conference delegates as a talented pianist. She was graduated from Michigan State Teachers College with honors, and will teach at Walter French Junior High School, Lansing, Mich. Mr. Elwell is completing a major in music at Michigan State Teachers College. Their address in Lansing is not yet known; however mail can be sent in care of George F. Munshaw, 740 28th Ave., S.E., Grand Rapids, Mich. J. W. McLain.

KESSLER - SPRINKLE

The marriage of Miss Sarah Jean Kessler, daughter of Mr. and Mrs. Floyd Kessler of West Milton, Ohio, and Mr. James D. Sprinkle, son of the D. Sprinkles, Royal, Ark., was solemnized in the Brush Creek (Ohio) Church of God, July 7, 1950.

A large gathering of friends and relatives indicated the general esteem with which this estimable young couple of active Christian workers is regarded. Sarah and David are former students of Oregon Bible College and mutually interested in the work of the Lord. Consequently, their future is bright with spiritual promise for this life and for the life to come.

We pray for them a long and happy life together. For the present, their home will be maintained in Dayton, Ohio, where Bro. Sprinkle is employed. G. E. Marsh.

HALLS - ALLEMAN

In the presence of about two hundred well-wishers, Miss Eunice Elaine Halls, daughter of Mr. and Mrs. W. J. Halls, Cleveland, Ohio, and Mr. Thomas Vance Alleman, son of Mrs. Ouida Alleman, also of Cleveland, exchanged marital vows, August 12, 1950. The ceremony, held in the beautiful Memorial Chapel of Flora Stone Mather College in Cleveland, was a colorful and impressive service.

A friend of the couple presided at the organ and another gave two beautiful vocal numbers that were included in the ceremony itself. At the conclusion of the service at the chapel, the company were invited to the home of the bride's parents, where a reception was held on the spacious lawn.

The bride's father is chairman of the board of elders of Golden Rule Church, in which the entire family long have been active workers.

The young people will make their home in Lafayette, Ind. Sr. Eunice will be greatly missed in the local church and especially in the Sunday school, where she was an unusually successful teacher of a class of boys.

G. E. Marsh, Pastor.

Born, July 10, to Mr. and Mrs. Joe Gyorgyi, 2359 Forestbrook, South Bend, Ind., a daughter, Marilyn Jo. Congratulations! (Mrs. Gyorgyi was the former Marjorie Rouch.)

MAC GREGOR - ANGER

The parsonage at Fonthill, Ont., was the scene of the marriage of Harry Anger and Jeane Mac Gregor on July 29, 1950. They were attended by Ross Anger and Hilda Payne. Others present were: Mr. and Mrs. Maurice Anger, Grant and Gloria, and Mr. and Mrs. Clair Haist.

Harry is the eldest son of the Angers. Jeane is the only daughter of Mrs. Haist.

After the ceremony, several friends and neighbors were waiting outside to give them a good start on their wedding trip. They will make their home about two miles northwest of Fonthill in a neat little house just completed. May the Lord bless and keep them.

G. J. Gordon.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Robert O. Hardesty	\$ 20.00
Jack Hearp	5.00
Verna Thayer	10.00
Georgia Thompson	50.00
Ruth Tomlinson	100.00
Zelma Weaver	5.00

Pledges for 1950-'51 Budget

Conference Budget \$29,306.25

Pledges Now Received \$5,313.00

For further information, please read "General Conference Budget" on page 2 and "Better Day Campaign" on page 14.
 ... Send pledges to National Bible Institution, Oregon, Illinois.

								\$1,306.25	
								\$1,500.00 Delta (Ohio) Church	\$1,500.00
							\$1,000.00 Hoke Brothers	\$1,000.00	\$1,000.00
\$450.00 Group "A"	\$450.00 Group "A"	\$450.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Group "A"	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$350.00 Dixon (ILL.) Church	\$350.00	\$350.00
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$180.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$120.00 Mr. & Mrs. C. E. Randall
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\$100.00 Osby Claypool	\$100.00 E. J. Demmitt Family	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Maybelle Hanson	\$100.00 Mr. & Mrs. Robert Hardesty	\$100.00 Mr. & Mrs. George Jones	\$100.00 Mr. & Mrs. Wayne Laning	\$100.00 Mr. & Mrs. Sydney E. Magaw	\$100.00 Ruth Tomlinson	\$100.00 Pennell- wood (Mich) Church

The Restitution Herald

September 5, 1950

VOLUME 39

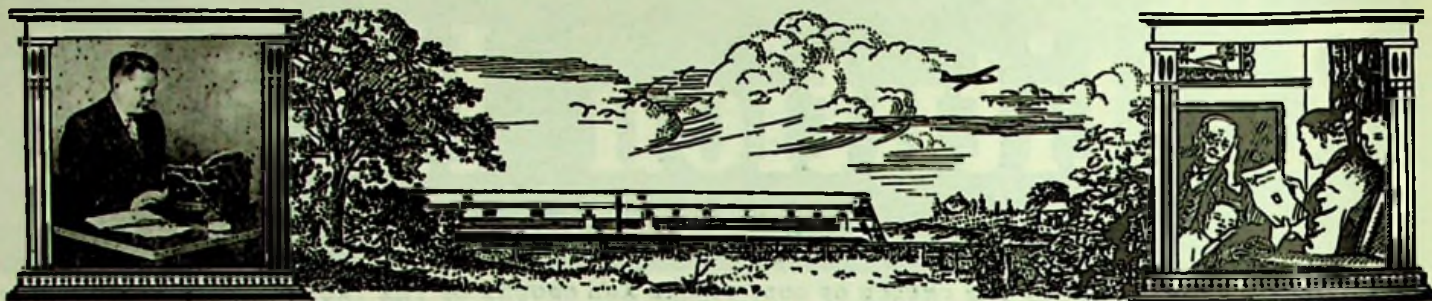
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 47



—Authenticated News photo.

Extinct Craters Seen from Air -- Island of Maui, Hawaii



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

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Paul C. Johnson, Associate Editor

"Creation Groaneth"

Hawaii, a Pacific paradise and vital strategic stronghold protecting the western shores of America, rapidly developing in population, industry, and agriculture, is not *all* paradise. Indicative of sin's devastating ways, large areas of volcanic debris resist man's noblest efforts of reclamation. Volcanoes, although today extinct (see front page), blemished parts of Hawaii with hundreds of acres of unyielding lava and with sunken craters that appear from the sky as mammoth smallpox pits on an otherwise beautiful face.

Hawaii's craters remind one of the Apostle Paul's assertion that "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). By his words "the whole creation," Paul apparently referred to all *peoples* of the earth (cp. v. 23), but it is equally true that "the whole creation" as pertaining to the earth itself groans and travails in drought and flood and fire, in earthquakes, volcanoes, and tidal waves.

Recently, public attention momentarily shifted from the war in Korea to devastating earthquakes and volcanoes in southern Asia. Although authentic reports of casualties and property destruction are not yet available, news agencies are agreed that intense and terrific groanings both of Mother Earth and her children mar the southern Orient.

Here in America, while men are being drafted to fight abroad the mounting flames of Red Communism, torrential hurricanes surpassing ninety miles per hour are whipping the southern seaboard from Florida to Louisiana and back again. In every continent, in every nation, one plague or another like an octopus reaches out to destroy. Truly and precisely, Jesus foretold: "Upon the earth [there shall be] 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 upon the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26). What next? Luke 21:27 presents Jesus' continuing quotation: "Then shall they

see the Son of man coming in a cloud with power and great glory." *That* prophecy sustains every faithful, albeit weary, soul!

"We know," said Paul, "that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). We know, moreover, that "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" (v. 23).

Grant, O God, that earth's groanings soon may cease, and that thy children may be "delivered from the bondage of corruption into the glorious liberty of the children of God" (v. 21).

Isaiah's Hope

God-informed, Isaiah foretold world-wide confusion that would precede the coming of the Lord. "The foundations of the earth do shake," foretold the Prophet, and "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly" (24:19). Foreseeing that greed and gluttony would intoxicate men everywhere, including earth's *rulers*, Isaiah further prophesied:

"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 that are on high, and the kings of the earth upon the earth. And they shall be gathered . . . in the pit, and shall be shut up in the prison, and after many days shall they be visited" (vv. 20-22).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (v. 23).

Neither craters in the mountains, nor Communism in Korea, nor earthquakes in China's interior, nor hurricanes in America's Gulf, nor any other reeling to and fro of the earth could have obliterated Isaiah's hope of the coming of the Lord. What a hope! Is it yours? Yes? Good!

Bible Baptism

By C. E. Randall, Tempe, Arizona



BAPTISM is not of human origin! It is a divine service given to man by God, for man's good and for his release from sin and admittance into fellowship with Christ. Man has substituted in the majority of instances a different mode for baptism and has attached a different purpose to the service. This change does not in the least invalidate the mode and purpose planned by God in this service,

neither does it take the place of the Bible method, nor lessen in the slightest degree the need of the ordinance as designed by the Father.

Baptism is a part of the gospel. It is the seal that gives authority to the gospel. The Great Commission given by Christ contained a mandate for baptism. To be true to the authority delegated in this irrevocable charge, baptism must be preached. To be obedient to its injunctions, baptism must be practiced. The Commission reads thus:

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

As preachers and disciples, our duty is plain. In the first instance, as ministers our obligation lies in preaching what was commanded and admonishing obedience to the requirements as laid down by Inspiration. In the second case, the responsibility of the hearers is likewise simple—just innocent obedience to the voice of God. There is nothing complicated or entangling in the saying, "He that believeth and is baptized shall be saved." Confusion arises in the evasion of one's duty or the substituting of a "just as good a method." Belief and baptism are joined together. It is not hard to believe the gospel if one is earnestly seeking the Lord; neither is it hard for one to be baptized if he or she is honestly and anxiously trying to please God.

Purpose

There is a purpose in baptism! No one knows what that purpose is as does He who instituted it. To discover the intent in this rite that has been part of the Christian faith since the days of Jesus, one needs to search in the Volume that unfolds the will of God and lays bare His

purpose. To all who find in the "Book" the way of life, the revelation on this subject will be conclusive and final. Its message may counter traditional practice in part of Christendom, yet whatever it says unto us we will do, because we love Him. As Jesus said, "If a man love me, he will keep my words."

The first witness from the Bible to be called to witness on the purpose of baptism is Peter. When zealous searchers for truth and life asked the question, "What shall we do?" Peter under guidance of the Spirit said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38). If Peter under the power of the Holy Spirit made clear the mind of God as to how remission of sins was to be attained, then baptism is that means. It is not a baptism by Jesus, but a baptism into Him. God could have made other provision for the forgiveness of sins—perhaps—but He did not, and it is not man's right to question why He did not. Man's simple duty, if remission of sins is desired, is to obey! "Obedience is better than sacrifice."

Paul's testimony is in complete harmony with that of Peter's and the Great Commission that Jesus gave. Paul said: "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Have you a desire to put on the Lord Jesus? If you have, here is the way. If creeds and traditions, friends and associates have blinded or kept you in the past from finding or obeying this one way into Christ, why not give over to God's way?

Mode

A candid Bible consideration of baptism must deal with the mode. How should baptism be administered? If one is to be guided by the Word of God and practice of the early disciples of Christ, he will find himself limited to "one Lord, one faith, one baptism" (Eph. 4:5). This "one baptism" as observed by Biblical practice required "much water." John was baptizing in Enon, near Salim, "because there was much water there" (John 3:23). The Bible form of baptism cannot be performed without "much water." The question usually arises, Why should much water be required? The one baptism preached and practiced by the Bible writers and workers was a complete burial in water. This was done as evidence of the faith of the one (Please turn to page 10)

Threatening Bear of the North

By R. H. Judd, Toronto, Ontario

EVENTS of the past few days have turned out to be very closely in line with my remarks as recorded in THE RESTITUTION HERALD of July 18. That is to say, the remarks were fairly correct surmise and brief summary of events present and prospective. Several interesting and informative articles bearing on this topic have been published, so the present writer may not be able to add much that is actually new, but he may be able to present some phases of the discussion that have not been particularly emphasized.

Since the issue of THE RESTITUTION HERALD above mentioned, newspapers of Toronto and elsewhere have headlined the news that the forces of the United Nations, heavily pressed by the greatly outnumbering forces of the North Koreans, have been almost "forced back into the sea."

Some ten days later, the fear of a sudden move by Russia (who is undoubtedly the source and instigator of the trouble) from East to West was remarkably confirmed by the publication of a map in the Toronto *Evening Telegram*, delineating the probable spheres of Russia's next move as envisioned by officials of the United Nations and diplomats of high standing both in America and Europe. The countries embraced in this map are Bulgaria, Rumania, Macedonia, Albania, Yugoslavia, and Turkey.

Anyone conversant with the map of Europe will not fail to realize Russia's great strategic and central importance, should she gain control of both the Black Sea and the Adriatic Sea. Entrance to the Mediterranean Sea—the Biblical Western Sea—has long been the aspiration of the rulers of Russia. In recent decades, Stalin has made strong and determined efforts to gain passage through the Dardanelles by pressure on Turkey to whom the straits belong.

What Bible student has not been cognizant of the important part played in ancient history on the waters of that "great lake"? Such it is, as truly as are other great bodies of water which are identified by that descriptive term. The great empires of the past carried on an enor-

I was a little surprised to see that my comments in a letter to the Editor had been given editorial space in The Restitution Herald of July 18. Our brother desired some fuller material from my pen, but home duties (necessitated by the care of a very sick wife) were such that I could not make any definite promise.—R. H. Judd.

mous traffic on its waters. It was there that Egypt, Assyria, Persia, and even India traded with Israel and the great city and kingdom of Tyre. Javan (Greece—see Zech. 9:13, R.V.) and Rome were among the mighty peoples who did business on its shores. It would be

of much interest to any student of history if he would carefully read Ezekiel 27 and take note of the marvelous amount of knowledge that was ready to the hand of the Prophet concerning the varied and extensive traffic carried on by the countries and coastlands (isles) contiguous to the land of Israel and the city and kingdom of Tyre. If one follows that interesting review, he receives a practical panoramic picture of the centrality of the region which comprises the eastern end of the great western sea, and the land of Israel in particular, which for breadth and clarity of description can scarcely be surpassed. In ancient times, all the glories of the East did actually enter into it, and it is specially worthy of note that while Israel as a nation was in close touch with Jehovah God, faithfully worshiping and serving Him, Israel prospered as did no other nation.

First Kings 10:23-29 and 2 Chronicles 9:23-31 present a wonderful account of the prosperity that King Solomon enjoyed. Surely all this was in measure prophetic of the time yet to come when in a grander and brighter day the subjects of the King of Kings shall do business in this Great Sea! In all this, one cannot but think how very different might have been the course of history, had Israel not failed in allegiance to God. She then would have continued to prosper (see Josh. 1:8) and would have been during continuing centuries the head, and not the tail, of all nations of the world. Instead, Israel followed other nations in the mad rush after material things and "forgot God," her Saviour. Consequently, there is not today living on the shores of that Great Sea (great in more ways than one) a single nation of present outstanding achievement. The only nations that now have any claim to being called "great," in any true sense, are those which, nominally at least, are worshipers of the one true and living God; and their spheres, for the time being, are outside of that hallowed region where will

arise the City and Kingdom of the Lord of Lords and the King of Kings.

The prosperity that once obtained there has not been forgotten. The return of Israel to her own land, as prophesied by the prophets of Israel, is a marvelous testimony to this present skeptical generation, and is now again focusing the eyes of both the ancient and new worlds on that portion of land which God, in a peculiar sense, always has claimed to be His.

Russia, a comparatively modern power, has been expanding her borders at a terrific rate, and is already accounted "great" in the eyes of the world: gaining for herself the dubious character and name of "*The Great Bear of the North*," treacherous in character and cunning in action. With remarkable sagacity, Russia long has viewed with covetous aspirations the advantages that accrue to the eastern end of the Great Western Sea, now called *The Mediterranean*. As already pointed out, she has relentlessly and steadfastly pressed her claims for passage through the Dardanelles. Further, step by step, Russia has removed her boundaries westward, northwestward, and southwestward, for purposes of attack on this very region; and, as called attention to by me in the *Toronto Evening Telegram* some two or three years ago, she has gained her ends by treachery and cunning under the false claim that, though there was no direct threat to herself, she "must protect her boundaries" already achieved by adding the next victim of aggression thereto. Even Winston Churchill was deceived by this elusive device, and the great Bear of the North was allowed to proceed unchecked.

Still another eminently successful and treacherous program of Russia in her "cold war" with the democracies of the West has been to wear the cloak of "peaceful intentions" and with deceitful speech brand all those who opposed her as "warmongers," while at the same time she was hiding in her vast unapproachable territory, behind what has been appropriately called "the iron curtain," her gigantic preparations for new weapons of warfare and military personnel in immense quantities.

The remarkable sagacity, combined with cunning, of Russia's war by proxy in Korea, is almost, if not quite, without parallel in history. Never has any nation so completely and so adroitly compelled another nation to do its fighting at such cost and save itself. Even should the present conflict be localized and result in victory for the United Nations, it is unlikely that it will be the end of the war of nerves that has for so long been in evidence. The Bear of the North does not change his character, nor is he likely to give up his objectives, after so many successful ventures, and disband his forces. Rather, as at other times, with the patience for which the Eastern

mind is noted, he will await other opportunities: having already gained, by proximity to the scene of conflict, valuable experience and information at the expense of his own allies. At little cost to himself, Stalin now has made it necessary for the Western world to *divide its forces* between long lines of communication between East and West, while behind his own (Please turn to page 10)

YOU

By Ronald Rankin, Cashmere, Washington

IN GENERAL, there are two main views on what happens to people when they die. One is that they fall into the sleep of death and there stay until the resurrection; the other is that they are immediately taken either to a home beyond the stars or to a place of endless torture. Now, let us see what the Word of God has to say about the state of the dead. The Preacher said in Ecclesiastes 9:3-6, 10:

"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the *dead know not any thing*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . 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.*"

The third chapter of Ecclesiastes says, "All go unto *one place*, ALL are of the dust, and *all turn to dust again*" (v. 20). This is speaking of all people and all animals, as one will discover by reading verses 18 and 19.

According to Isaiah 38:1, God spoke to Hezekiah, saying, "Set thine house in order: for thou shalt die, and not live." Death is the opposite of life. "The living *know* that they shall die: but the *dead know not any thing.*"

No matter what men may say, it is *you* that dies. (Gen. 3:19—"Thou"; Isa. 38:1—"Thou.") If *you* are the body, we know *you* will *die*, because we can see that bodies decay. If *you* are the soul, you must admit that at death your soul will die. If you say you are both and that you will be only half dead at death, still *you* will be half dead—which is entirely unscriptural. *You die; body dies; soul dies.* . . . "Soul" is the being or the life brought about by the breath of life.

Three Questions?

By Harold J. Doan, Chicago, Illinois

A CHRISTIAN missionary once was visiting an English noble in England's early days. The missionary was trying to tell the gospel story, but was met only with indifference. It was raining outside and suddenly a bird darted in one of the little windows at the top of the great castle hall, flew around in the light a while, and then, as suddenly as he had come, flew back out into the darkness. The noble was suddenly contemplative. Turning to his visitor, he said:

"Life is like that. Man comes out of darkness, spends a few years in the light, and suddenly returns unto darkness and is no more. Where did man come from? Why is he here? Where will he go?"

So the missionary found opportunity to tell his story from the Bible of the creation of man, his duty on earth, his future in the grave or in the Kingdom of God.

Almost since the opening of human history, men have been on a quest seeking their own beginning. Little boys and girls are not alone in asking, "Where do people come from?" Schools have been established, lives have been spent, volumes have been written in an attempt to reach a conclusion concerning the beginning of humanity.

True science of the twentieth century has given up the quest, for true science is based upon facts which have been properly observed and recorded by trained scientists. Because there was no one trained to observe and record the beginning of man, science leaves this study to less accurate schools. Where science failed, philosophy took the reins and began the quest for the answer to the question, "Where do people come from?"

The answer to this question is known to the world, for it is found clearly written in simple, common-people language in the Bible. The answer, however, is ignored because if one part of the Bible is accepted as divinely inspired, then all must be accepted. Most people find such belief too confining to carnal desires.

Genesis 2:4-7 reads:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the

Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Every plant was created evidently at full maturity. God very probably created animals in the same way, at full maturity. At any rate, God created everything after its own kind. He separated species in the beginning. There are many forms of the same species. There are many shapes, sizes, and colors in the rose family, but a rose seed never has produced and never will produce, a pansy. Nor will a monkey ever produce a man, no matter how great may be the similarity. The simple statement is, God created man. It is only the ever-questioning Western mind that doubts this fact. The Oriental people, until modern times, believed this fact unwaveringly. In Job 33:1-4, we read:

"Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. Behold, now I have opened my mouth. My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. The spirit of God hath made me, and the breath of the Almighty hath given me life." What could be a more simple and comprehensive answer to the question, "Where do people come from?"

You have often heard the phrase, God has a purpose in everything. I believe that this statement is basically true. What, then, is God's purpose in man? What are we doing, or supposed to be doing, here on earth? John in the Revelation said: "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" (4:11).

I can imagine that God would find pleasure in the beauty of a peacock feather, in the music of a mountain brook, or in a snowflake, but how can He find pleasure in sinful, negligent mankind? Yet, this is revealed as God's ultimate purpose. Some day, God will develop us to the state where He can find in us pleasure. We are here to develop ourselves with the help of God to the place where we will be able completely to fulfill the task which is ours upon earth, and then to live on the earth and help perfect it. This is the ultimate goal of mankind, to subdue the earth and maintain perfection. This purpose was first stated to Adam and Eve in Genesis 1:28. Thus far, man has failed in the plan that God has set

before him. We cannot control even ourselves, let alone the elements of the earth. Man has dominion over very few of the birds, animals, and fish. Daily, thousands of people die by the agency of the smallest animals alive, bacteria. No man can control a volcano or an earthquake. Has God been thwarted? Did His plans for man fail? Will we never fulfill our purpose?

The Book of Hebrews restates the purpose of God in man and gives some hope that it will one day be fulfilled. Hebrews 2:6-9 reads: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

The Prophet said, in effect, "Why do You pay close attention to man? He is not worthy of Your close watch care over him. You made him a little lower than the angels, and You have given him all things in the world for his own use." There is nothing over which God did not give man dominion, but we humans choose to sin and disobey rather than perform the purpose of God. Therefore, all things are not put under our feet. We cannot see the world, the elements, and nature in subjection to man, but we can see Jesus and the example He left! By leading the life He did, and by dying as He did, all things were put in subjection to Him. He has become the head of all things. We can see that Jesus has fulfilled God's purpose in man, and that only through Him can we hope to give God pleasure and fulfill His purpose in us. Someday, God will see His plan fulfilled, a perfected humanity ruling earth in peace, righteousness, and prosperity through Jesus Christ, His Son.

The most perplexing problem to most people is not, "Where do we come from?" or "Why are we here?" but "Where do we go when we die?" (*Please turn to page 10*)

The Nature of Man

By I. S. Davis, Wenatchee, Washington

SOLOMON said, "God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). This verse expresses at least one common phase of man's nature, which, though each generation in its time returned to the earth, has remained alive to control the thoughts and actions of each succeeding generation until the present.

Man was made upright to be governed by the counsel of his Maker, but he immediately developed a counsel of his own, building a city, which was the forerunner of the nations, with which we are more familiar. Nations, not God, have made man to be as he is today.

Early in man's history, God let man know that his life was temporary: that during the time he should be receiving his education of what is good and what is evil, he will return to the earth from whence he was taken. This information was repugnant to man, and he rebelled against his Instructor.

The spirit of that rebellion lived through the Flood and took root in the heart of man until it permeated nearly all of mankind. Men today persist in pronouncing alive dying man whom God has pronounced dead.

It was not the purpose of God that all men should die for eternity, although it was He who appointed unto all men to die, that there might be a discernment of those who should prove worthy of a resurrection to eternal life, and those who prove unworthy to live. With the tree that brought death, God also caused to grow in the midst of the Garden (of time) the tree which gives life eternal.

God gave man the five senses to verify His counsel to men concerning good and evil and His purpose that man should first die and later be made alive, anew, to live eternally. Man's eyes are a witness to the fact that he dies, but to put away from himself what God has told him and what his eye beholds, he has invented a soul and clothed it with immortality to bridge the gap between the natural and spiritual lives. Man also has given this invention the ability to do things which God has said he could not do while he was dead.

This is no *new* invention, but it never loses its appeal to man whereby he is so easily deceived into thinking he already has what God has reserved for the faithful when the time comes for Him to look upon the work of His hands.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A HEAVY DISCOUNT. This past week, I was talking with a real estate man. He stated that sales contracts on houses sold to banks are discounted thirty per cent. That is a heavy discount. Many people are making heavy discounts on their convictions, these days, for the sake of convenience, social prestige, or union. What I mean by this comparison is simply this: people today are laying aside their convictions concerning great doctrines—doctrines which they in former years considered essential to salvation—that they might enjoy social contacts with people of contrary convictions, or might more easily forge a union with a larger and more influential body of believers.

When the Church of God was in its infancy here in the United States, our church fathers believed in their teachings and considered them important to faith and essential to salvation. They had a love for truth, without which, according to Paul, one cannot be saved. In recent times, it has become more convenient for some to compromise these truths in order to make it easier to fellowship, to work with, and associate with other religious bodies.

I do not wish to be interpreted as speaking against the views or scruples of any other religious group, but members of the Church of God have a bounden duty to uphold, sustain, defend, support, and spread abroad the teachings they know to be truth. People who do not know the truth are in a different category than those who know the truth. Said Jesus: "Of him that hath much, much will be required." May we hold our convictions in reverence and not discount them for interests only of temporary character!

REFUSES TO SPRINKLE. A United Church minister in Ontario has run afoul his church superiors because he refuses to sprinkle infants. He has five hundred persons in his parish, claims he is trying to get back to the teachings of Christ, and cannot find any Biblical support for christening. Too bad the United Church in Canada does not have more W. N. Crandalls—men who love truth above church practices.

ISRAEL SPEAKS. On July 2, 1950, the new nation of Israel took her stand with other nations of the world in condemning aggression and proclaiming her willingness to join in a "common effort for safeguarding the peace of the world." Nations are joining in a great "Peace and safety" cry. The resolution which the Government of Israel adopted reads as follows:

"The Government of Israel opposes and condemns aggression wherever it may occur and from whatever quarter it may emanate. In fulfillment of her clear obligations under the

Charter, Israel supports the Security Council in its efforts to put an end to the breach of peace in Korea and restore peace in that area. The Government of Israel hopes that the United Nations will continue its endeavors to align all the great powers in the common effort for safeguarding the peace of the world."

This resolution was cabled to the Secretary General of the United Nations, Trygve Lie.

LUTHER'S BAPTISM. Luther was a believer in baptism by immersion. The following article by Pastor A. M. Selness, Rugby, N. D., appeared in "The Pentecostal Evangel," and we are presenting it to our readers in full:

"Many years ago we possessed a quaint old book entitled 'Martin Luther's Large Catechism.' It has been published in Norway. Unlike other Large Catechisms of Luther's now in print, it has not been revised to conform to present practices. That of particular significance and interest was the interpretation of the Bible mode of water baptism by immersion.

"This book was lost through many loanings and another could not be obtained because the publication houses informed us that it was out of print. However, recollecting that it had been published in Norway, we wrote a minister friend there who, in course of time, recovered a copy which is now in our possession. This one was published in Denmark.

"On page 176, it describes the mode of baptism as follows: 'But the symbol or outward act is this, that we dip down into the water so that it goes over us, and then coming up out of it again. Here are two acts: to sink under the water and again to come up, which signifies its symbol, which is nothing else than the death of old Adam, and the resurrection of the new man . . .' (To verify this translation, we quote direct: 'Men Tegn et eller den udvortes Handling er den, at man neddypper os i Vandet, som gaar over os, og derpaa atter drages op deraf. Thi disse to Stykker: at synke under Vandet og atter at komme op, antyde Daabens Kraft og Gerning, som ikke er andet end den gamle Adams Ddelse og det nye Menneskes Opstandelse . . .')

In many respects, the Lutherans have departed from the teachings of Luther, not only on the question of baptism, but on the nature of man and the resurrection.

DAYS OF A TREE. The Prophet Isaiah, in talking about the "new heavens and the new earth," said that God's people Israel (for "my people" in this connection are the people of Israel) will be "as the days of a tree." Trees are the oldest living things that we have. A large redwood tree is estimated to be

3,500 years old. Longevity of life will be greatly extended in Israel, extended so much that they need not die, and if they do, it will be because of a curse which they bring on themselves. Hence, a child will not die in infancy or before he reaches the age of "an hundred years." If he dies then, people will know he has been accursed for "as the days of a tree are the days of my people, and mine cleft shall long enjoy the work of their hands." Untimely death will not rob them from the pleasure of their work. This condition will be in the beginning, when Christ starts to reign to put down all rule and authority, and before the last enemy death is destroyed.

EYES AND EARS. The Old Testament prophets very clearly set forth the manner of Christ's birth, life, and the closing events of His public ministry—such as His sufferings, rejection, and crucifixion. The fifty-third chapter of Isaiah is a good example of the prophetic warnings and counsel given to Israel. Yet, in the face of the overwhelming evidence given by the prophets which were read every Sabbath day in the synagogues and studied daily in the homes, this people had eyes that would not see and dulled ears.

What was true of Israel in respect to the first advent of Christ is much more true of the great majority of so-called members of the Christian church today. Some years ago, when serving in Ontario, a minister of another religious body prepared manuscript on the Book of Revelation. He spent a great deal of time documenting his interpretation of the various scenes and events in the Book by events that were recorded by historians. He interpreted the Book historically. When he had finished his copy, he sent the manuscript to the president of their conference in Cleveland, Ohio. After reading over the copy, he sent back this word,

"You have spent a lot of time reading history and permitting it to interpret the Revelation for you, but you overlooked the theme of the Book is the coming of Christ." Gretzinger said he pigeonholed his copy and left it there.

