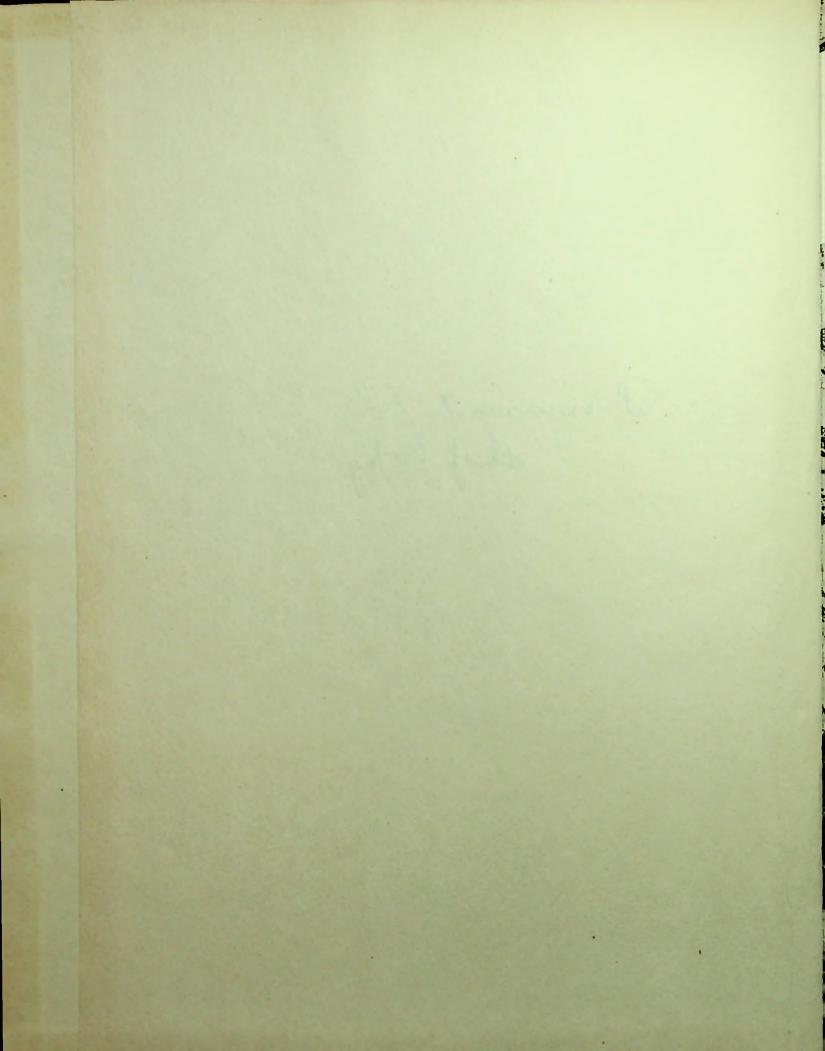
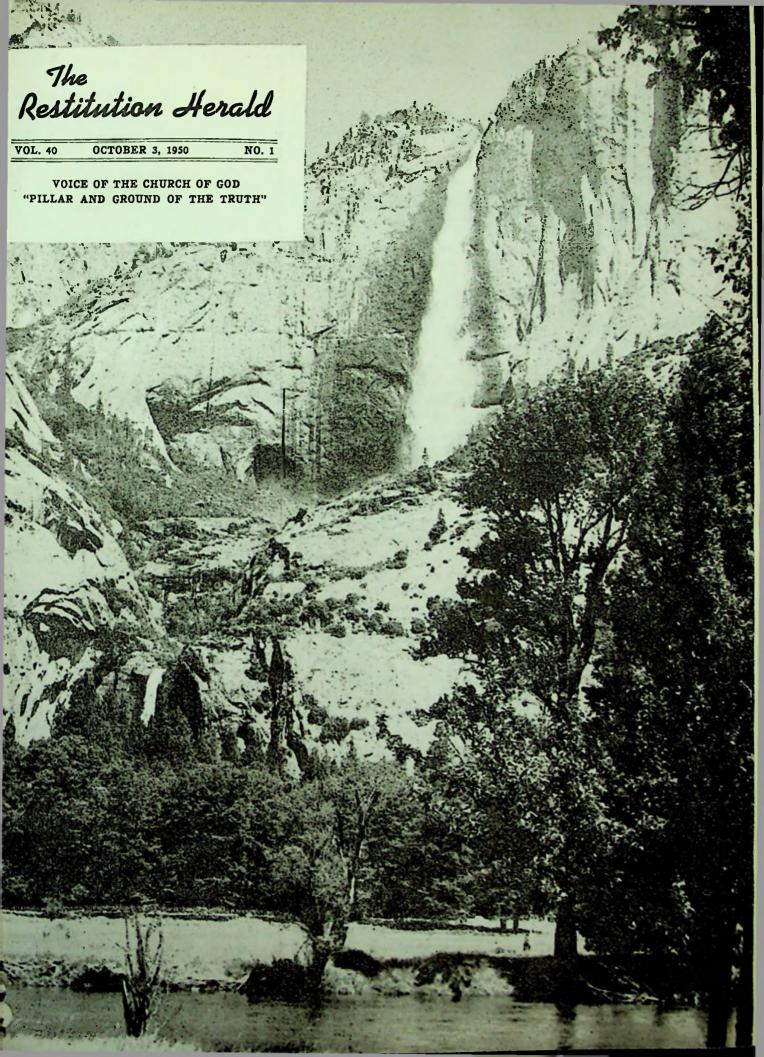
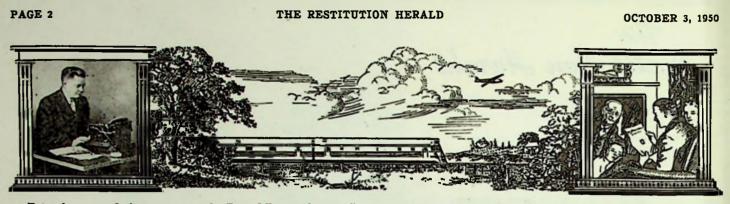


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"God Created"

Brother T. M. Ferrell, pastor of the Morning Star Church of God, South Bend, Indiana, while vacationing last summer in California, photographed some of the West's grand scenery. Brother Ferrell has contributed a choice selection of four or five of his pictures to THE RESTITUTION HERALD. This week's HERALD presents on its front page one of his grand views, a picture of both the upper and the lower Yosemite Falls, Yosemite National Park, California.

"Nowhere else in the world," Brother Ferrell comments, "may be seen a waterfall spectacle such as is displayed in Yosemite National Park. The upper Yosemite Fall drops 1,430 feet in one sheer fall, a height equal to approximately *nine* Niagara Falls piled one on top of the other. The lower Yosemite Fall, immediately below, has a drop of 320 feet, or that of two Niagaras more. Counting the series of cascades in between the two Falls, the total drop from the crest of the upper to the base of the lower Fall is 2,425 feet."

From whence came this grand art and sculptoring? Whatever else may be said by wisdom of men, the divine Record says, "God created."

God's creation and the grandeur of His creation are not limited, however, to nature. (Gal. 4:4.) Though little of Him can I comprehend, I stand rapt, transfixed, before the towering Son of God who "poured out his soul unto death," that I might the better behold His glory. Everywhere, the heavens and the earth declare the handiwork of Jehovah, but nowhere is His handiwork so beautiful, so tender, so pure and true and free as in the Nazarene. . . . How *few*, though, ever behold Him! "Seek, and ye shall find" Him—in the West, yes, and in the East and North and South: for, in Jesus Christ, God created beauty and salvation for all men everywhere!

Increasing Devotion

Not a few travelers when first seeing some wonder of the creation have commented, "What's so wonderful about that?" Gradually, though, the senses respond to

the glory that first escaped their untrained vision. Invariably, those who go a second time to see Niagara stand longer in its charm. Again and again, with ever-increasing fascination, one may stand in awe at the foot of Yosemite Falls. Its grandeur "grows on one" until he dreads to turn away.

Horrible as may be a serpent, especially to its prey, a bird having fixed its eyes upon a serpent becomes almost magnetized—until it dies. Already plagued with poisonous snakes, the children of Israel looked upon a gruesome sight: a brazen serpent upon a pole. At first command, who would have cared to look from snakes upon the ground to another snake upon a pole? "Look," though, cried Moses, "for all who look upon *this* snake shall surely live." Wonder, gracious wonder of God!

Now, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

All men, plagued by death, arc commanded (Acts 17:30) to look up to the top of the cross. "Only another man!" cry those content to die—"Only another man, and he, like us, condemned to die!"

Ah! untrained vision! It was not a death-fanged serpent. It was God-ordained of brilliant brass; and all who looked, transfixed, were healed of plague and lived better than before! Ah! untrained vision! It was not a sinner hanged upon the cross. It was God's illustrious Son; and all who look, transformed, are healed of sin and made heirs to immortality.

Again and again, with ever-increasing devotion, stand the children of God in thoughtful admiration at the cross of Calvary. Help us, O God, to see, and if indeed we turn away, to gaze again in humbler, firmer worship of the King of Kings.

Volume 40

This week's number of THE RESTITUTION HERALD begins a new year of its service to the Church of God—its fortieth year. Pray that God will direct and bless THE HERALD effort, that this fortieth year of service will be the best. Consider, then, ways in which you may assist.

Glimpses Behind the Iron Curtain

KNOWING that Christianity early forged into Russia and that several of the Tzars supported Christian effort, one well may anticipate that the lords of Communism have not obliterated every trace of the Bible and Christianity behind the Iron Curtain. Stalin's curtains of secrecy, intended to protect Communism's skullduggery, occasionally open a few inches and reveal actual conditions in Russia and her satellite neighbors. The information on this page is intended to develop love toward deprived humans deluded by their ungodly leaders.

Allowing for a bit of American exaggeration, everyone may be well assured that living standards of Russia's millions of common people are deplorable, *demoralizing!* The picture on this page shows the sorry sight of two peasant children in Communist-dominated Hungary. The farmer and his wife, both "working fourteen to sixteen hours, daily, share with their children the one-room hut that serves as a combination kitchen-bedroom." Observe the old style stove and the straw-filled bed! The children's clothing "lacks all elementary necessities, such as shoes. Their light is supplied by candles; their food consists mainly of potatoes; their bathroom facilities are char-

acterized by the bucket (right front)."-Authenticated News.

Notwithstanding poverty and governmental oppression of the common people, many Russians cling to their faith in God (as did many Germans during Hitler's fanatic attack against God), and they hungrily seek copies of the Bible whenever, wherever, however obtainable. The *Bible Society Record* recently reported a number of faithrevealing letters received by a refugee service in Belgium. All these letters written by Russians behind the Iron Curtain show a deep love for the Bible. Here quoted are sketches from some of these letters.

"I am writing you on the advice of a Serbian priest. Would you not be able to send us for the local Russian colony a couple of Bibles and New Testaments, also some booklets explaining religious questions? I am working in a hospital where the patients are much interested in the problem of faith. Unfortunately, there is not a single Bible here. In view of the approaching Christmas, those books would be precious, indeed." (From an Austrian.)

A Serbian Orthodox priest wrote: "Your name

and address were given me by my former professor, Mr. B. I should be most grateful for a copy of the Russian Bible. Last year, I left my homeland with only one book in my pocket—a Serbian New Testament. As I greatly need the whole Bible, please send me one."

A third is a note of thanks for copies already received: "Very many thanks for the Bibles, which reached me

today, together with your letter. . . . Many aged Russians have come to this camp who are in need of spiritual food. Please send me various spiritual books in the Russian language."

Another letter of gratitude bears testimony to the redemptive power of the Word of God. The recipient writes:

"We are hastening to express to you our profound, heartfelt gratitude for the Scriptures you sent us... These books we read with much attention and interest in our group."

Neither Communism nor any other "ism" can supplant man's faith in God. Nor will Stalin ever supplant Jesus Christ in the hearts of his yearning multitudes. Lord, show us how to practice the Golden Rule toward Russia's unfortunates.



-Authenticated News photo.

By Harold J. Doan, Chicago, Illinois

HE NEXT great event in prophetic history will be the coming of Christ for His church. When the church is taken to be with Christ, a time of great trouble will come on the carth, and those left on earth after Jesus takes out His own will suffer in this "day of the Lord's wrath." At the close of this time of trouble, when all nations are gathered in war at Jerusalem, Jesus will come with His saints and angels, in power and great glory, to stop the war, to bring peace on the earth, and to establish His

Kingdom on carth. Following the revelation of Jesus Christ from heaven, and His coming to Jerusalem, will come a period of time known as the Millennium. Remember this simple order of events: first, Christ's church will be taken; then will come a day of wrath on the earth; then Christ will return with His church; then will come the Millennium.

"Millennium" is a Latin word meaning a thousand years. It is taken specifically from Revelation 20, which speaks of the thousandyear or millennial reign of Christ and His

church. Let us read that passage: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" (Rev. 20:1-7).

From this text alone, one can decipher some of the ac-

precede it, as a reading of Revelation 19 and 20 will clearly prove. One never can expect the way of life defined for the Millennium to be achieved before Jesus comes. His return is the world's only hope for purity, life, peace, and perfection. We notice first, that during the thousand years following Christ's coming with the

complishments of Jesus in His thousand-year reign on

earth with His saints, following His second coming. This is an important truth in itself: the Millennium of holi-

ness and restitution will follow Jesus' coming, and not

years following Christ's coming with the armies of heaven, Satan will be bound. Look again at Revelation 20:2—"He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Think what this will mean to the earth. All the trouble, sickness, anxiety, and fear in this world are caused by the power of evil. We Christians are promised here that the time will come when that power will be bound. Satan's effectiveness will be chained,

held in check, undoubtedly by the reigning King and His righteous co-rulers. It will be this binding of sin that will make possible the fulfillment of Isaiah 35:1, 2, 5, 6:

"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. . . . 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." . . . The Scriptures are filled with similar budding prophecies which will flower in the Millennium, when Satan is bound and Christ rules with His church.

Secondly, we see from our text in Revelation 20, that the seat of authority in the Millennium will be vested in Christ and His saints. Notice again verses 4 and 6:

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, nei-



Harold J. Doan

ther his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . 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." . . Christ and those who have part in the first resurrection, which will be the resurrection of the church, those in Christ, will rule together during the Millennium.

This is the hope and salvation of all Christians: to be raised out from among the dead at His coming, to be given immortality, and to live and reign with Christ. "Blessed and holy is he that hath part in the first resurrection" for this reason: he is a part of the body of Christ. This first resurrection of the Church of God is undoubtedly the "better resurrection" spoken of in Hebrews 11:35, saying: "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Here is the "prize of the high calling of God," to be dead or alive *in Christ* at His coming and to be raised to immortality and rulership in the Millennium with Him.

The undeniable fact that Jesus and His church will be the ruling power in the Millennium will make possible the fulfillment at that time of many Old and New Testament promises. For instance, the Prophet Micah foresaw a time of peace and righteousness on the earth when all the earth's inhabitants would come regularly to Jerusalem to learn the will of God. We quote:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the

hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, 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. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:1-4).

When else will this be true, than when Jesus and His saints sit in judgment and authority in the New Jerusalem? Of that glorious Age, Zechariah wrote:

"It shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the carth: in that day shall there be one Lord, and his name one. . . . And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. 14:7-9, 11).

Here is a thumbnail sketch of that most marvelous of Ages, the coming Millennium. After Jesus comes with His church and sets His feet upon the Mount of Olives, there will begin a thousand-year reign by the Christ and His saints. This thousand years will be noted for the absence of sin, the purity of the earth, the abundance of blessings, widespread righteousness, peace, and the beneficent rulership of the Son of God Himself. That Age is reserved for the righteous. Believers will find it a blessing. Those who have come to Jesus and accepted Him as their Saviour will live and rule there. Those who are Christ's today, who obey Him and serve Him now, will have their reward then. How do you stand? Why do you tarry? Friend, arise and be baptized. Wash away your sins in the blood of Christ and serve Him faithfully. A wonderful Age is coming for those who are ready! Are You ready?

Eternal Rewards—Life or Death

Thus far in our study of God's plan for the future, we

have learned this order of coming events. At the close of this Age, Christ will come and take out of the world His church. When those in Christ have been caught up to "meet him in the air," a time of Great Tribulation will begin on the earth. This period of trouble, when God will plead with sinful man by plagues, wars, famines, and upheavals in nature, will be known as the Day of the Lord's Wrath. As this time of trouble on earth nears its end, and all nations are gathered in a great battle at Armageddon near Jerusalem, Jesus will come again in power and great glory with His saints and angels to establish His Kingdom on earth. Christ and the saints then will live and reign a thousand years (Turn to page 10)

They've lost their love of brotherhood. "The world is in an awful state; The hearts of men are full of hate. The right is overruled by wrong,

EARTH'S FINAL SCENES

"The Great Time of Trouble is here,

Predicted by the ancient Seer.

For nations are in angry mood;

And Christian faith is nearly gone.

"The winds of war are blowing strong All o'er this sphere so full of wrong, And nations are in great distress, Perplexed with fear and in duress.

"O God, send back earth's rightful Heir And make this world Edenie fair; Where saints will live in perfect peace, And life will never, never cease.

"No more will trouble rise again When Jesus takes II is rightful reign O'er all creation's fair domain, According to prophetic claim."