In the current issue of the "Messiah's Advocate," under heading "What Does Revelation Reveal to You?" it is stated that the Prophetic Bureau of the General Conference of the Advent Christian Group, under the chairmanship of the editor of the "Advocate," will compile a historical exegesis of the Book of Revelation. The editor has asked for suggestions and in our next issue we will offer a few for them, but in the meantime, we suggest they remember the divine title of the Book: "The Revelation of Jesus Christ"—"Revelation" meaning the (apokalupsis) unveiling or appearing of Jesus Christ.

WANTED, A PASTOR!

- "Our church is in need of a pastor;
Yes, we want a good man very much;
And here are the qualifications,
If you know of a man who has such.
- "He must have a first-class education,
With degrees at the end of his name;
He must be up to date in his thinking,
A very good mixer his aim.
- "He must have a demeanor that's pleasing
When he stands in the pulpit to preach,
Without any habits unseemly,
Or any defects in his speech.
- "He must be a most excellent preacher,
A man to his notes not confined,
A third of an hour quite sufficient
To tell what he has on his mind.
- "He must know how to hold the young people,
Not above taking part in their fun;
And yet he must govern his conduct
So as not to offend anyone.
- "He must be under forty, and married,
And his wife must a paragon be;
She must know how to work with the ladies,
Using tact when they fail to agree.
- "She must never say 'No' to the people,
Whatever they ask her to do;
She must know how to play the piano,
Teach a class in the Sunday school, too.
- "She must always be willing and ready
To entertain folks with a smile;
And her house must be well-kept and spotless
From cellar to attic the while.
- "The children must be little angels,
Trained up in the way they should go,
Well-mannered, and always at meeting,
Sitting quietly all in a row.
- "Both pastor and wife must be willing
To exercise faith in the Lord,
And be quite content with their wages,
Whatever the church can afford.
- "Yes, our church is in need of a pastor,
And we want a good man very much
Who has all these qualifications,
If you know of a man who has such."

—Linden J. Carter.

Communism's Offensive Against God

The following quotations were selected by *Christian Victory* magazine from a speech by J. Edgar Hoover, Director of the Federal Bureau of Investigation:

"The struggle between Communism and Democracy is more than a clash of political ideologies. It is the offensive of atheism against all forms of religions that base themselves on the belief in God.

"To every honest student of Communism, the evidence is clear and unequivocal that Communism is anti-God, anti-Christ, and anti-moral. Communism is religion's mortal foe. . . .

"No religion, denomination, or sect has been spared the fury and contempt of the Communists. God is their foe, and God's power over the civilized world is a barrier to their advances. The Communist printing presses turned out thousands upon thousands of posters portraying God, Christ, and religion in the vilest and most obscene manner conceivable.

"They used every technique of vilification, from condemnation to ridicule, and even attempted to attack religion as a fantastic myth. These posters were distributed throughout Russia to poison the minds of youth and to destroy the faith of all in God and His teachings. The distortions of the Communists are as far-fetched as their lies on other phases of life in the free countries which they seek to corrupt and eventually dominate."

—*DRINKING IN FRANCE.* Alcoholism in France has reached plague proportions, with half the population walking around under the influence of drink, says Dr. Leon Derobert, leader of the French temperance movement.

"You may think more than half the Frenchmen you see walking about are normal," he says. "They are not. You are just catching them between two drinks."

—*Signs of the Times.*

Alcoholism Is Not a Disease

"Alcoholism is not a disease, but simply a bad habit that one gets into. Anybody who tends to run from his problems, instead of standing still and slugging them out, is a potential alcoholic. Clinics or cures are worthy as far as they go, but at best they are reminiscent of shutting the ban door after the horse has escaped. All organizations must co-operate in every way possible to teach our youth to resist the artful propaganda of the day, and pledge total abstinence from liquor."—*Dr. George W. Crane, Psychologist, Northwestern University.*

BIBLE BAPTISM

(Continued from page 3)

being immersed into the death, burial, and resurrection of Christ. If one was to have such knowledge and repent of his sins through belief of the gospel, he would be a fully developed person, physically, and to bury such a person in the watery grave would require "much water."

There is no record of anyone other than those who were able to believe the "things concerning the kingdom of God, and the name of Jesus Christ" ever were baptized. (See Acts 8:12.) One will not need to make a careful study of Romans 6:1-6 to observe that baptism into Christ's death involves a complete burial. This burial must needs take place before one can lay claim to the assurance that he "shall be also in the likeness of his [Christ's] resurrection."

Obedience to the gospel requirements are optional. God does not compel men or women to conform to these requirements; but if anyone is to enjoy the salvation in the gospel, he must be obedient. Obedience is the way of salvation.

THREATENING BEAR OF THE NORTH

(Continued from page 5)

"inner lines of communication," much shorter and more consolidated, he is able to build up his resources for the next attack, which by all present signs will swing from East to West in the not-very-distant future, which some predict will be in this present September, and others, one year from this date.

It is a common saying that "History repeats itself." Looking at maps of the ancient world, it seems apparent that the territories embraced under their *ancient* name will be the same territories under their *modern* names which will be the center of the forthcoming conflict. Although it is true that Russian territory extends greatly to the modern Far East, her territory westward and southwestward is vastly the more important and takes in those territories of the *near* ancient East that were so much in the fore in Bible times. Few students will question that it is this portion of her territory that now is, and will be, the *center* of interest and of conflict. The Biblical phrases, "all thy hordes" (Ezek. 38:9, R.V.) and "many peoples with thee" aptly describe the numerous nations and tribes in this region that could be forced and probably will be forced into the vortex of events.

To this writer, it would seem that in considering what is indicated, in general, by the word "east" in prophecy, it is the East of *Bible* times, not the Far East of the present day; and that mention of the "Kings of the East" has

reference to that locality. There have been many strange and fanciful ideas put forward in connection with the last quoted phrase. Bible interest centers around the land of Palestine and the people of Israel, and these ancient lands will be the *battlegrounds* of the forthcoming conflict.

THREE QUESTIONS?

(Continued from page 7)

Like the attempts to solve other primary questions of life, many attempts have been made by man to answer this question. Most of these attempts finally boil down to the conclusion that mankind of itself, with no divine inspiration, cannot know where men go when they die, for no one has ever come back to tell them. For ages, people have imagined that an inner man (called now the "soul") lives on after the body dies. This theory has a very primitive origin, and is the cause of most of the theological controversy afoot. The question, "Where does the soul go?" has come to take the place of the question, "Where does man go when he dies?" The Algonquin Indians believed man has two souls. One sleeps while the other adventures in a dream. One stays near the body at death and requires food, while the other takes the long trail to the happy hunting ground.

Tribes native to India believe that man has four souls. One goes into a newly born babe; one goes back to God; one joins the general fellowship of spirits, and the other goes to live in a tiger.

This confusion of theories added to the "gullibleness" and lack of zeal for truth on the part of man has given birth to the question, "Where do men go when they die?"

Let us turn, however, to the supreme authority, the God of the living and the dead. Job, chief spokesman of God concerning the dead, knew where the dead went, and though most people in the world disagreed with him, he did not hesitate to write, supporting the opinion God had given him. Job 14:1, 2 records: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job was not an optimist; he had little reason to be. Job did not expect much from this life. There was no "eat, drink, and be merry" in Job's thinking. God's spokesman knew he was here for a purpose, and he had little time to accomplish that purpose. Man blossoms forth as a flower, swells his chest with pride at his own beauty and prosperity, and thinks how nice it is to be looked at, pointed to, and upheld. Almost in the same day of his greatness, however, he is cut down by the grim reaper, and man's glory flees like a shadow.

It is surprising how quickly people are forgotten. One of our well-known church leaders who organized at least three Michigan churches worked as late as 1915, yet very few people who lived then can remember what he did, where he lived, or even what he looked like. Although discouraging, how true it makes the words of Job who did not bother to tickle his readers' ears, but rather stayed very close to truth and fact. Job continued this subject in verses 7-9, saying: "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant."

If any of you have ever tried to kill "the trees of heaven" in your yard, you will know how true this is. Cut the tree down and a new one grows from the stump. Grub the stump out and a new one will spring up from any root left in the ground. That is the nature of plant life; but man "dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (vv. 10-12). When man dies, he stays dead until God decides it is time for him to live again. We may gather all his friends, have a beautiful funeral, preach a sermon for him, pray for him, beautify his grave, and mourn properly for a year; but the dead are still dead, and when

a year is past he will be nearly forgotten. Man comes into the world like a flower, with a job to do and a goal to reach. When his time comes, he is cut down and returns to the earth. No part of him lives onward; he is dead until God again gives him life.

Here are the answers to the three questions of life, but this is not the end of man. This would be a dismal picture for those who love life.

God has promised something beyond death and the grave, and Job knew of this promise. In fact, that was the hope of his life. Verses 13-15 read:

"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Job wanted to die. He had had enough of this life of misery. Job wanted to lie down in the grave and to rest until the Resurrection Day. Then he would walk forth a new creature with a new immortal life and a new zeal to do the will of the Lord.

This was Job's hope, and it should be our hope. Though we came from dust, cannot fulfill completely the will of God, and will return to dust, we have hope that through Jesus we will be resurrected to a new life in which we can fulfill the purpose of God for mankind, a perfect people ruling a perfected world.

Gleanings from the Field

"The field is the world."—Jesus.

"The Western Nebraska Conference at Holbrook was termed by a large number of long-time members as the 'best ever held.' The attendance, interest, and spirit excelled any in which I have taken part."—C. E. Randall, Tempe, Ariz.

Approximately one hundred guests attended the golden wedding reception of the Editor's parents, Mr. and Mrs. Elmer H. Magaw, Lester Prairie, Minn., on Sunday, August 20. They had reached their jubilee anniversary on May 26, 1950. . . . Congratulations, "Dad" and Mother!

Berean Editor Says his message (page 13) is prepared this week for all members of the Church of God, whether or not they are Bereans.

Two members of the Oregon (Ill.) Church of God, Clarence Schior and Shirley Logsdon, last week attended the Ohio State Conference.

"God's Answer to Young People's Problems!" is a handbook of Christian conduct (32 pages; 25 cents, postpaid) now available at National Bible Institution, Oregon, Ill. . . . How many do you need?

"I surely enjoyed the General Conference."—Kenneth Milne, Box 91, Macomb, Ill.

Sr. Ida M. Harding, Madera, Calif., approaching seventy-seven years of age (Dec. 27), although "not in very good health," recently renewed her subscription to The Herald and assured that she continues in the one Faith and much enjoys reading her church paper.

Bro. Orville Westlund, 908 11th Ave. N., Saint Cloud, Minn., looking forward to the ministry, plans to complete his work for a Bachelor of Science Degree from the Saint Cloud Teacher's College prior to returning to Oregon Bible College.

Bro. and Sr. Harold Starbuck, 1128 21st Ave., Rockford, Ill., recently vacationed on a trip through Quebec oaward to Nova Scotia, and New Brunswick.

"Do we Christians need to see miracles? We are given many signs of the last days. In Matthew 24, Jesus foretold conditions of the world and the falling away of believers from the true Faith. Funny how people will go many miles to see some miracle which is not a miracle!—always looking for something they will not see!"—Mrs. Catherine Davis, 1016 S. Locust St., Freeport, Ill.

"The Sin of Materialism,' by Harold Doan in a recent issue of The Restitution Herald, left me with a strong desire to underline the apt phrases. . . . I sent the paper to a friend. . . . It is heartening that The Restitution Herald continues to hold to a high standard of excellence."—Elvera Edwards, 5002 N. 41 St., Omaha, Nebr.

Sr. Glenn Birkey of Rochelle, Ill., is visiting her sister, Mrs. Andrew Johnson, near Battle Creek, Mich.

Bro. and Sr. Paul C. Johnson and children, Oregon, Ill., vacationed for a week in Iowa, visiting relatives and friends at Sac City and attending the Iowa Conference at Waterloo.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

Backward Autumn Party

Since autumn is coming, let us have a backward party to begin the fall and school season in advance!

Happy Birthday Wishes!

Sharon L. Saatzer, Aug. 28, age 8, Saint Cloud, Minn.
Melissa A. Grisson, Aug. 28, age 8, Frankfort, Ind.
Ophelia Richardson, Aug. 28, age 12, Hammond, La.
Terry Ann Smith, Aug. 28, age 12, Brady, Nebr.
Gary Claypool, Aug. 28, age 6, Marshall, Ill.
James E. Robinson, Aug. 29, age 9, Hammond, La.
Mildred Richardson, Aug. 29, age 13, Hammond, La.
J. E. Fauntleroy, Aug. 29, age 14, Hammond, La.
Stanley H. Ryan, Aug. 29, age 12, Pueblo, Colo.
Sylvia Hutchinson, Aug. 30, age 10, Hammond, La.
Neil M. Hammer, Aug. 30, age 12, Bird Island, Minn.
Larkin Morgan, Jr., Sept. 1, age 11, Hammond, La.
Lois E. Litchfield, Sept. 1, age 9, Macomb, Ill.
Grace Jordan, Sept. 3, age 12, Hammond, La.
Lynn L. Hammel, Sept. 3, age 11, Wray, Colo.
Carol Goit, Sept. 3, age 4, Niagara Falls, N. Y.
Marc W. Pearson, Sept. 3, age 1, Hammond, La.
Jeanne Marie Thoms, Sept. 3, age 2, Richmond, Minn.
Vicky Lou Story, Sept. 4, age 6, Scotts Bluffs, Nebr.
Nelda Sullivan, Sept. 4, age 14, Hammond, La.
Evelyn M. McKinney, Sept. 4, age 6, Hammond, La.
James R. Grisson, Sept. 6, age 10, Frankfort, Ind.
Rita Sullivan, Sept. 6, age 10, Hammond, La.
Gwendolyn Morris, Sept. 5, age 10, Beaumont, Texas.
Robert Gaspar, Sept. 7, age 9, Eden Valley, Minn.
Karen Lea Borner, Sept. 7, age 3, Saint Cloud, Minn.
Barbara Jean Grisson, Sept. 8, age 5, Frankfort, Ind.
Jimmy Alexander, Sept. 8, age 13, Hammond, La.
Elaine Richardson, Sept. 9, age 4, Hammond, La.
Bonnie Ruth Smith, Sept. 9, age 5, Hammond, La.
Berniel Bea Smith, Sept. 9, age 4, Big Spring, Nebr.
Allen B. Hancock, Sept. 10, age 6, Houston, Texas.
Norman Zwierschka, Sept. 10, age 10, Fonthill, Ont.
Sharon J. Bennett, Sept. 10, age 9, Minneapolis, Minn.

So Happy!

Hearty, loving greetings go to our new member today. Allen B. Hancock, will be six, soon, and is recovering from polio. His home is Houston, Texas. His grandmother, Mrs. J. A. Hancock, sent in his name. His membership card in our Everyday Christian Expression Club is on the way!

The Courage of Caleb

Caleb lived when Moses was leader of the Israelites. He was one of the twelve spies sent into the land of Canaan to find out all about the land God had promised the Israelites. He was one of the two spies who came back with a favorable report of the land. Joshua was the other.

Caleb believed they could overcome the powerful giants of that land. He found that not only were the men giants, but the fruits were huge, as well. Two men carried a bunch of grapes between them, fastened to a stick across their shoulders. (Num. 13:23.) Wouldn't you like to pick fruit like that today? When this earth is made new and all things are restored to their former splendor and fertility, we can expect to do so.

Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30). Ten men, however, said such a thing could not be done. Only Caleb and Joshua could see God and His strength on their side.

Because the Israelites refused to enter the Promised Land at that time, God punished them by making them wander forty years in the wilderness.

Faith and courage are rewarded. The ten weak spies died of a plague, but Joshua and Caleb continued to live. When Caleb was eighty-five years of age, he said he was as strong as when Moses sent him into Canaan. Caleb's reward for courage and faith in God's power was the land of Hebron, because "he wholly followed the Lord God of Israel" (Josh. 14:14).

Are you and I wholly following the Lord? Are His wishes ours? Are His plans our vision to guide us? Are His plans our blueprint for working for Him. Let us, today, be faithful as was Caleb, and God will reward us.

The Berean Page

Our Responsibility

* * *

By William Wachtel, Oregon, Illinois

Today, the spotlight of world thinking is turned on youth and young people, both for good and for evil. On the side of good, one immediately thinks of the increasing emphasis of churches everywhere on the Sunday school movement and the part it plays in developing the church of the future, should the age last. From a secular standpoint, this country, especially, is looking to its schools and educational program for maintaining its youth in the ways of democracy.

On the side of evil, one is brought face to face with the fact that in this generation at least four totalitarian world powers have constructed and maintained their imperialistic regimes by an appeal to, and indoctrination of, the youth of those respective powers. I am speaking particularly of Germany, Italy, Japan, and Russia, of which the three former have been put down, for the time being, in their aspirations of world conquest.

These powers recognized that the great reservoir of their potential strength lay in the untapped resources of their youth. Children, adolescents, and young adults are pliable, enthusiastic, and willing to follow a bold, imaginative leader. Making use of this fact, Germany, especially, began an intensive indoctrination of her youth, confirming them in the ways of Nazism, and fixing their loyalties and zeal on the Fuehrer and his program of conquest. Communist Russia by no means falls behind Germany in the practice of youth-indoctrination. Her educational machine is geared to turning out millions of young Communists yearly, both in the Soviet proper, and in countries of Soviet domination.

Be that as it may, these powers are only recognizing the ancient principle enunciated in God's Word—"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

God is vitally interested in the training of youth, for an adult is largely a product of his youth. A basis of God's choice of Abraham as the father of the faithful was that He knew that Abraham would teach his children the way of the Lord. (Gen. 18:19.) When the Israelites were given the law, they were commanded to teach God's commandments to their children and to their children's children. (Deut. 6:2, 7.)

The church of today has a responsibility for training

its children and young people in the ways of the Lord and the teachings of His Word. Every effort put forth to provide such training should receive the greatest encouragement and help from the church. That is why the Sunday school and Berean group should not be relegated to the background in the thinking of the church. To function properly, or even to survive, they need the assistance of financial and moral support, and trained leaders from the church to teach and work with the young people and children.

Such support and leadership must come from the church, because it can come from no other source, and no other source is even remotely equipped, sufficiently interested, or willing to provide it. If the church fails in providing the true and Scriptural indoctrination of her youth, there are not wanting other teachers and influences which will lead them off into the broad way of destruction. The voices of these "seducing spirits" daily grow louder and more insistent, as prophesied in the Word (1 Tim. 4:1), and the danger to our youth constantly becomes more menacing.

Let us not fail in our task of training up children and young people for the Lord—the responsibility which rests upon us. Church of God, let us shoulder our responsibility!

Berean Page Editor

During the coming year, Berean Page editorship will be in charge of the National Berean president, William Wachtel, as decided by the National Berean Board. It is thought that this will enable the board to keep in closer touch with the various local societies and with widely scattered and isolated Bereans everywhere.

"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 Society." (National Berean Constitution, By-Laws, Article I, Section 4.)

The Board hopes that this year *every* local society will send in a monthly report of its activities and work to the Berean Page editor. From time to time, these reports, or extracts from them, will appear on the Berean Page for the purpose of acquainting the societies with one another's activities, projects, and accomplishments.

The Editor hopes that interested Bereans, ministers, and Bible students everywhere will send in articles, suggestions, and ideas for the Berean Page.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 17 - October 1—Special meetings at Macomb, Ill. (J. W. McLain, guest speaker.)
 October 3-8—Michigan Fall Conference at Blanchard. (J. W. McLain, guest speaker.)

"Bringing in the sheaves." Several ministers are reporting in this week's Herald recent baptisms, especially in South Carolina, Virginia, and Arkansas. Bro. M. O. Williamson, pastor at Guthrie Grove, S. C., since the year 1926, is still enjoying a fruitful ministry, as evidenced by the baptism of fourteen new members. Congratulations! Congratulations, too, to every faithful preacher of the gospel who is doing all he can by way of "bringing in the sheaves."

GENERAL CONFERENCE BUDGET

Delegates at the recent General Conference of the Church of God adopted a budget for the fiscal year of 1950-'51 that will require \$29,306.25 in contributions from brethren everywhere. That budget is planned to provide needed income to operate General Conference activities from the present until June 30, 1951. Budget allotments, as planned, are: Oregon Bible College—\$4,378.00; The Restitution Herald—\$6,000.00; General Conference overhead—\$1,500.00; Evangelism—\$6,000.00; past deficits—\$6,428.25; and balance on new building—\$5,000.00.

Page 16 of this issue presents a display informing of progress made in the effort to obtain pledges totaling, at least, \$29,306.25. . . . Please send your pledge immediately, although you may need several weeks, or months, to pay the total amount of your pledge.

BAPTISMS IN VIRGINIA

All believers will rejoice with the new members of the churches in Virginia in their new life in Christ. On Sunday, July 16, Mr. Rich Burner and David N. Rhodes were baptized into Christ and received into membership in the Dry Run Church.

On Friday, July 28, Hollis and Hilda Partlow, a young married couple residing near Browntown, were baptized.

On Sunday, July 30, the following named persons were baptized in a stream not far from the Browntown Church: Mrs. Mozell Baker, Orivel William Baker, Osborne Ott Baker, Clarence Baker Jr., William Cooper, and Robert Jenkins. They have been received into membership in the Browntown Church.

May the Father richly bless them and enable them to maintain their standing before Him in Christ, being prepared to share in Christ's glory when He comes.

Alva G. Huffer, Pastor.

New Building. Rain has delayed workmen, but now the roof is on and lathers are busy.

PLEDGES TOWARD 1950-'51 BUDGET

(See back page)

Dorothy Black	\$ 15.00
Lois Black	15.00
Osby Claypool	100.00
Henry Cooper	10.00
E. J. Demmitt Family	104.00
Delta (Ohio) Church of God	1,500.00
Otto E. Dick Family	50.00
Dixon (Ill.) Church of God	350.00
Mr. & Mrs. Dale Dunbar	100.00
Ida Eastman	50.00
Ernest E. Graham	26.00
Maybelle Hanson	100.00
Mr. & Mrs. Robert Hardesty	100.00
Jack Hearp	26.00
Hoke Brothers	1,000.00
David Holquist	26.00
Arnold Johns	30.00
Mr. & Mrs. George Jones	100.00
Mrs. Walter Kennedy	50.00
Belva Knife	25.00
Harvey U. Krogh, Jr.	26.00
Mrs. Harvey U. Krogh Jr.	26.00
Mr. & Mrs. Gordon Landry	50.00
Mr. & Mrs. Warren Landry	50.00
Mr. & Mrs. Wayne Laning	100.00
Mrs. Joe Lawrence	50.00
Mr. & Mrs. Sydney E. Magaw	100.00
Mr. & Mrs. J. Arlen Marsh	60.00
C. Alan McLain	21.00
J. W. McLain Family	25.00
Kenneth Milne	25.00
Mr. & Mrs. Linford Moore	53.00
Marion Otto	26.00
Mrs. Charles Pearson	25.00
Mr. & Mrs. Timothy Pearson	50.00
Lottie Pickerl	26.00
Emma C. Railsback	50.00
Mary C. Railton	26.00
Mr. & Mrs. John Railton	55.00
Mr. & Mrs. C. E. Randall	120.00
W. A. Reid	50.00
Mr. & Mrs. Stanley O. Ross	60.00
Mr. & Mrs. John Savage	26.00
Albert Siple	50.00
Mildred Somers	25.00
Verna Thayer	52.00
Georgia Thompson	50.00
Wayne Thompson	26.00
Ruth Tomlinson	100.00
Zelma Weaver	7.00
Hildreth Worley	26.00

NOTE: Pledges in amounts of less than one hundred dollars are added and listed on page 16 in three squares as "Group A," except that a few dollars not conveniently so tabulated will be posted later with other incoming pledges as "Group B." . . . Pledges of one hundred dollars, up, are listed, also, on page 16.

Look for "Gleanings" on page 11.

GUTHRIE GROVE CHURCH OF GOD Guthrie Grove, South Carolina

On Sunday, August 6, the Guthrie Grove Church of God enjoyed Children's Day exercises. Dinner was served on the grounds. Several members from the "Anderson Chapel" Church of God in North Carolina were present: Bro. and Sr. Guy Pryor and daughter, Bro. C. F. Pryor and family, Sr. Cora Shipman, her husband Hamilton and son Donald, Lester Freeman and wife, Sr. McMinn and husband, all of Asheville, N. C. Ministers who assisted in the meetings, conducted nightly, were Bros. C. F. Pryor, Robert L. Jones, and S. W. Hiott.

On August 9, brethren gathered at Hurricane Creek where four new members were baptized. Eight more members were baptized on Saturday, August 12. At close of the services, two more came forward, requesting baptism, and they were baptized on August 19, being buried into the all-saving Name of Jesus Christ. One of the candidates was seventy-two years of age. He has studied Scripture ever since Bro. E. M. Anderson preached in Brush Arbor.

Bro. E. M. Anderson was the first pastor at Guthrie Grove. When he died (1908), Bro. J. H. Anderson was appointed in his father's stead, and Bro. A. M. Durham was appointed assistant to him. When Bro. J. H. Anderson resigned and moved to Brush Creek, Ohio, Bro. Durham took his place and served until death in the year 1926. M. O. Williamson was appointed to succeed Bro. Durham. . . . If I can hear Jesus say, "Well done," I shall be satisfied.

Following are the names and addresses of those recently baptized: George M. Melton, Langley St. 4, Wiletta Melton, Langley St. 4, Helen Gentry, Fountain Inn 3, Eveleen Gentry, 3, William West, Rt. 1, Betty Jean Smith—all of Pelzer, S. C.; Lake Browning, Mrs. John H. Smith, Joyce Smith, Joan Smith—all of Rt. 1, Liberty, S. C.; Vonnie Pack, 3; Nancy Pack, 3; Tony Mullins, Hanes St., Carrie Stone, Hanes St.—all of Piedmont, S. C.

M. O. Williamson, Pastor.

HERALD RECEIPTS

Mrs. J. A. Kitts; Linford Moore; Mrs. Flora Mills; Page Mills; Mrs. Trella Venneberg; Mrs. Dessa Copeland; Lawrence Vincent; Mrs. C. L. McCallister; Gerald L. Cooper; Mrs. P. H. Garner; Mrs. G. W. Marrs; Mrs. William Wagner; Nettie M. Daharsh; Edith A. Barber; Mrs. Bess Kasper; Mrs. L. C. Shaffer (2); Mrs. Olaf Hammer; Mrs. G. J. Rahn (2); Roy Black; Gordon L. Hess; Mrs. May White; William Wachtel (2); Robert O. Hardesty; Mrs. Ida M. Harding; W. O. Cox; Mrs. Nora Wannemaker; Ray Hayde; Lloyd W. Fink.

ARKANSAS BAPTISMS

During the Arkansas-Oklahoma Conference, Miss Joanne George, 1910 Wolfe St., Little Rock, Ark., was baptized in the Name of Jesus Christ in a stream near the Walnut Grove Church near Havana, Ark., the writer officiating.

The series of meetings at the Bear Church of God near Hot Springs, Ark., was very encouraging. Five converts made confession and were baptized in the Name of Jesus Christ for the remission of sins, the baptismal service being at the stream back of the church. Those immersed were: Miss Erna Morris, Miss Jeannene Morris, Miss Olaree Morris, Mr. Glen Kinsey, and Mrs. Lizzie Cox, all of Royal, Ark.

The writer was happy to baptize them in the saving Name of Jesus, looking forward to His second coming, for, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

A youth Rally is being planned for this fall in North Little Rock. There will be evangelistic meetings at Clark's Chapel, McGintytown, Cleveland, and possibly several other places.
C. Alan McLain.

DOYLE - SCHIER

The Church of God at Oregon, Ill., was the scene of very pretty candlelight wedding on Saturday evening, August 19, 1950, Patricia Joy Doyle of Oak Park, Ill., and Hiram Schier, Jr., of Oregon, Ill., exchanged sacred vows of marriage within its sanctuary. The undersigned officiated.

The church was beautifully decorated with flower baskets, ferns, pew bows, and candelabra. Appropriate organ and violin music by William and Betty Dick, and by Vonard Johnson, solist, preceded the ceremony. Betty Claussen and Clarence Schier attended the bridal couple. Mr. Frederick Claussen gave the bride in marriage. William Andrew and Glenn Canfield were ushers. After the exchange of vows, the couple knelt while the soloist sang "The Lord's Prayer."

Following the ceremony, the happy couple greeted their friends in the narthex of the church. The reception followed immediately in the church basement, where many relatives and friends shared in the happiness of the occasion.

Patricia is the daughter of Mr. and Mrs. Norbert Doyle, both deceased, of Chicago. Hiram, Jr., is the son of Mr. and Mrs. Hiram Schier of Oregon. Hiram, Jr., his sister Grace (Mrs. Glenn Canfield), and his brother Clarence are faithful and active members of the Oregon church. Patricia has been in regular attendance on the frequent week end trips from Chicago where Hiram has been employed. Patricia, an orphan, now finds herself a member of a large and fine Christian family.

Mr. and Mrs. Hiram Schier, Jr., will, for a time, be at home in Chicago. A host of friends wish them much happiness, and may our heavenly Father bless and guide them in the new home thus established.

God bless you, Patricia and Hiram.

F. L. Austin.

LIPPERT - EYCHANER

At four o'clock on Friday afternoon, August 25, 1950, Miss Luella V. Lippert and Mr. Robert L. Eychaner exchanged marriage vows and wedding rings at the Church of God, Oregon, Ill., in the presence of their immediate families. They were attended by Nadine Lippert, sister of the bride, and Mr. Roger Bruner.

Following the ceremony, a very pleasant reception was enjoyed in the Lippert home.

Luella is a member of the Church of God, Oregon, Ill., and has assisted in the work of the junior Sunday school. Robert is a local young man of sterling worth. After a short trip, they will be at home in Oregon. Many friends wish this fine couple much happiness in their life together, and may the heavenly Father guide and bless them. F. L. Austin.

MAGAW - FRANCE

In a pretty ceremony at 2:30 p.m., Saturday, August 26, 1950, at the Oregon (Ill.) Church of God, Miss Iola Magaw, Oregon, Ill., and Mr. Gary France, pastor of the Church of God at Wenatchee, Wash., were united in marriage. Ferns, garden flowers, and candelabra decorated the altar. Mrs. Ray Greenfield, organist, Miss Betty Diek, violinist, and Miss Barbara Claussen, soloist, provided appropriate musical selections. The bride's uncle, Paul M. Hatch, gave her in marriage. Gowned in starlight blue satin and carrying a white Bible with gardenias and streamers, the bride was attended by her sister, Norma. Attending the groom was the bride's eldest brother, Ivan. Elaine Sue Magaw, a cousin to the bride, was flower girl; Jimmy Magaw was ring bearer, and two other brothers, Malcolm and Milo, ushered. Seated in places of honor were the bride's mother, Margaret Magaw, and the groom's mother, Vivian France.

Following the marriage ceremony, about seventy guests assembled at the home of the bride's parents for the wedding reception. Soon thereafter, traveling by plane piloted by the groom, the newlyweds soared into the air for a honeymoon trip into the Northwest Rockies. They may now be addressed as Mr. and Mrs. Gary France, Wenatchee, Wash. . . . May the light of God's countenance ever illumine their way. Sydney E. Magaw.

GIGOUS - HOFFMAN

In a quiet wedding ceremony at 8:00 p.m., Friday, August 18, 1950, the writer was privileged to solemnize in his home the marriage of Miss Barbara Gigous, East Oregon, Ill., and Mr. John Hoffman, Jr., formerly of Polo, Ill., and now serving in the United States Navy. Attending the bride and groom were Mr. and Mrs. Leo Hoffman, brother and sister-in-law to the groom. Also present was the groom's mother, Mrs. John Hoffman, Sr., Polo, Ill.

Now stationed in New Orleans, La., but having completed most of his enlistment term in the Navy, the groom hopes for a speedy conclusion of the Korean War, that he might the sooner return to civilian life and to his bride. In the meantime, the bride, locally employed, will reside at her East Oregon home. May the Lord bless these newlyweds and soon reunite them in a happy and permanent home life.
Sydney E. Magaw.

BURNS - TACKETT

On the evening of August 9, 1950, it was the writer's privilege to unite in marriage Miss Kathern Lunell Burns of Cushman, Ark., and Mr. Winfred Tackett of Pleasant Plains, Ark. The ceremony was solemnized in the writer's home. Mr. Tackett attended the Summer School at Oregon, Ill., in the year 1943.

We pray God's blessings upon them as they start life together
H. Scott Smith.

NATIONAL BIBLE INSTITUTION

Janice Johns	\$ 9.00
Betty Macy	50.00
Mr. & Mrs. Robert O. Hardesty	10.00
Morristown, Tenn., Bereans	6.68
Merle A. Patrick	35.00
Gospel Gleaners, Brush Creek S. S.	3.00
Ohio State Conference	105.28
Missouri Family	50.00
Mr. & Mrs. W. A. Hanson	100.00
Pennellwood Church of God	100.00
Mrs. H. H. Kent	10.00
Betty Ann Mills	3.00
Omaha, Nebr., Church of God	26.75
Eden Valley, Minn., Church of God	30.45
Oregon, Ill., Sunday School	6.59
Mrs. Ora Thompson	10.00
Mr. & Mrs. C. D. Whitmer	8.00

1950 "BETTER DAY" CAMPAIGN 1951

for funds supporting activities of the
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Evangelism The Restitution Herald
Oregon Bible College Golden Rule Home

I (we) will pledge \$ _____ toward the "Better Day" Campaign for the coming year. I (we) will make monthly payments of \$ _____

Name _____

Address _____

Pledges for 1950-'51 Budget

Conference Budget \$29,306.25

Pledges Now Received \$5,621.00

Brethren everywhere are urged to pledge, as here indicated, to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience.

									\$1,306.25
								\$1,500.00 Delta (Ohio) Church	\$1,500.00
							\$1,000.00 Hoke Brothers	\$1,000.00	\$1,000.00
\$450.00 Group "A"	\$450.00 Group "A"	\$450.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Group "A"	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$350.00 Dixon (Ill.) Church	\$350.00	\$350.00
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$180.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$120.00 Mr. & Mrs. C. E. Randall
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
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\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Betty Macy	\$100.00 Janice Johns	\$100.00 Mr. & Mrs. William Hanson	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Osby Claypool	\$100.00 E. J. Demmitt Family	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Maybelle Hanson	\$100.00 Mr. & Mrs. Robert Hardesty	\$100.00 Mr. & Mrs. George Jones	\$100.00 Mr. & Mrs. Wayne Laning	\$100.00 Mr. & Mrs. Sydney E. Magaw	\$100.00 Ruth Tomlinson	\$100.00 Pennell- wood (Mich) Church

September 12, 1950

The Restitution Herald

VOLUME 39

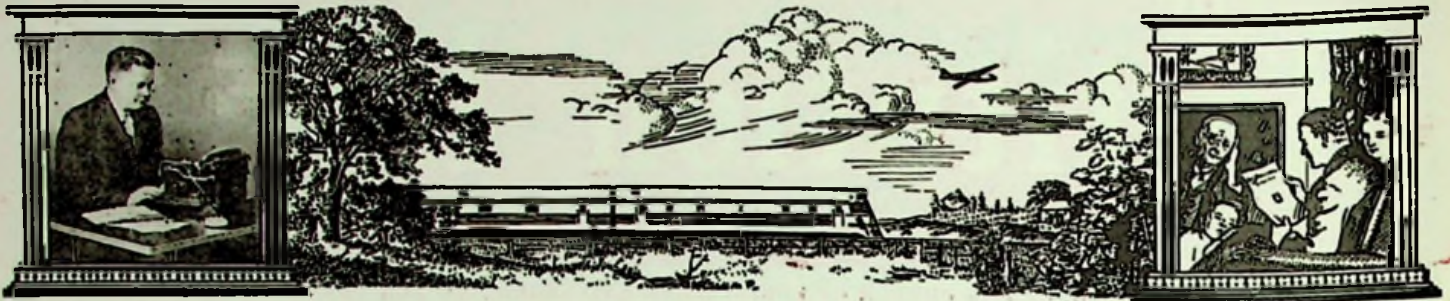
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 48



—Authenticated News Photo.

Science Predicts Rocket Trips to Moon



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

\$3.00 per year

Paul C. Johnson, Associate Editor

What Next?

Authenticated News Service, New York City, has released pictures illustrating scientists' dream of men on an excursion to the moon. Accompanying release of these pictures (see front page) comes the following comment:

"With modern science making gigantic strides, inter-planetary travel has not become a remote possibility, but a probability of the near future. A motion picture entitled "Destination Moon" gives a graphic account of how a trip to the moon could be made and a good guess as to what would be seen on its surface."

Indeed, the picture on this week's HERALD is a reproduction of a scene made during the screening of "Destination Moon," a motion picture soon to be released to the public.

THE RESTITUTION HERALD wishes neither to publicize the industry nor to advocate inter-planetary rocket trips. Nevertheless, advances of science have been so stupendous during the nineteenth and present centuries, that one scarcely need be surprised at any new accomplishments. If science's vision of rocket trips to the moon attain reality, Bible students would recognize a fulfillment of Daniel's prophecy both about knowledge being increased and man's running to and fro. (Dan. 12:4.)

Lest the thermometer of criticism rise to a melting temperature, let it be known everywhere that THE RESTITUTION HERALD not only knows nothing from the Scriptures about flights to the moon, but it does know that the saints' promised inheritance will be *upon the earth!* (Psalm 37:9-11; 115:16; Matt. 5:5; Rom. 4:13; Rev. 5:10.)

Exploits

Foretelling last-day unbelief and wickedness, Daniel prophesied:

"Such as do wickedly against the covenant shall he"—an evil ruler—"corrupt by flatteries: but the people that do know their God shall be strong, and do exploits" (Dan. 11:32).

Whether or not the wisdom of this world finally conquers distance to the moon, the people of God in these

last days of learning and rapid transit must advance, also. If we know God, we "shall be strong, and do exploits." According to Daniel's prophecy, these exploits by the righteous will be made not only during a time of unbelief and ungodliness, but almost in defiance of unbelief and ungodliness. True, Jesus prophesied, "Because iniquity shall abound, the love of many shall wax cold"; nevertheless, because iniquity shall abound, "the people that *know their God* shall be strong, and do exploits."

Let men of the world rocket themselves to the moon; let the people of God, propelled by the Spirit of God, go everywhere and to every creature, preaching the gospel. Further, as the world dreams, attempts, and frequently succeeds in accomplishing incredible goals, the Church of God must "launch out into the deep." Anything less cannot be called "exploits" for Christ. *Evangelize!*

Basketball

Mr. George Mikan, the nation's top-rung basketball player (Minneapolis Lakers), says:

"You know, it's the great American way that fellows in different sports are idols for all the youths of America. Since this is true, what better example can we give our successors than to show them that to be good athletes they must follow the training rules set forth by the people who know!

"As for myself, I advocate the no-drinking rule. My reason for not drinking is that I've seen what alcohol can do to a fellow. I've seen the depths of depression a fellow can fall into and what little hope of success lies ahead of him.

"So with this in mind, and the fact that I know drinking is harmful, I sincerely hope that I can always say that I do not drink.

"This is my pledge to the youth of sports. As the *Allied Youth* magazine so aptly puts it, 'It's Smarter Not to Drink.'

Thank you, Mr. Mikan! Whether on the basketball floor or on the rostrum, a steady hand and clear vision are essential to scoring. . . . "Booze" not; lose not!

Danger in a Lie

By D. G. Harvey, Kokomo, Indiana

"Sanctify them through thy truth: thy word is truth" (John 17:17).

WHEN our Lord uttered the words of John 17:17 in prayer for His church, He showed the importance of truth. Whenever one tells even "a little white lie," other falsehoods will follow. It is not strange, therefore, that all false doctrine in the world today has sprung from the one foundation lie, "Ye shall not surely die" (Gen. 3:4). Have not men overlooked that this statement of the Serpent's is contrary to the law of God? God had said: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof *thou shalt surely die*" (Gen. 2:17). In making a choice of whom he should believe, man chose to believe Satan's lie, and that lie has become the popular belief. Naturally, other false teachings have followed acceptance of that first false teaching.

If Adam did not really die as God forewarned him, if Adam and all his race only appear to die, then man reasons he must be immortal or possess at least some indestructible part in his make-up. Seeing his friends in the sleep of death, man must admit that the body dies. So, reasons man, *some invisible part* must leave the body at death, and for Biblical proof he turns to Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." At a quick glance, such an interpretation would seem plausible, if one believed the statement of the Serpent to be truth. Let us first consider, though, how man was made.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The Bible, the *Word of Truth*, makes a plain statement, "*Man became a living soul*"; but nothing is said of his *having* a soul. Most of us will agree there is a vast difference between *having* a mule, and *being* a mule.

What, then, is the *spirit* that returns to God at death? It is the same "*breath of life*" that God added to the *dust* in the creation of Adam. Let us look to Job for a clarifying statement: "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). Notice that the margin reads—"*That is, the breath which God gave him.*" Again, consider—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4).

With man's invention of an immortal soul, he must find some way to reward the faithful and punish the wicked. So, the spirits of the good are granted a right to God's throne. *Heaven is God's throne!* "Thus saith the Lord, The heaven is my throne, and the earth is my footstool" (Isa. 66:1). Does not man become very conceited when he makes himself as God? Or, does he still remember and believe the second part of the Serpent's lie—"Ye shall be as gods"? (Gen. 3:5.) Man further reasons that an evil person's spirit at death must go to a place of torment. Does not that seem strange in light of the foregoing scriptures? If the "breath of life," the God-given power to live, is taken from a good man and goes to heaven, would the man benefit? Could he know it? An evil man dies; his "breath of life," the power God gave by which that man lived, is taken away and goes not to God but to torment. *Why?* Would such a condition punish the man? Look again to Psalm 146:4, declaring, "In that very day [the day of death] his thoughts perish." Would it matter in either case—whether in the state of *b'iss* or *blister*? Without thoughts, there could be no knowledge. Without knowledge, joys or pain mean nothing.

If one is to believe "Ye shall not surely die," then he must believe that Christ did not die. If Jesus did not die, we humans have no Redeemer. We are thankful for Paul's words: "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. 15:3, 4).

Our Lord said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Truth is powerful. Truth alone can free men of this slavery of sin, doubt, and superstition which is based upon the same foundation as voodooism and other such cults; for all are based upon the lie told in Eden, "Ye shall not surely die." What peace comes with the Truth, testifying, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them"! (Rev. 14:13). Yes, those who die in the Lord will "rest" unto the coming of the Lord and *His Kingdom* upon (Please turn to page 5)

"So Long As the Moon Endureth"

By Norman J. McLeod, Pomona, California

FOR CENTURIES, much has been said concerning literal and "spiritualized" interpretations of various portions of Scripture. Some students take everything that is said in the Scripture in its absolutely literal sense: only what is said is meant, and *visa versa*. These people, having read Isaiah, picture the utter desolation of the earth, an earth that shall be burned up. Then, they point one to the statements of Peter. The Apostle said that the first world was destroyed by water, but "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). Certainly, that looks as if the Lord were going to destroy the world by fire. But does it? The Apostle Peter also prophesied:

"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. . . . What manner of persons ought ye to be . . . looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:10-12.)

Those who interpret all passages literally certainly would have a bad time there! Not only the earth, but also the heavens are going to be on fire and are going to dissolve. By reverting to Isaiah 34, one sees that according to that interpretation, the heavens are going to be rolled together like a scroll! How about those who have gone to heaven? How about Jesus Himself? If Jesus has ascended to heaven, and if the heavens are to be dissolved, and if they are to be rolled together as a scroll, certainly things have reached a peculiar state of affairs!

When the prophets wished to speak of anything as especially enduring, they referred to it in figure of speech as lasting as long as the sun or moon.

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may

Concerning "the day of the Lord's vengeance, and the year of recompences for the controversy of Zion," Isaiah prophesied: "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 for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (Isaiah 34:8-10).

also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers" (Jer. 33:20, 21). In other words, God's covenants with David and Levi are just as sure as day follows night.

"In his days shall the righteous flourish; and abundance of peace so long as the moon

endureth" (Psalm 72:7). Certainly, if "after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" be taken literally, then God's promise of "peace so long as the moon endureth" does not mean much. It makes little difference whether the Tribulation be past, present, or future, if Jesus' statement in Matthew 24:29 be a literal statement of fact, then God's peace is going to be of very short duration!

The Scriptures are replete with passages that if taken literally would contradict other plain statements. "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. 13:10). "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel 2:31). In the year 1915, one sect said the World's Fair would never be held in San Francisco because before that time the people who were left on earth would go to turn on the faucet for water, and blood would come out! Just where in the Bible they found authority for such a notion is beyond my comprehension.

Isaiah, in his most beautiful prophecy, said, "The lion shall eat straw like the ox" (11:7). Later, he said, "No lion shall be there, nor any ravenous beast" (35:9). What kind of peculiar zoology is that? Then, one reads in Genesis that when God was cursing the Serpent, He said, "Dust shalt thou eat all the days of thy life" (3:14). As if by echo, 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" (65:25).

Do the various parts of the Scripture contradict one another? God forbid! No. These expressions are figures of speech. We know by observation that snakes do not eat dust. They never have. If a lion ate straw, he would not be a lion. His entire anatomy of digestion would have to be changed.

Isaiah 25:11 presents one of the most interesting figures of speech in the whole Bible: "He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." Does anybody who proposes to take all Scripture in its literal sense for one minute say that God is actually going to swim, or that he could swim among people? Certainly not! Then, why must our common sense be offended by thinking that all these other passages of Scripture are literal.

On the other hand are those who would "spiritualize" everything, and, strangely enough, they are often the very same people who believe in taking figurative language literally.

When William Jennings Bryan went to the Scopes trial, he was tricked by the dilemma with which Bible students frequently are confronted. The court declared it could not admit the Bible as evidence because, as was purportedly shown by Clarence Darrow, it contradicts itself. When Bryan tried to show that certain passages of Scripture were figurative, Darrow retorted that if the Bible does not mean what it says, it is then entirely unreliable.

Some of the greatest exponents of that school who spiritualize were the old Hebrew rabbis. Practically everything written in the Bible had a double meaning, or a double fulfillment, or meant something entirely different from what it said. They were the original extremists on the teaching of types and allegories. Following in their footsteps were some of the medieval teachers like Savonarola. He preached ten sermons about the typical meaning of the planks that made up the floor of the ark: in each sermon, the planks had an entirely different meaning! A zealous Bible student would conclude that they did not mean anything except something on which occupants of the ark stood! Such preachers would make good politicians: they could make the party platform mean anything, everything, or nothing. For these reasons, I have endeavored throughout my study of the Bible to steer between the two extremes. Do not try to make anything literal when it is obviously figurative. Do not try to make a text take on a spiritualized or typical meaning that is not thoroughly established by direct statement.

Structure of the Book of Isaiah gives a clue to its use of figures of speech. In fact, it is astonishing how much of all the prophets, particularly of the Old Testament, followed the same pattern: a pattern written by Moses in

the Book of Deuteronomy—the curse and the blessing. The Book of Isaiah begins to alternate almost by chapters with a curse and a blessing. Chapter 1 announces God's curses upon the Israelites for their wickedness; chapter 2 beautifully depicts blessings which shall be theirs. Some place along the line, the chapters appear to be out of order; for chapter 34 speaks of the utter destruction of the land after the fall of the Herod Dynasty of Idumea, followed by chapter 35 which is one of the most beautiful poems ever written. As chapter 34 depicts in exaggerated form the ruin and destruction of the land, so chapter 35 speaks in exaggerated figures of speech of the beauties of the day that yet shall come. Neither is to be interpreted as a literal statement of fact. That a solitary place is going to be glad and that it is going to rejoice are rather extreme figures of speech. Nobody ever heard of a piece of ground either sorrowing or rejoicing in actual fact.

The Book of Jeremiah so closely follows the Book of Deuteronomy, that among the higher critics are those who believe Jeremiah wrote the book of the Law (the Pentateuch) and placed it in the Temple amidst the debris, where it was "found" and given to Josiah. If one understands, however, the true significance of the prophecies of Moses in their full eloquence in today's news, then such stupidity scarcely can be excused. From that point of view, it will be seen that the two greatest prophets of all were Moses and Jesus.

When you and I study the Scriptures, let us be sure that we have the historical background of the particular passage well in hand; that we know what the message is that it is giving; and that we are not going to be led to either extreme of figurism on the one hand, or literalism on the other.

DANGER IN A LIE

(Continued from page 3)

the earth, 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). Yes, there will be punishment for the wicked: "Punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:9).

With all evil blotted from the earth under the just reign of God's Son and His bride, the church, with the earth restored to the peace and beauty of Eden, what a wonderful home God will have created for His people on this old earth, the earth which God has given men! "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).

The Rapture

By Harold J. Doan, Chicago, Illinois

EVANGELICAL students are more or less agreed that there will be two phases to the second coming of Christ. Nevertheless, there has been little written concerning that first phase, fondly known as the Rapture. The term "Rapture" is man-made, but its theology is Scriptural. Many verses of Scripture indicate plainly that the faithful will be gathered together preceding Christ's revelation to the world as King. The purpose of the gathering and the time of its occurrence are the most debatable conditions of the Rapture. A complete study of the Scriptures regarding this event is the only possible method of unraveling this knotty question. In a study of this type it is impossible to avoid repetition.

Isaiah, an inspired prophet of God to Israel, looked far into the future, from his day, to see a gathering of faithful children of God to escape the wrath of God. "Thy dead men shall live, together with my body shall they arise. . . . Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:19-21). The first six verses of the next chapter, which are a part of this same thought, inform generally of this indignation and of the final establishment of a new Kingdom for the Israelites.

Isaiah did no more for us, in those few verses, than set the stage for a more complete and detailed study. Those words of Isaiah establish in our minds his belief that in the last days, at the close of which "Israel shall blossom and bud," the faithful will be gathered into certain *chambers*, that they may escape the indignation of the Lord on the unrighteous. Isaiah also made it plain that there will be a resurrection of the dead at that time, in which he hoped to be raised.

Isaiah made no explanation of where the chambers will be, what the indignation will be, who thus will escape the indignation, or how long "my people" will hide. No proof of a Rapture, therefore, can be derived from this passage of Scripture alone. The questions which it incites in our minds, however, can be a good basis for more detailed study.

Zephaniah, though little read, was as equally inspired

as Isaiah. He, too, was a prophet to Israel. Zephaniah went one step further than Isaiah, giving a detailed account of the indignation from which "ye shall be hid in the day of the Lord's anger" (Zeph. 2:3). This probably is the same indignation Isaiah foretold. Said Zephaniah: "The great day of the Lord is near. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . I will bring

distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1:14-18).

These verses indicate that day of indignation will be the portion of the Day of the Lord devoted to destruction of the wicked and the cleansing of the earth. If Isaiah and Zephaniah had promised no deliverance, what a dark and dismal future this would be for us who believe we are living in the last days!

But, promise deliverance they did: Isaiah in the mysterious secret chambers, and Zephaniah that "we might be hid in the day of the Lord's wrath."

Amos gave a hint of conditions that will exist upon the earth when the righteous are hid:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to east, and they shall run to and fro to seek the word of the Lord, and they shall not find it" (Amos 8:11, 12).

The prophecy of Amos is added evidence that in the Day of Tribulation the people of God will not be accessible to the people of the world. In that day of trouble, as in this, unbelievers will be looking for comfort of the Word of God. They will run to and fro on the earth, looking for someone to teach them, but shall find no one. Why? Because those who know and obey the Word of God will be hidden away from the world. The method of hiding is not revealed in the Old Testament.

Christ, the Master Teacher, illustrated His teaching by parables. A majority of those parables concerned the Kingdom of God. Immediately following the well-



Harold J. Doan

known Parable of the Sower is the less-known Parable of the Tares. This Parable teaches, as do other of Christ's words, that there will be a separation of Christ's elect from the people of the world in the last days.

Christ spoke of a man who prepared a field and planted in it good wheat seed. He went to bed satisfied that he had done a good day's work. While he slept, an enemy crept into his field and planted tares among the good seed. Tares are weeds that closely resemble wheat, but which bear no fruit. Tares cannot be discerned from the wheat until it is time for the harvest. Then, it is too late. As the harvest approached, servants of the man informed him there were tares in his field and inquired what should be done. Said the man who had planted, "Let both grow together until the harvest: and in the time of harvest will I say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:30).

Christ, later interpreting this parable for His apostles, said, "The harvest is the end of the world." The tares will be gathered together to burn, and the wheat will be gathered into the barn. Zechariah 14:1-3 informs concerning the gathering of the tares:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." Ezekiel 38 names some of these tares which will be gathered for destruction; and what a destruction it shall be!

John, on the Isle of Patmos, saw visions of the last days and the second coming of Christ. He saw a man on a white horse who was called "Faithful and True," "The Word of God," and the "KING OF KINGS, AND LORD OF LORDS." Who else could this be but Christ? An angel then called the fowls of heaven to come because there would be a great feast for them. The man on the horse then made war on those who had gathered against Him and completely destroyed them. (Rev. 19.) Could this be the same gathering and destruction of nations mentioned by Zechariah? At the close of this war, the Kingdom will be established. This will be the fate

of the tares, but what does Scripture foretell about the wheat?

Concerning Christ, John the Baptist said:

"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). It is inconceivable that the followers of Christ will suffer the Tribulation and burning of the chaff, or tares, or nations, whatever they may be called. The elect have the promise of Isaiah, Zephaniah, and now Christ, that they will be gathered to safety.

This prophecy of Christ's is emphatic proof that there will be a distinct separation of good from evil in the end times. Said Jesus, speaking of the time they would see Him again:

"There shall be two men in one bed"—a Christian and a non-Christian—"the one shall be taken, and the other shall be left. Two women shall be grinding together; one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:34-36).

Taken? Taken? Where? This was the natural question of the apostles. Where are these people to be taken? They will be taken from peaceful occupations, evidently, immediately preceding the day of the Lord's wrath on the earth. Where, though, will they go, if the whole earth will be in a state of turmoil?

Christ's answer to their impatient questions is still an object of debate. He stated simply, "Where-soever the body is, thither will the eagles be gathered together" (v. 37). Commentaries are significantly silent on these verses.

The question was, Where will these people be taken? Because Jesus knew that the apostles, as yet, could not understand that He must die, He knew they would not understand His coming again. Thus, He answered them in such a way that when they could realize the truth, they would interpret His words. "Where the body is" may refer to Christ's resurrected body in which He will appear a second time. The "eagles" then would refer to the man in the bed, the woman at the mill, and the man in the field who will be taken where the body (Christ) is at His second coming. (Turn to page 10)

RAPTURE OF GOD'S TWO WITNESSES

God says: "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies. . . . These have power to shut heaven, that it rain not in the days of their prophecy . . . and to smite the earth with all plagues, as often as they will.

"When they shall have finished their testimony, the beast . . . shall make war against them . . . and kill them. And their dead bodies shall lie in the street of the great city . . . where also our Lord was crucified. . . .

"After three days and an half the spirit of life from God entered into them, and they stood upon their feet . . . and they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (Rev. 11:3-12).

Soon thereafter, foretold the Revelator, "the seventh angel sounded," and "great voices in heaven" declared, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (v. 15). First, the Rapture; then the Revelation of Jesus Christ with all His saints to rule from sea to sea!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

NAZISM. From time to time, reports come out of western Germany which indicate that the attempts to de-Nazify the German people has not been very successful. In the current issue of "The National Jewish Monthly," attention is called to a sample page in one of the textbooks used in the elementary schools in Munich. When discovered, the books were removed as texts, but it reveals the trend to revivify Nazism. These various "isms" are much deeper rooted than just among the leaders. The German people were strong in their support of Nazism. The Italian people were rugged in their defense of Fascism, and the Russians are stout in their aid of Communism.

Here is some of the material being used in teaching children how to form capital letters:

"A—as in Adolf. D—as in Dolch. F—as in Fuehrer. K—as in Krieg. P—as in Panzer. S—as in Sieg. U—as in Uniform. V—as in Vaterland. W—as in Wehrmacht. H—as in Hitler."

Here are the meanings of the various terms:

"(1) Dolch—a small dagger worn by Nazi soldiers. (2) Krieg—war. (3) Panzer—the Nazi armored tanks. (4) Sieg—victory. The Nazi chant was 'Sieg Heil!' (5) Vaterland—Fatherland. (6) Wehrmacht—the German army."

"A MAN without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs."—Becher.

"I FLEE UNTO THEE TO HIDE ME!"

Men can be quickly judged by the trivial things to which they attach importance. People of depth and breadth of mind and spirit think in terms of principles and great truths rather than little trivia. So it is or should be with those who are familiar with the teachings of the Word of God concerning the last days. They know from the Word that "perilous times" are in the offing and should not permit the passing things of this present evil world to hinder them in their flight to the sheltering wings of the Almighty, against that evil day that will come. Dr. Ralph Lapp, head of the United States nuclear research division, said:

"Horrible as it may sound, we must be prepared to lose ten to fifteen million people in the first days of the super-blitz. This, of course, is just too much for ordinary people to think through. United States scientists have warned that the only adequate defense against this sort of thing is the decentralization of American cities now and a wide dispersal of their population."

Do not get scared, but flee to God that He may hide you in the day of trouble.

A WARNING. The Prophet Amos was called to deliver a warning message to his people, and in a few words he said, "Prepare to meet thy God, O Israel." It not only was a warning, but it also pointed out the way of escape. Too bad they failed to heed the warning! He said they put afar off the evil day and lay upon the couches of ease as though nothing would ever happen in the way of judgment. But it came too soon for them, for they were unprepared; and when it did come, no way of escape was found.

A sad and terrible day will come on the whole world: coming as a judgment—a judgment so severe and so widespread—that every man's sword will be against his brother. People will cry, "Lord, Lord, open to us." It will be too late! For "how shall we escape, if we neglect so great salvation" as is promised by our Lord? The grace of God someday will give way to the "terrors of the Lord." Do not put off making your peace with God.

THE GREAT TRIBULATION. Many scriptures speak about tribulation that devout followers of the Lord Jesus can expect, such as: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), and that "through much tribulation" (Acts 14:22) we Christians will enter into the Kingdom of God. This is the kind of tribulation that "worketh patience," according to Paul in Romans 5:3. This is the tribulation or fiery trials that the children of God need not think it strange that they must have (1 Peter 4:12), for every son "whom the Lord loveth he chasteneth" (Heb. 12:5-8). This type of tribulation that is with us always must not be confused, however, with what the Lord Jesus termed the "great tribulation," which is to be on the earth at a specified time. This great Tribulation will come under the opening of the seals of Revelation, for it will be climaxed with the seventh seal. (See Matt. 24:21-30; Rev. 6:12-17.)

UNPARALLELED TRIBULATION.