-E. B. Arnold.

Does Any Text Present a Future Kingdom?

By John R. Fiske. Jr., Winfield, Kansas

CONTINUING the study of the second coming of Christ to establish the Kingdom of God, I shall now comment briefly on a series of texts that may appear on their surface to teach a present Kingdom or church-Kingdom idea. We hope even in these verses to show consistently that the promised Kingdom is yet to come — when Jesus comes. Indeed, one may ask, Does any text teach a present Kingdom?

Colossians 1:13. The Greek word rendered "into" here is in 1 Thessalonians 2:12 translated

"unto" in "unto his kingdom and glory.". If rendered "unto" in Colossians 1:13, and it is so translated in New Testament in Modern Speech by Fenton, the difficulty disappears. We are "unto" His glory and Kingdom by faith; but in *reality* we are not in *glory* nor the Kingdom until "we appear with him in *glory.*" (Col 3:4; Matt. 7:21-23; 2 Tim. 4:1.) This word *eis* is rendered "for" in 2 Corinthians 5:5; Acts 2:38. It certainly means "for" in these places. So, if *eis* in Colossians 1:13 is rendered "for," as is done by Wilson's Emphatic Diaglott, the difficulty disappears.

John 3:3-8. Here two births are presented—flesh and spirit. Each birth has its own body and life. The birth of the flesh produces our natural body and mortal life; the birth of the Spirit, the spiritual body and eternal life. Since the spiritual body and everlasting life are obtained when "born from the dead" by the Spirit (1 Cor. 15:44; Dan. 12:2; Rom. 8:29; Col. 1:18; Rom. 8:11), it follows that then is when we shall be "born of the Spirit." Jesus when "born" from the dead manifested the *invisibility* of the wind in His going and coming. (Luke 24:31, 36; John 20:18.) This power can be manifested by everyone "born of the Spirit"; hence, you and I cannot as yet "enter the kingdom."

Revelation 1:9. Paul stated that it is through much tribulation we Christians are to enter the Kingdom (Acts 14:22). The tribulation and the Kingdom, then, do not exist contemporaneously. Murdock's Syriac Translation omits the word "kingdom" and reads thus: "I, John, your brother, and partaker with you in the affliction and suffering that are in Jesus the Messiah." Wake-

In sequel to "Christ's Coming and Kingdom (The Restitution Herald, Sept. 19; pp. 4, 5), Brother John R. Fiske, Jr., continues his appeal to a friend who believes the church and the Kingdom are synonymous. In "Does Any Text Teach a Present Kingdom?" Brother Fiske considers a series of texts commonly quoted to support the church-Kingdom idea. Do they teach it? field translates: "I, John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ." Bloomfield says the words "tribulation" and "patience" denote "affliction and troubles to be endured for the sake of, and in the cause of, Christ." He says, "The best comment for this passage is 2 'Timothy 2:12: 'If we suffer'—have tribulation—'with him, we *shall* also *reign* with him." (Kindly read Rev. 2:10; James 1:12 in this connection.)

From all this, one may conclude that the Kingdom of Revelation 1:9 alludes to the future Kingdom, and the suffering and patience are preparatory to its enjoyment.

Luke 22:30; 1 Corinthians 1:2; 10:21. I believe that we are agreed that the Lord's table of 1 Corinthians 10:21 did not exist before Christ's first advent, yet there was the "table of the Lord" (Mal. 1:7) before this. Here, then, are three tables: one during the law, another during the gospel dispensation, and still another when the apostles sit on thrones—reign (2 Tim. 2:12)—"judging the twelve tribes of Israel." This will be in the regeneration when Christ will be enthroned (Matt. 19:28) at His return to earth (Matt. 25:31). In this connection, read Luke 22:18, 15, 16, where Christ eats "no more" of the passover until the "kingdom of God shall come." Since to this day, He has eaten no more passovers with them, it follows that the Kingdom of God is yet future.

Revelation 17:14. Yes, Christ is King, but king of what? Why, "king of Israel" (John 1:49)! Remember He was "born king of the Jews" (Matt. 2:2-4, 6), and will yet certainly "rule my people Israel" (Luke 1:31-33) when He restores "again the Kingdom to Israel" (Acts 1:6, 7). Revelation 19:11-15 sees Christ descend to "make war" and "rule" the nations. The nations? (Rev. 19:17, 18; Ezek. 29:17, 19, 11-16). Kindly note that His rule over the nations will commence after His descension (Rev. 19:11-15) and thus He will reign with His brethren a thousand years (Rev. 20:4, 6) on the earth (Rev. 5:9, 10) "under the whole heavens" (Dan. 7:27).

1 Corinthians 15:24. Now, Friend, Matthew 25:31-46; 19:28; and Revelation 19:11-15 state that when Christ comes, He will sit on His throne and rule the nations.

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The saints then inherit the Kingdom and reign with Christ (2 Tim. 2:12) for ever and ever (Rev. 11:15-18) on the earth (Rev. 5:9, 10) under the whole heaven (Dan. 7:27), when all that are in Christ are made alive (1 Cor. 15:22). Revelation 20:4, 6 shows their dead souls live then and reign with Christ a thousand years. Hence, "the end" of 1 Corinthians 15:24 succeeds the thousand years reign of Christ. The saints are now not kings in fact (1 Cor. 4:8); but they will then have the Kingdom forever. (Dan. 7:13, 14, 18, 22, 27.) "Then" in 1 Corinthians 15:24 means "next" or "afterwards." As a long period elapsed between "Christ, the firstfruits" and "they that are his," so another long period will elapse between His coming and the end of His reign. If the first "afterwards" here stood for centuries, then the second "afterwards" could stand for the thousand-year reign of Revelation 20:6. The versions of Rotherham, Douay, and Goodspeed here have it "afterwards the end." So, instead of Christ delivering up the Kingdom when He comes, the very opposite will take place. He then sits on His throne (Matt. 25:31) and rules the nations (Rev. 19:11-15) with His brethren (2 Tim. 2:12; Rev. 3:21, 22; 2:26, 27) a thousand years (Rev. 20:6) on the earth (Rev. 5:9, 10). Ephesians 5:27 will be fulfilled when the marriage of the Lamb will have "come and his wife hath made herself ready" (Rev. 19:6-8).

Isaiah 2:1-4; Micah 4:1-7. Nations here are told to "beat their swords in plowshares" and their "spears into pruninghooks" and "learn war no more." But, Friend, before that happens, Gentiles are told, "Beat your plowshares into swords and your pruninghooks into spears" and "prepare" for "war" (Joel 3:9-15). This will happen when God causes His "mighty ones to come down" (v. 11) at Christ's second advent. (Matt. 25:31.) Hence, Isaiah 2:2-4 and Micah 4:1-7 must succeed that time and the fulfillment of Joel 3:9-15. Since Christ will come in the midst of war to "make war" (Isa. 66:15; Zech. 14:5, 2, 3-16; Rev. 19:11-15; Ezek. 39:17-20, 1-16), it follows the promise to "learn war no more" cannot refer to a time before He comes to make war and nations are told to beat their plowshares into swords, but to a time succeeding it. The promise, "He shall judge among many people" (Micah 4:3; Joel 3:12), does not refer to this Age, but to a day yet future, after Christ's second advent. (Acts 17:31; Matt. 25:31, 32.) God then will "judge all the heathen" (Joel 3:12, 11) after His "mighty ones" come down. Compare Joel 3:13 with Revelation 14:14-16, and it will be seen that Christ's second advent is a part of the theme. Remember, He will "judge the world" when He comes to "judge the world" (Psalm 96:13, 10; 98:9). Note, "in that day" when the events mentioned in Micah 4: 2-5 occur, God will restore literal Israel and the "Lord shall reign over them in mount (Please turn to page 11)

THE TRUTH

By Mrs. G. W. Kinsey, San Jose, California

MORE and more, individuals are saying, "It doesn't matter what you believe, just so your heart is right." What, though, does God's Word say about Truth?

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh *the truth* in his heart" (Psalm 15:1, 2).

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23).

"He shall cover thee with his feathers, and under his wings shalt thou trust: *his truth* shall be thy shield and buckler" (Psalm 91:4).

"Sanctify them through thy truth: thy word is truth" (John 17:17).

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

"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).

"Know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of *the truth*" (1 Tim. 3:15).

"Justice and judgment are the habitation of thy throne: mercy and *truth* shall go before thy face" (Psalm 89:14).

"The hope which is laid up for you in heaven, whereof ye heard before in the word of *the truth* of the gospel" (Col. 1:5).

"If ye have bitter envying and strife in your hearts, glory not, and lie not against *the truth*" (James 3:14).

"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" (Titus 4:3, 4).

"Brethren, if any of you do err from *the truth*, and one convert him: 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" (James 5:19, 20).

"They received not the love of *the truth*, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not *the truth*, but had pleasure in unrighteousness" (2 Thess. 2:10-12).

With these and many more scriptures, we Christians should acquaint ourselves. God looks at our hearts. If we want to please God, we must search for *the truth* and accept nothing else.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

TIMES HAVE CHANGED. It was in 1921

that our General Conference as now constituted was organized. Mrs. Randall and the editor of this page attended the Illinois Bible School and Conference, and then drove to Waterloo, Iowa, for the General Conference organizational meeting. We crossed the Mississippi River at Fulton, Ill., and Clinton, Iowa. At that time, it was ninety-five miles by auto road from Clinton to Cedar Rapids. We left Clinton at 8:00 a.m. in a steady downpour of rain, and what roads we had to Cedar Rapids! It was an all-day trip to Cedar Rapids. We arrived at 5:50. We saw many cars in the ditch, and those who had tents went into camp. Most of the roads in those days were just graded up without any gravel as a top coating, let alone being paved or hard surfaced, and that Iowa soil can get plenty sticky when mixed with water! It took a day and a half to make the trip to Waterloo.

Many people came to that first Conference via train, as the railroads had agreed to grant reduced fare, if sufficient delegates came and obtained fare-reduction certificates. There were not enough certificates, however, so the reduced rate was not obtained. Times have changed since those days. One can travel to General Conference from any part of the country today and travel all the way on hardsurfaced roads.

This year, delegates came from three different places via private planes. Bro. Gary France and mother flew in from Wenatchee, Wash. Bro. Dale Dunbar, retiring Conference treasurer, came in his private plane from Swanton, Ohio. From Dayton, Ohio, Bro. Sam Hoke hopped into his plane and flew, in none too favorable weather, in a couple of hours to an airport near Oregon. Such is the change that a few years have made in transportation 1 Yes, times have changed. This is a constantly changing world.

JEWISH NEW YEAR. The sons of Israel throughout the world have just completed celebrating Rosh Hashana or the civil New Year. Rosh Hashana was on September 12, and ten days later, on September 21, Yom Kippur marked the close of the celebration, which was marked by services of repentance and religious stocktaking. The shofar or trumpet is blown at the beginning of the New Year and, again, on Yom Kippur or Day of Atonement.

Perhaps this New Year has more meaning to the sons of Israel than any in many generations, if not centuries. Ever since the Maccabeans recaptured Jerusalem, there has been desire on the part of the Jewish people to return to the Holy Land, and at the close of their High Holidays, Orthodox Jews have

never ceased to pray that "Next year in Jerusalem!" As they begin this New Year, it is possible, unless something unforescen happens, for more thousands upon thousands to realize the fulfillment of their prayers. This past year, the millionth Jew returned to the covenant land, and at this present time there are 1.2 millions of them in Israel. Since the new State of Israel was created, the Jewish population has increased seventy-two per cent.

According to Ben Gurion, Prime Minister of Israel, the plans for the next three years call for the expenditure of \$1,500,000,000 and the settlement of 60,000 families or an estimated population of 700,000. Xet, this plan may be greatly surpassed, for the gates of the homeland are wide open to the covenant people in any part of the world, who find it difficult or impossible to remain where they are. The re-establishment of the State of Israel and the settlement of the hundreds of thousands of Jews in the land has exceeded anything in history.

JERUSALEM. The future of the city of Jerusalem is again on the agenda of the United Nations General Assembly. No doubt, little will or can be done about this capital city. It should be lifted from discussion of the United Nations.

In 1952, it will be the three-thousandth year since David reigned over Jerusalem. Millenniums seem like periods of time in the economy of God, and it need not seem strange that great things are happening in the "city of the great King." The new city of Jerusalem is literally swallowing up the old walled city, which comprises an area not in excess of a half square mile of territory, whereas the new city extends over ten square miles. The old City is surrounded by walls, and the new City is without walls. This is significant, for the Prophet Ezckiel stated that when the hordes from the north come against the mountains of Israel, the people will be without walls. It will be a land of "unwalled villages."

From the very beginning of its history, Jerusalem has been a capital eity. It has become so related to the life of Palestine that the very name Jerusalem stands for the whole of the country. There is no people on the face of the carth with whom the eity and the land over which it reigns means so much as it does to the Jewish people. The following paragraph from "Israel Digest" illustrates this inherited longing for the soil of the covenant land:

"For centuries it was customary for Jews who could not live in the Holy Land to make the final pilgrimage in order that they might be buried there and, when this was not possible, at least to have buried under their heads a small sack containing the sacred soil of the Holy City. Throughout the vicissitudes of history, a Jewish population has been living in the city almost continuously."

THE OLD MESSAGE. In his column on "General Observations," Fim Murra, writing in "Present Truth Messenger," laments that the trend in preaching is away from the old paths which the earlier ministers of the Advent Christian Church trod. He writes as follows:

"It is rather interesting and, perhaps, significant, for those of us who remember our camp meetings 25 and 30 years ago, when at least some of the sermons dealt with pro-phetic themes, and when various phases of our distinctive beliefs were emphasized, while at the present time little attention is given these matters, at least at some of our camp meetings. . . . Our approach to prophetic themes and their treatment should no doubt be in keeping with the changing attitudes and world situations, but it does seem to this scribe that there is a place in the programs of religious gatherings today, especially for those who are looking for the Lord, to teach and preach regarding those things that are happening in the world that indicate unmistakably that our redemption 'draweth nigh.'"

We realize that it is easy to follow trends in popular thinking, and certainly the thinking in religious circles is far removed from the mold in which our early church fathers lived and from which they passionately preached the distinctive doctrines that made us a separate people. May we not forget or neglect the message that brought us into being. It still is vital!

FRIENDSHIP

- "If nobody smiled and nobody cheered, And nobody helped us along,
 - If each, every moment 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 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 which 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 all that life's splendor depends, And the joy of this world, when you've
 - summed it all up Is found in the making of friends."

-James Haydon.



By unanimous vote of the Illinois Conference in session in August, *Truth Seeker's Bible Class* will be continued as a feature of Illinois State evangelism for another year. Truth Seeker's Bible Class is now heard over station WAIT in Chicago at 8:15 every Sunday morning, and is rebroadcast from station KAYL, Storm Lake, Iowa, each Sunday morning at 8:15, and from station KBRL, McCook, Nebraska, each Wednesday at 8:15 a.m.

The program will operate in the coming year on a budget of \$4,800.00, all of which must be raised by voluntary contributions. Only half of this amount has been pledged, but we trust the Lord to arouse His people to meet the need. We ask all within range of the broadcasts, who are interested in proclaiming the gospel in this manner, to assist in this burden. Though the program is underwritten by the Illinois Conference, the program cannot be paid for out of the Illinois Conference treasury.

Our schedule of broadcasting from station WAIT are as follows (the same order will be followed at stations KAYL and KBRL, only at later dates):

October 1—Beginning a five-week series on "God's Plan for the Present"—"Hear the Word and Believe" October 8—"Be Convicted and Converted"

October 15—"Be Baptized"

October 1)— De Daptizeu

October 22-"Live a Godly Life"

October 29-"How to live a Godly Life"



From THE MAIL of TRUTH SEEKER'S BIBLE CLASS

"Sure did enjoy the sermon, Sunday. Would like to have the last four radio sermons."—E. E. W., Schererville, Ind.

"Plcase send all your booklets entitled 'God's Plan for the Future.'"-T-Sgt. B. E. D., Rantoul, Ill.

"I received help from your sermon, Sunday, and wish to thank you. Could I possibly receive all your five messages?"—Mrs. D. C., Plymouth, Ind.

"I would appreciate very much having your Sunday's message."—F. J., Fort Atkinson, Wis.

"Please pray for me and all the sick."-E. K., Chicago.

"A talk on The Revelation given last Sunday very much interested me.... A group of my friends will find this material very interesting."—C. E. L., LaGrange, Ill.

"Would like to have sermon you offered today ... Do like prophetic sermons very much."—Mrs. J. M., Buchanan, Mich.

"Please send me a copy of your book . . . also send a half dozen of your church's tracts, 'The Kingdom of God' (H. Goekler) for distribution to interested parties." -G. M., Chicago.

"Please send me a copy of your most enlightening message, 'Must We Have Wars?" "-C. J., Chicago.

"I heard a Truth Searchers (sic) sermon last Sunday which impressed me very much. It was wonderful. I would like to have a copy to use in our religious meeting."—Mrs. F. L., Chebanse, Ill.

"Please send six copies of the message, 'Why Are We Here? Where Do We Go?" "-J. H. Z., Zion, Ill. (Three Questions.)