This "great tribulation" will be different from anything that ever has happened. Jesus said there would be no days like it before, neither shall there be any as had ever after. What will make this "great tribulation" unparalleled in all the history of man? The wrath of God will be poured out. The wrath of God will make the "great tribulation" the worst time ever experienced, and, according to Jesus in Matthew 24:22, "except those days should be shortened, there would no flesh be saved: but for the elect's [Israel's; see Isa. 45:4] sake those days shall be shortened." Jeremiah called it "Jacob's trouble," and he, too, affirmed that the "day is great, so that none is like it" (Jer. 30:7).

In describing it more fully when God has

a controversy with the nations and pleads with all flesh, Jeremiah foretold: "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).

"**WORK** consists of whatever a body is obliged to do, and play consists of whatever a body is not obliged to do."—Mark Twain.

"**PRAY YE . . . ESCAPE.**" Jesus did not counsel His followers to pray for deliverance from the ordinary trials and tribulations of life, but He encouraged His followers to pray that they might escape from that great Tribulation that is coming on the whole earth. (See Luke 21:36.) Luke recorded in chapter 21 what Matthew related in chapter 24. They both are speaking about the same great Time of Trouble.

Before the cities of the plain were destroyed, God led Lot and his family out of the trouble. Consider the words:

"Escape for thy life; look not behind thee . . . escape to the mountain, lest thou be consumed. . . . Haste thee, escape thither; for I cannot do any thing till thou be come thither" (Gen. 19:17, 22).

"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 17:28-30).

Psalms 91 is a prophecy and promise of the deliverance that will come to Christ's own in the end of this Age.

RIGHTEOUS AND WICKED. "Wilt thou also destroy the righteous with the wicked?" So asked Abraham of God. While not stated in one word, the answer was "No." Said God to Lot: "I cannot do any thing till thou be come thither." It would be out of accord with the entire tenor of Scripture for the Lord to require the righteous to suffer the wrath of God in the great Tribulation that is to come upon all the wicked. One of the purposes of the saints being snatched away (1 Thess. 4:16, 17) is to meet the Lord and to be pavilioned with Him during the time the overflowing scourge will fall on this present evil world. (See Psalm 27:5; 31:20.)

The church has not been appointed to wrath (1 Thess. 5:9), but to be severed from the ungodly when the plagues of judgment are poured out. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:25). Surely, there is something better for the righteous than the judgments that are to be meted out to the wicked. Pray ye that ye may escape!

The Lord's Ways Are Right

By Harry Payne, Oregon, Illinois

FROM the beginning of time, God had a pathway of righteousness established for man to follow. God intended and desired that man would walk in this way and obey His commandments. From the beginning, however, man often left the way of God to walk in the paths of sin. Adam transgressed God's commandments, bringing condemnation upon the human race. Israel likewise disobeyed God, in forgetting Him and forsaking His ways. At such times, God raised up leaders to exhort and guide the people back to His ways. Hosea was among those whom God chose for special service.

Prior to Hosea's work as a prophet of God, the nation was divided into two kingdoms. The ten northern tribes united under Jeroboam and became known as Israel, while Judah and Benjamin comprised the southern kingdom of Judah. Hosea has the distinction of having been the only native prophet of the northern kingdom whose writings are preserved. His prophetic activity extended from about the year 746 B.C. to 735 B.C. His allusions to contemporary events confirm the testimony of 2 Kings 15 that the period after the death of Jeroboam II (743 B.C.) was one of anarchy and social disorder. The bewildering succession of plots and murders, which brought six men to the throne within a score of years, is reflected in his writings. (Hosea 7:7; 8:4; 13:10, 11.) Hosea abhorred the political scheming and unprincipled alliances being sought with Assyria and Egypt. (7:11; 10:4; 12:1.)

The Book as a whole shows the effect upon the Prophet of his tragic domestic experiences. His wife Gomer, whom he loved dearly, deserted him for other lovers. This infidelity on her part suggested to the Prophet a parallel between unfaithful Israel and God. Chapters 1-13 concern the sins of the people and the pronouncement of retribution for their unfaithfulness.

In chapter 14, which we wish especially to consider, the Prophet exhorted the people to forsake their wicked ways, saying, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Thus he reminded the people that *the ways of the Lord are right*. Solomon also in his day realized that only by walking in God's way could a man be strengthened. "The way of the Lord is strength to the upright: but destruction shall be to the

workers of iniquity" (Prov. 10:29). Only by obeying God's laws and following in His ways can a Christian expect blessings. Hosea further exhorted the people "to render the calves of [their] lips," that is, to praise and thank the Lord with their lips. Upon realization of their sinfulness, the people of Israel should have pledged obedience unto God. Paul gave the same thought concerning sacrifices of thanksgiving when he spoke of "the fruit of our lips" (Heb. 13:15).



Harry Payne

Hosea desired the people to realize that worldly alliances would not bring salvation. The term "Asshur" (14:3) is simply the translation of the Hebrew word of "Assyria." The reference to horses indicates the might of Egypt. "Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee [in God] the fatherless findeth mercy." In these words, the Prophet exhorted the people to renounce their three chief sins: dependence upon Assyria, recourse

to Egypt, and idolatry.

God has promised to forgive Israel's sins and to be merciful to that nation. Hosea likened Israel's resulting beauty to the olive tree. (14:6.) In general appearance, an olive tree resembles an apple tree. The wood is hard, fine, beautifully veined, and often used for cabinet work. In verse 7, Israel is likened to the "wine of Lebanon." Lebanon long has been celebrated for the excellence of its wines. The Prophet further likened the nation to a "green fir tree" (v. 8), a tall stately tree in whose branches the stork could make her nest. Its wood was precious enough to be employed in building of the Temple and fine enough to be used in all sorts of musical instruments (2 Sam. 6:5), strong and pliant enough to be used in the making of spears (Nahum 2:3). These varied images, depicting beauty, strength, fragrance, and usefulness, show the blessed results of God's restoring grace.

We Christians, as required of Israel, must give up the idols of the world and must give ourselves completely unto the Lord. Although we might stray as did Israel, God still loves us and, if we repent, will again accept us as His children.

The ways of the Lord are right, indeed, and in them the just should walk. We should walk in God's way not

only because He desires us so to walk, but also because we wish to follow the pathway that Christ, our Example, walked.

The words of the Prophet apply to us today as they did in those to whom he spoke. We must not place our confidence in man, because man fails. Let us be wise and walk worthy of our calling as sons and daughters of the Lord, that in due time we shall reap the reward of eternal life at the coming of our Saviour.

THE RAPTURE

(Continued from page 7)

There has been no indication, thus far in our study, regarding the location of this meeting place. We know, however, that Christ is on the right hand of God in heaven. (Luke 22:69.) Paul concisely answered the question of location in his Letter to the Thessalonians.

The First Thessalonian Letter was written to comfort the members of the church at Thessalonica who entertained fears about members of the church who had died. It seems that they were firm believers in the second coming of Christ, but Paul had not informed them, in his short stay, about the "first resurrection." This background brought on Paul's words, "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" (4:16). Only the dead in Christ then shall rise! Paul had hope of this resurrection. It was not the general resurrection, but a special resurrection, *out from among the dead*. In Philippians 3:11, Paul said, "If by any means I might attain unto the resurrection of the dead." The word here used is *ekneckron*, meaning "out from among the dead." Paul promised that "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. 4:17). Cannot one now say, The man in the field, the woman grinding, and the man in the bed will be caught up to meet the Lord in the air? The logical conclusion drawn is this: the chambers of Isaiah, the hiding place prophesied by Zephaniah, the meeting of body and eagles according to Jesus' prophecy, all are made clear in this verse. We shall be caught away from the Tribulation of the earth for a short time, to return later and reign with Christ.

First Thessalonians 5 is connected to chapter 4 by the word "but." In this fifth chapter, Paul explained to the Thessalonians that they need not waste time trying to compute the day and hour of this event. They need only watch and pray. They need not worry about the minor

tribulations in the city, for if the day of the Lord should come in their time they would know it and could escape its terrible sufferings. "For," Paul continued, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (5:9).

If we have reached the desired conclusion, we are better prepared to study Paul's Second Letter to these people.

After receiving the First Letter, some of the people of Thessalonica became confused concerning "the day of the Lord." Many of them thought the Lord had come and gathered His saints, and that the Day of the Lord had begun. They feared that they had been left. So Paul wrote again in an attempt to correct the error and to instill new hope in the church.

He wrote, "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter from us, as that the day of Christ is at hand" (2:2). The word here translated "Christ" is "*adoni*", which is translated in all other places "Lord." Paul continued, "Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed" (2:3). In other words, the day of the Lord had not come, nor had Christ gathered His elect. From this starting point, Paul went on to prophesy when that day would come.

"Ye know," said Paul, "what withholdeth that he [the Antichrist] might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2:6, 7). Paul told these people that it was impossible that they were living in the Day of the Lord, because there was no Man of Sin, or no Antichrist. Paul knew, and so did they, that the Man of Sin would be revealed in the beginning of that Day. Second Thessalonians 2:7 indicates this very strongly. A better translation (Moffatt) reads, "It [the Antichrist] cannot be revealed till he who at present restrains it is removed." Who is this that restrains evil today? Who would deny the Antichrist and expose his lies to the world today? Only one power restrains—the church. The natural deduction and interpretation of this verse and chapter, then, is this: the church will be caught away; then evil will run wild upon the earth, and the Evil One will rule. Be not dismayed, faithless Thessalonians, the church has not been taken, nor has the Antichrist been revealed, nor has the Day of the Lord begun.

The Rapture will occur for the purpose of allowing the church to escape the Day of tribulation, which is to me synonymous with the Day of the Lord. In addition to the texts already studied, many others hold in them the promise of this great deliverance. Consider:

Luke 21:28: "When these things begin to come to pass,

then look up, and lift up your heads; for your redemption draweth nigh." . . . Christ had been speaking of the tribulations of the last days, telling the disciples about men's hearts failing them for fear of great distress on earth. "When these things begin to come to pass," said He, Then will be your redemption ("redemption" here meaning the first resurrection, as in Rom. 8:23). It will be in the beginning of tribulation when the church will be caught away.

Luke 21:36: "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."

The two preceding verses explain the one quoted, for they explain what it is from which we Christians will escape, and why we should watch and pray. Christ's primary concern in this particular discourse was to warn His people of a coming Tribulation, and to tell a way of escape. In the course of His speech, Jesus warned against becoming too involved in affairs of the world. (V. 34.) He deducted if one is so taken up with those interests, that day of Tribulation will come upon him *unawares*. "As a snare shall it [that day] come on all them that dwell on the face of the earth" (v. 35). These verses are the background for His admonition to watch and pray, that we may escape the snare which will capture the foolish people of the world. Are you ready? Will you escape these things which will come to pass?

The story of Noah illustrates, if it does not cinch, the truth of the Rapture. There is no need to review here the story of Noah. It may be well, however, to touch on some of the Scriptural highlights.

God was about to punish the people of the earth for their wickedness, but "Noah found grace in the eyes of the Lord" (Gen. 6:8). Noah found grace because he was righteous. God does not destroy the righteous with the unrighteous. Noah was just and faithful. Consequently, "according to all that God commanded him, so did he" (Gen. 6:22). He built an ark and "went in, and his sons, and wife, and his sons' wives with him, and it came to pass that after seven days the waters of the flood were upon the earth" (Gen. 7:7, 10). Thus, Noah escaped the day of the Lord's vengeance on the earth. He and the other righteous people were caught up in the ark, *above* the destruction which was below. When the Flood subsided, Noah and his family came down with the waters and started a new generation. Christ said:

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of man be. Then

shall two be in the field; the one shall be taken, and the other left" (Matt. 24:37-40).

Does anyone need more proof that the saints will be gathered with Christ to escape the destruction on earth, as Noe was "caught away" in the ark? Another illustration is equally as helpful as the story of Noah in studying the truth of the Rapture. This is the story of Abraham's nephew, Lot.

Abraham and Lot left Haran to move into the Promised Land. In time, Abraham and Lot became cramped for space and found it advisable to part. Abraham gave Lot his choice of land, and Lot chose to move into the fertile Jordan Valley. Abraham remained in the mountains and was richly blessed for doing so. Lot, now living in the Valley, moved closer and closer to the cities of Sodom and Gomorrah. Finally, he moved into Sodom and became a ruler of that city. At least, he sat in the place of the rulers. (Gen. 19:1)

The cities of Sodom and Gomorrah were extremely sinful: so sinful, in fact, that God decided to destroy them. Here again, one observes the situation in which the righteous and the unrighteous were dwelling together, for Lot was a righteous man. (2 Peter 2:7, 8.) Could God destroy the righteous with the unrighteous? He could have, but He did not. God sent angels to Lot who led him and his wife from the city. As they were going up the hillside to escape the punishment behind them, Lot's wife looked back and turned into a pillar of salt. (Gen. 19:26). Lot warned the people about him that destruction was coming, but they would not listen. Consequently, they were destroyed because they loved darkness better than light. What has this story to do with the Rapture? Jesus said:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . 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. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. . . . I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:26-34).

In this comparison of the days when Christ shall come for His saints and the "catching away" of Lot into the mountains, Christ indicates plainly, in His own illustrative way, the truth of the Rapture.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

If!

If Saul had followed God's plan for him, he would not have been rejected. If Saul had not failed, Samuel would not have mourned for him. (1 Sam. 16:1-13.) If Samuel, the prophet, had not been obedient to God, he would not have been told, "Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons."

If God had not given Saul another outward sign and reason for going to see Jesse, he would have been afraid Saul would kill him. If you read your lesson, you will find what God told him to take along besides the oil.

If Samuel's coming, as a prophet of God frightened the people of that city, they would have asked him, "Comest thou peaceably?"

If, you see, is a word which shows a choice between two things. "If you do, or if you don't" sometimes means life (eternal) or death to anyone of us, as well as possible life or death in this present life.

The Heart!

"If the heart . . .!" Can you finish the phrase started? The heart's condition generally points out the answer to the "if" suggestion. Which answer will be yours? Will God, through Christ, when He looks at *you* and *me* find rulers? Or will we be rejected as were Jesse's first seven sons who passed before Samuel? It will be a terrible judgment for us if we hear the Lord say of us, "I have not chosen this one." But if we hear, "Well done, thou good and faithful servant," what joy will be ours!

Are you a servant of the Master's? What is required of a servant, even in your home or place of business? We say "servant" or "employee" or "manager," depending upon conditions. We recall it is required of a servant "that he be found faithful." The bigger the work, the greater the responsibility in serving. (Jesus said once, "Be not many masters.") What does a faithful worker do? Can he be compared to a *well*? Does he have to be pumped, or perhaps primed, before he gives forth? Or is he not overflowing as a spring? or river?

What a difference there is between how much land is watered and nourished by water from a well, when compared by the amount of land nourished by a river! (Unless the well is continuously *pumped*!)

"Keeps Right"!

There the phrase is finished. Let us put it together: "If the heart *keeps right*."

When the heart is right, the life is bright. It can be compared to a river. People who have God's love should show His love in their lives *every day*. That is one reason for our "Everyday Christian Expression Club."

Jesse's older sons were handsome and tall and strong, as far as man could see. God looks, however, upon our hearts. Do you suppose God sees some of our people as twisted and torn as we sometimes see a person who has been in an accident and is scarred badly? Also, perhaps God sees some beautiful lives who to us are not beautiful in physical features.

What made David beautiful in God's sight? He had that "good" look in his eyes—don't you think? He was "ruddy" from his out-of-doors' life, for he was tending his father's sheep. We know David wrote some of the songs of praise (Psalms) while he tended sheep. He began one, "The Lord is my shepherd." Remember (Psalm 23.) We know he was *keeping* his heart right, because our bodies are the temples of God; and we are told that if we live right, God will dwell within us by His Spirit. (1 Cor. 6:19.) We know David kept his heart right in God's sight. (See 1 Sam. 16:13).

What does the Lord see when He looks upon me and thee? May we be *good* and *faithful servants*, that we may be *saved* by His *grace*!

Happy Birthday Wishes.

Anna Lee VeNard, Sept. 11, age 13, Macomb, Ill.
Elsie Lee Morgan, Sept. 11, age 13, Hammond, La.
Allegra Belle Smith, Sept. 16, age 6, Brady, Nebr.
William W. Walker, Sept. 16, age 5, Hammond, La.
Connie Kay Bush, Sept. 16, age 3, Stanton, Mich.

The Berean Page

Editor: William Wachtel, Oregon Bible College

God's Gift versus Satan's Substitutes

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). With this joyous theme the gospel is primarily concerned. God's gift to a dying race is eternal life extended to man through the grace and love revealed in Christ, and dependent upon the individual's acceptance of it.

In direct contrast and opposition to God's gift is Satan's "gift"—eternal death. Describing the Devil, our Lord said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

Though Satan's "gift" is *death*, he, being a liar, tries to make men think that it is *life*. Satan's "gift" is offered to man on somewhat different terms than God's gift. Satan's terms are rejection of, disbelief in, or disobedience to, the gospel. Compliance with these terms will surely result in receiving Satan's "gift."

Satan is too shrewd a deceiver, however, to permit his terms to show themselves in their true colors. He must disguise them and make them appear attractive and worth while. Man must be made to think he is getting a "bargain." A little meditation upon God's Word will disclose that this "bargain" from Satan is actually a hideous contract with sin and death.

Since men of the world are not given to meditation upon God's Word, they are easily caught in the snare of the Devil, "taken captive by him at his will" (2 Tim. 2:26). The way in which Satan disguises both his "gift" and the terms of receiving it seems quite effective, for many are thereby deceived.

One of these terms, entitled "Rejection of the Gospel," is probably his most subtle substitute for God's provision of eternal life through the gospel. It is subtle because it whispers to man that he does not need the gospel; it caters to his self-sufficiency. Either he can earn eternal life by his own works of righteousness, or he already possesses eternal life by virtue of what he is—a human being, and so, presumably, a child of God. The former finds its modern manifestation in the "refinement" and promises of the *social gospel*; the latter is only too evident in the soothing allurements of *Christian Science* and kindred cults.

Another of Satan's subtle substitutes is "Disbelief in the Gospel." This finds its strongest bulwark and pretti-

est disguise in man's "intellectual doubts" or overfondness for human philosophy. In an age which exalts man's wisdom and scientific accomplishments, the wisdom of God is overlooked or sneered at, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Satan's third subtle substitute is "Disobedience to the Gospel." This may not be as subtle as the other two, for it is more the result of outbroken, recognized sin. Men who realize their sinful condition and need of salvation may yet persist in their sinful course, loving the pleasures of sin instead of the blessings of God, and hating God for calling them to repentance. Their refusal to repent and obey the gospel only hardens them more in sin, especially as they realize that the day of reckoning is coming. To keep men in this condition, this third substitute sometimes disguises itself as justification-of-self, or hypocrisy.

The only way to escape the power of Satan's "gift" and the delusion associated with the terms of that "gift" is to go exactly contrary to those terms. Rather than reject the gospel, one must *accept* it; rather than disbelieve the gospel, one must *believe* it; and rather than disobey the gospel, one must *obey* it. Our Lord very well summed the whole matter when He appeared to Paul on the road to Damascus. (Acts 26:18.) He told Paul He was sending him to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

When God opens man's eyes, they see the foolishness of human philosophy and disbelief of the gospel. When He turns them from darkness to light, man's own provisions for salvation are shown up as hopeless and ineffectual. When He turns them from the power of Satan to the power of God, He releases them from the guilt and domination of their sins. *His* gift is an inheritance among them that are sanctified by the faith in Christ—eternal life in the Kingdom of God.

Let not Satan's subtle substitutes and flimsy enticements delude and deceive you; for if they do, his "gift" will be imposed eventually upon you as well—everlasting destruction! Rather, receive the gift of God—eternal life—by accepting, believing, and obeying the gospel.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 17 - October 1 — Special meetings at Macomb, Ill. (J. W. McLain, guest speaker.)

October 3-8 — Michigan Fall Conference at Blanchard. (J. W. McLain, guest speaker.)

October 5-8 — Minnesota Fall Conference at Saint Cloud. (Sydney E. Magaw, guest speaker.)

October 12 — Illinois Quarterly Conference at Rockford.

Oct. 20 - Nov. 5 — Evangelistic meetings at Mullin, Tex. (Emory Macy, evangelist.)

GENERAL CONFERENCE BUDGET

Delegates at the recent General Conference of the Church of God adopted a budget for the fiscal year of 1950-'51 that will require \$29,306.25 in contributions from brethren everywhere. That budget is planned to provide needed income to operate General Conference activities from the present until June 30, 1951. Budget allotments, as planned, are: Oregon Bible College—\$4,378.00; The Restitution Herald—\$6,000.00; General Conference overhead—\$1,500.00; Evangelism—\$6,000.00; past deficits—\$6,428.25; and balance on new building—\$5,000.00.

Page 16 of this issue presents a display informing of progress made in the effort to obtain pledges totaling, at least, \$29,306.25. . . . Please send your pledge immediately, although you may need several weeks, or months, to pay the total amount of your pledge.

NOTE: Pledges in amounts of less than one hundred dollars are added and listed on page 16 in three squares as "Group A," except that a few dollars not conveniently so tabulated will be posted later with other incoming pledges as "Group B." . . . Pledges of one hundred dollars, up, are listed, also, on page 16.

NEW PLEDGES TOWARD BUDGET 1950-'51—see back page

Mr. & Mrs. C. A. Smead	\$ 100.00
Macomb, Ill., Church	100.00
Ohio State Conference	1,000.00
Southlawn Park Church (Mich.)	300.00
Truth Seeker's Church (Chicago)	250.00
Mr. & Mrs. Harold Doan	100.00
Oregon (Ill.) Church of God	125.00

MOOREFIELD, NEBRASKA

On August 11, the writer baptized Mrs. Betty Zeller at Millard, Nebr. Mrs. Zeller and her husband came to Millard from Alliance, Nebr., some time ago. Mr. Zeller now is in the road construction business near Omaha. The Zellers will attend the Church of God in Omaha while residing near that city.

May the blessings of our heavenly Father be theirs in this life, and may they receive a home in the Kingdom of God when Christ comes.

E. E. Giesler.

MEETINGS AT MULLIN, TEXAS

Bro. Emory Macy preached, September 3, at Mullin, Tex., and it was decided to have a series of evangelistic meetings, beginning on October 20 and continuing through November 5.

Mrs. W. H. Reeves.

SALEM CHURCH OF GOD (Near Marshall, Illinois)

The Salem Church of God, near Marshall and Martinsville, Ill., will hold its fourth annual home-coming on Sunday, September 17, 1950. A basket dinner will be served at noon. Bro. Warren Sorenson of Rockford, Ill., has promised to be with us for the day and will be the speaker for the home-coming services. There will be Sunday school, followed by preaching services during the forenoon and a short program during the afternoon. Everyone is invited to come and to enjoy a day of Christian fellowship.

Osby D. Claypool.

ARKANSAS EVANGELISM

Bro. C. Alan McLain and the writer began, on September 2, a revival at Clark's Chapel. We are having a good meeting. We plan, also, to begin a revival at McGintytown on Saturday night, September 16, and are looking forward to having a good meeting there.

Recently, we closed a successful meeting at Bear, Ark., that was blessed with five converts. We are grateful to this group of people, who showed us such fine hospitality.

Young people of the various churches in Arkansas will render a program at Little Rock, October 29. This will be known as a Young People's Rally, and will be an all-day meeting, with dinner at the church.

All who are able to attend are invited to this meeting.

H. Scott Smith.

TEXAS CONFERENCE

The Texas Conference of the Church of God met at Ater, near Gatesville, August 17-26. The Texas State Youth Rally convened at the same time. This fourth consecutive conference at Ater was well attended by brethren from several sections of Texas. Ministers present were T. A. Drinkard of Arlington, James Mattison of Harlingen, W. T. Roberts of Moody, and Emory Macy of Gatesville. The Bible lessons and sermons were an inspiration to all present.

Officers for the coming year are: Alvin Wolfe, president, Gatesville; Ruel Robbins, first vice president, Dallas; Ernest McCorkle, second vice president, Gatesville; Wilda McCorkle, treasurer, Gatesville; Mrs. W. H. Reeves, secretary, Mullin.

Bro. Emory Macy will continue as State Evangelist for another year.

May all Texas brethren unite for greater effort as we see so many signs manifest of the Master's soon coming.

Mrs. W. H. Reeves, Secy.

WESTERN NEBRASKA CONFERENCE

Sunday, August 27, was the closing date of Western Nebraska's annual conference. With regret we saw that date arrive, for we had enjoyed one of the most interesting meetings of all times.

The attendance nearly set a record in numbers. Daytime classes were larger than usual, and each evening service brought out a full house.

The lessons and sermons conducted by Bros. Grover Gordon and C. E. Randall were excellent, and interest was good. Three new members were baptized: Marilyn and Max Wilson, daughter and son of Bro. and Sr. Bryce Wilson of Greeley, Colo., and Earl Stott of Mitchell, Nebr. May our prayers aid them to meet the trials and temptations ahead.

Mrs. Allen Johnson.

FONTHILL, ONTARIO

During the summer vacation period, our pulpit has been supplied by our first elder, Joseph Fletcher, Bro. Thomas McArthur of Welland, Ont., Bro. Harry Payne of Oregon, Ill., and this last Sunday by Bro. Howard Beemer of Aurora, Ill. The messages given were much enjoyed and appreciated.

All are rejoicing with Bro. and Sr. Frank Lane on the safe arrival of their first-born on August 16. The little son's name is Richard Frederick Irvin.

Early in August, our oldest Fonthill member celebrated her ninety-seventh birthday. Sr. Smith keeps fairly well and wishes she could get out to church more often.

With sorrow, we report the death of a favorite uncle, Mr. Charles Yates of Norwich, Ont. For many years, he and his wife attended May Meeting, and they will be remembered by many as "Uncle Charlie" and "Aunt Tammie."

Bro. and Sr. G. J. Gordon and traveling companions are expected home this week, and they will indeed be welcome. With our pastor's return, various branches of our church activities will be resumed.

Special meetings are planned for early October, at which time our guest speaker will be Bro. Robert Hardesty.

Because of railroad strikes, it seems a very long time since we received our last Restitution Herald. We hope to receive ours soon.

We were glad to receive reports of a well-attended General Conference.

May God bless the students at Oregon Bible College.

Irene Holland, Reporter.

HERALD RECEIPTS

Ruth V. Gesin; Laverne Roose; Dessa E. Benn; Mrs. Joe D. Lawrence (2); Clara Chaffee; B. G. Bleasdale; Mrs. Ola Hornaday; P. H. Garner; Mrs. Iola Cunningham; Mrs. J. W. Stino; Mrs. S. I. Rife; Charles Stump; Mrs. Wilbur McCracken; Sunshine Class (3); Mrs. G. M. Siple (2).

CASHMERE, WASHINGTON

It is a pleasure to introduce to the household of Faith, Mr. George Kugler of Cross Timbers, Mo. I understand that he came in contact with Church of God teaching last December at Jordan, Mo., where Bro. Francis Burnett is pastor. The fruit of Bro. Burnett's labors is now being realized in that George requested baptism into Christ for the remission of sins. May God help George and his wife grow in grace and in the knowledge of the Lord as they labor together for the grace of life.

Besides preaching eleven times at Jordan while away from home, I preached two nights in Cedarville, Mo., in the community building, and held three lengthy question meetings in Kansas. We also visited brethren and friends during our trip of more than 5,300 miles.

While absent from the local broadcasts for the church, those services were in charge of three of our young people, one of which now is attending Oregon Bible College. Upon returning, the young people of the church presented a two-part program, combining exhortation to Christian living and our hope.

Lyle Rankin.

EDEN VALLEY, MINNESOTA

The Eden Valley (Minn.) Church of God was glad to receive into Christian fellowship six youths who presented themselves unto the Lord and put on Christ in Christian baptism on the Sundays of August 13 and 20. They are: Patsy Peters, Beulah Wendroth, Harry Defreaz, and Donna, Shala, and Shirley Roach. All these new members, except Patsy Peters, are from Eden Valley. Patsy is from Paynesville, Minn. Your cards and letters will be welcomed and appreciated by these young people. (Harry is a young man who was a Catholic before coming to our church. He leaves a family tradition and will need our help in his new walk of life.)

The Eden Valley congregation enjoyed an unexpected visit of two Northwest boys on their way to Oregon Bible College. They sang a special song in our morning service. Come again, boys.

Eden Valley will miss Marion Otto, who has been faithful in attendance, but we are happy that she is preparing for a life of service in Christian work.

Local attendance has been exceptionally good, for which we are thankful. We see the Day of the Lord approaching. (Heb. 10:25.)
Walter Wiggins, Pastor.

NATIONAL BIBLE INSTITUTION

Mary C. Railton	8.50
Curtis Simpson	10.00
Hope Chapel, South Bend, Ind.	5.00
Maurertown, Va., Sunday School	17.90
Mr. & Mrs. Howard Moore	10.00
Happy Woods Church, La.	12.30
Mrs. C. L. McCallister	7.50
Mr. & Mrs. Charles Netts	5.00
L. W. Ronner	2.00
A Friend	1.00
Elmer H. Magaw	27.15
An Isolated Member	7.00
Mrs. Kate Olmstead	7.50

**HAPPYWOODS CHURCH OF GOD
Hammond, Louisiana**

Yesterday, August 31, twenty-eight persons, children included, met at the Happywoods Church of God, near Hammond, La., for another of a series of "work days." We cut grass, cleaned windows, plastered walls, and painted the prime coat in the sanctuary. Everyone enjoyed the basket lunch served at noontime, and the ice cream at three o'clock was a treat.

As many of you may recall, the weather man promised us a hurricane for this day. New Orleans was fully prepared, and the stores had closed at 3:30 p.m. As the storm entered the mouth of the Mississippi River, the Lord changed the hurricane's course and sent us, instead, a beautiful day in which to do our work at the church. As some of you know, I do not believe in luck.