The ILLINOIS EVANGELIST

Your new Illinois Evangelist editor is Harold Doan, replacing Bro. Linford Moore who has taken the pulpit in the Waterloo, Iowa, church. We ask that church sceretaries and Illinois pastors

mail us church news and keep us informed of church progress. We can publish only what we know. Send material to llarold J. Doan, 5420 W. Cortez, Chicago 51, Ill.

The Rockford congregation has purchased a church building, which will be the scene of Fall Conference, November 4 and 5. Details later. Congratulations, Rockford, and praise God for this step forward!

Bro. Kenneth Milne is now pastor of the Macomb Open Bible Church of God. Bro. Bud Goodwin is new pastor at the Ripley Church of God. May the Lord he with these men and bless them in their ministries.



New officers elected to the Illinois Conference Board are Robert H. Hall (Chicago) and A. M. Jones (Eldorado). Other officers holding over or re-elected are: president, Wayne Laning (Mount

Sterling); vice president. Paul C. Johnson (Oregon); secretary, Esta L. Starbuck (Rockford); treasurer, Mildred Somers (Rockford); Osby Claypool (Marshall); and II. J. Edmister (Eldorado).

The Chicago Church of God has put its pastor on a full-time basis, this fall, and is looking forward to a season of spiritual and numerical growth. Pray for the Lord's work in the "Windy City."

Bro. Gordon Landry, former pastor at Ripley, now is located at 959 Eleventh St., Douglas, Ariz, Truth Seekers' Quarterlies have been ordered for gospel work in that community.

Be looking forward to Fall Conference at Rockford, and to Fall Dollar Day. Plan now to attend the meetings.

THE MILLENNIUM

(Continued from page 5)

(the Millennium) on the earth, during which time evil will be bound, the earth will be restored, and the Kingdom from its small beginning in Jerusalem will grow to cover the whole earth. What then? The last thing in God's plan with which we are especially concerned is the final judgment of all the dead, the doing away with death and the grave, and the beginning of perfect eternity. Read of this eternal judgment in Revelation 20:5, 11-15:

"The rest of the dead lived not again until the thousand years were finished. . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 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. And 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."

Here is a picture of the final, great, White Throne Judgment, when all men outside the body of Christ shall stand before the great Judge to hear His verdict. The church will not be in this Judgment, for it will have been raised and judged and rewarded more than a thousand years before. This is the Judgment of the world, the final accounting before eternity. Those who are cast aside and consumed in this Judgment will be deprived forevermore of life and its attendant blessings.

Notice who will be there. All the dead, small and great, in the sea and in the grave, who have not been saved by Jesus at His coming, will be there before the Judgment seat. Not one will escape the all-seeing eye of God's keen judgment. Cain will be there to answer for the death of his brother. Nimrod will be there to be sentenced for his crime at Babel. Nero will stand before God with the blood of the martyrs on his hands. Hitler will be on his knces trying to explain away the Polish, Jewish, and German blood he spilled. "Uncle Joe" will be asked about his persecution of the church and his part in the purges of Communism. You will be there and I will be there, either as onlookers with the glorified saints, or as judged before the great white throne.

God will judge accurately and justly. The prophecy says, "Books were opened: and another book was opened, which is the book of life: and the dead were judged out

of those things which were written in the books, according to their works." God has a record in heaven of the thoughts and deeds of His creatures. He has not forgotten; He is not deceived. God knows your name, your address, your telephone number, what you had for breakfast, and what you are thinking now in your heart. He knows where you were last night and where you will be at church time this morning. Unless your sins are blotted out by the blood of Jesus Christ, God will not forget, but will call the past to your attention. Do not be deceived into thinking that your God is just a big, easygoing, jolly good fellow, with whom "anything goes." There will be a time of accounting for all men.

What will be the result of this final Great Judgment? Those who are found sinful, having not been saved by Jesus' atoning blood at His coming, will be condemned. It is my opinion that *everyone* in this Judgment will be condemned, the righteous having previously been raised and given eternal life. The Judgment, at the end of the thousand-year reign of Christ, is for sinners, unbelievers. and unconverted. It is for those who have heard of Jesus and rejected Him. It is for men and women who know to do right and do it not. It is a Judgment for the careless, the backslider, the hypocrite, and the pleasure-mad. The only words the Judge will have for these people are, "Depart from me; I never knew you." This is the Judgment of the guilty. They will be raised to "damnation" (John 5:29) and condemned.

How will God punish these condemned ones? Will He torment them with hot coals in the fires of hell for all eternity? No! The Scripture says:

"Whosoever was not found written in the book of life was cast into the lake of fire. . . . But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 20:15; 21:8.) The condemned will be cast into a lake of fire and consumed. This is called the "second death." The wicked will be destroyed for all eternity in this lake of fire. Paul, in 2 Thessalonians 1:7-9, spoke of this punishment of the condemned as "everlasting destruction." saying:

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power."

The wicked will not be eternally tormented, but will suffer everlasting destruction, being consumed in the lake of fire, from which second death there will be no resurrection. Since death is the wages or punishment for sin, everlasting punishment is everlasting *death*. What will happen to those condemned by the Judgment of God? They will be consumed in the lake of fire—"root and branch"—and be "as though they had not been" (Obad. 16).

When the wicked have been raised and judged and destroyed, death also will be cast into the lake of fire and destroyed. Thus shall be fulfilled Paul's prophecy, saying, "The last enemy that shall be destroyed is death" (1 Cor. 15:26). With the church saved, the wicked destroyed, and death defeated, the Restitution of the earth under Jesus and His co-rulers will be completed. Then can begin the eternal reign of God Himself over the perfected, deathless earth. The unspeakable glories of the growing, everlasting Kingdom will belong to those who have been saved by the Son of God.

How do you fit into this picture, friend? Are you one with Jesus, a believer who will live and reign with Him? Or, are you outside of Christ, unpardoned and unconverted? Someone has to pay the price for that life of sin, you know! Christ has, if you only will accept Him. If you do not accept Him as your Saviour, you must stand judgment yourself and pay the penalty. What will eternity mean for you—life or death? Choose today, for there must someday be a time of accounting!

DOES ANY TEXT PRESENT A PRESENT KINGDOM?

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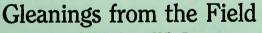
(Continued from page 7)

Zion" forever (vv. 6-8). Since He does not reign in Mount Zion and Jerusalem till "the moon shall be confounded and the sun ashamed" (Isa. 24:23; Matt. 25:31; Rev. 19:11, 15; Matt. 19:28), it follows that Micah 4:2-5 is future. The words, "Let us go up to the mountain of the Lord" and "he will teach us of his ways" (Isa. 2:3) are shown by Isaiah 66:15, 20-23 and Zechariah 14:16, 17, 3-5 to refer to that glorious period succeeding Jesus' second advent. In view of the foregoing, it is certain that Micah 4:1-8 and Isaiah 2:1-4 remain yet to be fulfilled. Accept it, Friend!

Luke 17:21. The "you" here are not Jesus' disciples, but the Pharisees (v. 20) whom He likened to "whited sepulchres" (Matt. 23:27, 33). The margin has it "among you." As a part may sometimes stand for a whole, so Nebuchadnezzar (Dan. 2:37, 39) and Jesus in this place stand for their respective kingdoms. Other versions bear me out here. Professor Whiting: "The king is among you"; Emphatic Diaglott: "God's Royal Majesty is among you."

"Removed from the earth." Friend, that never will be! The Bible declares the saints will "never be removed" (Prov. 10:30) from the earth, but shall "inherit the earth" (Matt. 5:5; Prov. 2:21, 22; Psalm 37:9, 11, 18, 22, 29), and "dwell therein for ever." Heaven is forbidden territory for man (John 13:33; 1 Tim. 6:16), hence, man will receive his "recompence," whether temporal or eternal, "in the earth" (Prov. 11:31).

May God give you grace to accept the clearly revealed truth that the saints are now merely "heirs" of the "promised" Kingdom (James 2:5); but, when Christ comes, they will then "inherit the Kingdom" (Matt. 25:34) and enter it in "that day" (Matt. 7:21, 22). This is my prayer! ... May God bless you!



"The field is the world."-Jesus.

Gradually, the pledge squares on page 16 are finding occupants. "Occupy" (Luke 19:13) a square.

Sr. Ida Vogel, Latham Sanitarium, California, Mo., much appreciates the letters and cards and prayers of brothren who thus have been remembering her.

All members of the Executive Board assombled, September 30, for a business session at headquarters: President Joe D. Lawrence from Sioux City, Iowa; First Vice President Harvey U. Krogh, Jr., South Bend, Ind.; Second Vice President Wayne Laning from Ripley, Ill.; Secretary J. Arlen Marsh from Rockford, Ill.; and Treasurer Stanley Ross from Litchfield, Minn.

"Being isolated members of the Church of God, our only contact with others of like precious Faith is through The Restitution Horald. We read every bit of it."—Mr. and Mrs. Fred H. Mills, University Place. 260 W. 73 St., Savannah, Ga. . . . (Sr. Mill's mother, Mrs. Lovett, recently fell asleep in death. Bro. M. W. Iyon conducted funeral services.)

Bro. Arnold Scaline, son Orion, and Bro. Elmer Berggren, Stanhope, Iowa, recently stopped in Oregon for a brief call and to inspect the new headquarters building.

Building progress. The first coat of plaster has been applied, and plumbers have been working on heating plant installation. Carpenters are keeping at odds and ends. Six members of the Oregon, Ill., congregation recently vacationed on trips to Florida and other states in the South. Bro. and Sr. Delos Andrew and Bro. and Sr. William Andrew journeyed together. While in Louisiana, they visited, among other brethren, Bro. Albert Siple, who then was a hospital patient. Bro. and Sr. Frederick Claussen, also enjoying the South are expected home within a few days.

Last report from Bro. and Sr. Harry Payne, en route from Oregon, Ill., to Los Angeles, Calif., was that their destination had almost been reached. They spent several pleasant days with brethren at Tempe, Ariz.

Born, September 24, a son, David Allan, to Bro. and Sr. Alva G. Huffer, Woodstock, Va. . . . Congratulations.

"Mr. and Mrs. Joseph Niemeir are the pareuts of a son, Kim Lee, Sr. Niemeir, a member of Hope Chapel (South Bend, Ind.), is remembered as Joy Stilson."—Harvey U. Krogh, Jr., Pastor of Hope Chapel.

The Children's Page

Prepared by Madge Savage Waite Park, Minnesota



"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." (Romans 4:20).



Character With Faith

Our lesson today is about faith, an essential part of one's character.

When God used to talk to men of old, He chose those who were upright. He knew those who would listen to Him and obey His Word.

Moses, Noah, and Abraham were great men of old, men of faith in God. Noah, the preacher who lived long before Moses, was saved from the Flood that covered the whole earth. Abraham also lived before Moses. Abraham received promises of Moses' day, our day and days yet future. Men of faith often felt they were all alone, but God was there, and generally, other men of faith, too.

When God talked with Abraham, "this was what God said: 'His descendants will be strangers, living in a foreign land, and they will be enslaved and misused for four hundred years, and I will sentence the nation that has enslaved them,' God said, 'and afterward they will leave that country and worship me on this spot'" (Acts 7:6-8, Goodspeed).

The Israelites who were descendants of Abraham were slaves in Egypt. Moses was the leader when they left Egypt. Many of these persecuted people had faith in God as part of their characters, too.

All through the ages, faith was necessary to please God (Heb. 11:6.) Whoever approaches God must believe in His existence, and must believe God will hear and answer prayer. How, then, can we please Him without faith in the One to whom we would go?

Faith Is Developed

Born not believing, how can one have faith in the unknown? Faith comes by hearing the Word of God (Rom. 10:17.) Faith is a vision of the better day hope in Christ's return, belief in being rewarded if living a life of acceptable conduct and service for Him now. "The just shall live by his faith." (Hab. 2:4; Rom. 1:17.) "Faith without works is dead" (James 2:26). Although not saved by our

good works, but by grace, we shall be rewarded according to our works when Christ returns. (Rev. 22:12.)

Other Works of Faith

One work that God requires is believing on Jesus. (John 6:28, 29.) "God loveth a cheerful giver" (2 Cor. 9:7). Then, let us cultivate these works. We are told or advised not to give to the rich, or we will come to want. (Prov. 22:16.) We are to bring our gifts to the storehouse. (Mal. 3:10.) We are to give to God's workers; to those in need. A cup of cold water in His name will not go unrewarded. (Matt. 10:42.)

We who follow Christ are to work the works of rightcousness. We are to do sincere and approved works, based upon our knowledge of God's Word. These works are to be from the heart, else there will be no reward laid up. The Word tells us it will not profit a man one bit if he gives his own body to be burned, if he does not have love as his reason for so doing. (1 Cor. 13:3.)

We Are Happy!

Today, we enroll four sons in our ECE Club. They are the sons of Sister Leslie LeCrone of Arlington, Nebraska. Their names are Charles, Gene, Jerry, and Bobby Le-Crone. Now active members, their cards are being sent to them.

Happy Birthday Wishes!

Richard Gainey, Oct. 1, age 2, Hammond, La. Glenn D. Fisher, Oct. 3, age 7, Niles, Mich. Samuel J. Gainey, Oct. 3, age 12, Hammond, La. Phyllis Gainey, Oct. 4, age 9, Hammond, La. Judith J. Peters, Oct. 4, age 11, Paynesville, Minn. Joe Reeves, Oct. 4, age 12, Mullin, Texas Barry Hodges, Oct. 5, age 4, Hammond, La. Kenneth Kirkpatrick, Oct. 6, age 3, Eden Valley, Minn. Betty Lou Cunningham, Oct. 8, age 14, Arco, Idaho. Bonita Jean Hartman, Oct. 8, age 4, Sauk Rapids, Minn.

"He that hath my word, let him speak my word faithfully . . . saith the Lord" (Jer. 23:28).



A Good Example!

The Iowa State Berean Society recently decided to send THE RESTITUTION HERALD to all newly baptized ones in Iowa. This is a good example to other state and local societies, for it reveals a spirit of love and concern for those newly come to the Faith, as well as a zeal that the gospel of the Kingdom should be more extensively proclaimed.

Berean Meditations

Responsibility. "Faith without works is dead" (James 2:26). This well-known verse of Scripture is often quoted, but not so often heeded, because it is easier to quote God's Word than to put it into practice. Yet, the very reason God has revealed His will is that man might act in accordance with it. Simply to know His will, and not to do it, puts one in a place of dangerous responsibility wherein the punishment will be greater than for disobedience in ignorance. (James 4:17; Luke 12:47, 48.)

From the first, Bereans have loved and obeyed God's Word. (Acts 17:10-14.) During the last one hundred years, our own Bereans have left a noble and inspiring example of faith and works, and a record of their accomplishments will reveal that from their labors many local congregations have developed, as did also the Church of God General Conference, itself.

It is not for us Bereans of the present day merely to look with pride at accomplishments of our predecessors. Ours is the blessed privilege of increasing and extending their work, of building a superstructure on the foundation they laid.

The Center of Berean Work. Bereans are lovers of the Bible; they "search the scriptures daily." Therefore, all their work should center around God's Word. Whether it be in Bible classes, prayer meetings, tract distribution, or personal evangelism, a true Berean will make the Bible the source and authority for every activity in which he participates.

Faith and Works. Christian works are an expression of one's inner faith and devotion. God can see one's faith by looking on the heart, but man can see only the outward manifestation of faith as it appears in one's actions. An individual himself may not be aware of the extent of his faith until it is tested in outward deed. Thus, Abraham was required to offer Isaac as a sacrifice, though God could have foreseen Abraham's obedience. God's purpose was served in that Abraham, Isaac, and all the succeeding generations of the faithful received the supreme example of faith manifested in works.

Berean Projects. How many Berean societies are

sponsoring special projects? Any special activity attempting to further the Lord's work—proclaiming the "good news" of salvation or edifying God's people—can be classed as a Berean project.

To propagate gospel truth, some Bereans assist in gospel teams, distribute tracts, or witness to others concerning the salvation that is in Christ. To edify God's people, some Bereans conduct regular worship services, or teach Bible classes and Sunday school classes.

All these activities, being demonstrations of faith issuing in works, are highly desirable as a means of increasing faith and zeal toward God. Bereans who are active for the Lord, having a zeal according to knowledge and love, will not be ashamed before Him at His coming. (1 John 2:28.)

What Frightens Einstein

Professor Einstein, the world-famous scientist, is an atheist, but he says:

"The real problem is in the hearts and minds of men. It is not a problem of physics, but of ethics. It is easier to denature plutonium (another fission agent discovered since uranium) than to denature the evil spirit of man. What frightens us is not the explosive power of the atomic bomb, but the equally explosive power of human personalities. Man's skills have outstripped his morals. His engineering has leaped ahead of his wisdom. We cannot cancel or call back his scientific advance, but we can and must, if the world is to survive, help man to catch up. In God's name, if you still believe in God, take Him seriously, and somehow get control of what science has given to the world, or else—or else we 'shall all likewise perish.'"

Science can control atomic power, but only God can control human nature. And if men refuse to submit to Him they will blow each other into a godless eternity.

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OCTOBER 3, 1950

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

October 6-8-Northwest Conference at Felida, Wash.

- 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.)

QUARTERLIES WANTED

Wanted for permanent records: copies of "Truth Seekers' Quarterlies" prior to the year 1941, also copies of the first, second and third quarters of 1941; for all quarters of 1943; and for the third quarter of 1944. Thank you, in advance.