Bro. Timothy Pearson has returned to Ohio. Bro. Vernis Wolfe will be our pastor here in Happywoods, and Bro. Richard Smith has arrived to pastor the work at Blood River.

Bro. Joe Foretich taught the Berean lesson during the absence of our regular teacher at Baton Rouge last Friday night.

Persons from this area who attended the General Conference returned home greatly inspired. Now is the time to begin to make plans to attend the Conference next year.
Ernest Barnum.

New Building workmen continue to make headway, slowly: lathing, plumbing, wiring, carpentering. Someday, they will be ready for the pay-off. . . . Keep pledges coming!

NATIONAL BIBLE INSTITUTION

William C. Poland	\$ 7.00
Mr. & Mrs. C. A. Smead	10.00
Maybelle Hanson	50.00
Mrs. Iola Cunningham	1.50
Betty Lou Cunningham	5.00
An Isolated Sister	33.00
Southlawn Park (Mich) Church	100.00
Mrs. G. E. Marsh	5.00
Delta, Ohio, Church of God	175.00
Lester W. Eaton	5.00
Mr. & Mrs. Donald Overmyer	20.00
Harold T. Smith	100.00
Mrs. S. L. Rife	2.00

ZUMWALT - SCHROEDER

In the absence of Bro. C. E. Randall, it was my pleasure on August 31 to be the officiant at the wedding ceremony of Mary Lou Zumwalt and PFC Haven Arthur Schroeder. The ceremony was held in the Tempe Church of God, which was specially decorated for the occasion. A reception was held immediately after the marriage ceremony.

The bride is the daughter of Mr. and Mrs. G. H. Zumwalt of Phoenix, Ariz., and is an active member of the Tempe (Ariz.) Church. The groom is stationed at Williams Field Air Base and has been attending church regularly with his bride. They are making their home, at present, in Phoenix.

We pray God's blessings upon them as they begin life together. Gerald L. Cooper.

"Exalt ye the Lord our God, and worship at his footstool; for he is holy."

MARJORIE FLEWELLING WROBBEL

Marjorie Flewelling Wrobbel fell asleep in death on August 15, 1950, at the home of her sister, Mrs. Grace F. Kraft, Footville, Wis. She was born at Hamilton, Ont., on September 8, 1902, being the daughter of Charles and Grace Flewelling. At the age of seven years, she moved with her family to Lancaster, N. Y., where she lived all the rest of her life.

God's truths and wonderful promises were told to Marjorie by Sr. Madeline Gardiner of Lancaster, at the time Marjorie's mother fell asleep in death, December 21, 1919. The "seed fell on fertile ground" and Marjorie was baptized that year by Bro. F. L. Austin at Fonthill, Ont. She kept the Faith close within her heart until her death.

Surviving are her beloved husband, Walter W. Wrobbel, a daughter Kathryn, and sons Paul and John, all of Lancaster.

Marjorie, in poor health for the past eight months, had been visiting us in Footville for a change of climate and a rest.

Funeral services were conducted from her home at 138 Central Ave., Lancaster, N. Y., on August 18, 1950. She was laid to rest in the Lancaster Rural Cemetery to await her Master's call to life everlasting.

Grace F. Kraft.

1950 "BETTER DAY" CAMPAIGN 1951

for funds supporting activities of the

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Evangelism The Restitution Herald
Oregon Bible College Golden Rule Home

I (we) will pledge \$..... toward the "Better Day" Campaign
for the coming year. I (we) will make monthly payments of \$.....

Name

Address

Pledges for 1950-'51 Budget

Conference Budget \$29,306.25

Pledges Now Received \$7,596.00

Brethren everywhere are urged to pledge, as here indicated, to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience.

								\$1,306.25	
								\$1,500.00	\$1,500.00
								\$1,000.00	\$1,000.00
							Hoke Brothers	Ohio State Conference	
							\$1,000.00	\$500.00	\$500.00
\$450.00 Group "A"	\$450.00 Group "A"	\$450.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Group "A"	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$250.00	\$300.00 Southlawn (Mich.) Church	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$350.00 Dixon (Ill.) Church	\$350.00	\$350.00
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$250.00 Truth Seeker's Church (Chicago)
\$155.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$120.00 Mr. & Mrs. C. E. Randall	\$125.00 Oregon (Ill.) Church
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Betty Macy	Janice Johns	Mr. & Mrs. William Hanson	Mr. & Mrs. C. A. Smead	Mr. & Mrs. Harold Doan	Mr. & Mrs. Macomb (Ill.) Church	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Osby Claypool	E. J. Demmitt Family	Mr. & Mrs. Dale Dunbar	Maybelle Hanson	Mr. & Mrs. Robert Hardesty	Mr. & Mrs. George Jones	Mr. & Mrs. Wayne Laning	Mr. & Mrs. Sydney E. Magaw	\$100.00	\$100.00
								Ruth Tomlinson	\$100.00 Pennellwood (Mich.) Church

The Restitution Herald

September 19, 1950

VOLUME 39

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

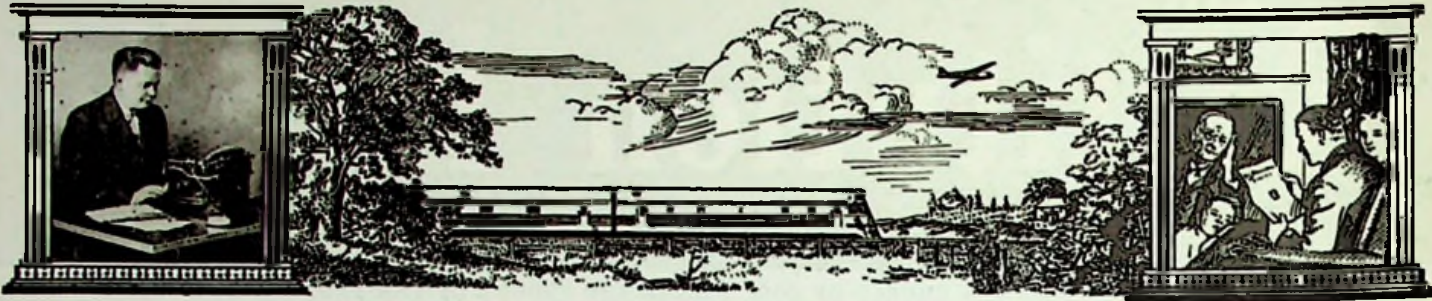
NUMBER 49



—Grace Line photo.

Hunchbacked Divi-Divi Trees, Curacao, Dutch West Indies

Whipped by persistent trade winds into grotesque shapes, dwarfed divi-divi trees in the Dutch West Indies struggle for a meager existence. . . . "Tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14), men waver like "the sea driven with the wind and tossed" (James 1:6), struggle almost vainly for life, and develop spiritually into dwarfed hunchbacks. Stand straight and strong, like John, *not* "as a reed shaken with the wind."



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

A Good "Score"

Oregon Bible College, entering its twelfth year of religious education for the Church of God youth, today enjoys an enrollment of twenty students—a good "score." Listed according to their four classes and home addresses, they are:

Four Seniors

1. William Dick, Oregon, Illinois
2. Leon Driskill, Cross Timbers, Missouri
3. Darrell Maddock, Macomb, Illinois
4. William Wachtel, Chicago, Illinois

Four Juniors

5. Patricia Andrew, Oregon, Illinois
6. Kyle Davis, Wenatchee, Washington
7. Mary Railton, Rockford, Illinois
8. Curtis Simpson, Grand Rapids, Michigan

Four Sophomores

9. Joseph A. Fletcher, Fonthill, Ontario
10. Marion Otto, Paynesville, Minnesota
11. Niel Thut, Falls Church, Virginia
12. Virginia Wagenaar, Byron Center, Michigan

Eight Freshmen

13. Enid Green, South Bend, Indiana
14. David Holquist, Grand Rapids, Michigan
15. Roy Humphreys, Royal, Arkansas
16. Stanley Lawrence, New Paris, Ohio
17. Ronald Rankin, Peshastin, Washington
18. Victor Reeves, Jr., Saint Cloud, Minnesota
19. Patricia Rossner, South Bend, Indiana
20. Ruth Savage, Waite Park, Minnesota.

"A bird of the air . . . which hath wings" (Eccl. 10:20) has sped the message that another freshman soon will arrive from Wray, Colorado. "If and when," he will be the first student to represent the "Centennial State" (1876), and he will increase our present good "score" to twenty-one students.

"Both young men, and maidens . . . let them praise the name of the Lord: for his name alone is excellent."

Coincidents?

In planning each week's number of THE RESTITUTION HERALD, one frequently senses an intriguing unity of thought as expressed by writers in widely separated locations. Observe and enjoy in this week's HERALD how Brother Glenn M. Birkey's comment re the Rockford sermonette (page 3) is developed on pages 4 and 5 by Brother John R. Fiske; also how Brother C. E. Randall's use of Jeremiah 2:13 (col. 1, p. 8) is developed on page 9 by Sister Shirley Logsdon.

Sometimes, an editor dares to think, "Mental telepathy"; other times, he more wisely accepts God's explanation, "Thou knowest not what is the way of the Spirit."

What Is Christ to You?

"To the astronomer, He is the Sun of Righteousness.
 To the baker, He is the Living Bread.
 To the banker, He is the Hidden Treasure.
 To the biologist, He is the Life.
 To the builder, He is the Sure Foundation.
 To the doctor, He is the Great Physician.
 To the educator, He is the Great Teacher.
 To the farmer, He is the Sower and the Lord of the Harvest.
 To the florist, He is the Rose of Sharon.
 To the geologist, He is the Rock of Ages.
 To the horticulturist, He is the True Vine.
 To the judge, He is the Righteous Judge.
 To the juror, He is the Faithful and True Witness.
 To the jeweler, He is the Pearl of Great Price.
 To the lawyer, He is the Counselor, the Law-Giver.
 To the newspaper man, He is the Good Tidings.
 To the philanthropist, He is the Unspeakable Gift.
 To the philosopher, He is the Wisdom of God.
 To the preacher, He is the Word of God.
 To the sculptor, He is the Living Stone.
 To the servant, He is the Good Master.
 To the statesman, He is the Desire of all Nations.
 To the theologian, He is the Author and Finisher of our Faith.—Selected."

Preachers Like Noah Needed Today

By Glenn M. Birkey, Rochelle, Illinois

THE BOOK of Genesis tells us that Noah found favor in God's grace, and God told Noah to construct an ark for the preservation of himself and family. I can vision the ridicule Noah received all the years he worked on his big boat up on high, dry land—ridicule from the world's population. Yet Noah's faith in what God told him did not waver. During all that time of building the ark, Noah continued warning the people about what would follow their wickedness. It is difficult to believe he preached to them on book reviews, soil conservation, or telling them how good the world was becoming through men's efforts.

Christ, speaking of the last days of Gentiles Times, mentioned, "As it was in the days of Noe, so shall it be also in the days of the Son of man." History is repeating itself. Numerous events are harbingers of the end of this Age. Daniel was inspired to write that many would run to and fro and knowledge would be increased. Speed is today the sought-after possession: cars and planes that go as the lightnings! Cars going ninety miles or more per hour pass one on highways and give conservative drivers the goose pimples. Planes that go four or five hundred miles per hour are common.

The September issue of *National Geographic Magazine* presents an article by astronomers who use the large, new, powerful telescope out in California—"Mapping the Unknown Universe." They agree that God's universe is unlimited. The big telescope shows clusters of stars that heretofore never had been seen out in space never before fathomed. Yes, knowledge increases, but sin keeps an equally fast pace. Men, "ever learning," seem "never able to come to a knowledge of the truth" (2 Tim. 3:7). "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (v. 8).

In Noah's day, earth's millions "did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17: 27-30). As the time draws near for Christ to return, earth's millions continue seeking knowledge and speed and sinful power, unmindful of an approaching judgment. Noah, a "preacher of righteousness" (2 Peter 2:5), warned the world in his day and saved a faithful few.

"Noah saw earth's sinful greed—

Saw a missionary need!

Noah preached to heedless throngs—

Saved eight souls from all their wrongs!"

Who, like Noah, will brave the sin and ridicule, today, to preach the true gospel and to sound the alarm. Preachers, *many* preachers like Noah are needed *now*.

A Rockford (Illinois) newspaper last week presented a sermonette that impressed me as containing much truth regarding what should be preached as this Age closes. Here is one paragraph:

"More than two thirds of the world's population exists in slavery of sin. This condition is like but incomparably worse than that imposed by Communism. At least ten per cent of the earth's peoples know of the freedom from sin found only in Jesus Christ. He who knows what Jesus teaches about faith, repentance, confession, and immersion with regard to salvation from sin, and does not truthfully impart that knowledge to those ignorant of it, is guilty of treason and death. He who knows the truth and imparts it has done his part. He who hears the truth is obliged to act upon it—or suffer the eternal consequences. To know is important; but the present imperative—to act."

This statement by the Rockford minister would have been better still, if he had added to his list of truths necessary to teach and to obey, that Christians everywhere should teach the gospel of the Kingdom: that Christ soon will come to occupy David's throne in Jerusalem—an earthly Kingdom (*not* a sky Kingdom)!

Not only ministers, but Christian laymen should follow Noah's example. One of the qualities for which I often long and do not possess is a personality and power of persuasion with people I meet who pay no heed to their future security, as far as eternity is concerned. I always fear they will get the wrong impression of my motive in being interested in them, that they will conclude I think I have a halo over my head or am sprouting wings from my shoulders. In other words, they may think I am being a modern Pharisee. If only we could make them feel that we, too, are sinners saved by God's grace, it would be less difficult to accomplish much good. Let us pray and hope we may use our talents as did Noah in his day. . . . Judgment worse than the Flood is due and impending!

Christ's Coming and Kingdom

By John R. Fiske, Jr., Winfield, Kansas

THE Scriptures clearly teach that Christ's Kingdom was not established on Pentecost and will not be established until Christ's return. Kindly consider these texts:

(1.) "The Lord Jesus Christ . . . shall judge the quick and the dead [when?] *at his appearing and his kingdom*" (2 Tim. 4:1). Here "his appearing and his kingdom" are joined by "and." They will take place "at" the judgment. Both are future.

(2.) "The seventh angel sounded"—the "last trump" (1 Cor. 15:52), for "the seventh" is the "last"—"and there were great voices in heaven, saying, The kingdom of this world *are become* the kingdoms of our Lord and of his Christ . . . and the nations [kingdoms] were angry, and thy wrath is come, and the time of the dead, that they should be judged" (Rev. 11:15-18).

Now, these "nations" that had "become" Christ's "kingdoms" were not yet converted, for they were "angry." Kindly note these "nations" "become" Christ's "kingdoms" when "*the seventh angel sounded*" and "*the time of the dead that they should be judged,*" agreeing nicely with 2 Timothy 4:1. It is *then* that "he shall reign for ever and ever."

(3.) "Not every one . . . *shall enter* into the kingdom of heaven. . . . Many will say to me in *that day*, Lord, Lord . . . and *then* will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23). Here we are told that the time saints "*shall enter* into the kingdom" is in "that day"—the judgment (Matt. 25:41)—when Christ will tell the wicked, "Depart from me." Did Jesus do this on the Day of Pentecost?

(4.) "When the Son of man shall come in his glory . . . then shall he sit upon the throne of *his* glory. . . . *Then* shall the King say . . . Come, ye blessed of my Father, inherit the kingdom. . . . *Then* shall he say also unto them on the left hand, depart from me" (Matt. 25:31-41). Since Jesus' reign will begin "when" He sits upon His throne, and since He will not sit upon His throne until He "shall come in his glory," it follows that He will not reign and His Kingdom will not be set up until "then." Since it is subsequent to the judgment that the saints

"Christ's Coming and Kingdom," prepared to correct a friend's erroneous belief that the Kingdom of God was established on the Day of Pentecost and is, therefore, synonymous with the church, well presents Scripture and logic—unmistakable, persuasive, conclusive. May God bless this painstaking effort to the edification of every reader, to the exaltation of truth, and to the glory of His Name.

"inherit the kingdom" and the wicked are told to "depart," it follows that His Kingdom will not exist until then. How nicely does Matthew 25:31-41 harmonize with 2 Timothy 4:1; Revelation 11:15-18; Matthew 7:21-23! . . . Accept it, friend!

(5.) "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. And 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 . . . and inherit everlasting life" (Matt. 19:28, 29). Since Christ's Kingdom will not exist until He sits upon His throne, and since He will not "sit in the throne of his glory" until the twelve apostles "*also* shall sit upon twelve thrones," and "shall inherit everlasting life" at the judgment (Matt. 25:41, 46; Dan. 12:2), it follows that His Kingdom will not exist until then. Did the twelve apostles "sit upon twelve thrones" and "receive everlasting life" on Pentecost?

(6.) Consider, please, Mark 9:43, 44, 45, 46, 47. Here we are informed they "enter into the kingdom," or "enter into life," as a result (if necessary) of cutting off certain parts of the body to "enter" it; hence they were not in the Kingdom.

When they thus "enter," others who failed to do these things (if required of them) shall be "cast into hell fire." Since this will happen after the judgment (Matt. 25:31-46), it follows that *then* is the time they will "enter into the kingdom of God"—and *not* at Pentecost.

The church cannot possibly be in the Kingdom now for these reasons:

(1.) Christ spoke of "this world" and of "that world" to be obtained in "the resurrection" (Luke 20:34, 35). The "kingdom" is either of "this world" or of "that world." Since Christ's "kingdom" is "*not of this world*" (John 18:36), it must belong to "*that world.*" I ask you to accept it.

(2.) Since "flesh and blood" cannot "inherit the kingdom" (1 Cor. 15:50), and since the church is now "flesh and blood" (Heb. 2:13, 14), can the church *now* be in the Kingdom?

(3.) Since fornicators are barred from the Kingdom (1 Cor. 6:9), and since there were fornicators in the church (1 Cor. 5:1, 2), can the Kingdom and the church be the same institution?

(4.) Since it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God (Matt. 19:24), is it hard to get into the church?

(5.) Members of the church are born of woman, and "among them that are born of woman there hath not risen a greater than John the Baptist," yet "he that is *least* in the kingdom is *greater* than he" (Matt. 11:12). If the church is the Kingdom, then the least church member is "greater" than John the Baptist! Since Jesus stated that such is not the case "among them that are born of woman," it follows that the church cannot be the Kingdom!

(6.) "The kingdom" is the reward "promised" the church when the Son of man shall come in His glory. (James 2:5; Matt. 25:31-46; Mark 9:47; Luke 12:31, 32; Dan. 7:27, 22.) Is the church "promised" and given *itself* when the Son of man shall come in His glory?

Now, friend, carefully weigh the foregoing texts and questions and see for yourself that the church simply cannot be the Kingdom.

(7.) *Luke 21:25-31*. Here, men were informed that when they shall see "signs in the sun," and so forth, "men's hearts failing them for fear," "the Son of man coming in a cloud," and so forth, "know ye that the kingdom of God is nigh at hand." Here, again, the coming of the Kingdom is shown to be *subsequent* to the Son of man's coming in a cloud. . . . How clear! How plain!

(8.) *Daniel 7:13, 14, 18, 21, 27*. Here Daniel showed that in "visions" he saw one *come*—not *go*—with clouds of heaven. Compare this "one" who "*came with the clouds of heaven*" with "the Son of man *coming* in the *clouds of heaven*" (Matt. 24:30; Rev. 1:7), and one will see it means Jesus and His second appearing. What then? He is given a "kingdom" "*under the whole heaven*" with "the saints of the Most High" as associate rulers. The time the saints will possess the Kingdom (v. 22) is when the Son of man invites them to "inherit the kingdom," when "He shall sit on the throne of his glory" at His appearing. (Matt. 25:34, 31.) Here again, Daniel showed that Christ and the saints "possess the kingdom" when He "*comes with the clouds of heaven*." (v. 13; Rev. 1:7.) Kindly compare Daniel 7:13, 14 with Revelation 19:11-15, and it will be seen they refer to the same event.

Now, friend, surely these nine passages are sufficient to prove that we shall "*enter the kingdom*" (Matt. 7:21-23; 25:31-46) and not at Pentecost. Much more could be given, but we forbear.

That the saints are not now in the Kingdom is clearly taught by the Bible. Accept it! Listen:

(1.) *Second Peter 1:11*: "An *entrance shall be* ministered unto you [Christians] *into* the everlasting kingdom of our Lord." "An *entrance shall be*" does not mean *has been*. As the "entrance" into the Kingdom had not yet been made, it follows that these brethren were not yet in the Kingdom, and since the Bible does not contradict itself, there is not a passage that teaches we are now in the Kingdom.

(2.) *James 2:5*: Here, saints after Pentecost have the "promise" of the Kingdom. They are now merely "heirs of the kingdom," but at Christ's second advent, they will "inherit the kingdom" which He now promises—not gives—to "them that love him." If the words "hath promised to them that love him" in James 1:13 prove the "crown of life" to be future (Rev. 2:10; Dan. 12:2), do not the same words in James 2:5 prove the Kingdom to be future, too? If not, *why* not?

(3.) *Acts 14:22*: Here Paul tells the church "that *we must* through much tribulation enter into the kingdom of God." "Must enter" indicates future action just as much as "ye must" in John 3:7 means a future thing for "ye." Since these then who were in "much tribulation" had not yet "entered into the kingdom" after Pentecost it follows that none has.

(4.) *Colossians 4:11*: Here Paul and certain Christians were "fellow-workers *unto* the kingdom." Can one walk "unto" a place when already in it? Can one "work" "*unto* the Kingdom" if already in it?

(5.) "*Will preserve me unto* his heavenly kingdom" (2 Tim. 4:18) clearly shows Paul was not yet in that "kingdom," though it was long after Pentecost. If already in the "kingdom," why say He "*will*" "*preserve*" him "*unto*" it?

The preceding five passages show that from thirteen to thirty-three years after Pentecost, the church had not yet "entered the kingdom of God," that "an entrance" into that Kingdom was yet to be made, and that now as "heirs" of the "promised" "kingdom," they must expect "much tribulation."

Next, we shall present texts showing that Christ is yet to rule on David's throne, restored:

(1.) *Luke 1:31-33*. Here "his kingdom" is shown to be "the house of Jacob" and "the throne of David," or in other words, the throne and kingdom of Israel. The Jewess to whom Luke 1:31-33 was uttered knew what "the throne of David" and "house of Jacob" signified. Using these terms, Gabriel made her the promise either to mislead or enlighten her. Would he have used terms calculated to deceive this Jewess? If her (Please turn to page 10)



Day of the Lord's Wrath

By Harold J. Doan, Chicago, Illinois

IN our message last week, we learned from God's inspired Word that the next important event in prophetic history will be the "catching away" or Rapture of Christ's church. As chaos increases on the earth, as darkness deepens, as sin multiplies, as the judgment of nations by war and agony approaches, Christ will come to take out of the world His own people, to hide them in safety with Him until God's "indignation be overpast." As recorded in 1 Thessalonians 4:16, 17, there will be 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." Christ soon will come to take out His bride, the true church. The true church thus will escape the great day of the Lord's wrath on the earth. Will you be ready to escape with Christ? Will you be taken, or left? Today is the day to decide and to prepare, you know!

Just what will the church escape, you may ask? What will happen on the earth after the church is removed? The Bible gives a wealth of detail to answer these questions. It tells in clear terms some of the horrors in store for the world and its inhabitants *after* the bride of Christ, the true disciples of our Lord, have been resurrected and translated and taken to be with Him.

During this period of judgment, when God is pleading through sufferings for the world to repent, an Antichrist will arise. Antichrist's rule will be marked by war, poverty, famine, and disease. In that day, the entire world will be under a totalitarian thumb, bowing and scraping and dying. Universal conscription, world food rationing, and domination of religions will be part and parcel of the day of the Lord's wrath and the rule of Antichrist. The church will escape all this, for we are "not appointed to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

In that day of wrath soon to come on all the earth, there will be little or no Christian influence. Can you imagine the bleakness and blackness of such a world? With the restraining, enlightening, uplifting influence of the true church removed, crime and degradation will grow unchecked. No wonder Christ prophesied that in that day no one will trust even the members of his family! With Christians removed by Christ from society, society

will degenerate to its primitive selfishness. Amos pictured that day thus:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst" (Amos 8:11-13).

That is a picture of true chaos, a world left to its own evil devices, deprived of the stabilizing influences of the church and the Word of God which it stewards. Do you want to live in that time? Would it not be far better to be with Christ? Will you?

The day of the Lord's wrath, which will follow the catching away of the church, will also be marked by plagues and disease. The Apostle John, recording visions of the day to come, wrote:

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Rev. 8:7-11).

When the fifth angel sounded, he "opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be

tormented five months: and their torment was as the torment of a scorpion, when he striketh a man" (Rev. 9:2-5).

The foregoing texts present only a sampling of the trouble that men and women left on the earth when Jesus takes out His people will realize. All this should bring

them to repentance and to call upon the Name of the Lord, but it will not, for John wrote further in Revelation 9:20, 21:

"The rest of the men which were not killed by these
(Please turn to page 10)

Traveling With Us

By Verna C. Thayer, Children's Evangelist

DID you think we had forgotten to tell you about our travels? This time, we shall take you on a two-months' "Traveling with Us." At last report, we had just closed the two Bible schools in Louisiana. Our next destination was Holbrook, Nebraska. En route, we spent one night at home in McGintytown, Arkansas. It seemed good to visit again with the home folks.

Bible school began in Holbrook, July 5. The attendance grew from thirty-one to seventy-seven. This was our first time to work with Brother and Sister E. E. Graham. We enjoyed it very much. Hospitality was not lacking, for all made us feel so welcome. The work continued there until Friday, July 14. On Thursday night, the children presented a program to their parents and friends. May God add His blessing to the work being done there.

We left Friday immediately after class for the Swauk Recreational Area, Washington State, arriving on Monday morning. This Bible school was different from any we had ever had, and how we did enjoy it! It was located up on the mountainside in a picnic area. We slept in tents, cooked over the camp stove, and ate from picnic tables. The young people worked in crews to provide our meals and wash the dishes. How zealous they were! It was an inspiration to see young people so zealous for their Master. Classes were held each morning. Each evening, we gathered around the campfire for services. We sang songs and the young people gave Bible reports. Every minute was full of interest. Brothers Lyle Rankin and Gary France had charge of the camp. On Sunday, more than one hundred fifty attendants gathered for services. We were sorry the call came to break camp, as we so thoroughly enjoyed the Bible school. We visited the churches at both Cashmere and Wenatchee and extend our thanks to the Washington people for their kindness. It was good to visit with the people who had come from the State of Oregon, too.

Our next trip was through many interesting places. We left Wenatchee, Washington, Tuesday morning, July 24,

bound for the Illinois Bible School and General Conference at Oregon. We stopped for brief periods at Grand Coulee Dam, Yellowstone Park, and the Black Hills. On this trip, we certainly praised God for all the beautiful things of nature He has given us to enjoy. A short visit with the Joe Lawrences crowned the trip for us, and we arrived in Oregon, Illinois, very early Sunday morning, July 30.

Here at Oregon, we had the privilege of meeting many whose churches we had visited prior to this Conference. This is the enjoyable part of this Conference. Here, as before, we had charge of the children's department of the Bible school, also, teaching one of the four classes in this department. It seemed to be the general idea that this year's Conference was the best ever had. One hundred seven children were registered.

It seemed only natural to turn our car in the direction of Virginia, next. For more than twenty years we have made the trip to Virginia to work with the children there. Is it little wonder, then, that we say, "It seems like going home"? Congratulations are due Brother and Sister Alva Huffer and their congregations for the work being done in Virginia. We had a splendid conference there. We were privileged to listen to the first radio broadcast, "The Voice of Tomorrow," over the Winchester, Virginia, station. Brother Huffer is in charge of this work. Brother G. E. Marsh was the guest speaker; the Boyer quartet and my helper, Irene Payne, sang. God surely will bless you people for your efforts in His vineyard. It is hard to say good-by here, for that must include good-bys to son Lyle, his wife, and my two grandsons.

Another place was awaiting us, so we left on Sunday afternoon, August 27, immediately after services. We shall tell you about that trip in our next report.

This year, we have had two outstanding happenings in our Bible schools—the most regular attendance and the most perfect attendance, to date. May God add His blessing to the seed sown.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

GOVERNMENT. There are so many alphabet organizations in the government, that it is hard for an ordinary citizen to know what all the letters stand for and what is the purpose of the organization. Here is a report that is hard to understand, especially in a country supposedly Christian. The RFC, which stands for Reconstruction Finance Corporation, has loaned nearly a million dollars to assist in the construction of a hotel in Reno, Nevada, according to Senator Douglas of Illinois. It is reported that the top floor of the hotel will be used for gambling and the remainder of the building will serve to provide accommodations, mostly for people who go to Reno to establish domicile so they can divorce their mate. This government money is made up of your taxes and mine; so, indirectly at least, we are involved in the gambling business in Reno and are providing living quarters for those seeking divorce.

Maybe we are stretching the case a little in implying participation, but at least it does in a measure reveal the moral decline that appears to be settling itself upon our nation. The old paths are being forsaken, and as a nation we are seeking out new paths that will lead us to cisterns that will hold no water. Like Israel of old, of whom God said: "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," so we, too, follow the way of the world and allow our love to grow cold. Without doubt our departure from God as a nation has had much to do with our being involved in so many wars in so few years. Solomon declared: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

CONFERENCE WORK. Our vacation period this summer was spent in Conference and Bible school work, and the days were filled with good things of the Spirit. Our first stop after leaving Arizona was General Conference. While full reports have been made of the Conference, yet there are a few observations which we wish to pass on to our readers: 1) The General Work has gone a long way since it was founded in 1921, and the impact which it has made on State Conferences and local churches is much greater than most members realize. 2) It has taken years, but our people are learning how to work together for the common weal. 3) The stability of the National Work is becoming more pronounced each year. 4) There is much to be desired in increased efficiency and results, but these will come gradually as the Conference grows in co-operative strength. 5) The continued adherence to sound doctrinal and prophetic teaching is showing up in a strong stamina that is withstanding the evil trends

of the end-times. 6) The opportunities that lie before us are greater than the resources presently available. 7) The resolve to "Build for a Better Day" challenges each member, every church, and all our State Conferences to throw their support to this forward looking program. It was a good Conference. It will be a good year, if we—one and all—will help to make it so.