SAN JOSE, CALIFORNIA

The class at San Jose, Calif., meets at the G. W. Kinsey home (491 Lyndale Ave.).

A hearty welcome to one and all who can come to study with us! We need you!

Sr. Ruth H. Kinsey and two sons, Glenn and Max, have returned to Arkansas. They may be addressed at Royal. Her health is not improving as we wish. Cards and letters of cheer will be much appreciated.

I urge everyone in this area to attend our services and study with us. It is so important that we search the Scriptures and learn more of God's Word. The schedule: class every second and fourth Sundays at 10:30 a.m.; basket lunch following! Mrs. G. W. Kinsey.

"We were very pleased to see the use you made of our photograph of the divi-divi trees in Curacao-certainly a beautiful spiritual thought."-Grace Line, 247 Park Avc., New York 17, N. Y.

HARTFORD CITY, INDIANA

A baby girl, Barbara Lea, arrived on August 13, 1950, at the home of Robert and Kathryn (Gardy) Smith of the Roll church, Hartford City, Rt. 3 Ind.

A baby boy, Thomas Earl, came to the home of B. Eugene and Mary Jane (Bigger) Alexander, August 22, also of the Roll Church.

Bro. George Hodson, a member of the Roll church of God, fell asleep in death, August 21, at Tall Cedars Nursing Home, Indianapolis, Ind.. where he had been a patient since last May. Funeral services were conducted at the Baxter and Markin Funeral Home and interment was at I.O.O.F. Cemetery, Hartford City, Ind., August 24. Words of resurrection comfort were spoken from 1 Thessalonians 4:14.

Miss Marjorie Brokaw, 324 N. Martin, Muncic, Ind., was baptized into Jesus Christ on Sunday, August 27, and received into the Roll Church. Cantwell Drabenstott.

LAST CHANCE FOR MINISTERS

The program for the Mid-winter Conference is now being arranged. Ministers who wish to have any particular texts, subjects, or pastoral problems discussed during the course of this Conference are urged to submit their suggestions, immediately, to the program committee.

Only to the extent that you submit your problems can the program be designed to meet your needs.

Send your suggestions to J. R. LeCrone, 211 N. 3rd Street, Oregon, Illinois.

VIRGINIA NEWS

Our radio program, The Voice of Tomorrow, is heard each Sunday, 8:15 a.m., over station WINC (1400 kc.), Winchester, Va.

Special music and theme songs are provided by the Voice of Tomorrow Quartet which is composed of the following: Sam and Ernest Boyer of Fort Valley, Va., and Charles and Richard Boyer of Woodstock, Va.

The first broadcast of the program was heard on Sunday, August 27. Bro. G. E. Marsh was guest speaker. Sr. Irene Payne was guest soloist.

WINC is a basic station of the American Broadcasting Company. The Broadcasting Measurement Bureau shows that the station is listened to regularly in 19,690 radio homes in twelve counties of Virginia and West Virginia. The three Virginia Churches of God are included in this area. Alva G. Huffer.

EDEN VALLEY, MINNESOTA

The Eden Valley (Minn.) Church is happy present Miss Alice Elizabeth Anderson to of Saint Cloud Teachers College, Saint Cloud, Minn., to the household of Faith. Miss Anderson, from Minneapolis, previously had held to the Episcopal faith, but through personal evangelism of Bro. Orville Westlund and the Spirit of God, she has come to find the Christ of the Bible. Alice attended the University of Minnesota three and one half years before coming to Saint Cloud Teachers College. She attended several of our services and found something in our Church that others did not have. On Sunday morning, September 24, she came and presented herself to the Lord, confessing her faith in Him before the Eden Valley Church, and was assisted by the writer in putting on Christ in the waters of Christian baptism.

Alice has indicated her desire to unite with the Eden Valley Church and will be received into fellowship. She came a long way in her step. She had the courage to leave the faith she had known and now has a new outlook on life.

Alice may be addressed at the Saint Cloud Teachers College, Saint Cloud, Minn.

We should reward her with our best wishes. May God bless her with a fruitful life of Walter Wiggins, Pastor. service.

MCGINTYTOWN, ARKANSAS

We have just closed a meeting at McGintytown, Ark. By the help of God, I haptized three converts in the all-saving Name of Christ for the remission of sins.

We plan to have another meeting at McGintytown the first of October.

May God bless us all and give us a home in that beautiful City of Gold.

C. E. Weaver.

More news ("Gleanings") on page 11.

ELDORADO ILLINOIS

Miss Bernicce Leithliter is leaving this week for Lancaster, Calif., where she has accepted a position in a bank. We are very sorry to lose her but wish her every happiness in her new home. Her brother Earl and his family have been living there for some time. She plans to attend our church in Los Angeles as often as possible. A party was given in her honor on Saturday evening, at the pastor's home, and a lovely gift was presented to her.

We hope to have a two-week's meeting Virginia Davenport. here next month.

OREGON BIBLE COLLEGE

Last Tuesday evening, students and faculty of Oregon Bible College drove to Dixon, Ill., where they posed before the camera in Hintz studio. All put on the best face possible in hope that the picture would soon appear in The Restitution Herald. The college quartet had its picture taken. The "Missionaires," as they choose to be called, will be singing in various churches this year dressed in their new white coats and maroon trousers and bow tics.

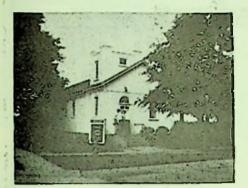
This week witnessed the addition of a new student from Wray, Colo., Paul Schakelaar. We feel that the Lord guided Paul into coming to college, and we pray that he likes the studies and Christian environment.

Among the several activities being discussed by the Student Council are the "Campus Caller," gospel teams, a radio effort, student chapel programs, a Christmas play, a school day in Chicago, and a pledge to National Bible Institution. It is evident that the students plan to have no idle time upon their hands.

College classes are conducted only in the mornings to permit students to work in the afternoons to help finance their schooling. Students engage in factory work, clerking, janitor dutics, secretarial work, and odd jobs.

Curtis Simpson preached for the Southlawn Church of God in Grand Rapids, Mich., Sunday, October 1. He substituted in the pulpit while Pastor Robert Hardesty was engaged in special meetings at Fonthill, Ont.

William Dick Reporter.



Newly Purchased Church, Rockford, Illinois

Here shown is the first available picture of the church recently purchased by the Rock-ford (Ill.) Church of God. Bro. J. Arlen Marsh is the pastor. This new church home of the Rockford brethren welcomes the Illinois quarterly conference scheduled for November 4, 5,

SPANISH ACRES CHURCH OF GOD Harlingen, Texas

An eight-day meeting was concluded on Sunday night, September 24, by Bro. E. L. Macy, Texas State Evangelist. Bro. Macy preached some very interesting sermons about the way of salvation, some of the thoughts being: "The Sentence of the Wicked," "The Coming of the Messiah," "The New Day to Come," and he gave an admonition to be zealous in the Lord's work until the end of this Age. In addition, several of the messages were prophetic, showing how the end is near and that we must be prepared for it. There were no baptisms, but we feel several good contacts were made, and the work of the church was advertised quite a bit more. New ones came to all the services and seemed to enjoy them. As for the church members, we were all sorry to see the Macys leave.

During the afternoons of the meetings, Sr. Macy conducted a live-wire Bible school for the boys and girls. Because it was not advertised beforehand, attendance was only about twenty. Sr. Macy did a good work among the children, and they listened intently to all her stories. Next year, we hope to have a better prepared school to help more children.

We enjoyed the Macy's stay very much. This year, they parked their trailer in our driveway and spent much time with us. It is always enjoyable for Christian brethren to be together.

A Sunday school rally will be conducted during October, November, and December. Attondance the last three weeks has been forty, forty-two, and thirty-four.

We receive a few dollars, occasionally, from brethren here and there to be applied to the church debt and thank one and all for their interest in the work. Without these boosters, it would have been difficult to build the church.

As you journey through the Valley, plan to stop and worship with us. Location: Two miles north of Harlingen on Highway 77, one block east of Dooley's Truck Stop. You are always welcome. J. II. Mattison.

IOHNSON - McKEOWN

The new Dry Run Church of God at Seven Fountains, Va., was the scene of a very pretty wedding, Sunday afternoon, September 10, 1950, when Miss Ardys Johnson of Cambridge, Nebr., and Mr. Wendell McKcown of Brooklyn, N. Y., and Danbury, Nebr., were united in marriage by the writer.

The double ring service was performed at an altar banked with candelabra, coral and white gladiola, palms, and autumn leaves. Dick Boyer, pianist, and Orpha Ferrell, soloist, provided appropriate music. The bride, attired in an ivory gown, carried a colonial bouquet of white roses centered with an orchid, and was attended by Mrs. Fulton Ramsey. The groom's attendant was Alva Huffer, pastor of the church. Charles Boyer was usher, and Stephen Ferrell, ring bearer. The service was witnessed by the bride's mother, Lulu Johnson, and the groom's mother, Floy McKcown, and the combined congregations of the Virginia churches.

Following the ceremony, about seventy guests gathered in the church basement for the wedding reception.

While far from her home in Nebraska where Ardys is a faithful church worker, we are happy that she could fulfill her wish of being married in one of our churches.

Wendell, a field engineer with Philco Corporation, is working in New York at present, where their home address is Mr. and Mrs. Wendell McKeown, 266 Henry St., Brooklyn, N. Y.

We pray God's richest blessing in their lives T. M. Ferrell. together.

> Our Prayer Every Christian a Tither Every Tither a Soul-Winner

HERALD RECEIPTS

Carl Bunch; Walter Fisk; Fred H. Mills; Shirley Logsdon; A. L. Shaw (3); Mrs. Carl Davenport (2); Mrs. Lottic Eltou; Mrs. E. C. Railsback; Sarah E. Wilson; Ella C. Boyer; Mrs. Chas. Dupree; Mrs. Waldo Wood; Howard E. Drew; Evangelism Com., Pennellwood Church; Mrs. Otis Lippincott; Mrs. Verna Stine.

COLE - SMYTH

On the evening of September 8, at eight o'clock, Betty Jane Cole became the bride.of Robert R. Smyth in a beautiful candlelight service at Pennellwood Church of God, Grand Rapids, Mich. Bro. C. E. Lapp married them before a large gathering of church friends and relatives. The bride's attendants were Mrs. Raiford Dalstra, sister of the bridegroom, as matron of honor, Sr. Mary Jane Matson and Jeanne Miller, as bridesmaids. Attending the groom were Gale Smyth, his brother, as best man, and Richard Crumback and Raiford Dalstra as ushers. Immediately preceding the bride, a tiny replica of the bride and groom, Susan Wissman and Jon Lapp, as flower girl and ring bearer, came up the candlelit aisle. Bro. James Cole, father of the bride, gave her in marriage, Bro, and Sr. Arlie G. Townsend, as master and mistress of ceremonies, completed the wedding party.

The songs, "Because" and "The Lord's Prayer" were sung by William Smits, Sr. C. E. Lapp was the organist.

A lovely reception was served in the church dining room. The church basement was newly decorated in time for the occasion.

The young couple left for a wedding trip in northern Michigan, but are now returned to their new home at 926 Colrain St. S.E., Grand Rapids, Mich.

Sr. Betty Jane is a servant faithful in the Lord's work, as a Sunday school teacher and choir member. May God shower His richest blessings on this newly established Christian Mrs. Lewis Burskirk, Secy. home.

NATIONAL BIBLE INSTITUTION

| Dixon Church of God S. S. | \$ 10.00 |
|--------------------------------------|----------|
| Mrs. Lottie Elton | 50,00 |
| Minneapolis Group | 50.00 |
| Mr. & Mrs. G. W. Kinsey | 50.00 |
| Mrs. Chas. Dupree | 2.00 |
| Omaha, Nebraska, Church of God | 15.00 |
| Hazel Reed | 4.00 |
| Holland Family | 100.00 |
| Curtis Simpson | 10.00 |
| Mr. & Mrs. Howard E. Drew | 9.00 |
| Mrs. Virda Sitler | 10.00 |
| Maple Grove S. S., Lawrenceville, O. | 24.10 |
| Blessed Hope Church, Rockford, Ill. | 16.49 |
| Hope Chapel Contributors | 68.75 |
| Mrs. Minnie Sudbury | 15.00 |
| | -5100 |

"BETTER DAY" CAMPAIGN 1950 1951

for funds supporting activities of the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

The Restitution Herald Evangelism Oregon Bible College Golden Rule Home

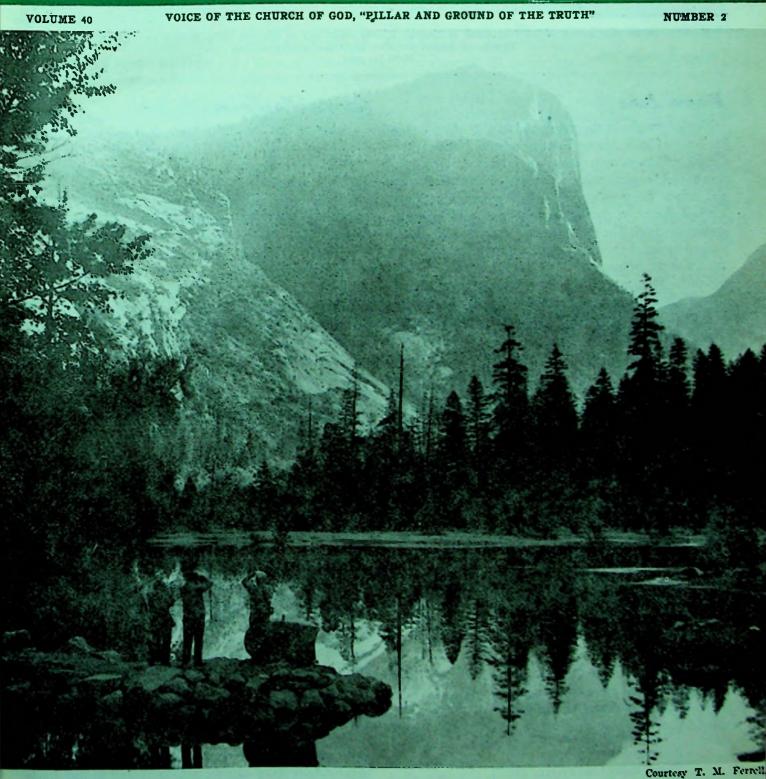
I (we) will pledge \$_____ toward the "Better Day" Campaign for the coming year. I (we) will make monthly payments of \$

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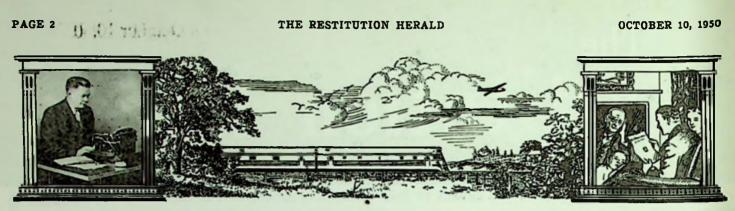
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| Bret | hren every | where are | urged to | pledge, as l | here indica | ited, | | \$1,500.00 Delta (Ohio) Church | \$1,500 |
| to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience. | | | | | | | \$1,000.00 Hoke Brothers | \$1,000.00 Ohio State Conference | \$1,000 |
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 | \$500.00 | \$500.00 | \$500 |
| \$400.00 Group "A" | \$400.00 Pennell- wood (Mich) Church | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400 |
| \$250.00 | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 | \$300.00 | \$300.00 | \$300.00 | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- utors | \$350 |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$220.00 Group "B" | \$250 Tru Seek Chui (Chic |
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| \$100.00 Mr. & Mrs. Cecil A. Patrick | \$100.00 O.F. Marsh | \$100.00 Mrs. Emma Coleman | \$100.00 Golden Rule S. S. Cleveland | \$100.00 Minneapolis (Minn.) Group | \$100.00 Holland Family | \$100.00 Mrs. L. R. Hillard | \$100.00 | \$100.00 | \$10 |
| \$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 | \$10 Work Ca I |
| \$100.00 | \$100.00 E. J. | \$100.00 Mr. & Mrs. Dale | \$100.00 | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 | \$10 R |
| Osby Claypool | Demmitt Family | Dunbar | Maybelle Hanson | Robert Hardesty | George Jones | Wavne Laning | Sydney E. Magaw | Ruth Tomlinson | Ho |

The Restitution Herald



Mirror Lake, Yosemite National Park, California



Entered as second class matter at the Post Office at Oregon, Illinois, under act of Ma rch, 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

Mirror Lake

Nestled snugly in the upper end of the valley and fed by Tenaya Creek, Mirror Lake (Yosemite National Park, Calif.) reflects its own surrounding beauty, albeit upside down, and, in silent witness to Him who made the heavens, reflects the grandeur of God's sky on a more human level. Reflected in the Lake, men, trees, and mountains appear inverted. The sky, though, seems less altered, and, studied in the deep, peculiarly portrays the grand dimensions and the beauty of God's heavens as though studied upwards. The inverted earthly heights suggest, perhaps, that all the earth is upside down to God! "The windows from on high are open, and the fountains of the earth do shake" (Isa. 24:18).