SOUND MEAT. Our people over the country are hungering for the meat of the Word. Milk is good for babes and occasionally a meal consisting of the milk of the Word is sufficient even for those who have come to full age in Christ Jesus, but, by and large, the basic teachings which have made the Church of God a separate people are the doctrines which they continue to crave and which will maintain them in a healthy spiritual state.

At the Western Nebraska Conference held at Holbrook, Bible class work centered around the fundamental doctrines of the church and the sermons were of a prophetic nature. This combination of material by the guest speakers and teachers found a ready response in the people who attended. On the closing Sunday morning, the auditorium was filled to overflowing. It was a great meeting.

Likewise, the Ohio State Conference at Brush Creek responded to the doctrinal and prophetic expositions of the Word and, there too, the Sunday morning service was marked with the need of chairs in the aisle to seat the people. The times are urgent and people want to know what the Lord has for them for this hour. As leaders of our people, we owe it to them to provide timely and nourishing Biblical manna for their daily needs and prepare them for the difficult days in which we are living and still harder days which are just ahead.

ASSUMPTION. Perhaps the most blatant bit of apostasy that has come out of the ranks of Christendom for many generations is the proposed proclamation that will be issued by the Pope on November 1, making the assumption of Mary into heaven a dogma of the Roman Catholic Church. According to *L'Osservatore Romano*, Vatican City newspaper, there will be a consistory of the cardinals on October 30, and from the chair (ex cathedra), when the Pope is supposed to speak in infallible language, he will proclaim the assumption, dogma of the Roman church, and all Catholics of that Church will be required to believe that Mary is a part of the Godhead on pain of punishment for heresy if they refuse.

The proclamation will come on the closing day of the International Marian Congress in Rome.

About the time the Marian Congress was held in Ottawa, Canada, the Catholic press in Canada called on Catholics to pray to Mary, for she had more time to listen to their prayers than did God or Christ. The Assumption of Mary is an assumption of Roman Catholicism.

REVELATION. In our last issue, mention was made re the request of the editor of *Messiah's Advocate* for suggestions for the proposed book on "Revelation." For their consideration, we set forth seven propositions respecting the Revelation:

1) The purpose of the Book is stated in the opening verse: "The Revelation of Jesus Christ." "Revelation" comes from the Greek word "Apokalupsis," which means the unveiling, or taking away, of the covering which now hides Jesus Christ. When this is done, "every eye shall see him" (1:7).

2) John was in spirit in the Lord's day, or day of the Lord, and what he saw concerned this period of time. (1:10.)

3) The entire Book is based on works, rather than on grace as found in the Pauline epistles to the churches of God.

4) Revelation deals with servants and not with "sons and daughters." (Isa. 41:8, 9; Gal. 4:6, 7.)

5) The imagery in Revelation concerns the Kingdom and not the church.

6) Revelation is largely a "Book of afflictions," which judgments will fall on Israel and the world. (Hosea 5:15.)

7) Revelation is the story of Christ's reign to put down "all rule and all authority and power" (1 Cor. 15:24-28).

BAPTISM. For some time there has been going on in the United Church of Canada a lively discussion concerning baptism, whether it is to be done according to the Scriptural plan of immersion or the common practice of many of the orthodox churches, simply that of sprinkling. A large segment of the membership and ministry seems to take the attitude expressed by one writer who said:

"It does not matter if a child is baptized or not; we know that, according to the Scripture, Jesus Christ has suffered and bled and died to save it. So He should be given the credit for the salvation of the child, and the child should be taught that Jesus Christ is its Saviour.

"No one has to be born again to enter the kingdom of God. We have to be in the kingdom before we can be born again."

When people have as little regard for the Word and its teachings as this, it need not be surprising that the truth will only be found in the side streets of modern Christianity.

Fountain of Living Waters

By Shirley Logsdon, Rockford, Illinois

A FOUNTAIN is properly the source of the head of waters. "Metaphorically, God is called the fountain of living waters." Springs and fountains are termed living, when they never cease, for they are always sending forth their waters.

In this article, we wish to show that God is a fountain and His blessings are the living waters. God, our Father, alone enjoys the right to be called the Source. "In the beginning God"! God was first. God was the Source. God was the Fountain.

From a fountain flows water. What kind of water? *Living* water! What are these living waters that come from God the Fountainhead? In Ezekiel 34:26, one reads: "I [God] will cause the shower to come down in his season; there shall be showers of blessing." From this scripture, one can conclude that the living waters are actually blessings coming from God. Psalm 36:5-10 tells who benefits from these living waters:

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart."

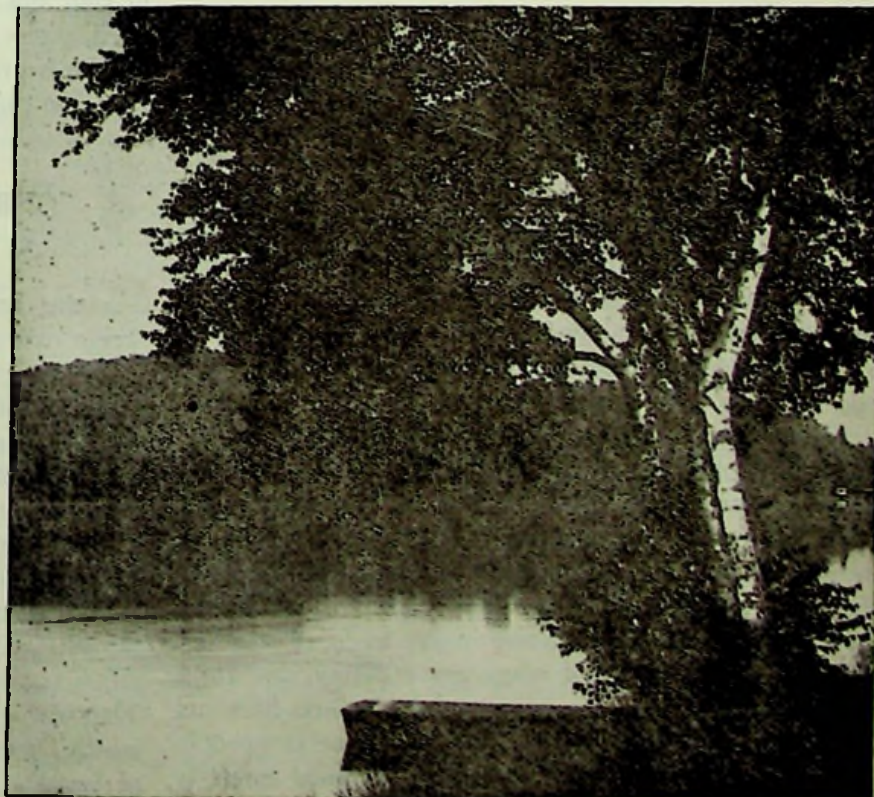
The Israelites, unlike David, and like many persons today, did not value God as their Fountain. They, instead, "committed two evils." "They have forsaken me [God] the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Not only did the Israelites forsake God, the Fountain of living waters from whom showers of blessing flow; but, to add insult to injury, they began trusting in idols and in the nations about them—leaking cisterns that could

not hold any water. By doing that, they lost favor with God and deprived themselves of the living water. Today, is the world trusting in God? No, it tries to trust in everyone and everything except Him. It, too, is losing many of the showers of blessings.

Jesus, having received the living waters from His Father, offered them to whosoever would receive them. John 4 records the story of the Samaritan woman at the well. Since He was a Jew and she a Samaritan, Jesus astounded her by asking for a drink. Jesus said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked him, and he would have given thee living water."

If the Samaritan woman had been astounded before, she was stunned now. How could this man give her to drink when He had nothing with which to draw water? Besides, did He think He was greater than Jacob and the fathers who had digged the well, originally?

Jesus replied: "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."

The woman answered: "Sir, give me this water, that I thirst not, neither come hither to draw."

Yes, for this water we need not even draw. It is given willingly, if we only are willing to receive it. In the Great Tomorrow, the Fountain of living waters still will be pouring out blessings. Concerning the Tribulation saints, it is written:

"The Lamb which is in the midst of the throne shall feed them, and shall wipe away all tears from their eyes" (Rev. 7:17).

For everyone aspiring to the Kingdom Age are these beautiful and hopeful words spoken:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

DAY OF THE LORD'S WRATH

(Continued from page 7)

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: 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." . . . These plagues of misery and death, and this hard-heartedness of humanity will be a vital part of the day of the Lord's wrath, even now just over the horizon. Where will you be?

That imminent day of wrath on the ungodly will see the world suffering famine. Men and women who have never known hunger will know it then. The rich and the poor will feel those pangs of hunger, for all food will be rationed. One of John's visions foreshadowed "a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barely for a penny; and see thou hurt not the oil and the wine" (Rev. 6:5, 6). Here, one sees prophesied a time wherein all food will be weighed carefully

and meted out at enormous prices. Malnutrition will be world-wide. You and I are now on the threshold of that day. In the world today, only 1.1 acres of ground are under cultivation for each person. The world, needs 2.5 acres for each one to maintain a normal living standard. To feed the present population of the world, we need twice as much land under cultivation as cultivated today. The total grain supply of the world can supply only one billion people per year. There are already two and one quarter billion people in the earth, and they are increasing at the rate of twenty million people per year. Statistics prove that the world is on the verge of severe famine. In the day of wrath soon to come, the agriculturalist's worst fears will be realized—we will have too little for too many. You can escape to be with Jesus when He comes for His church, if you are in Him, and He in you.

The next outstanding event to occur in prophetic time is the coming of Christ for His church. Those dead in Christ and those living in Christ will be changed "in a moment, in the twinkling of an eye," and caught up to meet Him in the air. "Two shall be grinding at the mill; one shall be taken, and the other left." Those taken will be with Jesus. Those left will live or die in the day of the Lord's wrath to follow. That day is a day of darkness and desolation, a day of war, famine, plagues, disease, and degradation. Never before has the world known such horror as that time will bring. It is near; it is even now at the doors.

How do you stand, friend? Ready? In Christ? Or still in your sins? Why tarry? Arise, believe, repent, be baptized, accept Jesus Christ as your Saviour, *today*. Say not in your heart, My Lord delays His coming. . . . *It is later than you think!*

CHRIST'S COMING AND KINGDOM

(Continued from page 5)

Son was literally called "Jesus," He will also literally "reign over the house of Jacob" and "sit upon the throne of his father David." The "throne of his father David" was in Jerusalem. (1 Kings 1:11.) Since "David is *not ascended* into the heavens" (Acts 2:34), it follows he could not have reigned there. After his decease, "then sat Solomon upon the throne of David his father" (1 Kings 1:12), which was "the throne of Israel." (1 Kings 8:20.) Hundreds of years afterwards, "the throne of Israel" was still termed "The throne of David." (Jer. 33:17; 29:16; 22:4, 30; 17:25; 13:13; 36:30.) Never did the prophets understand it to be God's throne in heaven. They always understood it to be "the throne of the Lord" which David, Solomon, and others sat upon—"the throne of Israel" (1 Chron. 28:5). Since Christ then is to "sit

upon the throne of David," He, too, will "reign" in Jerusalem (Isa. 24:23; Jer. 3:17; Zech. 14:9, 16, 17; Matt. 5:35), and over "my people Israel" (Matt. 2:7), which is "the house of Jacob" (Luke 1:31-33).

(2.) *Isaiah 9:6, 7:* Here, Christ is promised David's "throne" and "his kingdom." Since David's "throne" and "Kingdom" were the throne and kingdom of Israel, it follows that Christ throne and kingdom are "the throne and kingdom of Israel." . . . Let us accept it.

(3.) Understanding even the "mysteries" of the Kingdom (Luke 8:9, 10), though not informed as to the "time" of its restoration, they, after He had carefully instructed them on "the kingdom of God" (Acts 1:4), asked Christ if He "at *this* time" would "restore the kingdom to Israel" (Acts 1:6, 7). He informed them that they were not "to know the times" of its restoration "which," He said, "God hath put in his own power." So, when the "times" are come in, "the restitution of all things" (Acts 3:21) will take place.

(4.) After asking the query noted in Acts 1:6, the apostles preached to the Israelites on the Day of Pentecost "that God had sworn with an oath to David" that He would "raise up Christ to sit on his [David's] throne"

(Acts 2:30, 34). The "throne of David" certainly meant "the throne of Israel" to the listening crowds. Peter knew their conception of it. He either intended or did not intend deception by the phrase. If deception was not meant, then Christ is to reign on David's throne—in Jerusalem, and *not* heaven.

(5.) *John 1:49.* Here, Christ is affirmed to be God's Son and Israel's "King." Both statements are literally true. If Christ is "the King of Israel," then "Israel" is the Kingdom of Christ; and I ask you to accept it.

(6.) *Ezekiel 21:25-27.* Here God three times told Zedekiah that He will "overturn it." Since "it" was Zedekiah's literal kingdom of Israel, "it"—this literal kingdom—will be "no more *until* he *come* whose right *it* is; and I will give *it* [the literal kingdom of Israel] him." When thus given to Christ, the kingdom of Israel will become "his kingdom" (Luke 1:31-33), and "He shall reign over" it "forever." As Moses at his first coming to Israel was rejected but accepted at his second, so Christ was rejected at His first coming by Israel as "the lamb of God" but will be accepted by Israel when He comes the second time as "the *Lion* of the tribe of Judah." (Rev. 5:5; Psalm 110:2-4; Zech. 12:6-10; Matt. 23:37-39).

JAY VICTOR FIKE

Jay Victor Fike was born near Plainville, Rooks County, Kan., June 29, 1879, and fell asleep in death at his home in Gladstone, Ore., August 20, 1950. With his parents, he came to Vancouver, Wash., in November, 1890. At an early age, he was baptized in Salmon Creek, near Felida, Wash., and became a member of the Church of God of the Abrahamic Faith.

On December 31, 1900, Jay was married to Miss LaVina Campbell, who preceded him in death a number of years ago. To them was born one daughter, Mrs. Alta Whipple, Vancouver, Wash. He was later married to Mrs. Florence McCoy, who survives him.

Surviving him, besides his wife and daughter, are his mother, Mrs. Mary E. Fike, Portland, Ore. (97 yrs. of age); a sister, Mrs. Mabel E. Lindh, Yakima, Wash.; two brothers, Freeman and Morell, Phoenix, Ariz., a stepson, Ralph McCoy, Jennings Lodge, Ore.; and two step-granddaughters, Marilyn and Barbara McCoy, Jennings Lodge.

Funeral services were held in Oregon City, Ore., August 23, 1950, and interment was in Lincoln Memorial Park, Portland, Ore., pastor Wilbur R. Hensley officiating. The Gideons, of which Jay was a member, assisted in the funeral services. In Jay's honor, they dedicated one hundred small red Bibles to be given to school children residing in Jay's home county. Mrs. Mabel E. Lindh.

"HE THAT is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise."—George Herbert.

Gleanings from the Field

"The field is the world."—Jesus.

Slow! but Sure?—Pledges received for this present year's budget for the General Conference now amount to \$8,465.00, less than one third of the budget (\$29,306.25) adopted by delegates at the August Conference. Let us be "not slothful in business," but "fervent in spirit; serving the Lord." . . . See the back page; then use the coupon, please, on page 15 for making your pledge.

While Bro. Robert Hardesty is assisting in special meetings at Fonthill, Ont., several of the student ministers from Oregon Bible College will occupy the pulpit at the Southlawn Church of God, Grand Rapids, Mich.: Curtis Simpson, morning and evening, October 1; William Wachtel, morning, October 8; William Dick, morning and evening, October 15.

Bro. and Sr. Orval Dale Lynd, 312 Main St., Galva, Ill., announce the engagement of their daughter, Rose Eileen Lynd, and Mr. Wilbur Dean Townsend, son of Mr. and Mrs. Glenn Townsend, Galva.

Four youths of the Omaha (Nebr.) Church of God were baptized during the past several weeks: Bill Nordquest (at National Berean Youth Rally), Robert Zellar (August 11), and Kay Nelson and Janet Johns (August 27).

"My father and mother, Mr. and Mrs. Joseph Hoffman, always received The Restitution when it was printed by Bro. and Sr. Arthur E. Underwood at Plymouth, Ind. . . . I would not like to be without it."—Mrs. Trella Venneberg, Brewster, Wash.

Bro. J. W. McLain, National Evangelist, is working with Pastor Kenneth Milne at Macomb, Ill., in an evangelistic effort scheduled for September 17 - October 1.

Last week end, a combination gospel team and male quartet, composed of William Dick, Darrell Maddock, Kyle Davis, and Neil Thut, motored via Darrell's car to the Hillisburg (Ind.) Church of God. William Dick preached, Sunday, September 17, at morning and evening services. All the boys sang and otherwise assisted in the services.

"We finally are located in a home in Cedar Falls, and I am enrolled in Iowa State Teachers College."—Linford W. Moore, 816 W. 5 St., Cedar Falls, Iowa. . . . Bro. Moore is pastor, too, of the Waterloo Church of God.

New Headquarters Building. Progress on the new building moves along slowly, but steadily. Plasterers have moved their equipment into the building and should be at work very soon.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29). Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence" (Psalm 140:13).

False Prophets

Jeremiah, a true prophet of God, began his years of prophesying during the reign of a good king. Josiah was the last good king of Judah.

Because Jeremiah foretold such terrible things to come upon the country, the people sought other prophets, false ones, who would tell them more pleasing things.

The question for today is: Do we do the same things, in principle at least? If we hear unkind things about us from true friends, do we seek other (false) "friends" who will flatter us? We always like to hear good things, but do we live so as to deserve those kind thoughts? Should we then try to change our lives to be good and kind?

Are we sincere? Do we constantly strain against our bounds? Do we try to see how near to the edge of the narrow path we can walk without letting our feet slip off?

The false prophets in Jeremiah's day spoke words to make the people vain, or proud. They spoke "a vision of their own heart, and not out of the mouth of the Lord." (See Jer. 23:16.)

The Lord God said, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied" (Jer. 23:21).

Today, we often repeat the thought, "By their fruits ye shall know them." If Christians bring forth good fruits of righteousness, we can have faith in them. If they do not proclaim God's Word, however, we know they are false. In our lesson today, that same thought is given.

Dreams or God's Word?

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28).

The foregoing verse plainly tells that the prophets who have God's Word should proclaim it, as did Jeremiah, whether it be popular or not. The things needed to live by are written in the Word of God. Surely, all our families have in their homes one or more of the Holy Books

containing God's Word. In fact, there are sixty-six books, all in one cover which make up our Holy Bible.

Fire or Sword?

The word of God is like a "fire" and a "hammer" (Jer. 23:29). It is "sharper than any twoedged sword," "quick," and "powerful," and it tells of the "thoughts and intents of the heart" (Heb. 4:12).

Not only does God know our actions and thoughts, but Jesus, the Son of God at His right hand, also knows all about us. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 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. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:13, 14, 16).

Knowing that God's Word is so powerful, do we not want to use it aright, that it will be life-giving to us and not as a hammer. The Bible is only a destructive force to those who oppose it. The Bible is life and peace and joy to Christians.

We are so happy!

The following new members of E C E Club are Georrianna, Sandra Jean, and Bobby Curtis of L'anse, Michigan. Their mother sent their names and wrote that they were enjoying the First Indian Camp Meeting of the Church of God in L'anse.

Happy Birthday Wishes!

Scott W. Smith, Sept. 19, age 2, Big Springs, Nebr.

Donna Lee Claussen, Sept. 20, age 9, Oregon, Ill.

Harold Swanson, Sept. 21, age 11, Hector, Minn.

Bonnie Belle George, Sept. 21, age 12.

Phyllis C. Ryan, Sept. 22, age 6, Pueblo, Colo.

Jimmy Hoskins, Sept. 23, age 11, Corvallis, Ore.

Vernielle Bodin, Sept. 23, age 8, Pomona, Calif.

Ward Allison Tierney, Sept. 23, age 3, Grubville, Mo.

The Berean Page

Prepared by William Wachtel, Oregon Bible College

Motto: "Search the Scriptures Daily"

Christian Principles

* * *

By *Mary Mae Nedrow*

Jesus' whole life was a pattern of the pure and perfect life. Jesus was "meek and lowly in heart," and by His example and His kind words, He taught men holiness. Because Jesus remained true to His convictions, He was blessed of God. Every Christian's faith must be abiding, like that of the Christ's, and never waver. The way may not be easy, for Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Let no one tell you differently: only the "way of the cross" will lead to eternal life when Jesus comes.

The ministry is the highest calling, but it requires hard work and often necessitates suffering, if one would be identified with Christ. It takes courage to overcome the many temptations that befall a Christian. He soon learns that the world is none too friendly to one who would live godly in Christ Jesus.

In the Apostle Paul's exhortation to Timothy concerning his pastoral duties, Paul said: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." How impatient are we Christians when we throw out the lifeline, often thinking our labor is in vain and being ready to give up, little realizing how near we are to victory. Patience is required on the part of every Christian if he would carry on the Lord's work. Learn to "endure hardness, as a good soldier of Jesus Christ . . . a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

Many parents today are poor examples to their children. Although we Christians are *in* the world, we are not to be *of* the world. Our lives should be governed by Christian principles and thereby "prove [discern or recognize] what is that good, and acceptable, and perfect, will of God." If a mother rears her children in the nurture and admonition of the Lord, pointing to them the way of Life when they are little, then, as surely as flowers turn to the sun, they will turn to her in later years—though they be separated by miles of land and sea. They will remember how earnestly she tried to guide them through the straight and narrow way. They will realize that her way was the best.

Once a mother overheard her two sons (young men) using slang. Deeply grieved, instead of scolding them, she repeated the same words a little later. Dumbfounded, they stared at her in amazement; and when they had gone into another room, one said to the other: "We must stop using slang: Mother is picking it up, and it sounds awful when she uses it." Unconsciously, they had paid her a great tribute, in that slang was so foreign to her lips that it sounded cheap when she used it.

The outstanding characteristic of Christ's life was that He was always submissive to God's will. He said: "I do always those things that please him." Do our lives reflect honor upon the church we attend? They should! We are building our lives, our characters, day after day and year after year. If we build our house (our life, our character) upon the Rock (Christ Jesus), though rain and winds may beat, our house will stand, for it will have a sure foundation.

Our young people, future leaders in the church, should be encouraged in every way by the older ones. We have found in association with teen-agers, that they are sincere, have great faith, and want to exercise their faith in works, just as we did at their age. Our young folks of today must not become discouraged because a few would hold them back in their zeal for the Lord. Many as may try to hold them back, equally as many are eager and willing to encourage and help them. All true believers will work together in unity.

We Christians never can attain the standards of Christ unless we have love in our hearts one for another. Our lives should be a testimony of the truths we teach; otherwise, we are like "sounding brass, or a tinkling cymbal." One's life is but a gift from God, to be used for Him. There is a place for everyone in the church. All cannot teach, and all are not called to be preachers, but, rest assured, it is not less noble in God's sight to do a lesser service. Remember the Shunammite woman! (She was honorably mentioned in the Bible as a "great woman," because she had a little room built into her house for Elisha. Thus when passing that way, he could stop and rest.)

Today, the world is full of unrest. God often is blamed for present world conditions, and it is difficult to make people understand that it is man who demands these conditions. God only permits these things to transpire to show man the evil of his ways. Our mission today is to follow in the footsteps of our Saviour and try to uphold Christian principles. These are perilous days, and the commonly accepted standards of life are not the God-way of life. Do not allow the ungodly to discourage you, but press forward and onward "toward the mark for the prize of the high calling of God in Christ Jesus."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 17 - October 1 — Special meetings at Macomb, Ill. (J. W. McLain, guest speaker.)
 October 3-8—Michigan Fall Conference at Blanchard. (J. W. McLain, guest speaker.)
 October 5-8—Minnesota Fall Conference at Saint Cloud. (Sydney E. Magaw, guest speaker.)
 October — Illinois Quarterly Conference at Rockford.
 Oct. 20 - Nov. 5—Evangelistic meetings at Mullin, Tex. (Emory Macy, evangelist.)

ZEBIA, MICHIGAN

On August 23, in the waters of Huron Bay on Lake Superior, Bro. Ellsworth Routson and Kenneth Spruce, mother and son. Bro. Routson was one of the guest speakers at the first Church of God Indian Camp Meeting at Zebia, and Margaret and Kenneth answered the gospel invitation after one of Bro. Routson's excellent sermons.

Other guest speakers at the Camp Meeting were Bro. and Sr. C. E. Lapp of Grand Rapids, Mich., and Bro. James M. Watkins of Oregon, Ill.

May the Lord bless and guide these two new members in their new life for Christ.

Mary Brown.

ROYAL, ARKANSAS

On August 3, directly after the morning service, I had the privilege of assisting Bro. Walter Mayberry in baptism. We gathered at the edge of Bear Creek, directly behind the church, where, in type, the young father was buried and rose again to new life with Christ. A steady rain somewhat dampened other members of the congregation, but did not dampen the inspiring and thankful spirit.

Anyone wishing to write Walter may address him at Royal, Ark. Let us individually support our new brother with encouragement and prayer.

J. David Sprinkle.

NEW PLEDGES TOWARD BUDGET

Mr. & Mrs. W. A. Hanson	\$100.00
Pennellwood (Mich.) Church	100.00
Janice Johns	108.00
Betty Macy	100.00
Mr. & Mrs. W. D. Lawrence	65.00
Mr. & Mrs. Harold Burnett	100.00
Mr. & Mrs. George H. Loudenslager	52.00
Work Klub (Restitution Church)	
Casey, Ill.	100.00
Mr. & Mrs. Cecil A. Patrick	100.00
O. F. Marsh	100.00
Clarence Schier	52.00
Mrs. Emma Coleman	100.00
Curtis Simpson	100.00
Mr. & Mrs. Don Overmyer	100.00

TO INDIANA BRETHERN

The Indiana State Board and pastors of the several churches feel the need of meetings to discuss some of today's problems. Since quarterly conferences have been discontinued, the board is calling a meeting for Saturday, October 7, 10:00 a.m., at Hope Chapel. They are requesting that each church send three delegates (exclusive of their pastor or board member) to this meeting. (There will be a potluck at noon.)

To start the discussions, we propose the following questions:

- (1) How can we make the Indiana State Conference and Bible School more effective?
- (2) How can we profit by the increased interest in religion and world affairs?
- (3) How can we meet the Catholic threat and warn people of the increasing danger from that source?

Come! Bring your problems! Let us thresh them out and enjoy a few hours together.

Harry Sheets.

On page 11 will be found "Gleanings" and other news.

CORVALLIS, OREGON

Members of the Church of God at Corvallis, Ore., were saddened with the resignation of Bro. Kirby Davis as our pastor, August 13. Bro. Davis presented his last sermon on August 27. The congregation regrets the loss of his splendid sermons and songs about Jesus and the glad tidings. Sr. Davis and son Aaron Boyd also will be sadly missed.

A farewell party was given Bro. and Sr. Davis at Avery Park, August 27. A gift of remembrance was given them from the congregation. Bro. and Sr. Davis and son left for Wenatchee, Wash., August 29, where they expect to seek work. We wish this young couple much happiness and prosperity in the future wherever they may reside. We shall enjoy having them visit us here at Corvallis whenever possible.

We recommend Bro. Davis in his ministry and pray the Lord will keep him in the gospel field, spreading the glad tidings to all he can possibly reach.

Since December 5, 1949, during my time in office, Bro. Davis had been rehired, and His sermons numbered sixty-five. Besides this, he gave a number of Bible lessons on Thursday evenings. He also published our church letter during this time. The church will miss our much-needed pastor.

Bro. and Sr. Meredith, Michigantown, Ind., recently visiting Bro. and Sr. Davis, left the same day for their home. Bro. and Sr. William Huffer returned with the Merediths to their home at Michigantown. We were glad to have these brethren visit here and hope they can come again.

Hazel B. Adams, Secy.

ARKANSAS CITY, KANSAS

Sunday, July 9, 1950, is recorded as a day of rejoicing for the church at Arkansas City, Kan., also for the angels of heaven, for on that day we had the privilege of gathering at Walnut River to witness and to assist seven new members in putting on Christ by immersion. They are: Mrs. Hugh Kilblane and son Paul of 1003 N. 7 St.; Joy and Edward Werneke of 904 S. 3 St.; Cova and Floyd Fiske of 925 N. 7 St., and Doris Bennett of 416 N. 10 St.

May God's richest blessings attend each, and may all seven ever continue in fullness of faith, putting forth that Christian influence which shall direct and inspire others to similar acceptance.

John L. Denchfield.

CLARK'S CHAPEL, ARKANSAS

The writer began a revival on Saturday night, September 2, at Clark's Chapel, Ark. Miss Eva Mae Shelton came forward and requested baptism. Brethren assembled at the waterside at 10:00 a.m., Monday, where I assisted her in putting on Christ by baptism. Address her at 718 N. 6 St., Fort Smith, Ark. Bro. C. Alan McLain joined us on Monday night and preached five interesting sermons during the revival.