Brother T. M. Ferrell, contributor of the front-page picture, tells: "As the sun begins to spill into the valley early in the morning, the lake forms a perfect mirror. Later, breezes blowing up the valley ripple the surface, and the mirror effect is lost." . . . That description is a sermon, too—in miniature. Preached in verse, it says:

Reflections

Early, ere the winds arise-Early, bright the morning skies; Early, when the pool is calm, Then behold God's silent Psalm.

Early, ere sad ripple comes— Early, ere man's vision numbs; Early—free from penal rod— Oh! Arise, and seek thy God.

Seck Jehovah not in vain; Early seek Him; cleanse thy stain. Early, lest strong winds arise— Early, lest come clouded skies!

Shines today earth's morning Light— Early mirrored, glorious sight! Shines today God's risen "Sun"; Shall we hear Him say, "Well done"?

General Conference Budget

Delegates at the 1950 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 until June 30, 1951. Budget allotments, as planned, are: Oregon Bible College—\$4,378.00; THE RESTITUTION HER-ALD—\$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 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 until next June to pay the total of your pledge.

Contributions received apart from designated pledges are being counted together with the pledges and shown on page 16 as present total toward the budget.

Let not the Lord's work lack. Follow you and I, like Peter, "afar off"? (Matt. 26:58.)

A Special Work

Shortly after the Israelites left Egypt and began the wilderness journey, Moses was given commandment from the Lord to build a sanctuary, that He might "dwell among them" (Ex. 25:8). Materials for building the tabernacle (sanctuary) were to be offerings from "every man that giveth it willingly with his heart (v. 2). Willingness comes not by force, but by recognition of a need and a desire to help fill the need. The Israelites were so willing and co-operative that "Moses gave commandment ..., saying, Let neither man nor woman make any offering of the sanctuary... For the stuff they had was sufficient for all the work ... and too much" (Ex. 36:6, 7).

We, too, have important work to be done by our home churches, by our state conferences, and by our national organization. Why can we not do as well as did the Israelites?—P. C. J.

Hear the Gospel and Believe

By Harold J. Doan, Chicago, Illinois

GOD'S plan for the future is based upon God's plan for the present. One's place in the future is based upon his place in the present. You know and I know that God has planned for the future. We know that there is a life beyond this one---in a better day to come. We know that there will someday be a judgment by the Lord, and some will obtain immortality and a place in that better world and some will not. The big questions now are: How can I be saved? What must I do to fit myself for the future? What is there to do in the present to make ready for the future? What is God's plan for you and me *now*?

First, the Lord wants you to hear His Word and believe. Then, He wants you to be convinced by that Word that you are a sinner in need of a Saviour. He wants you to accept Jesus Christ as your only Saviour, washing away your sins and putting on His Name in water baptism. Following your putting on Christ in immersion, God wants you to live a Christlike life by His Spirit. His plan is, also, for the present, and upon your adherence to that plan for the present will depend your place in His plan for the future.

First, hear the Word and believe. The Apostle Paul 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. For therein is the righteousness of God revealed from faith to faith" (Rom. 1:16, 17). Gospel means "good news or glad tidings." By belief in the good news concerning Jesus and what He has done, and will do, you will start on the road to full salvation. The gospel, the Word of God, is the power of God unto salvation to everyone who will believe. Why? Because it reveals the righteous will of God and excites the faith that will save. God wants you to hear the good news and believe it. Then He can begin to work with you.

Paul complimented young Timothy by saying, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). Why were the Scriptures and the good news they contain essential to Timothy's salvation? Because they taught him of Jesus Christ and gave him faith in Christ, who is able to save. Timothy had heard the gospel and believed unto faith. Thus, Christ can save him at His coming again. Belief is the mother of faith, and faith is the mother of salvation. How, then, do we take the first steps toward salvation? By hearing the gospel and believing it.

The question, of course, comes to mind, Just what is this gospel that I must hear and believe? John the Baptist and Jesus called it the "gospel of the kingdom of God." Paul spoke of the "gospel of Jesus Christ." It is called in other places, "gospel of the grace of God," or just "the gospel." Upon reading the various references to the gospel in the Bible, one might better ask, "What important Bible truth is not included in the gospel?" All the glad tidings concerning Jesus' birth of a virgin, His sinless life, His death for the sins of mankind, His glorious resurrection, His mediating power in heaven with God, His coming again to resurrect the dead and to establish His eternal Kingdom on earth are included in the term "gospel." What can one omit? What can one deny and still have saving faith? He must believe the whole gospel, all the good news God has for us in Jesus, His Son.

Belief that Jesus Christ is the only begotten Son of God is an essential part of the good news. No watered-down humanistic view of Christ, devised to appeal to man's reason, will suffice as "gospel" or foundation for saving faith. Jesus gave this testimony of Himself: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18). When on trial for His life, Jesus was asked, "Art thou the Christ, the Son of the Blessed?" Jesus said, "I am." (Mark 14:61, 62.) This is good news; it is essential gospel: God's own Son was born into the world to teach men a way of life and to die for their sins. Do you believe it?

This also is essential gospel as preached by the Apostle Paul:

"I declare unto you the gospel... by which also ye are saved ... how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day" (1 Cor. 15:1-4).

Can anyone deny this truth? Can anyone ignore it? Can anyone be saved without it? No! Christ's death, burial, and resurrection are parts of the declared gospel by which men are saved. Jesus died for our sins according to the Scriptures and rose again the third day! Do you believe it? You cannot have immortality unless you do.

(Please turn to page 11)

Signs in Israel of a Better Day

Adapted from a sermon by G. J. Gordon at the 1950 General Conference, Oregon, Illinois

BROTHER G. E. Marsh recently asserted that Israel is the key to the whole world's situation. Being very pleased that Brother Marsh made that remark, I shall present several reasons for Israel's being the key.

Israel's Military Value. Because of Israel's strategic position, it has great military value. Every kingdom on earth that achieved universal power, such as Babylon, Medo-Persia, Greece, and Rome, has controlled Israel. Rich sources of wealth have been deposited there for

centuries. Minerals in the Dead Sea, washed down from the hills, are said to equal in value all the coal mines in the world. Israel, for centuries thought to be worthless, now is being prized for her "black gold," the oil resources.

God's Promised Land. I think of the land of Israel not as the State of Israel as known today, but as all the land that God promised to Abraham, to Isaac, and to Jacob. This land extends from the Mediterranean Sea to the River Euphrates, from Lebanon to the wil-

derness just north of Egypt near the Red Sea and the River of Egypt. (Gen. 15:18.) One hears much criticism today because the United Nations have assigned a very small part of that territory to the State of Israel, but all the earth belongs to God, and He holds the right to give it to whomsoever He wishes. In many scriptures, God definitely spoke that He gave the land to Abraham, Isaac, and Jacob, and to their descendants.

Another reason for Israel's importance, therefore, is the promise that we have just mentioned: the promise of God that has caused all the controversies during these last few years concerning Israel.

During the past thirty years, this generation has been blessed far above any other generation since the birth of Jesus Christ. The very fact that we have seen that people of Israel begin to move back to Palestine is one blessing. Jesus, when speaking to the multitudes at the seaside, 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" (Matt. 13:17).

That quotation makes me think back to some former Church of God leaders (now fallen asleep) who preached

back home! Deuteronomy 11:12 tells about "a land which the Lord thy God careth for: the eyes of the Lord thy God are *always* upon it, from the beginning of the year even unto the end of the year." People perhaps would

the return of Israel for years and years. How glad they

would be if they could have lived to see what you and I

see-the fulfillment of the promise about Israel's going

have doubted that statement a few short years ago. In

fact, a man scoffed at me when about thirty or thirty-five years ago I spoke about the return of Israel.

"Why," he said, "they'll never return to that old desolate waste. They are prospering in the nations where they are scattered, and they don't want to go back. They will *never* go back!"

I said, "Well, the Bible says that they will. I have faith to believe that somehow or other they will go back. I don't know how they will go, but they will go back; and I pray the Lord

that I may see the time wherein they will just beg for the opportunity to go back."

Today, Israel is going back in great numbers, about ten thousand every month.

Two Significant Verses. Now, I wish to read for you two significant verses of Scripture. They are quite different from each other, although one follows the other.

"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 beasts" (Jer. 31:27).... God has sown the house of Israel and the house of Judah and scattered them "as corn is sifted in a sieve" (Amos 9:9).

"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" (v. 28).... Let us now consider the import of this second verse.

Although the Lord said He was going to scatter the children of Israel—and He did scatter them because of their sins—He gave also one of the greatest promises to Israel that one could imagine. Just as surely as He had watched over them, to tear down, to destroy, and to scatter



G. J. Gordon

them, the Lord would watch over them to build and to plant them. The world today is only beginning to see a portion, or beginning, of the marvelous fulfillment of that prophecy.

"I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11). I am reminded of a scripture in the New Testament, where Paul said, "If God be for us, who can be against us?" (Rom. 8:31.) See how God is for His people—to save them, to build them, and to plant them, for this day is at hand! They have been able to win their independence although the opposing alien nations tremendously outnumbered them. One can recognize easily that the hand of God is with them, to save them.

Ezekiel 36:34 speaks of the desolate land being tilled. To me, a wonderful truth at the present time is that seventy per cent of that land recognized as the State of Israel is mountains of desolate waste.

Israel in her present size, comprises only a small portion of the land promised to Abraham, Isaac, and Jacob. Let us now consider Ezekiel 36:4-8:

"Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and a derision to the residue of the heathen that are around. . . . But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel"—Why?—"for they are at hand to come."

Ezekiel was speaking of the *whole* land of the old desolate wastes which have been lying there for these centuries, but are now beginning to "shoot forth" their fruits. The Jews *are* going back as fast as they can get there, and they are rebuilding their wasted cities and renewing the land.

"Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown" (Ezek. 36:9). God's words, "I will turn unto you," indicate that He had turned away from them because of their sin. God had said, "If you will keep My judgments and My commandments with all your heart, and with all your soul, then I will give you this land. If not, I will curse the land for you, and it will not bring forth fruit." Joshua made about the same statement. Just before he died, he said, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you after that he hath done you good" (Josh. 24:20).

Because the Israelites turned against the Lord and worshiped other gods, His eyes were upon them to tear down, to destroy, to scatter—but, at least, His eyes always were upon Israel! Today, we are getting near the end of Israel's curse. God next says, "I will turn unto you, and ye shall be tilled and sown." Notice that Ezekiel said, "All the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded" (36: 10). We are not yet witnessing the return of "all the house of Israel." Let us not say this present regathering is the complete fulfillment. We are just beginning to see the regathering of Israel. God "shall set up an ensign for the nations, and shall assemble the outcasts or Israel, and gather together the dispersed of Judah from the four corners of the carth" (Isa. 11:12). The regathering of Israel cannot be complete until the Messiah comes: for, "Unto him shall the gathering of the people be" (Gen. 49:10). Jesus is that "prophet like unto Moses," for, although rejected the first time He came, He will be accepted the second time He comes.

God will also gather "all the house of Israel, even all of it" (Ezek. 36:10). Ezekiel also said the Lord will gather them and there will not be any left. (39:28.) Isaiah foretold the same regathering when he wrote, "The Lord shall set his hand again the second time to recover the remnant of his people which shall be left"—showing that some had been taken before.

"The cities shall be inhabited, and the wastes shall be builded, and I will multiply upon you man and beast; and they shall increase and bring fruit, and I will settle you after your old estates." Now, notice this next statement: "And will do better unto you than at your beginnings: and ye shall know that I am the Lord" (Ezek. 36:11).

God always has a reason for everything He does. For instance: when God gave the land to Abraham, Isaac, and Jacob, or promised it to them, Abraham moved over into the land, but he saw the Canaanites in the land. The Canaanites had arrived there before Abraham. So, Abraham's children were sent down into Egypt until they became a great company of people, thereafter returning to fight the heathen peoples in the Land of Promise. Because of the wickedness of those heathen nations, the Lord used Israel to drive them out, so He might perform the word which He spoke to Abraham, Isaac, and Jacob, to give it unto them. After the Israelites were in the land for a period of years, and had forsaken the Lord God, He then had a reason to scatter them, because He would give it to them only on one condition: that they would serve Him with all their heart and with all their soul. So, God had a reason to curse them, to drive them out, and to scatter them into all the earth.

God also has a reason for regathering the Israelites. God has promised unconditionally to regather them. This is His reason as recorded in Ezekiel 36:22:

"Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."

When Israel was scattered among the nations, men began to scoff at her, saying, "Look here at the people of the Lord whom he hath scattered throughout the world." In order to sanctify His Name, God is going to bring them back and perform the promise He made to their father. God explains that in two separate verses of Ezekiel 36verses 22 and 32.

At this time, I want to bring to you some clippings I received from the *Jewish Agency of War*, Palestine. This will give you an idea of the development of the land at this time. The land owned by the Jews in 1881 was 20,000 dunams, and, figuring four dunams to the acre, that would be about 5,000 acres. In 1934, they owned 1,200,000 dunams. In 1950, they already have control of 20,000,000 dunams.

The population of the Holy Land (Jewish population) was 56,000 in 1918. In 1935, there were 400,000. At present, there are at least 1,500,000.

The orange and grapefruit production in 1913 was 900,000 cases exported. In 1949, there were 4,221,000 cases exported. Of other fruits in the years 1936-'37, there were 8,500 tons. In the 1947-'48 seasons, there were 23,900 tons, or almost a four times increase in an eleven year period. The increase of the various fruits exported was from two to ten times in eleven years.

The cement production in 1925 was 60 to 90 tons, monthly. In 1949, there were 26,331 tons, monthly. Now, the Jews are importing about three-fourths of the cement needed. Only twelve per cent enough homemade cement is available for their needs, because of so much building being done.

The fishing industry in 1940-'41 was 22 tons, monthly. In 1948-'49, there were 226 tons, monthly. You can see how many times it increased over the eight-year period.

The electric power consumed monthly in 1939 was 623 kilowatt hours. In 1949, the kilowatt hours reached 28,-879!

Now, speaking of Israel's cities (the desolate cities now being inhabited), the old city of Jerusalem (inside the walls) covers nearly 210 acres. The new city (outside the walls) covers 3,050 acres. Tel Aviv, which in 1910 was nothing but sand dunes—not even one house on the site —is now a city of 250,000 Jews. More, it is said that one can do more business in that city—twelve times more business—than in any other city of its size in the world! Almost miraculous fulfillment of prophecy in the development of that city, alone!

Haifa, the main harbor in Palestine, was no harbor at all at the time of the First World War. Scientists tried to develop two other places: Joppa, where the grounds were too firm; and one farther south, but it was considered too dangerous. So, men went up to the foot of

Mount Carmel, and the British government there spent three million dollars in making one of the leading harbors of the world. Mussolini said that was the control area of the Middle East: that any nation which could control the Haifa harbor by placing cannons upon Mount Carmel could sweep the harbor, and it would be impossible for an enemy to take it. To Haifa, all the oil is being pumped from the oil fields of Iraq and Iran, even from the ancient Garden of Eden, all of which land lies between the boundaries of the territory promised to Abraham, Isaac, and Jacob.

The Bible tells about that development. In the Book of Genesis, Jacob foretold: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon" (Gen. 49:13). The harbor of Haifa is today a haven for ships. The Hebrew word meaning "haven of ships" is *thaifa*. The name of the city already become that haven is *Haifa*!

"Of Zebulun, he (Moses) said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. 33:18, 19).

Israelites today are actually doing that! When one pumps anything, he simply sucks it. Suction pumps are being put into the Dead Sea, pumping out mineral-laden waters and putting them into huge outdoor vats, letting the water evaporate, thus obtaining the pure minerals. They need only be separated one from another. The oil, too, is being pumped or sucked, from the sand. So, you and I are seeing today the fulfillment of some of the scriptures written in the earliest history of the world.

The schools and colleges, also the industries which that nation is building, all are keeping pace with the increase of the population throughout the land. Jews are coming from the four corners of the earth. Some are returning from Babylon.

At first, some students thought the return from Babylon (536 B.C.) was the fulfillment of the restoration prophecies about Israel. I should like to consider two scriptures bearing on that question. The book of Joel (3:1, 2) says:

"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."

I believe you and I are witnessing the beginning of that

very event. God now is taking back, restoring, Judah and Jerusalem. God is not yet bringing back all Israel. He is simply bringing back Judah and Jerusalem. Israel never fully occupied that land which was given to Abraham, Isaac, and Jacob. She occupied only the portion west of the Jordan and a small part on the east side. Even that portion that she occupied as her kingdom has been merged twice during the last thirty years.

After the First World War, Great Britain formed a kingdom of Trans-Jordan. That, too, was small when compared to the territory Israel once occupied. In 1949, the U.N. allotted the State of Israel a portion on the west side. In the last thirty years, the nations have parted this land on two different occasions, and that is what is causing all the trouble in the world.

Because of wealth being stored down there, the eyes of aggressive nations are upon Israel. Military men tell today that when the Third World War breaks, that land will be the focal point because of its oil deposits. Shortage of oil will cripple the Western nations because they are going to depend, and they are depending, on the supply of oil to keep their mechanized implements of war operating.

So, God is gathering; God knows how to gather the nations. He does not need to put a chain about their necks and lead them up there. When God puts the war front there, they are going to go on their own accord, and they will try to protect their own interest. Great Britain controls forty-eight per cent of the oil interest in the Middle East. The United States controls about fortyfive per cent, leaving the other nations about seven or eight per cent.