On Wednesday night, Mr. Loyd Nunnelee came forward and requested baptism. Brethren again assembled at the waterside at 2:30 p.m., Friday afternoon, where Bro. McLain assisted him in putting on Christ by baptism. He may be addressed at Rt. 1, Ratcliff, Ark.

We wish for these people success in the Christian life.

The attendance and interest were good throughout the meetings, and we thank the good people of this place for their hospitality.

Bro. G. B. Sprinkle and his son David of Bear, Ark., attended the services on Thursday and Friday nights, also the baptismal service on Friday afternoon. Bro. David Sprinkle made an excellent talk at the waterside. The meeting closed on Friday night. Bro. McLain went to Little Rock over the week end for his regular appointment, and the writer accompanied the Sprinkles to their home at Bear, where we filled our regular appointment for that week end.

Saturday night, Leon Kinsey came forward and requested baptism by the writer. We met at the waterside back of the church immediately after the morning service and assisted him in putting on Christ by baptism. He may be addressed at Cedar Gladee Route, Hot Springs, Ark.

We wish for this young man a successful Christian life.

I will begin a revival at the McGintytown Church of God, Saturday night, September 16, at my regular appointment. Bro. C. Alan McLain will join me on Monday.

H. Scott Smith.

LAWRENCEVILLE, OHIO

The Lawrenceville (Ohio) brethren welcome into the household of faith (Mrs.) Glenna Davis, Rt. 1, Springfield, Ohio, who was baptized in the saving Name of Jesus Christ on Monday, August 21. We pray for God's direction in her new walk of life with Christ.
Richard Smith.

BAPTISMS AT RIPLEY

Three fine young people, Joanne and Reva Hetrick and Dale Lewis, all of Ripley, Ill., recently came forward and accepted Christ as their personal Saviour. They were baptized into Christ, Sunday afternoon, September 10, in a near-by stream. Being born again by baptism, they have stepped out into a new way of life—led not by the flesh, but by the Spirit. May the Everlasting Father continually be with them throughout this mortal life.
Bud Goodwin, Pastor.

GRAYTOWN, WISCONSIN

Friday, August 18, brought to a close a week of children's vacation Bible school here at Graytown, Wis. This first such school at Graytown was very successful, the average daily attendance being fourteen children. May God richly bless those who attended and assisted in making it successful. We especially appreciated the competent and loyal work of Lois Ruhn, director, and Marion Otto, teacher. Come again!
Erna Van Blaricom, Secy.

ELDORADO, ILLINOIS

All the church members at Eldorado, Ill., were happy to have Bro. and Sr. C. E. Randall with us on Monday evening, September 4. Bro. Randall spoke to a large audience, and everyone enjoyed hearing him again.

After the service, everyone was invited to the Marshall Wiggins' home, where old acquaintances were renewed. It had been twenty-three years since the Randalls were here. We hope they do not stay away so long again!
Virginia Davenport.

NATIONAL BIBLE INSTITUTION

J. M. Boyer	\$ 26.00
Eastern Nebraska Conference	18.64
A Friend	1.00
Ohio State Conference	1,000.00
Work Klub, Casey, Ill.	50.00
Mrs. Thelma Moore	20.00
Mrs. Mabel E. Lindh	10.00
Mr. & Mrs. Murl H. Cripo	10.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Mary C. Railton	6.00
Virginia Wagenaar	6.50
Mr. & Mrs. G. H. Loudenslager	52.00
O. F. Marsh	50.00
Clarence Schier	7.00
Mrs. Emma Coleman	10.00
Irene Payne	25.00
Mr. & Mrs. Charles Netts	5.00
Mrs. Ida Eastman	30.00
Brush Creek (Ohio) Church of God	63.62
Michigan State Conference	8.80
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Wm. D. Lawrence	33.00

GUTSCHOW - STORY

The Holbrook (Nebr.) Church of God was the scene of an impressive wedding at 4:00 p.m., Sunday, August 20, when Verna Gutschow of Cozad, Nebr., became the bride of Bernell Story of Cozad. The ceremony occurred soon after the afternoon conference sermon by C. E. Randall, and the congregation re-entered the church to witness the wedding. The church was filled with friends who wished to witness and share the joy of this happy couple.

They are making their home in Cozad, where Bro. Story has employment.

May God grant them the blessings in their newly found happiness which He has ordained for all who love and faithfully serve Him.
Ernest E. Graham.

KLINDT - JOHNSON

In a quiet wedding ceremony in the home of Bro. and Sr. H. S. Hunt near Clarksville, Iowa, Sr. Christine Klindt of Sioux Rapids, Iowa, and Bro. J. Arthur Johnson of Albert City, Iowa, were united in marriage at 3:00 p.m., Saturday, September 9, 1950, by the writer.

Following the ceremony, the couple left for Illinois on a short wedding trip, expecting to reach Oregon in time for church services, September 10. After a visit with Bro. and Sr. Paul C. Johnson, the newlyweds will return to their home near Albert City. Both of them have been zealous workers in the Church of God for many years. Bro. Johnson has been pastor for the Albert City congregation and is beginning his second year as president of the Iowa State Conference. Last year, Sr. Johnson was corresponding secretary of the Conference.

We pray God's blessing upon this couple as they enter this union to the glory of His Name.
H. S. Hunt.

HERALD RECEIPTS

Mrs. William Hardy; Mrs. Frank Moran; Mrs. Anna Fales; Mrs. Annie Broberg; Bert Reighard; Sydney E. Magaw; Mrs. Emma Coleman; Mrs. Val Mattison; G. F. Hanson; Clarence Schier; Norman LaMunion (2); Emil Holquist (2); John Denchfield.

JAMES WILLIAM HAMMOND

The Holbrook (Nebr.) Church of God has suffered the loss of another pioneer for the Faith. Bro. J. W. Hammond fell asleep in death, August 23, 1950, of a heart attack at his home in Holdrege, Nebr.

Bro. Hammond, a pioneer newspaper man, born in Nemaha County, Nebr., was publisher of newspapers at Fairbury, Cook, Cambridge, and at Holdrege he developed "The Citizen," as its editor, from a hand-set weekly to a daily paper. He retired in 1942.

Bro. Hammond served as a Nebraska State senator, and in 1934 was a Republican nominee for Congress. He is survived by his wife, who resides at 501 Arthur, Holdrege; one son, Dean, editor of the Del Norte, (Colo.) newspaper; and one brother, George, of Fullerton, Calif.

Funeral services were conducted at the C. S. Nelson Funeral Home, August 26, the writer officiating, and interment was made in the near-by Prairie Home Cemetery, where he sleeps, awaiting the Master's call to life.
Ernest E. Graham.

LORENA CLARK

Lorena Cooper, daughter of Philandria and Mary Cooper, was born in Camp Point, Ill., January 14, 1866, and fell asleep in death at her home in Mount Sterling, Ill., September 8, 1950.

On August 4, 1886, she was united in marriage to W. H. Clark. To this union three children were born, Harland and two who died in infancy.

In the year 1893, she was baptized into Christ by Bro. J. M. Stephenson, one of the pioneer ministers of the Church of God of the Abrahamic Faith. She remained firm in belief that the Scriptures teach the return of Christ to earth to call forth His sleeping faithful ones, to give them eternal life, and to establish the Kingdom of God.

She leaves her son, Harland, of Mount Sterling; one brother, J. W. Cooper of Ripley; two nephews and three nieces, and many other relatives and friends.

Funeral services were conducted by the writer at the Ripley Church of God at 2:00 p.m., Sunday, September 10. Laid to rest in the Ripley cemetery, she now awaits the call of Jesus to "come forth."
Bud Goodwin.

1950 "BETTER DAY" CAMPAIGN 1951

for funds supporting activities of the
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Evangelism The Restitution Herald
Oregon Bible College Golden Rule Home

I (we) will pledge \$_____ toward the "Better Day" Campaign
for the coming year. I (we) will make monthly payments of \$_____

Name _____

Address _____

Pledges for 1950-'51 Budget

Conference Budget \$29,306.25

Pledges Now Received \$8,465.00

Brethren everywhere are urged to pledge, as here indicated, to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience.

\$1,306.25

\$1,500.00
Delta
(Ohio)
Church

\$1,000.00
Ohio
State
Conference

\$1,000.00
Hoke
Brothers

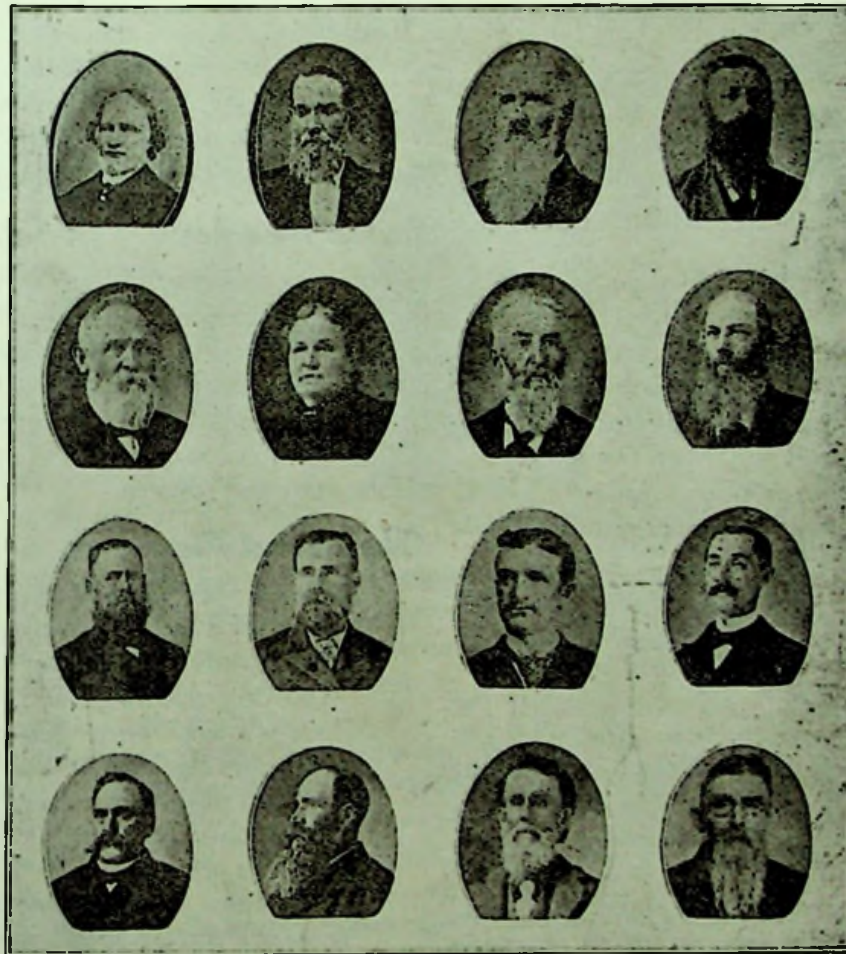
\$450.00 Group "A"	\$450.00 Group "A"	\$450.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Group "A"	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$250.00	\$300.00 Southlawn (Mich.) Church	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$350.00 Dixon (Ill.) Church	\$350.00	\$350.00
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$220.00 Group "B"	\$250.00 Truth Seeker's Church (Chicago)
\$155.00	\$180.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$120.00 Mr. & Mrs. C. E. Randall	\$125.00 Oregon (Ill.) Church
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. Cecil A. Patrick	\$100.00 O. F. Marsh	\$100.00 Mrs. Emma Coleman	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Betty Macy	\$100.00 Janice Johns	\$100.00 Mr. & Mrs. William Hanson	\$100.00 Mr. & Mrs. C. A. Smead	\$100.00 Mr. & Mrs. Harold Doan	\$100.00 Macomb (Ill.) Church	\$100.00 Curtis Simpson	\$100.00 Mr. & Mrs. Don Overmyer	\$100.00 Mr. & Mrs. Harold Burnett	\$100.00 Work Klub Casey Ill.
\$100.00 Osby Claypool	\$100.00 E. J. Demmitt Family	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Maybelle Hanson	\$100.00 Mr. & Mrs. Robert Hardesty	\$100.00 Mr. & Mrs. George Jones	\$100.00 Mr. & Mrs. Wayne Laning	\$100.00 Mr. & Mrs. Sydney E. Magaw	\$100.00 Ruth Tomlinson	\$100.00 Pennell- wood (Mich.) Church

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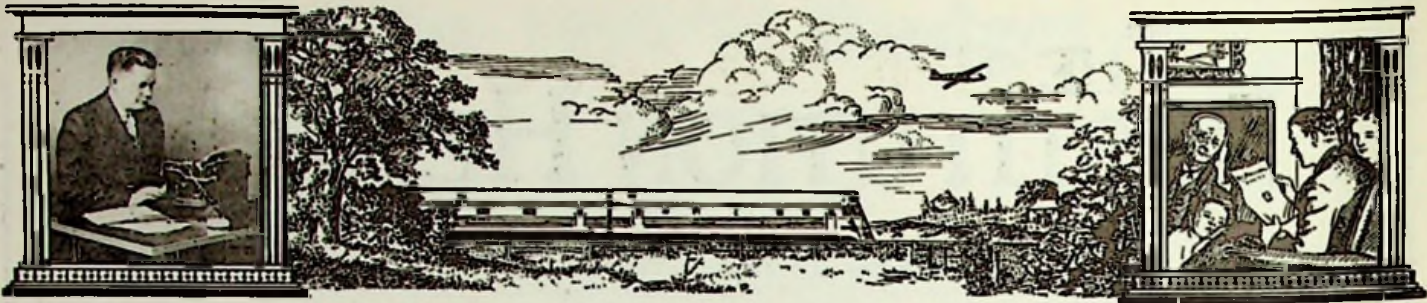
SOME OF MINNESOTA'S PIONEER MINISTERS

C. D. W. Scott
E. E. Thoms
H. A. Dingman
J. P. Driver

Wm. Parson
Mrs. E. E. Thoms
J. W. Dingman
C. Racy

Jed. Raymond
J. L. Chadwick
P. L. Sweany
L. R. Wood

S. P. Matheny
A. J. Randall
C. A. Blanchette
H. H. Ranney



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 Sydney E. Magaw, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Minnesota Conference

The Minnesota Church-of-God Conference, approaching seventy-six years of age, is still hale and hearty. The spirit of its pioneer ministers (see front page and include James A. Patrick, its longtime president and first president of the General Conference) kindles the service of Minnesota's present leaders.

Several pages of this RESTITUTION HERALD reflect Minnesota's zeal both for study of Bible truth and for preaching it abroad. Has any other conference a State Missionary Society? Must a daughter implore her mother how to keep house? Yet Minnesota is pleading for a *national* Missionary Society and showing the way. One of Minnesota's churches, and one that employs a full-time pastor, has pledged five hundred dollars toward the 1950-51 budget for the General Conference.

Ever since the Minnesota Conference was organized (Dec. 18, 1874, near Dassel), a June convention has been maintained, annually, and usually it has been supplemented with a fall conference sometimes equaling the attendance and zeal of the June meetings. Now approaching is a fall conference scheduled for October 5-8 at the Saint Cloud Church. Brother Stanely Ross, president of the State Conference, and Sister V. E. Kirkpatrick, secretary of the Saint Cloud Church, invite you to worship at this conference. . . . Notwithstanding Minnesota's frigid winters, it is too early in the fall for anyone to whine, "Too cold." Instead, attend the meetings at Saint Cloud and help keep the Minnesota Conference "fervent in spirit; serving the Lord" (Rom. 12:11).

Occupy a Square

Individuals and churches wishing to see the General Conference of the Church of God forge ahead in all its program can help immeasurably by occupying a square on the back page of THE HERALD.

Although you may require several months to pay your pledge, pledge a pledge, please, *today!* Thus, the General Conference executives will know how and what and where and when to build for a better day.

Thus far, the pledges, although encouraging, have been arriving only in second gear. Shift now; or, if accustomed to no-shift driving, "step on the gas." Only a few more weeks should be needed to pledge, completely, those remaining unoccupied squares on page sixteen.

Index Number

This week's number of THE RESTITUTION HERALD, the final of fifty numbers comprising Volume 39, presents an index of the articles published during the past twelve months. (See pages 8, 9, 10.) Save this HERALD, therefore, for convenience in finding any certain message published during the year you may wish to re-read or to use in reference study and research.

The Secret Place

"There's a place where thou canst touch the eyes
 Of blinded men to instant, perfect sight;
 There is a place where thou canst say, 'Arise,'
 To dying captives bound in chains of might;
 There is a place where thou canst reach the store
 Of hoarded gold, and free it for the Lord;
 There is a place upon some distant shore
 Where thou canst send the worker or the Word;
 There is a place where God's resistless power
 Responsive moves to thine insistent plea;
 There is a place, a simple trysting place,
 Where God Himself descends and fights for thee.
 Where is that blessed place? Dost thou ask where?
 Oh, soul, it is the secret place of prayer!"

—The Minnesota White Ribbon.

Fall!

Fall! Who does not love it? Fall—when asters bloom and apples ripen! School bells ring, and children play. Big bright moon over the eastern horizon; and, in the day, blue October skies without a cloud! Soon will come a soft blanket of snow, Jack Frost's paintings on windows, skating on the pond, then turkey and pumpkin pie! Who has no love for Fall? Come, come on, *Fall!*

I Sailed the Seven Seas

By T. M. Savage, Waite Park, Minnesota

THAT I have sailed the seven seas may seem a little out of reason; but when I prove it by the Scriptures, maybe it will not sound like such a tall tale.

Life. The life that men now possess is mortal life, subject to death, but the life that we Christians hope to attain through Christ will be eternal life—the “gift of God” (Rom. 6:23). Earth’s multitudes are so concerned with present mortal life, that they forget to seek eternal life through Christ. God’s promised gift of eternal life to faithful ones, however, provides their only hope.

According to Genesis 2:7, God breathed into Adam’s nostrils “the breath of life,” and all men descendent from Adam possess only that same mortal life dependent upon breathing. We sons of Adam inherit from him that kind of life he possessed, *breath* life. Let us call it *man’s* life.

God has revealed to mankind another type of life, the kind of life He possesses and which also Jesus obtained in His resurrection. Although Jesus was born mortal, He had no earthly father. Jesus was begotten by the Holy Spirit, or by the power of God. Having been informed that she would bear the Messiah, Mary inquired of Gabriel, “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: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). . . . “With God nothing shall be impossible”! (V. 37.)

So, there was evidence even in Christ’s conception that God intended His only begotten Son to possess a life superior to the breath or mortal life. Jesus received His life, even His mortal life, not from a mortal father, but from “the King eternal, immortal, invisible, the only wise God” (1 Tim. 1:17). Said the Apostle Paul:

“The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor 15:45), and, “The first man is of the earth, earthy; the second man is the Lord from heaven” (v. 47).

Inasmuch as Jesus’ life, both at begettal and at resurrection, came directly from God, Jesus was entitled—after sacrificing Himself for the sins of the world—to be man’s mediator *in the presence of God*. (See Psalm 110:1 and

Acts 2:34-36.) Thus, John 3:13 speaks of “the Son of man which is in heaven.”

Although more than four hundred years lapsed from Abraham’s paying of tithes until Levi received tithes from the Israelites, the writer of the Hebrew Letter said that Levi also had “payed tithes in Abraham” (Heb. 7:9), for Levi “was yet in the loins” of Abraham when he paid tithes to Melchisedec. Plainly speaking, before Levi was born, he was potentially in Abraham: being later born of Abraham’s seed, and when born, having that type of life possessed by his great-grandfather Abraham. Similiarly, thousands of years before Jesus was conceived by the Spirit of God, and certainly therefore before He was born, Jesus was potentially *in God*. Also similarly, being conceived by the Spirit of God, Jesus was heir to that type of life possessed by His only Father, God.

May not Jesus have had something of the foregoing thought in mind when He said to the Jews, “Before Abraham was, I am”?

(John 8:58.) Abraham, an erring human, could trace his life only to erring Adam. Jesus, the spotless Lamb of God, could trace His life to the eternal and everlasting Father, Jehovah in heaven, Thus Jesus *was* “before Abraham.” Indeed, even in the beginning when God created the heavens and the earth, Jesus’ life was in His Father. Knowing that His Son would be born “when the fulness of the time was come” (Gal. 4:4), God foretold in Genesis 3:15 the Messiah’s coming.

Consider, also, that as God had said to Moses, “I AM THAT I AM,” and, “I AM hath sent” you, so Jesus centuries later said, “Before Abraham was, *I am*.” The dignity of Jehovah’s Name and Glory was reflected in His Son, Jesus. Jesus had come from God. Jesus’ life was destined to be like God’s life. Today, Jesus, *immortalized*, is in the very presence of God.

Now, you can see how I sailed the seven seas. My grandfather on my father’s side was an English sea captain who sailed seven times around the world. . . . Far more important, however, than my relationship to an English sea captain is the relationship of Jesus Christ to the “High and lofty One that inhabiteth eternity, whose name is Holy.” Because Jesus came from God and did God’s will, you and I have hope of immortality.



T. M. Savage

The Revelation of Jesus Christ

By Harold J. Doan, Chicago, Illinois

SOMEDAY soon, Jesus will come and take out of the world His church. Those who are members of the body of Christ will be taken to be with Him and to be hidden until God's indignation on the earth be past. After the church has been taken out of the world, a period of great trouble will come on the earth, known as the Day of the Lord's Wrath. This Day, which will be suffered by all left behind when Jesus removes His followers from the earth, will be a day of darkness, gloominess, war, evil, hate, famine, and death. In that Day, believers will be taken to be with Jesus and unbelievers will be left to suffer with the world in its death agony. Unless that period of wrath is shortened, everyone on the earth would be destroyed. That time of wrath will be ended with the *revelation* of Jesus Christ from heaven with His saints and angels. Remember—first the church will be taken out; then will follow a time of great trouble on the earth; then Jesus will come to make an end to sin and to complete His work of redemption.

Our first question about this Revelation of Jesus Christ might be, "When will He thus come?" Of course, no man knows the day or hour; only God knows. We do know, however, that when the nations have gathered at Jerusalem to do battle, and it seems that civilization shall perish in the great war, Jesus then will come. The Prophet Zechariah said:

"I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the *Lord* go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:2-4). As God's judgment of the nations reaches its zenith and they lock themselves in mortal combat, Jesus will come to bring peace and order out of the chaos. A gigantic world war will be in its final stage when the heavens will open to reveal Jesus and His saints—*coming to rule!*

Is not that day in the foreseeable future? Russian troops

are massing in the Near East, ready to march. Israel is rapidly becoming a rich plum—there for the taking. The power of the North and East is even now forming under the Communist flag. Prophetic signs are flashing before our eyes, informing us of the day soon to come. The coming of Christ for His church could occur at any moment. His coming in power and glory is even now within sight.

Secondly, we would ask, *How* will Christ come? Mortal man cannot define such glory, but the Scriptures paint some pictures that give us at least an inkling of how marvelous will be His appearing. Jesus Himself said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). He will come in glory, attended by the heavenly host. Perhaps some have entertained angels unawares, but then there will be no camouflage; the heavenly host will be the entourage of the coming King. If the coronation of King George was a spectacle of awe, think of the grandeur of the coronation of Jesus Christ, the Son of God!

Jude, quoting Enoch, recorded his vision of Jesus' coming thus:

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). Attended by the heavenly host and His raptured saints, Jesus will come to execute judgment on the earth. You never have seen anything like this, nor have I. Think of the glory, the magnificence, the fearfulness of that occasion!

John, setting the stage for the whole Book of Revelation, said, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. 1:7). Every eye shall see Him! Do not ask me how? I only know that it is true. What power, what miraculous force is displayed in this picture! Coming in like manner as He ascended, with clouds and great glory. None shall fail to see Him, and none shall escape His scrutiny!

Later in the Book of Revelation, John added to this first sketch, saying:

"I saw heaven opened, and behold a white horse; and

he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his

vesture and on his thigh a name written, *King of Kings, and Lord of Lords*" (Rev. 19:11-16). *How will Jesus come?* As a mighty King and Judge, with a great court and the armies of heaven. Who shall deny Him *then?* Who will ignore Him *then?* Who will not wish for His favor *then?*

Our next question might be, What will Jesus do when He is revealed from heaven? This is a large question, and we shall answer it more fully in our next message—"The Millennium." Very briefly, these will be Jesus' accomplishments when He is revealed from heaven and comes again to earth with His saints. (*Turn to page 11*)

Builders for God

By Mrs. Elmo Gaspar, Eden Valley, Minnesota

THE STORY of Nehemiah's rebuilding the walls of Jerusalem presents an admirable record of foresight, faith, and zeal. Nehemiah had faith in the power of God, and this spirit moved the people to overcome their apathy and follow him. Nehemiah, cupbearer of King Artaxerxes, became grieved over the remnant of Jews in captivity in Jerusalem and the deplorable condition of that city with its broken walls and burned gates. With the king's permission, Nehemiah journeyed to that city and, after an investigation, spoke to his people.

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good unto me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:17, 18).

Then these people accomplished the miracle of rebuilding the wall using tools for building and weapons for defending themselves from enemies.

Now, we Christians are also builders and defenders. We realize our houses are built either upon rock to remain firm or upon sand to result in fall, as Jesus told in Matthew 7:24-27. We should carry a weapon of defense against enemies even as did the Israelites. Using God's Word as our weapon, only then can our building rise a strong and perfect structure, having a good foundation. Paul told the Corinthians that foundation can be only Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Remembering the admonitions of Christ concerning our building and looking well to His own work, we should labor side by side in our respective niches, and we will be blessed with miraculous success even as the Israelites under Nehemiah's leadership.

Not Made With Hands

"I shall build my house anew
With sturdier roof and walls and floor:
A fairer dwelling and more true,
Than served my life before.

"It was a shining place enough,
But God is an observant guest;
And every flaw in shoddy stuff
Were straightly manifest.

"The timbers of a selfish heart
Will crumble at the wind's assault.
By no apology nor art
Could I defend this fault.

"This masonry of little worth;
These rooms unfit for His degree;
The cheap penates on my hearth
I cannot let Him see.

"Christ was a goodly carpenter;
His honest eye would pierce me through
With greater shame than I could bear;
I build my house anew."—Sara Henderson Hay.

A NATIONAL MISSIONARY SOCIETY

By Mrs. T. M. Savage, Waite Park, Minnesota

LADIES of the Minnesota Churches of God enjoy their united work for the Lord! Beginning our third year of State missionary work, are we, as we think, the only state having an organized State Missionary Society? Minnesota's local Dorcas and Ladies Aid groups are organized with missions *predominant* in their effort.

Also, the Minnesota State Missionary Society does help the Minnesota Conference and National Bible Institution. For example, this last week each lady present took one or more dime folders to fill, if possible, before the Minnesota Fall Conference. One half the amount collected will go to our State work, and one half to the National Bible Institution's general fund.

The Minnesota State Missionary Society hopes to help you form a state society and then a national society.

The Minnesota State Society has two interesting meetings each year. Meeting in the months preceding our Minnesota spring and fall conferences, each local Dorcas group serves, in turn, as hostess. (Read the report by our secretary elsewhere in this HERALD.)

We aid deserving ministers—those who are known to have little or no regular financial assistance, but who are rich in faith.

We also have helped needy persons with clothing, food, and Bible materials.

We have sent RESTITUTION HERALD subscriptions to Australia, Germany (Jewish family), and India. (Some subscriptions, too, have been sent by local groups and individuals.)

Regular monthly supplies have been sent to India. Brother John Manoah, the India missionary, uses and appreciates the National Bible Institution supplies. He writes to tell us of any special needs; also, each request or need we learn about is given careful attention. We are happy! How much *more* could a National Missionary Society do for foreign needy ones!

Further, young ministers of the Church of God would recognize where they could receive aid if we would make ourselves known. We do not want to quench the Spirit (1 Thess. 5:19), but to assist the Lord in these labors of love for Him.

If we women of the Church of God cannot "go," we can help "send" young men who wish to obey Jesus' Great Commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Let us unite in the Lord's work of saving citizens for the coming Kingdom of God upon this earth. Let us "occupy" in our generation! See our notice on page 7.

CHRISTIAN FRIENDS

By Mrs. Delbert A. Jones, Kimball, Minnesota

"Ye are my friends, if ye do whatsoever I command you"
(John 15:14).

FRIENDS! Here is a magic word. At the sound of it, faces come trooping out of the shadows and pass in review before the inward eye—comrades who daily walk beside us; friends who are living in distant places; those who have died. We Christians who have one true friend know what Jesus meant when He said, "Ye are my friends." As soon as the heart begins to trust the goodness and wisdom of God, the divine friendship has begun. We call this faith. "Abraham believed God . . . and he was called the Friend of God" (James 2:23).

Because one becomes like those with whom he associates, to have Christian friends is important. Just think how intertwined two lives are after fifty years of fellowship in marriage! Even so, our lives are made richer through long years of fellowship with God. Jesus has promised us that when He comes "we shall be like Him"—the greatest gift that can be given anyone after he has proved that he can be a true, faithful, and sincere friend.

The poem, "Christian Friends" (written by my mother, Mrs. Jesse Macy, Covington, Ohio), well expresses values of Christian friendships.

When someone gives a hearty handshake
And greets us with a smile,
We feel we've won a Christian friend
That will prove himself worth while.

How could we meet life's problems
Without a friend's caress?
Had we no friends to cheer us,
How bare would be success!

What a blessing to have a friend
That is willing to lend a hand;
We have that friend in Jesus,
If we strive to do His command.

He has promised us, one and all,
That we shall like Him be,
When He comes in all His glory—
What treasure for you and me!

—○—

David prophesied: "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever" (Psalm 45:1, 2).



S. O. Ross, Pres.
State Conference

Minnesota Evangelism

You Are Invited

to

The Minnesota Fall Conference

October 5-8

Saint Cloud Church of God



Church of God
1940-4th St. N.
Saint Cloud

HEARTY WELCOME

The annual fall meeting of the Minnesota State Conference will convene, October 5-8, at the Saint Cloud Church of God. The Conference and the Saint Cloud Church extend a hearty welcome to all the Conference members and to anyone, anywhere, who can come to meet with us. We assure you a pleasant visit and an abundance of spiritual food, with sermons by Brother Sydney E. Magaw of Oregon, Illinois, each weekday evening and on Sunday.

Approaching another State Conference, we do so with hope of the soon return of Christ, our Eternal King. Without this hope, the future would look very dark, indeed. World conditions are growing worse daily, and there is no earthly hope for improvement. Only through Christ and His precious promises can one look forward to better things to come. Let us each, then, work while it is yet day. Let us be busy in the Master's work and do all that we can in spreading abroad the gospel message. Let us "Build for a Better Day" by serving Him in our homes, in our churches, and in our State and National Conferences. Come to the Minnesota State Conference. Come and worship Him!

S. O. Ross, President.

CHURCHES AND PASTORS

The Minnesota Conference churches having regular services each Sunday and their pastors are as follows:

Saint Cloud, Bro. Vivian E. Kirkpatrick
Eden Valley, Bro. Walter Wiggins
Hector, Bro. Harry Goeckler
Litchfield, Bro. Delbert A. Jones
Crosby, Bro. T. M. Savage
Graytown (Wis.), Bro. Raymond Brown

The Minneapolis group has a regular weekly Bible study each Tuesday evening and a preaching service on the first Tuesday of each month by Bro. Harry Goeckler.

When in Minnesota, attend one of these churches.

MINISTERS AND LAYMEN

The Minnesota Ministers-Laymen's meeting convenes in one of the churches in the State on the third Saturday of each month. At this study meeting, topics are assigned and discussion is held on various topics, difficult texts, and various church problems. Much good has come from these meetings, and we urge all Minnesota men and ministers—also those from outside the State—to come and meet with us whenever possible. We promise you an interesting day.

INVITATION TO SAINT CLOUD

The Saint Cloud Church of God is happy to have this opportunity to extend to all a welcome to the Minnesota Fall Conference to be held here, October 5-8.

We feel it a privilege to have the opportunity of entertaining the Conference and the people who will be the Conference. We desire you all to feel free to come for the entire Conference and to partake of the "good news" as served us by Bro. Magaw.

Come early; come for the entire Conference, that you miss none of the good and timely messages from God's Word.

Mrs. V. E. Kirkpatrick, Secy.,
Saint Cloud Church of God.

PROGRAM FOR FALL CONFERENCE

Sydney E. Magaw, Guest Speaker
Conference Song Leader, Raymond Brown
Assistant Song Leader, Delbert A. Jones
Conference Pianist, Bernice Savage

October 5:

8:00 p.m.—Song Service followed by Sermon by Sydney E. Magaw

October 6:

10:30 a.m.—Song Service followed by Adult Class, taught by Sydney E. Magaw
1:30 p.m.—Song Service followed by Adult Class, taught by Sydney E. Magaw
8:00 p.m.—Song Service followed by sermon by Sydney E. Magaw

October 7:

10:30 a.m.—Song Service and classes
Adult Class, Sydney E. Magaw
Young People, D. A. Jones
Intermediates, John Savage
Juniors, Mrs. Howard Hamilton
Primary, Mrs. V. E. Kirkpatrick
Beginners, Darlene Bormes
12:00 noon—Dinner
1:30 p.m.—Song service and classes
Same Classes; same Teachers
8:00 p.m.—Song Service followed by sermon by Sydney E. Magaw

October 8:

9:45 a.m.—Sunday School
10:45 a.m.—Sermon by Sydney E. Magaw
11:45 a.m.—Communion
12:00 noon—Dinner at the church
1:45 p.m.—Song Service followed by sermon by Sydney E. Magaw
2:30 p.m.—State Business Meeting and closing of Conference

Everybody Welcome!

MISSIONARY SOCIETY

The Minnesota missionary group met at Litchfield, September 13, 1950, to begin its third year of work. The Minnesota group is interested in encouraging other Doreas societies to form such "State Missionary Society" groups and to work with Minnesota for a National Society for missionary work.

Read article on page 6 in this Herald, then, for further information, write (Mrs.) Marjorie Wood, Secy., Litchfield, Minnesota.

Mrs. Madge Savage.

MINNESOTA MISSIONARY SOCIETY

The Minnesota State Missionary Society met at the Litchfield Church of God on Wednesday, September 13. The meeting started at 10:00 a.m. and continued until 4:00 p.m. (The entertaining church served a hot dish and rolls; visiting churches brought in desserts and salads.)

The meeting was opened by the president, Mrs. Stanley O. Ross. A song service was led by Mrs. George Savage, Saint Cloud. Stanley Ross, the State Conference president and the National Conference treasurer, gave a talk on the state and national work. After this talk, a round-table discussion was held—Mrs. Roy Johnson (Hector), Mrs. Elmo Gaspar (Eden Valley), Mrs. Willard Wood (Litchfield), and Mrs. T. M. Savage (Saint Cloud) leading the discussion. The subject discussed was missionary work, pertaining to individuals, state, national, and foreign work.

The afternoon meeting was opened with a variety of specials in songs and readings.

During the business session, vote was made to send money from the mission boxes to National Bible Institution. The money is to be used for Herald subscriptions, firstly, and whatever remains to go into the general fund. Money was voted to be sent for more Sunday school supplies and for Christmas song books and a hymnal to be sent to the India work. Money was voted for Bro. James Mattison and for the Litchfield Church building debt. It was voted to pay the expenses of a couple ladies to visit one of our isolated families.

Each member present took one or more dime gleaners to be returned by the Fall Conference. Half the amount raised will go to Minnesota work; half to the national.

New officers elected were Mrs. Roy Johnson (Hector), President; Mrs. Elmo Gaspar (Eden Valley), vice-president; and Mrs. Willard Wood (Litchfield), secretary-treasurer. Retiring officers and the entertaining church were given a rising vote of thanks.

Mrs. Willard Wood, Secy.

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16	The Second Death	R. H. Judd*	28	World's Nine Largest Generators—West Powerhouse, Grand Coulee Dam*	
6	The Second Mile	Editorial	33	Yemenite Jews*	
45	The Secret	Dr. Ralph Cushman	47	You	Ronald Rankin
40	The Secret of Independence	Harold J. Doan	10	Your College*	Otto E. Dick*
36	The Senior Class*	Patricia Andrew	39	Youth! Rally for Christ!	Emory Macy*
41	The Seventy Weeks of Daniel	William Dick*			
44	The Sin of Materialism	Harold J. Doan			
12	The Spirit of the Reformation (also 13-16)	James M. Watkins*			
19	The Story of Creation	Mrs. Emory Macy			
36	The Student Council*	William Wachtel			
1	The "Sure Word of Prophecy"	Harold J. Doan			
2	The Tobacco Habit	Archie B. Craig			
36	The Truth About College Life	Curtis Simpson			
7	The Universal Faith	J. Arlen Marsh			
41	The Value of Faith	Harold J. Doan			
25	The Way to Emmaus	F. L. Austin			

* indicates picture accompanies article.

BE—Berean editorial

BP—Berean page.

THE REVELATION OF JESUS CHRIST

(Continued from page 5)

Jude said He is coming to execute judgment on the earth. One of Jesus' greatest works will be to judge all nations and all men, and to pass sentence upon them. (See Matt. 25:32; John 5:22.) Jesus, at His coming, will raise the dead to life for judgment. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). Jesus, at His coming, will execute judgment upon Antichrist and destroy his power. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). The forces of Satan will be bound when Jesus comes!

Most important of all, Jesus will establish His eternal Kingdom on earth when He comes again. At His ascension, Jesus was asked by the apostles, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus' answer was, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7). The apostles expected the kingdom of Israel to be restored on the earth with Jesus as King and themselves as co-rulers with Him. Jesus did not deny the truth of their expectation, but said He could not tell them *when* this would occur. Then, He was taken out of their sight into heaven, and two angels appeared who said:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Then the apostles, returning to Jerusalem, realized that the Kingdom would be restored when Jesus came back to earth. Throughout their ministries, they waited expectantly for that day. When Jesus comes, the Kingdom of God will be forever established on the earth. Will you be there?

Jesus will come and take His church out of the world: resurrecting the dead, translating the living, and taking them together to meet Him in the air. There will follow a time of great wrath on the earth, in which the nations will be judged through fear, war, plagues, and famines. When it seems that mankind will destroy itself in a gigantic war, Jesus will come with His saints and angels to bring order to the earth. Ruling on earth with His saints, He will judge all men and establish His eternal Kingdom which will grow to fill the whole earth.

Do you have a part in this great plan. Are you ready by faith to live and reign with Christ? Those who believe today, who follow Him today, who consecrate themselves today will be blessed with Jesus in that glorious Day.

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 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
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
God's Two Laws, Railsback	.15	.85
Hell—What Is It? 8pp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
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, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
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
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Worshiping God with Music, Macy, 66pp.	.20	1.25
An Important Biblical Discovery, Haupt, 8pp.	.25	1.60
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25

National Bible Institution
Oregon . Illinois

The Children's Page

Prepared by Madge Savage
Waite Park, Minnesota



"The Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him" (Genesis 12:7).

God Spoke with Men of Old

Long before our Bible books were written and put together as we have them today, God spoke directly with men when He wanted them to do something for Him.

God saw what men did. He knew when they sinned. He saw those who walked uprightly before Him. Enoch and Noah were blessed by the Lord God because of their righteous lives.

Men lived to become very old before they died. Adam lived 930 years. (Gen. 5:5.) Noah lived 950 years. (Gen. 9:29.) Abraham lived one "hundred threescore and fifteen years" (Gen. 25:7), or 175 years.

Now when Abram was 99 years old, God appeared to him and talked with him. The Lord spoke to Abram because Abram believed God. He obeyed God's words. In our lesson today, the Lord said to Abram, "I am the Almighty God; walk before me, and be thou perfect."

A Covenant Built upon Perfection

The Lord's condition was that if Abram would walk perfectly before God, He would make a covenant with him. The Lord said Abram would be the father of many nations or many people. Abram's name was changed to Abraham at that time and he was to be the father of kings.

Passing from generation to generation, this covenant was everlasting. Our God was to be the God of Abraham and the God of his seed. (Gen. 17:7.)

A Gift of Land

The Lord God promised Abraham the land of Canaan for his seed after him, and for an everlasting possession.

Did Abraham have the joy of living the rest of his days in the promised land of Canaan? Why was he not able to possess this land at once? Why did he buy a portion of it? (See Gen. 23:1, 2-20.)

Sarah, Abraham's Wife

The Lord also changed Abraham's wife's name. The promise to her was that she was to have a son and become a mother of nations and kings. (Gen. 17:15, 16.)

Thus, we have the beginning of a people who believe God, a people of faith in God, a people who try to walk perfectly before God. We find many failures and few successes in this walk of faith. Shall we not strive to walk perfectly before God, that we may become children of Abraham, heirs with Christ?

At the Time Appointed

The nation of Israel failed to continue to follow God. Israel was one of Abraham's sons. Israel or Jacob had twelve children. Each became the father of a large family or tribe. This nation rejected Christ. The Lord turned to the Gentiles to take out a people for His name.

Whom will He choose? Those who keep His commandments and love one another.

At the time the Lord God sends Jesus from the heavens to this earth, the righteous will be divided from the unrighteous. Each will stand in his lot and pass before the judgment seat. Will that bring condemnation or reward? Will Christ say, "Depart, I never knew you?" or "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord"? Let us serve Christ in love and use the full armor of God to keep us from evil.

We Are so Happy!

We introduce Ward Allison Tierney, Jr., of Grubville, Missouri, whose name was sent by his grandmother, Mrs. Wallace Tierney. His card from the ECE Club is being mailed to him.

Happy Birthday Wishes

- Helen Louise Ryan, Sept. 27, age 10, Pueblo, Colo.
- Frankie B. Engel, Sept. 27, age 9, Wray, Colo.
- Billy Guillory, Sept. 27, age 10, Hammond, La.
- Mary Jean Lansbery, Sept. 28, age 13, Hazelhurst, Wis.
- David J. Eades, Sept. 28, age 11, Eden Valley, Minn.
- Lucille Richardson, Sept. 29, age 11, Hammond, La.
- Thomas Savage, Sept. 29, age 14, Waite Park, Minn.
- Velma Cox, Sept. 30, age 12, Magazine, Ark.
- Donald Anderson, Sept. 30, age 8, Hammond, La.

The Berean Page

Prepared by William Wachtel, Oregon Bible College

Motto: "Search the Scriptures Daily"



"Words of Life"

Words of Life, an interesting monthly periodical, is the official organ of the Conditional Immortality Mission, an association of British believers in the mortality of man, the Second Coming of Christ, the Restoration of Israel, and the Kingdom of God on earth. These precious truths, which we share in common with them, are being zealously proclaimed in Great Britain by these brethren. We reprint the following article from their publication:

HOME OF THE SAINTS

* * *

By Pastor Harrison

We know where the home of the saints will be. The blessed Redeemer and Holy Father have plainly told us where the ransomed hosts will dwell and spend eternity with God the Father and Jesus our Saviour. The glorious land that shall resound with song and shout and everlasting joy is well described in the sacred Book. But where is that realm of darkness, despair, and woe whence will rise unceasing piteous prayer for death, that sorrow and pain may find welcome respite in eternal silence—but all in vain?

The new earth is promised to the saints—the "kingdom under the whole heavens" (Dan. 7:27), wherein the just shall dwell and reign with Christ "for ever and ever." But where will Satan and the wicked reign?—reign in rebellion and blasphemy? WHERE? We bend our ears to the Sacred Volume, but no answer comes.

The Holy Word is silent—silent because in the "restitution" no spot, in all the realm of God, will be abandoned to the reign of evil and the supremacy of corruption. No howling pandemonium, hideous with the groans of tortured sinners and the blasphemous imprecations of chained demons, will be allowed to break the harmony and peace of the new creation. The beloved disciple declared:

"There shall in no wise enter into it [the new earth] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. 20:27).

Let us thank God that evil is not eternal; that holiness is the law of God's universe, and sin only a temporary innovation; that there will come a time when the last

breath of rebellion will have been quenched, and the last cry of pain will have died away; the last tear of anguish will have fallen, the last throb of sorrow will have been hushed, and lost, wretched sinners—a curse to themselves and to the universe—having neither right nor desire to live forever, will be remanded to the dust and silence from whence they came, while justice and mercy will clasp hands over the oblivion of their sufferings and their shame.

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 10:13; cp. Heb. 2:5).

The grand refrain of peace and joy will be universal. "Sorrow and sighing shall flee away." No more death! No more sorrow! No more partings! No more war! Our long-ruined world will be "made new." God's primal purpose will be re-enthroned. (Heb. 1:8).

Youth Rally

On October 28 and 29, a Berean Youth Rally will be held at Macomb, Illinois, under the sponsorship of the National Berean Society and the Macomb Church of God. A program of messages, "get-togethers," and fun is planned. Details of the program will be announced later. Bereans, keep the week end of October 28 and 29 free to attend the Macomb Youth Rally!

Rules for Daily Life

"Commence the day with God
And speak to Him in prayer;
Ask for His blessing on thy way,
And He thy life will share. . . .

"With God go through the day,
For He is at thy side,
At home, abroad, in solitude,
Or on the ocean wide. . . .

"Conclude the day with thanks,
To Him who will thee keep
From harm and danger in the night
Whilst thou shalt sweetly sleep."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 3-8—Michigan Fall Conference at Blanchard. (J. W. McLain, guest speaker.)
 October 5-8—Minnesota Fall Conference at Saint Cloud. (Sydney E. Magaw, guest speaker.)
 Oct. 20 - Nov. 5—Evangelistic meetings at Mullin, Tex. (Emory Macy, evangelist.)
 November 4, 5—Illinois Fall Conference at Rockford.
 November 6-12—Special meetings at Hope Chapel, South Bend, Ind. (T. M. Ferrell, guest speaker.)

LITTLE ROCK, ARKANSAS

The Oak Grove Church of God, Little Rock, Ark., with thankful hearts recently witnessed two converts confess Christ as their Saviour—desiring that Bro. C. J. Shaw baptize them into Christ. Bro. Shaw is a very able teacher of the gospel of Christ and a wonderful speaker. We thank God for him, for his family, and for all who help in the gospel work here. The converts are Miss Billie Ann Haley, 3201 W. Mary St., Little Rock, Ark., who has a talent for singing, and Mrs. Carl Tull, Rt. 7, Little Rock, Ark., a sweet young house wife and mother of three lovely children.

Mrs. R. D. Stanton, Secy.

HERALD RECEIPTS

James W. McLain; Mrs. W. H. Reeves; Mrs. C. Pryor; Mrs. W. W. Johnston; Mrs. Emma Johnson (4); H. Cramer; Richard W. Jorgensen (3); Shirley Grobe; E. E. Warren; J. E. Miller (2); J. C. L. Michaels; Mrs. Ethel Manken; E. E. Boyer (2); M. L. Kauffman; Mrs. Pauline Chapman; C. B. Compton; Mrs. Mina Crosby.

NATIONAL BIBLE INSTITUTION

Mrs. Allen Claypool	\$ 25.00
Brush Creek Church of God	50.00
Niagara Falls Church of God	15.00
Mrs. Verna McCorkle	50.00
A Family	2.00
Mrs. Ray Maysilles	1.00
Mr. & Mrs. John Savage	5.00
John & Elsie Sheaffer	25.00
Eden Valley, Minn., Church	36.18
Mr. & Mrs. C. E. Randall	20.00
Maurertown, Va., Sunday School	21.16
Mr. & Mrs. George J. Rahn	100.00
Lucy Yeoman	100.00
Mary C. Railton	5.00
Fern B. Bell	26.00

Over in the lower right hand corner of page 15 is a peculiar little contrivance designed for a very good purpose and person—you. Please use it—you!

PERRYVILLE, KENTUCKY

Brethren at Perryville, Ky., are very happy to report another baptism in the Church of God. On Sunday morning, September 3, Sr. Amy Weaver and daughter, Mrs. Garnette Caudle of Louisville, Ky., with Mr. and Mrs. Larry Ray and two young sons Larry Lee and Lynn Ray of Florence, Ky., drove up to Perryville. All attended Sunday school with Bro. Long as teacher. In the afternoon, several members gathered at the water, where Bro. Long assisted Sr. Caudle in baptism. After baptismal services, Communion services were held in the home of Bro. and Sr. Long. Anyone desiring to write Sr. Caudle may address her at 1034 Garvin Place, Louisville, Ky.

(Perhaps some of you will remember that about four years ago, Sr. Beryl Ray was baptized by Bro. Long at the same place.)

Quincy L. Carpenter.

All good news is gospel. Tell it!

BLOOD RIVER, LOUISIANA

On August 28, Bro. and Sr. Timothy Pearson left the sunny South. They have given two years of hard work in service of their Master. They left the Blood River Church in good spiritual condition, and we invite them to return whenever possible.

Bro. and Sr. Richard Smith arrived in Louisiana, August 31, to begin their pastoral work. Bro. Smith conducted a week's series of meetings, September 17-23.

Construction on the new Sunday school building is progressing. We hope to have it ready for use by winter.

Sr. Eva Breeland, Rt. 1, Hammond, La., a faithful church worker, is seriously sick and would appreciate cards from church folk.

A study for our Pastor, furnished with desk, chairs, light, book shelves, and other necessities, is being provided by the Sunday school to help him in his service to the church and God. We look forward to more and better service as we seek to occupy till He comes.

Melvin Richardson, Reporter.

Gleanings from the Field

"The field is the world."—Jesus.

"This life is not worth much: only a life of trials to see if one is qualified for better opportunities and better service in the Kingdom of our Lord."—T. M. Savage, Waite Park, Minn.

Brother F. L. Austin, Oregon, Ill., eighty years of age on September 26, celebrated his birthday with his children and other relatives at the Paul C. Johnson home, Sunday, September 24.—Congratulations, Bro. Austin!

New Building Progress. Slow! Most of the windows, however, both upstairs and down, have been installed. Plasterers and plumbers seem to have been lost in the shuffle.

New Church Purchased. The Rockford (Ill.) Church of God has purchased a church building—on West Jefferson Street. Congratulations for effort, achievement, and the joy thus discovered! Possession may be obtained in time for the Illinois Fall Conference scheduled for November 4 and 5 at Rockford. Bro. J. Arlen Marsh, Secretary of the General Conference, is pastor of the Rockford congregation.

"Bro. Stanton and I very much enjoy The Restitution Herald and wish to tell its readers that the members of Oak Grove Church of God are adding four classrooms to our present building."—Mrs. R. D. Stanton, Rt. 7, Little Rock, Ark.

Rally Day and Home Coming services are scheduled at the Oregon (Ill.) Church of God and its Sunday school for October 8. Come to the morning, afternoon, and evening services, and, incidentally, "lend a hand" at the basket dinner. The pastor, Bro. J. R. LeCrone, will preach at the morning and evening services. The young people will present the afternoon service. The Sunday school hour, as usual, will be 9:45 a.m.

See what several of the churches are doing to those pledge squares on page 16!

"My father and mother, Bro. and Sr. W. E. Thomas of the Fredericktown Church of God recently celebrated their sixty-third wedding anniversary. They both still enjoy reading The Restitution Herald, so please continue sending it."—Mrs. Ethel Manken, Rt. 3, Fredericktown, Mo.

Sr. Leota B. Hanson, Oregon Ill., visited Sr. T. J. Ellis, Waterloo, Iowa, last week end, and on Sunday, 24th, attended worship services at the Waterloo Church of God. (Bro. Linford Moore is the pastor.)

"Bro. C. R. Randall, Tipp City, Ohio, will preach, September 25-October 1, in a series of Evangelistic meetings at the Casey (Ill.) Church of God. A basket dinner will be served on Sunday, October 1. A cordial invitation to everybody!"—(Mrs.) Tincio Stephens, Rt. 1, Martinsville, Ill.

OREGON BIBLE COLLEGE

Oregon Bible College has just completed its third week of a new year. While waiting for the new building to be completed, classes meet in the Oregon Church of God. There is a good spirit in school, a lively interest in the general welfare of the College, and a keen anticipation of that "Better Day" to come.

Twenty students enrolled for college work this semester, and at least two more have promised to enroll for the second semester.

A farewell party for Mr. and Mrs. Harry Payne was given in the LeCrone home by the students, Monday night, September 18. Harry and Mabel left for the Los Angeles Church of God for the Lord's work.

The courses offered this semester are Old Testament History (Genesis, Exodus, and Joshua), Principles of Christian Teaching, Ministerial Ethics, Ministerial Counseling, Proverbs and Ecclesiastes, World Missions, Major Prophets, Public Speaking, Sermon Writing, and Training for Service.

Chapel services are held four times a week, and the students present two of these services.

Two students elected from each class represent The Student Council. The officers are as follows: William Dick, president; Mary Raitlon, vice president; Marion Otto, secretary; David Holquist, Treasurer.

The College Quartet (Kyle Davis, William Dick, Darrell Maddock, and Niel Thut) conducted services at Hillisburg, Ind., Sunday, September 17, at Kokomo, Ind., September 24, and will sing at the Southlawn Church of God, Grand Rapids, Mich., October 29.

Marion Otto, Reporter.

LEWIS - WELSCH

Miss Margaret Lewis, daughter of Mr. and Mrs. Guy Lewis of Arapahoe, Nebr., became the bride of Edmund Welsch, son of Mrs. Henry Welsch of Oxford, Nebr., in exchange of the sacred vows of marriage in the Holbrook Church of God, September 17, at twelve o'clock noon. Congratulations and best wishes to them for a happy wedded life! May their home always be one which bears the mark of Christian environment. Ernest E. Graham.

VIOLA SKEELS

Viola V. Skeels, Perryville, Ky., was born, December 5, 1853, and died on August 23, 1950. One sister, Sadie Skeels, and one brother, Frank Skeels, also three nephews and one niece, survive her.

She, with her father and mother, three sisters, and one brother came many years ago to this country. This family was instrumental in bringing the truth into this country.

Sr. Skeels fell asleep in full assurance of Jesus' soon coming, of resurrection of the dead, and that our vile bodies will be changed "like unto his glorious body" (Phil. 3:20, 21). Sr. Skeels, life-long member of the Church of God, attended church and Sunday school as long as her health permitted.

Funeral services were conducted at Carpenter Cemetery by Bro. Vaughn Long. She was laid to rest to await the return of our Lord and Master. Quincy L. Carpenter.

Our Prayer
Every Christian a Tither
Every Tither a Soul-Winner

EMERY I. DIXON

We grieve to report the death of one of our staunch members in the Omaha Church, Bro. Emery Isaac Dixon, who fell asleep in Christ, September 5, 1950, after a year of illness which had kept him bedfast most of that time.

He was born at Watscka, Ill., on August 16, 1875, and was the son of Isaac and Louisa Body Dixon.

In early life, with his family, he removed to the vicinity of Blair, Nebr., where he was married on June 30, 1897, to Jessie C. White.

About thirty-three years ago, after hearing the resurrection hope from Bro. Almus Adams, he was baptized, and has lived in this faith to the end. In years past, when there was no organized body of the Church of God in Omaha, the Dixon home was the gathering place for those who regularly came, as in apostolic days, for the breaking of bread and the study of the Word. For the last ten years, he has been a trustee of the Omaha Church which grew out of the loyal labors of that early group.

Remaining to mourn his loss for a while are his faithful companion and five children: Orval, of Lyons, Nebr.; Ray; Charles; Ruth (Mrs. Ray Grawet); and Cleo, the latter four of Omaha. Also surviving are one brother, A. E. Dixon, of Blair, twelve grandchildren, six great-grandchildren, and countless friends.

On a beautiful day he was carried to Blair, Nebr., his old home, where he was laid to rest on September 8 to await the voice of the archangel when the Prince of Life shall come.

M. W. Lyon, Pastor.

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.

BAPTISMS AT OMAHA, NEBRASKA

We in Omaha, Nebr., are rejoicing in the obedience to the gospel of several of our young people, recently. On Sunday, August 27, Janet Johns and Kay Nelson were immersed in Carter Lake. Both of these girls attended the Youth Rally at Oregon, Ill., this summer. Janet's address is Bennington, Nebr., and Kay's is 236 E. 14th St., Fremont, Nebr.

On September 10, we went to the Florence Christian Church, where we assisted in putting on Christ in baptism Ray C. Grawet and his wife Bonnie Jean. Ray is a grandson of Sr. Emery Dixon, and on September 17 left for the Navy. We are happy to know that this family is united in the faith, and that he can go into Uncle Sam's service knowing that he is a child of God and under His care. Their address is 2561 Ames Ave. Omaha.

Bill Nordquest, one of our Berean young people, who was baptized at Youth Rally, is from one of our new families, who have been attending only about a year. His address is 2427 Fort St., Omaha.

These, together with Sr. Robert Zeller, of Millard, Nebr., who was baptized by Bro. E. E. Giesler, August 11, were given the right hand of fellowship, September 10. We pray God's blessing upon them all, that they may continue to grow in knowledge and faith and come off conqueror through Christ.

M. W. Lyon, Pastor.

NEW PLEDGES TOWARD BUDGET

Mrs. Ray Maysilles	\$ 26.00
Mr. & Mrs. Delos Andrew	26.50
Pennellwood (Mich.) Church	300.00
Ruth Hoskins	100.00
Eden Valley (Minn.) Church	500.00
Scabold Claussen	2.00
Jessie M. B. Kauffman	60.00

1950 "BETTER DAY" CAMPAIGN 1951

for funds supporting activities of the

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Evangelism

The Restitution Herald

Oregon Bible College

Golden Rule Home

I (we) will pledge \$..... toward the "Better Day" Campaign for the coming year. I (we) will make monthly payments of \$.....

Name

Address

Pledges for 1950-'51 Budget

Conference Budget \$29,306.25

Pledges Now Received \$9,479.50

Brethren everywhere are urged to pledge, as here indicated, to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience.

									\$1,306.25
								\$1,500.00	\$1,500.00
								\$1,000.00	\$1,000.00
								Hoke Brothers	Ohio State Conference
							\$500.00	\$500.00	\$500.00
\$450.00 Group "A"	\$450.00 Group "A"	\$450.00	\$500.00 Eden Valley (Minn.) Church	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Group "A"	\$400.00 Pennellwood (Mich) Church	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$250.00	\$300.00 Southlawn (Mich.) Church	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$350.00 Dixon (Ill.) Church	\$350.00	\$350.00
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$220.00 Group "B"	\$250.00 Truth Seeker's Church (Chicago)
\$140.50	\$180.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$114.50 Group "C"	\$120.00 Mr. & Mrs. C. E. Randall	\$125.00 Oregon (Ill.) Church
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. Cecil A. Patrick	\$100.00 O. F. Marsh	\$100.00 Mrs. Emma Coleman	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Betty Macy	\$100.00 Janice Johns	\$100.00 Mr. & Mrs. William Hanson	\$100.00 Mr. & Mrs. C. A. Smead	\$100.00 Mr. & Mrs. Harold Doan	\$100.00 Macomb (Ill.) Church	\$100.00 Curtis Simpson	\$100.00 Mr. & Mrs. Don Overmyer	\$100.00 Mr. & Mrs. Harold Burnett	\$100.00
\$100.00 Osby Claypool	\$100.00 E. J. Demmitt Family	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Maybelle Hanson	\$100.00 Mr. & Mrs. Robert Hardesty	\$100.00 Mr. & Mrs. George Jones	\$100.00 Mr. & Mrs. Wavne Laning	\$100.00 Mr. & Mrs. Sydney E. Magaw	\$100.00 Ruth Tomlinson	\$100.00