Another reading of Scripture that interests us tells about God's glory filling the earth. Isaiah 11:9, 11, 12 records:

"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 it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left"—gathering them from all the nations—"from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." . . . Jeremiah, too, spoke about that Day, saying:

"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. 23:7, 8).

For centuries and centuries, the Israclites in their services have been referring to the exodus from Egypt, and they still do that in their services. Never does one hear them sing, "Praise the Lord for bringing us out of Babylon," but always out of the land of Egypt! So, there is an exodus that is going to take place which will eclipse in number the exodus from Egypt. Then, they will forget Egypt and the exodus from Egypt, but never will they stop praising the Lord who will have brought them out of the north country and from all the countries into which He had driven them.

From the land of Babylon, 42,360 Jews returned—as Ezra and Nehemiah wrote. From Egypt, there were 600, 000 on foot which were men The present counting of the exodus in progress for the past few years has passed, by great numbers, those who came back from Babylon. It has passed the number who came back from Egypt those who were men. But the time the Lord will gather them fully and will not leave any more there at all, the time He will gather not merely the dispersed of Judah,

(Please turn to page 10)

ADJUSTING OUR BURDENS

DEAD the following story; it is to the point. "From R our beds in a military hospital in the Sinai Desert, many of us watched the camel caravans which passed our doors daily to the Holy Land. Every morning, each camel was commanded to undertake a burden. It could not take it standing up, so the command was given for it to kneel. Its master then put on the load. The day's journey started. As the hours went by and the sun grew hotter, the load was sometimes shaken out of place. The ropes worked loose. The burden was not properly balanced, and the poor beast started to grunt and complain. So, at midday, the master bade them kneel again. The load was readjusted, balanced carefully, and the ropes tightened. Then the journey was resumed in comfort. Approaching sundown, once again the camel started to grunt and complain. Once again, the command was given to kneel. This time, the load was taken off and rest and refreshment given.

"It knelt in the morning to have the load put on; it knelt at midday to have the load adjusted; it knelt in the evening and the burden was taken away.

"In Psalm 55:17, we read 'Evening, and morning, and at noon, will I pray and cry aloud: and he shall hear my voice.' God does not relieve us of our necessary burdens, voice. God does help us to bear them when we kneel."— *Church of England Newspaper*.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

APOSTASY. The New Testament speaks in strong language about the apostasy that will come in the last days of this dispensation. Paul, writing to Timothy put it in this language:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doetrines of devils; speaking lies in hypocrisy; having their conscience scared with a hot iron."

There are three things which I want you to note in this prophecy:

(1) What is to happen will take place in the "latter times." Other translations render this expression as "later times" or "subsequent days," the meaning being that sometime following Paul's time, there would be a departure from the faith. There have been periods of time since the days of the Apostle when these days did exist, but putting this language against other Scriptures, the evidence seems to lead to the conclusion that Paul had reference particularly to the days just preceding the end of this Age.

(2) The departure is from "the faith." It may be kindergarten reasoning: nevertheless, it seems evident that one must be in "the faith" before he can depart from it. The importance of faith will be little regarded when the falling away takes place.

(3) When the many "depart from the faith," they will give heed to "seducing spirits and doctrines of devils." Love for the truth of God's Word will lose hold on these people, and, for one reason or another, they will take up with teachings that have their origin in alien sources.

Many voices that have challenged the enemy's claim that man is a triune being capable of separate existence have been stilled or have openly espoused the proposition that personality can and does exist independent of the person or the physical being.

Certain Conditional Immortality groups in this country have come to openly embrace the Trinitarian belief, and as this teaching began to take root, emphasis on Conditional Immortality began to wane. Trinitarianism and Conditional Immortality are not compatible in logic and cannot long exist side by side.

BE CAREFUL. One should be very careful what he signs. So many petitions are being circulated these days, and many of them are deceitful in intention and purpose! Recently,

there has been circulated the so-called "World Peace Appeal," or "Stockholm Resolution." Many people innocently signed the petition because they were interested in world peace. The effort was deceptive and merely a bit of Communist propaganda. According to Secretary of State, Dean Acheson, prior to the

unprovoked attack by the North Korean Communists against the Republic of Korea, half the people of North Korea signed the petition. Many religious and other leaders in this country and Canada signed the petition and are now squirming because of their becoming dupes of this Communist peace offensive.

Many people accuse the Jews of being Communists or Communist sympathizers. It should be of interest to know that ten of the major Jewish organizations in this country signed a statement opposing the petition and warning Jewish people against signing the "Stockholm Resolution." One sentence in their statement read: "We hereby denounce all versions of the false petition."

COMPARATIVE NATIONAL EXPENDI-TURES.

| | 1948 | 1949 |
|--------------|-------------------|------------------|
| Crime costs | \$15,000,000,000 | \$15,000,000,000 |
| Gambling | 15,000,000,000 | 21,500,000,000 |
| Savings and | | |
| Loans Depos | its 3,878,000,000 | 4,373,000,000 |
| Meat | 12,400,000,000 | 12,400,000,000 |
| Alcoholie | | |
| Beverages | 8,800,000,000 | 8,550,000,000 |
| Milk & Dairy | Y | |
| Products | 8,000,000,000 | 8,000,000,000 |
| Accidents | 7,400,000,000 | 7,500,000,000 |
| Education | 5,200,000,000 | 6,600,000,000 |
| Advertising | 4,830,000,000 | 5,202,200,000 |
| Tobacco | 4,160,000,000 | 4,275,000,000 |
| Bakery Good | ls (1947 Man- | |
| ufactu | rer's Census) | 2,766,062,000 |
| Motion | | |
| Pictures | 1,545,000,000 | 1,350,000,000 |
| Jewelry | 1,379,665,350 | 1,273,229,919 |
| Church Cont | | -,,, |
| (Est. | for 1948) | 1,511,000,000 |
| | | |

These figures are based on reports of various statistical bureaus as published by "The Union Signal."

AFTER KOREA, WHAT? Unless something unforescen at this moment develops, or Russia inspires the Manchurians, Chinese, or directs her own army into North Korea, the United Nations conflict in Korea seems to be nearing a victorious end, yet we do not wish to emphasize the adjective "victorious." Perhaps, it would be better to say "end," and still this undoubtedly would be wrong, too. A better word, undoubtedly, would be "cessation"; for a struggle has been started in Korea that will not be settled when the 38th parallel is reached. The forces involved in Korea are, more or less, the alignment of the nations that will come against each other on the mountains of Israel. That 38th parallel pretty well forms the position of the iron curtain in Europe and Asia. If we are approaching the end of this Age, as we understand we are,

then we can expect an ever-increasing number of incidents similar to Korea to foment the world picture and obscure the real intentions behind the Bear of the North. Russia is coming against the mountains of Israel to take a spoil and to take a prey. It will be her graveyard, and until she is overpowered by divine interference on the mountains of Israel, she will continue to be a dominant power in the affairs of the world. After Korea, What? Uncertainty, continued war preparations, a general decline in morals, and a widespread tendency to forsake love for truth!

FOR WHAT ARE WE FIGHTING? This

question is being asked more and more in respect to the Korean War. The question implies a doubt that there is a legitimate issue for the struggle. If you are in doubt about the issues involved in the Korean War, listen to this: The South Korean Government has approached 57 nations of the United Nations, urging them to ratify at once the United Nations' Genecide Convention. This Convention opposes the mass destruction of groups such as attempted by Hitler in the drive to exterminate the Jews.

According to the South Korean Government, there are 700,000 Christians that face persecution and destruction at the hands of the North Korean forces, if they are not driven into submission. The Government warned that already the invading Communists were following the Moscow pattern of exterminating Christians. Hundreds of thousands of Christians in the Soviet Union are unaccounted for since the close of World War II. Stalin's pronouncement that "Religion is the opiate of the people" still holds in the minds of the Communist leaders. If for no other reason than the protection of the Christians in Korea, the present United Nations' intervention is justified.

LIQUOR ADVERTISING. The liquor interests in this country are expending huge sums of money in advertising their products and rehashing the evils of prohibition, that is, the evils of those who exploited prohibition. These interests have sold the American people the idea that prohibition failed. It was not prohibition that failed, it was the governments that administered the act.

Joy Elmer Morgan, editor of the "Journal of the National Educational Association," stated:

"There are some 900,000 teachers in the common schools of our country. If everyone of these teachers were to give 40 hours each year teaching the harmful effects of alcohol and nothing else, we could be spending less for that purpose than the liquor interests are now spending to miscducate the people."

Gift of the Holy Spirit --- When Did It Cease?

By E. Richard Smith, Hammond, Lousiana

HAT everyone must have some portion of the Holy Spirit of God if he is to fill his mission for Christ can scarcely be denied in the light of God's Word. Two of the most pointed scriptures on this subject are:

"If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9), and—

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Because some have claimed to have powers which

they attribute to the Holy Spirit—to heal, to talk in tongues, and so forth—there is a tendency among members of the Church of God to discredit the work of the Spirit of God. No miracle of Old or New Testament times was performed by an individual's having power of himself to perform the act. The Spirit of God worked only at the time of the miracle, to the glorification of God, through the person who was there at the opportune moment. God works with His Spirit through persons who can contain themselves, spiritually, and

can give God the credit when something great is to be done. The apostles on the day of Pentecost were examples of this. Peter was outstanding, and the power of persuasion given him by the Spirit that day converted three thousand Jews.

A short time later, Peter said to the lame man at the Temple gate, "In the name of Jesus Christ of Nazareth, rise up and walk."

The directing power of the Spirit is God's one gift to Christian men and women that is universal. There would be no purpose in prayer if the God of heaven did not use His Spirit to direct. It would be foolish to pray for the sick or to ask for wisdom. Moreover, we could forget about prophecy (declarations of God's will, whether for the present or the future).

Do not some persons have special talents (gifts of the Spirit) to be teachers, pastors, evangelists, song leaders, organizers, and business administrators within the church organization in our day as in the day of the apostles? If God is not using His Spirit to direct, there would be no need to follow the example of Christ in prayer, saying, "Not my will, but thine be done." The Spirit then could not direct, seemingly having been stripped of a little power with the death of each apostle until at the death



E. Richard Smith

of the last of the Twelve, it was shackled and man was left to find his own way by the study of God's Word this study, of course, being without direction or help of God, or any God-directed leaders!

I believe that wherever the Spirit of God is needed, God's Spirit will be sent. "The prayer of faith shall save the sick." "The effectual fervent prayer of a righteous man availeth much." (James 5:15, 16.) . . . We were called recently to the bedside of a young mother, badly

crushed by a horse. Her doctors said it was almost impossible for her to live. They stated also that should she recover, she almost certainly would be very badly crippled. Today, almost fully recovered, she gives credit to God for her recovery, knowing that God answers prayer, that His Spirit does work, even to the *miraculous* healing of a broken body. We could cite several such manifestations of the working of the Spirit of God. History is filled with incidents that indicate intervention of God. The last World War was "won" by the

forces of right by the intervention of God. The Jews are returning to the Land of Palestine through the intervening of God's Spirit! Can it be denied?

Some students believe that the only spirit or medium that God is using today for the conversion of men is the Word of God, the Bible. The Word of God is "the sword of the Spirit" (Eph. 6:17), not the Spirit itself. An individual could have a complete knowledge of the Scriptures and God's plan, yet be without the Spirit and, hence, *lost!*

Very possibly, there may be no longer in our day the need for tongues, miracles, prophecies, and all the gifts to the extent they were needed in the early days of Christianity's fight against Judaism and heathenism, but the Spirit of God is still God's great device for bringing condemnation on the willfully sinful and blessing upon those who seek God's will.

Some scriptures may indicate cessation of the Spirit's work. Genesis 6:3 states, "My spirit shall not always strive with man." This apparently meant that God would allow the results of individual sins to weigh upon men, and that resultant destruction would come because the Spirit of God could not continue to work while constantly being denied. Man, in defiance of God's Spirit, became so sinful that God even repented that He had made man. That scripture did not apply to days after the Flood.

Another scripture cited is 1 Corinthians 13:8. If this text is carefully analyzed, however, it will be found that the time of cessation of the gifts mentioned is when "that which is perfect is come"—in short, at the coming of Christ and His Kingdom.

The object of Christian living is the perfect life in the Kingdom of God. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). 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). The Spirit-filled individual is the Christlike one who pleases God, being directed by that same Spirit in avenues of service that lead to eternal life.

Do you believe you were called to the ministry? that God works through you to reach others? Do you pray for your nation and its leaders? for your church and its efforts? for the sick of your congregation? for direction in your work? for entrance, through the grace of God, into His Kingdom? If you do, and if you expect answers to your prayers, you must answer the title question by testifying, "God's Spirit has not ceased!"

SIGNS IN ISRAEL OF A BETTER DAY

(Continued from page 7)

but the outcasts of Israel, will be the time they are going to forget all about God's bringing them out of Egypt; and they are going to sing His praises for having brought them out from all countries.

We are witnessing now the fulfillment of Ezekiel 36 and a portion of chapter 37—when the bones are beginning to shake and to come together. When one thinks of the Better Day, I think also of a day of anxiety that will come upon Israel yet (even after a spoken number have gone back, or are going back), and the promise that they will dwell safely, all of them. When that mighty horde from the North comes against them (Ezek. 38), God is going to do several things. In the last verse of Ezekiel 38, God says,

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." That is God's purpose. His people now are going back; and when He saves His people from their enemies, the nations are going to know that He is the Lord.

"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen"—or the nations-—"shall

know that I am the Lord, the Holy One in Israel" (Ezck. 39:7).

There you have the purpose for all these things: so the nations might know that He is God, and so His people might know that He is the Lord God—and you and I see only the beginning of it! I cannot see—for the life of me —why there are some people who cannot recognize God's hand. In dealing with those people, He is giving them a new heart.

Many of the Jews now in Palestine, instead of being like the arrogant and overbearing Jews in America, are willing to help their fellow refugee Jews coming home. The Jews in Israel are remembering that they were once slaves in Egypt-exactly what the Lord told them to remember! Thus, they are ready to help their brethren coming from all nations of the earth. God is giving them a new spirit from the very fact that the people from Iraq are coming back at the present time, and they have only this year to get back. The Jews bought property worth \$300,000,000 in Iraq. They are allowed to take only \$150, each. That is just about enough to get them back home. They are leaving their wealth in Iraq to get back to their homeland. They are going back just as fast as the airplane can take them back, and just as fast as their country can receive them-in vast numbers. They all must go back this year or their opportunity will be lost.

It is not typical of Jews to leave \$300,000,000 to go home, but that is what they are doing! It seems to me that God is behind it all, and He is giving them that spirit of returning home. They are going back kissing the very soil —and praising God.

The Yemenite Jews came back—all of them! Some of these Yemenites saw snow for the first time in their lives. Little children cried out, "Manna, Manna!" They had been taught all these centuries by their parents how that God rained manna down upon them. When they saw the snow fall, they thought it was manna! It is wonderful that those people kept their identity during all these centuries and diligently taught their children, so they knew even about the manna that God had sent.

The Jews *are* going back! We could multiply time after time these events that are happening to Israel. They are pointing to the Better Day. They are signs of truth. Their King, whom they crucified and rejected and said they would not have this Man to rule over them, shall come again the second time, and they will accept Him immediately.

The deliverance of Israel and the re-establishment of Israel with her King is very important to us because it means that the Kingdom of God, for which we are looking and praying, soon will come. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6) I believe that praying for the peace of Jerusalem is about equivalent to saying, "Thy Kingdom come." For, when God's Kingdom is set upon the earth, and the righteous King sits upon the throne of David in the city of the Great King, we shall have the realization of our hope: the hope of our fathers which David and all the prophets preached for all time. May God bless that people and cause them to know Him and to recognize Him and to be ready to say when their King comes, "Blessed is he that cometh in the name of the Lord" (Matt. 21:9).

HEAR THE GOSPEL AND BELIEVE (Continued from page 3)

Here is another essential of the gospel. Jesus is coming again to raise the dead, to punish the wicked, to reward the just, and to establish His Kingdom on earth! Essential? Yes! Paul taught these truths as an inseparable part of the gospel: "Which I declare unto you and by which ye are saved"-in 1 Corinthians 15. This chapter contains all the good news of what Christ has done for us and will do for us in His coming again. This is gospel-"the power of God unto salvation." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all dic, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that arc Christ's at his coming. 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 authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy

that shall be destroyed is death. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15: 21-26, 50-55). That is good news today! Jesus is coming to raise the dead, to reign on earth, to give immortality to those now sleeping in Him, and to subdue the earth and remove its curse. Do you believe it?

The first step in God's plan for the present for you and me is to hear the gospel and believe it. The Lord means the whole gospel. Do not be satisfied with less, for He will not be. Do not accept half-truths, a diluted gospel, a false gospel, or a gospel designed by man. Accept nothing less than the whole gospel, all the good news concerning what Christ has done and will do for you. All truth is important, and the whole gospel is essential. Hear the gospel preached as often as you can, for "faith cometh by hearing." Read God's Word every day, for it contains the gospel, which is able to make you wise unto salvation through faith in Jesus Christ. Learn the gospel and believe it. Have faith in its truth and sureness. Such belief will bring you all the way along the road to salvation.

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"Verily, verily, I say unto you. The hour is coming . . . when the dead shall hear the voice of the Son of God . . . And they shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." John 5:25, 28, 29.

ISADORA (BRISTOW) WHITE

Isadora (Bristow) White died at the age of eighty-two years. Her death was due to cerebral hemorrhage.

She was the daughter of Euclid and Martha (Spencer) Bristow. In 1889, she was united in marriage to Perry White. To this union were born six children, William, Lawrence, Elizabeth Stenger, Indianapolis, Ind., and Paul, Tucson, Ariz. Gilbert and Hubert preceded her in death. Surviving her are two sisters, Mrs. Lorenzo Orr, Scircleville, Ind., and Mrs. Waldo Wood of Frankfort, Ind., and thirteen grandchildren and three greatgrandehildren.

Sr. White had been a lifelong member of the Church of God. She was baptized by Bro. Jerry Hatch. The baptism was performed during the winter, and the ice had to be cut for the immersion. She was a constant reader of the Bible and was ever ready to give a reason for her deep faith.

Services were held at Kempton, Ind., and she was interred beside her husband at the Bacon Cemetery.

Bro. Harvey U. Krogh, Jr., South Bend, Ind., conducted the funeral services and gave a splendid message of faith and hope in the resurrection. Mrs. Waldo Wood.

LELAND ALBERT BERNARD

Leland Albert Bernard was born, November 14, 1874, at Oxford, Kan., and died at the Newton Hospital in Winfield, Kan., June 19, 1950. He had resided during most of his life in the neighborhood of his birth.

In the year 1904, he was united in marriage to Emma Dunean. This happy union was blessed with six children: Vager Bernard of Oklahoma City, Okla; Delore Bernard of Cleveland, Ohio; Mrs. Ruth Stone of Topeka, Kan.; Russell Bernard of Denver, Colo.; Mrs. Jean Huff of Kansas City, Kan.; and William Henry Bernard of Wintleld, Kan. Surviving, beside his faithful wife and children, are twelve grandchildren; one sister, Mrs. Bertha Browder, San Diego, Calif.

More than thirty years ago, he became a member of the Church of God of Abrahamic Faith at Arkansas City, Kan., and he continued strong in faith unto death.

Services were conducted by the writer on Thursday, June 22, from the Morris Funeral Home at Winfield.

May all find comfort in the faith he held so dear—the assurance that there is a crown of righteousness awaiting in "that day" for all "who love his appearing." "Even so, come, Lord Jesus." John L. Denchfield.



"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Galatians 3:29).

Needed Faith

Do you have faith in your parents? If you are promised something by one or both of them, you can depend upon that promise being kept!

The heavenly Father talked to a man on this earth years ago. He was not the very first man He had talked to, but this man holds an important place in the Bible because God promised him so much. This man is in that position of being the beginning of nations, and father of the faithful, because he believed God. God's promises never fail.

Do you believe God? If you do, then you believe His written Word, the Bible. God's Word is truth. It cannot lie. You and I must depend upon it today, for by the words spoken through the written Word will we be judged. Get your Bible, God's Holy Word, a record left for us to study. It is not to be left unopened, and the test or final examination given as a surprise. No! You and I are to *study* that Bible. (See 2 Tim. 2:15.) Now turn to John 12:48. What does John tell us? The Word, the words of Jesus, "shall judge" in the last day.

Not all of Jesus' deeds are recorded. "If they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). However, enough of His words and deeds are recorded in the Bible to give us faith. Enough is told in the Word to use as a guide for repentance, for examples in Christian conduct and living for us to become heirs with Christ through faith.

The Gospel Preached

The gospel was preached in advance to this faithful man of old. The Lord told Abraham, "In thee shall all nations be blessed." (See Gal. 3:6-9.)

All in Christ are as "one." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). All people who are justified by faith, by their faith in God and Christ, will receive the promises made by the Lord God.

We are told that to believe upon Jesus Christ is a work of God. (John 6:28, 29.)

Will God Send You?

Man is not called by himself to become a Christian. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out" (John 6:37). First, one is called of God. God calls all He can find by the grace and power He alone has, who have a portion of faith in Him. Sometimes, God has called those who were in some way displeasing Him, as Paul was. Yet Paul thought he was serving God when he persecuted Christians. God called one who gave alms and offered his prayers to God, although he did not know Christ either. He will call you to follow Christ if you will give Him first place in your life.

Heirs With Christ

God, who sees all things, looked down upon the earth. He saw a man who was walking uprightly before mankind. His way pleased God. He called him to do special service for Him. He promised that through Jesus, yet unborn at that time, all nations would be blessed. The promises made to mankind at that time have not yet been completed. Those who have died in faith are waiting still for their rewards. The living righteous ones also are waiting for Christ to return. They await the great resurrection day when Jesus shall come again. All children of God by faith in Jesus are "lifting up their heads" and waiting for the time of peace and joy.

Happy Birthday Wishes!

Eunice C. Poland, Oct. 10, age 13, Shelton, W. Va. Judy Chain, Oct. 10, age 5, Hammond, La. Glenda Rae Kron, Oct. 10, age 6, Hammond, La. Lucinda McKinney, Oct. 11, age 13, Hammond, La. William R. Cramer, Oct. 12, age 9, Bedford, Ohio. Sharon Lee Guiles, Oct. 13, age 6, Milwaukee, Wis. Richard L. Emigh, Oct. 13, age 9, Corvallis, Ore. Lois Stadden, Oct 14, age 7, Cleveland, Ohio. Jeanine Brewington, Oct. 14, age 12, Saint Louis, Mo.



Indiana Berean Activities

Mrs. Norman LaMunion, youth leader for the Indiana State Bereans, called a meeting of the Indiana Berean officers, and other interested young people and adults at the Burr Oak (Ind.) Church of God, Sunday afternoon, September 17, 1950. The meeting was opened by President Hal Stilson of Hope Chapel, South Bend, Ind. After reading of the minutes, Sr. LaMunion gave an interesting talk on the meaning of the faith of Abraham.

Sr. LaMunion then led a discussion about the projects to be sponsored by local groups. A member in each group was appointed to get opinions and suggestions about topics to study in group discussions at joint meetings.

Plans were made for a State Berean meeting at Hope Chapel, this to be the first of four general meetings a year. The date will be announced later.

Scripture memory contests were discussed. A suggestion was made that every Berean subscribe to the *Guiding Star*, which publishes good lessons and many interesting articles. Suggested, also, was the submitting of regular reports for the Berean Page. Virginia Shaw, Secy.

Give the Strength of Youth

* * From an Outline by Harold J. Doan

- I. Scriptures for Youth
 - A. 1 Timothy 4:12-"Let no man despise thy youth."
 - 1. No man will, if you are an example of believers in Christ.
 - 2. First responsibility is on young people. They must prove themselves in word, conversation, charity, spirit, faith, and purity.
 - a. 2 Timothy 2:22, 23.
 - b. Matthew 9:36-38.
 - c. 2 Timothy 2:15.
 - B. Ecclesiastes 12:1-"Remember now thy Creator."
 - 1. Youth is the time for decision and for work.
 - Old age is satisfied; youth is revolutionary, reformminded, ambitious.
 - 3. Proverbs 22:6.
 - C. 2 Timothy 3:2-"Disobedient to parents."
 - 1. Last-days' prediction; juvenile delinquency.

- 2. Less than six per cent of Sunday school attendants go into church.
- 3. One half of America's children and young people (17 million) make no pretense of attending any Bible school.
- 4. Less than one fourth of America's people regularly attend church.
- II. How to bring youth into the church and Sunday school through young people themselves: A Youth Organization.
 - A. Purpose. To train youth for Christian service through the church. (Heb. 10:24, 25.)
 - 1. Every activity, meeting, and committee should be aimed toward that purpose.
 - 2. Bring young person to some stand for Christ as soon as possible.
 - B. Local organization (how to organize).
 - 1. Call meeting of all young people. Lay plans before them. Obtain their opinions and approval. (Plan also some social activity.)
 - 2. Elect a sponsor.
 - a. Qualifications: (1 Tim. 3:1-7) young, active, sense of humor, ambitious, ingenious, able and willing to devote time to the work.
 - b. Should be chosen by young people themselves. Have place on church board.
 - 3. Obtain a meeting place.
 - 4. Set up organization:
 - a. Council; officers (chairman, elected by all, and secretary-treasurer), three committee chairmen (program, social, look-out), sponsor. Council has executive control of organization.
 - b. No formal constitution. Too burdensome, unnecessary. Causes organizational top-heaviness. Make organization serve the purpose, not the purpose serve the organization.

(To be continued)

Remember the Rally!

Where? Open Bible Church of God, Johnson and Piper Streets, Macomb, Illinois.

When? October 28 and 29. All Bereans invited.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

October 1-15—Special meetings at Fonthill, Church of God, Fonthill, Ont.

- October 15-22—Special meetings and Quarterly Conference at Morse Mills, Mo.
- Oct. 20 Nov. 5-Evangelistic meetings at Mullin, Tex. (Emory Macy, evangelist.)
- November 4, 5—Illinois Fall Conference at Rockford.

November 5-Christian-Home Sunday

November 6-12 — Special meetings at Hope Chapel, South Bend, Ind. (T. M. Ferrell, guest speaker.)

January 7-Day of Prayer

March 4-Missionary Sunday

March 25-Easter Sunday

September 9—General General Conference Sunday

National Bible Institution receipts and two obituaries may be found on page 11. Two obituaries and list of ministers left for later.

EXECUTIVE BOARD MEETING September 30, 1950

All members of the hoard were present for the meeting at Oregon, Illinois, on September 30. The meeting lasted, with an hour out for lunch, from 9:15 a.m. to 5:35 p.m. While a great deal of miscellaneous business connected with National Bible Institution and its work was considered, no decisions of earth-shaking importance were reached.

Appointment of the board of education (advisory and promotional, rather than administrative) authorized by the last General Conference was postponed until the next meeting in order to allow ample time to investigate the willingness and abilty of nominces to serve. Membership of the board was set at nine; Otto E. Dick was established as chairman for three years, or for the duration of his superintendency of Oregon Bible College, whichever is shorter. Other members of the board will be appointed to one, two, and three-year terms, with successive terms all set on a three-year basis. Reappointment of members upon expiration of their terms, or reappointment of the chairman, was considered a strong possibility.

Temporarily, until the new building is available in a few weeks, Oregon Bible College classes meet in the Oregon Church. The building should, barring further unexpected construction delays, be ready for use by mid-November.

The general manager was instructed to try to secure acceptable advertising to augment revenues of The Restitution Herald; but the paper's small circulation prevents any space rate which can, in normal circumstances, produce any great return. This move was taken in accordance with General Conference instructions.

J. Arlen Marsh, Sceretary National Bible Institution.

BLOOD RIVER CHURCH OF GOD (Southwest of Hammond, La.)

At the close of a week's special services, on Sunday, September 24, we went to the waters of Blood River to assist three young ladies to put on Christ by baptism. Those immersed in the Name of Jesus were Shirley Hutchinson, Rt. 1, Box S-33, Hammond; Lueille Lobell, Rt. 1 Box S-28, Hammond; and Dorothy Richardson, Rt. 1, Box 156, Holden, La.

May they be faithful until Jesus comes. Richard Smith, Pastor.

HENDERSONVILLE, NORTH CAROLINA

On Sunday, Octoher 1, 1950, Anderson Chapel (Hendersonville, N. C.) held the Annual Sunday school election of officers and teachers. The officers are as follows: Mrs. Inez Heaton, superintendent; Henry Case, assistant superintendent; Mrs. Virginia Me-Minn, secretary-treasurer; Henry Case, adult class teacher; C. S. Pryor, assistant adult class teacher; Freeman Pryor, intermediate class teacher; Mrs. L. W. MeMinn, assistant intermediate teacher; Mrs. Bernice Pryor, primary teacher; Miss Jennie Reive Pryor, assistant primary teacher; Jack McMinn and Freeman Pryor, song lenders; Mrs. Helen Pryor, The Restition Herald reporter.

Meetings by our pastor, Bro. M. O. Williamson, ended on Sunday, October 1. We appreciate his faithful work with us. May the Lord continue to bless us, as in the past, and may we keep the light shining at Anderson Chapel, watching, waiting, for the Lord to come. Mrs. Helen Pryor, Reporter.

OMAHA, NEBRASKA

A well-attended conference came to a close on September 3, 1950. The evening services began with fifteen-minute inspirational programs led by different groups of the church. For example, Wednesday night was favoritehymn night for the members twenty-five years of age or more.

On Friday night, instead of regular evening services, Bro. J. D. Lawrence gave a report about the General Conference. The business meeting and election of officers followed.

Sr. Elvera Edwards visited a few friends in California but is back now. Bro. Kenneth Krogh left for Panama for his new employment. We are sorry to see him go so far but wish him success. Bro. and Sr. Chris Fedde are moving soon to New York. May they enjoy their new home.

For fellowship and better acquaintance of out-of-town members, a rally day (morning service, basket dinner, and afternoon service) is held on the last Sunday of each month. The rally day of September 24 was wellattended. On the next meeting, October 29, everyone is welcome! F. G. Carpenter.

FLAGG CENTER, ILLINOIS

On October 1, in the waters of Rock River at Oregon, Ill., Mr. and Mrs. Ray Reints confessed Jesus as the Son of God and were assisted in putting on Christ by baptism.

We pray that God's Holy Spirit will lead, direct, and comfort these two in their new life for Jesus Christ. Arnold Johns.

HERALD RECEIPTS

Layman Tithing Foundation; Roy Morron; Lawrenceville Sunshine Class; Dwight Pestle; Mrs. Ida Oren; Mrs. Bessie Huffer; Virgil D. Claypool; Neil Thut; J. M. Boyer; William Wachtel; Mrs. Alfred Baumgartner (2); Mrs. John H. Long.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Srs. Verna Thayer and Irene Payne visited briefly with friends at Rockford and Oregon Ill., while en route from their Bible schools at Baraga and Zeba, Mich., to their next Bible school, October 8-20, at Hartshorne, Okla.

"I invite correspondence from any students of the Bible who are interested in living a victorious life here and now in preparation for Christ's glorious Kingdom hereafter."— (Mrs.) Grace Skinner, 202 N. 6th St., Corvallis, Ore.

Sr. Mary Hatch of Oregon, Ill., underwent an operation at the Warmolts Clinic (Oregon, Ill.) on Thursday morning, October 5, 1950. Cards, letters, and prayers would be appreciated by her.

Bro J. W. McLain (guest speaker) at Macomb, Ill., from September 17-October 1 wrote, "We've had excellent attendance at our meetings."... Wonderful—and Christ would be in their midst even if two or three were gathered together in His name. (Matt. 18:20.)

In his letter of September 27, 1950, Bro. Roy Morron writes, "Tomorrow sees the opening of the Ohio State football senson, and a eity gone wild. Most games sold out with a capacity of 78,000 persons. That is some difference from church attendance." . . . How true, and would we Christians buff the crowds, weather, and traffic to go to church all afternoon?

Friends and relatives were grieved to hear that Mrs. R. H. Judd, Colborne, Ont., fell asleep in death on October 2, 1950; Burial was on October 5. Mrs. Judd endured suffering for several years and waits the Master's call at His wonderful coming when pain and sorrow shall be no more. . . Bro. R. H. Judd's present address is: 543 Milvorton Blvd., Care Mrs. T. Jackson, Toronto, Ont.

VIRGINIA CONFERENCE AND BIBLE SCHOOL

The Virginia State Conference and Bible School convened as planned, August 17-27. Total enrollment was one hundred twenty-six; average attendance was about 80, this number being divided among the adult, young people, and children's classes.

The daily program included devotional periods under the direction of different leaders at 10:30 a.m., classes at 11:00 a.m., children's devotions at 1:30 p.m., and classes at 2:00 p.m. Each day was climaxed with a most inspiring sermon at 7:30 p.m.

Bro. G. E. Marsh was our guest teacher and speaker. We were disappointed that Sr. Marsh could not accompany him because of the illness of her mother. Bro. Alva Huffer, our new pastor, ably assisted Bro. Marsh in teaching both the adult and young people's classes. In the adult class, Bro. Marsh reviewed the basic doctrines of our church, and Bro. Huffer gave us a fine synopsis of the teachings from Paul's Letter to the Romans.

We are glad to report the reappearance of our young people's class. This was partly due to our boys and girls growing up and passing from Sr. Thayer's classes to the more advanced study of the Bible. Bro. Huffer's teaching influence already can be seen, however, in drawing these young people into taking more interest in their Christian welfare.

Bro. Marsh used as his subject "First Principles," a series of lessons on the essential doctrines of the church, and Bro. Huffer had extensive studies on basic doctrines for a Christian life in the young people's class.

Sr. Thayer brought her usual enthusiasm and love for the children. We were pleased to have Sr. Irene Payne visit us for the third time and enjoyed her sweet voice in song on several occasions. This year, their work centered around the Garden of God, the miracle of seed growing, and the growth of character in God's people.

Sr. Theyer always has a birthday when she comes to Virginia Conference. Last year, we gave her some cash. This year, she had with her some Rhythm band instruments for the primary children which she had purchased with our last year's birthday gift. This year, we repeated the gift, and, true to her unselfish devotion to the children, she said she would use it to get more needed instruments. Do you wonder that she has been wonderfully blessed in her children's evangelism work?

The highlight of our conference this year was the initial broadcast of the "Voice of Tomorrow" over station WINC at Winchester, Va., Sunday morning, August 27, at 8:15 a.m., by Bro. Marsh, the Boyer Quartet, and Sr. Irene Payne. This is to be a regular weekly event sponsored by the Virginia churches and led by Bro. Huffer and the quartet.

The business meeting was held on Friday afternoon. Reports from various church groups were heard. One death, Sr. Mary Hottle, was reported. Baptisms increased our number by ten, the names of which already have appeared in The Herald. Officers for the following year were elected as follows: S. H. Boyer, chairman; J. M. Boyer, vice chairman; Nina Hicks, sceretary; Seraphine Cleek, assistant sceretary; and W. E. Boyer, treasurer. The need for more room space for classes and sleeping quarters was discussed and a committee appointed to determine what should be done about building same, should the coming of Jesus be delayed another year. The nuceting then was adjourned.

Thus ended another good conference of Bible study and refreshing reassurance of Christian fellowship which strengthens and encourages us to begin anew and hold fast our profession of faith in the days to come, that, when Jesus does come, we may be among those that hear Him say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Nina Hicks, Seey.

SIXTY-THIRD ANNUAL IOWA CONFERENCE

The Iowa State Conference convened, August 19-27, at Waterloo. Attendance was above average; the interest and weather wonderful! We all enjoyed the good fellowship of brotherly love manifested and all went to our homes with pleasant memories and food for thought for the coming year.

Our guest speakers were Bros. J. W. Williams, Tacoma, Wash.; John Mercer, Maquon, Ill.; and Linford Moore of Waterloo. Sermonettes were given also by Bros. Paul Williams, H. S. Hunt, and J. Arthur Johnson. These talks were enjoyed by all.

The ministers alternated teaching the several Bible classes each day. Louise and Ruth Johnson were in charge of the beginners and Wilma Knodle taught the primary class. Berean Day was in charge of the Bereans, and the afternoon program was greatly enjoyed.

Officers elected were: president, J. Arthur Johnson; vice president, Conrad Lundquist; recording secretary, Blanche Harland; corresponding secretary, Ilene Rosenberger; treasurer, Earl Reinhard; and Louis Cronhaugh as State Sunday school superintendent. The only new officer was Ilene Rosenberger of Gladbrook, who should be admired for adding these duties to those of the mother of four young children. Reports were read from the several churches, and it is hoped that we have more workers in the field next year, if at all possible. last Sunday, twenty-nine members of the Williams family were present. Only Gwynn was absent.

The conference hall was filled and running over, and plans were discussed on how to accommodate more next year. We welcomed Sr. Anna Eychaner again this year. She is now ninety-eight years old. May me all profit from her zeal to never let an Iowa Conference pass without our being present.

We had visitors from Washington, California, Kansas, Nebraska, Illinois, and Minnesota. Two hundred sixty conferees were registered.

Lastly, we give a vote of thanks to our cook, Mrs. De Vries, who served us such wonderful meals.

"Fun night" was enjoyed the last Saturday night when a surprise shower was held for the president, J. Arthur Johnson, and Christine Klindt. We hope the Iowa conferences will continue to grow, and we pray for God's blessing on the work of the coming year.

Christine Klindt Johnson, Retiring Cor. Seey. Ilene Rosenberger, Cor. Secy.

NATIONAL BIBLE INSTITUTION

| Alice Marie Plantner | \$ 9.30 |
|-------------------------------------|----------|
| Mrs. Anna Cochran | 2.00 |
| A. Clevelander | 5.00 |
| Young People's Group, Cleveland, Oh | io 30.00 |
| Merle Patrick | 25.00 |
| Mr. & Mrs. F. L. Austin | 5,00 |
| Mrs. Ora Thompson | 10.00 |
| Mrs. & Mrs. Harold Doan | 20.00 |
| An Isolated Sister | 13.00 |
| Hope Chapel, South Bend, Ind. | 24.62 |
| An Illinois Sister | 5.00 |
| Little Rock, Ark., Church of God | 5.00 |
| Mrs. Ray Maysilles | 2.50 |
| Mrs. T. J. Ellis | 100.00 |

PLEDGES RECEIVED

| Ripley, Ill., Church of God | 3 | 500.00 |
|---------------------------------------|---|--------|
| Mr. & Mrs. Charles Jones | Ĩ | 52.00 |
| Miss Mary Elton | | 100.00 |
| Merle Patrick | | 100.00 |
| Mr. & Mrs. F. L. Austin | | 25.00 |
| Little Rock, Ark., Church of God | | 60.00 |
| Mrs. T. J. Ellis | | 100.00 |
| Golden Rule Men's Class, Cleveland O. | | 26.00 |
| Mr. & Mrs. Geo. Reye | | 26.00 |

We were happy to welcome the Williams family to the Iowa Conference, again. On the

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 Received to Date \$12,566.50 Brethren everywhere are urged to pledge, as here indicated, | | | | | | | | | \$1,306 |
|---|--|---|--|--|---------------------------------------|--|---|---|--|
| | | | | | | | | \$1,500.00 Delta (Ohio) Church | \$1,500 |
| | to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience. Hoke Brothers | | | | | | | | \$1,000 |
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 | \$500.00 | \$500. |
| \$400.00 Group "A" | \$400.00 Pennell- wood (Mich) Church | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400 |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 | \$300.00 | \$300.00 | \$300.00 | \$350.00 Dixon (111.) Church | \$350.00 Hope Chapel Contrib- utors | \$350 |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 · | \$220.00 Group "B" | \$250 Tru Seek Chui (Chica |
| \$140.50 | \$180.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200 |
| \$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 Oreg (II) Chu: |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100 |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100 |
| \$100.00 Mr. & Mrs. Cecil A. | \$100.00 0. F. | \$100.00 Mrs. Emma | \$100.00 Golden Rule | \$100.00 Minneapolis (Minn.) | \$100.00 Holland | \$100.00 Mrs. L. R. | \$100.00 Mrs. | \$100.00 Miss | \$100 Me |
| Patrick | Marsh | Coleman | S. S. Cleveland | Group | Family | Hillard | T. J. Ellis | Mary Elton | Pat |
| \$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 Work Can |
| \$100.00 | \$100.00 E. J. | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 | \$10 |
| Osby Claypool | E. J. Demmitt Family | Dale Dunbar | Maybelle Hanson | Robert Hardesty | George Jones | Wavne Laning | Mr. & Mrs. Svdney E. Magaw | | Ru |

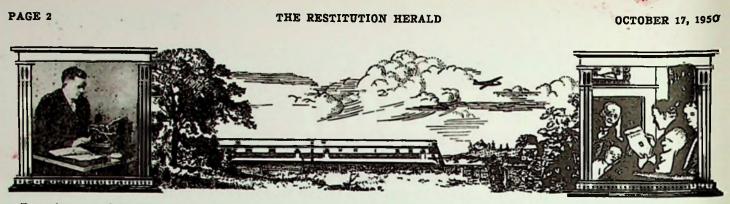
The October 17, 1950 Restitution Herald

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

NUMBER 3

VALLEY OF THE SHENANDOAH AT WOODSTOCK, VA.

VOLUME 40



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

Virginia Herald

This week's Restitution Herald gives prominence and salute to Virginia. A glimpse into Virginia's beautiful scenery appears on the front page, showing a grand view of the Shenandoah Valley. There, the Shenandoah River bends itself into seven symmetrical horseshoes. Down in that beautiful and fertile Valley reside many members of the Church of God. Some of these brethren have written articles for this Herald, and news items inform of their church activities. Sister F. A. Ramsey, Waterlick, Virginia, presents here a timely message under title of—

The Christian Harvest

Perhaps no other season of the year is lauded or described more fully than the season you and I are presently enjoying—Fall. The prose and poetry written concerning Fall undoubtedly would fill many volumes. . . Besides enjoying the beauty with which Mother Nature expresses herself in the Fall, a personal feeling comes within an individual which can be accounted for by work accomplished during the spring and summer seasons and by pleasures enjoyed during the pleasant summer weather. Finally, the prospect of winter's quietness brings the prospect of rest and relaxation.

As the world considers its harvest and accomplishments, likewise should Christians-both individually and as a church. As individual Christians, should we not have a harvest season as well as a planting period and times of cultivation? In Galatians 5:22, 23, Paul wrote of the "fruits of the Spirit" as "love, joy, peace, longsuffering, gentleness, faith, meekness, temperance." Just as agriculturists practice one-crop farming, so ought we each Christian year to plant one of the Spiritual fruits in our life; then see that it is watered, enriched, cultivated, and finally harvested. If one's crop presents a healthy yield, each Fall of his Christian life will be anticipated. These foregoing procedures are necessary to assure perfect results. Hosea compared the decadent Israel of his time to "grapes in the wilderness" (Hosea 9:10), which we do not want our fruit to be. Everyone knows that fruit allowed to

grow wildly without cultivation never realizes the fullness of size or flavor that comes to fruit that is carefully tended.

Storage of any crop is as important as the harvest. As we Christians make preparations each year to put away the fruits we have harvested, let us make sure they will not rot as did the "summer fruit" which the Lord showed the Prophet Amos. Our fruit must be used constantly to assure that it can be perpetuated, rather than allowed to stagnate and become undesirable to ourselves and those about us.

Jesus used agriculture and its methods as the theme of many of His parables. That theme is easy to understand, since we all see things growing around about us. The church can easily put itself in the role of a husbandman. When Jesus said, "The harvest is great, but the labourers few," He meant not that one is to sit idly by and let the crop be ruined by a labor shortage. The greater the challenge, the greater will be the accomplishment! Ours is the privilege of accepting this challenge, though we may be few in number, with the prospect of adding to our group and annually increasing our yield. We must realize, however, that each harvest requires care. Jesus particularly mentioned that the "fields . . . are white already to harvest" (John 4:35). We must be alert to this fact and not allow our crop to die and be of no use. Here, also, we learn that all phases of this Christian agriculture do not have to be performed by the same person. Jesus said:

"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth" (John 4:36, 37). ... The church that utilizes all the talents presented undoubtedly will reap the richest harvest.

In conclusion, we should like to suggest that in conjunction with the present program of *Building for a Better Day*, we can also be *planting for a Better Day* and thus reap a harvest of successful local and national accomplishments within our organization. Above all, forget not that, "The seed is the word of God" (Luke 8:11), and that, "The sower soweth the word" (Mark 4:14).

Take Time to Live

By Alva G. Huffer, Woodstock, Virginia

THE glory of God's Tomorrow will far surpass man's fondest dreams. An author could write a book describing in detail his ideal of a perfect eternity; an artist could paint a picture illustrating with glowing colors his vision of a perfect environment. These, however, could not compare to the eternal blessings God has promised in His Word.

There will be no disappointments in God's eternity. Every problem of mankind will be solved; every longing of the believer's heart will be satisfied. The entire universe will move in harmony with God's holy character and give unqualified glory to His Name.

God's Tomorrow, moreover, will be eternal. In First Peter 1:4, believers are promised "an inheritance incorruptible, and undefiled, and that fadeth not away." God's Tomorrow will be eternal because God is eternal. In Psalm 90, Moses wrote, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Never did God not exist. He always was, always is, and always shall be.

All created things are subject to corruption, change, and decay. Stars burn out, mountains wear away, buildings crumble; plants wither, flowers fade, animals die; metal rusts, food decays, machinery wears out; mankind changes, suffers, dies. In this changing universe, only God is unchangeable, immovable, immortal. Only God naturally possesses immortality. If one is to have immortal life in God's unchangeable, perfect eternity, he must receive that life from God. If it were not for God, there would be no Tomorrow. Eternal life is not the natural possession of every man. It is a promise that God will give to them who meet His requirements. First John 5: 11, 12 states:

"This is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Man today is mortal; his life is limited. Immortality and eternal life can be received only through Christ. The promises of God's Tomorrow are conditional. Only as one permits God to change his character and conduct today will he be permitted to share in the glory of that perfect eternity.

Consider the brevity of man's life. If the mighty Pacific

Ocean represented the ageless length of eternity, man's present life would be merely a grain of sand on the seashore. "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; but the word of our God shall stand for ever" (Isa. 40:6, 8). Although grass and flowers may be very beautiful, their existence is limited. Likewise, men's lives may be filled with many beautiful possessions and remarkable accomplishments, but they do not last very long.

Man's life is a trust. All time belongs to God. Every minute one lives is God's minute. Every breath one breathes comes from Him. God is testing man today, preparing him for the life of tomorrow. If man uses properly the few years God has entrusted him, God will give him eternal life. If, however, man spends those years in wickedness, God will not entrust him with eternity. If man misuses material possessions God has given him today, do you think God would want to make him a Kingdom?

As the oak is in the acorn, and as a song is in the note of music, eternity is in the minutes lived today. How we Christians use our minutes today will determine whether or not God can entrust us with the endless years of eternity. How we live in man's sight today will decide whether or not we will be privileged to live in God's Tomorrow.

Some people are so engrossed with the everyday things of life, that they give no thought to God and His requirements for their lives. They fail to realize that God should have first place in their lives. God deserves to be the center of their universe. All factors of life should revolve around Him, as the planets revolve around the sun in the solar system.

It requires time to be a Christian. It requires time for God to completely transform one's character and conduct until he is living like Christ. Therefore, one should take time to live! Take time to become acquainted with God and permit Him to reveal Himself to you in fellowship with Him. Take time to get acquainted with your fellow man. Permit God's love for you to inspire love in your heart for your neighbor. Take time to live for God, today, that you may live with Him forever in His glorious eternity. More, take time to live for God, today, that by your life of service other men and women may seek and find the Kingdom of God.

Buying Up Your Opportunities

By J. R. LeCrone, Oregon, Illinois

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:15-17).

HE Apostle Paul had been warning the brethren at Ephesus concerning dangers of the spiritually dark condition of the people among whom they dwelt. Practices of some of the pagan cults that existed in the city were so vile that Paul considered it "a shame even to speak of those things which are done of them in secret."

The Christian brethren were assured, however, that though they "were sometimes darkness," they were now "light in the Lord" and were admonished to "walk as children of light" (Eph. 5:8, 12).

The language that the Apostle used suggested, however, that though the brethren had the light of the truth of the gospel, and were not actively participating in the ungodly rites of the idol worshipers, their conduct left much to be desired as "children of light." Neither, it seems, were they actively proclaiming the truth that was in them, that others might have the light of the gospel and find salvation through Jesus the Christ. As a result, the Apostle considered it necessary strongly to exhort them to rouse themselves from their condition of spiritual torpor and busy themselves about their business of performing the function of light bearers.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ will give thee light" (Eph. 5:14). Since plants cannot bear fruit in darkness, and the dead can perform no useful function in life, so they were urged in imperative, insistent language to be no longer spiritually inactive. As possessors of the Light of the world, it was imperative that they bear the fruits of that Light. There was no danger of exhausting that Light, for the more they bore testimony to others, the more brightly would shine the light that was within them.

Though no longer hidden behind a facade of religion, the same vile practices which the Apostle condemned still threaten people of the present day. The danger that Christians may consider themselves to have fulfilled their duties as "children of light" when they have abstained from these fleshly lusts also remains as a problem with which we must deal. Therefore, Paul's warning to "have no fellowship with the unfruitful works of darkness, but rather reprove them," is as applicable to Christians of the year 1950 as it was to those of the year 64. It is as appropriate in America as it was in Ephesus.

Moreover, the word translated "fellowship" implies much more than mere association or casual contact with "the unfruitful works of darkness." The Emphatic Diaglott translates the passage, "Do not be co-partners with the unfruitful works of darkness, but rather even reprove them." The thought seems to be that unless we are actively revealing the works of darkness as works of death and holding forth the words of life, we may be considered as in partnership with the works of darkness. By our very failure to oppose, we give tacit consent and passive cooperation to evil. It is a disturbing thought.

Jesus clearly expressed the principle involved when He said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Unless you and I are actively engaged in Christian activitics, we may properly be considered as opposing them.

"See then," said Paul, "that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." The manner of our service, as well as the service itself, is under discussion. We Christians are urged not only to be sure that we walk as children of light but also that we do so in the most circumspect manner. This passage assumes additional force and meaning when one learns that the word here translated as "circumspectly" is the Greek word *akribos*, and it is variously defined as meaning "exactly," "correctly," "precisely," or "perfectly." If we were to venture to try to put Paul's thought into modern language, we would suggest the following:

"Do not be satisfied to do just a little of the good that you know to do, and that at infrequent intervals. Do all the good of which you are capable. Do it precisely, do it completely and do it consistently."

To do otherwise is to behave in a most foolish and thoughtless manner, walking as though we are unaware of what is for our own best welfare and indifferent to that of others. It is not the way of the wise. The wise Christian seeks carefully and conscientiously to follow the way of the Christ at all times and in every circumstance.

As a compelling reason for following this rule, Paul informed that we Christians ought to be "redeeming the time, because the days are evil." Students of the Greek language inform that the phrase "redeeming the time" would be more literally translated "buying up your op-

portunities." It is a phrase borrowed from the language of the market place, where the successful merchant must be alert to seize upon every opportunity for a transaction that will be profitable to his business. But whether one says "redeeming the time" or "buying up opportunities," the basic thought is the same. It means, "Do not waste your opportunities to do the things that are profitable for the cause of Christianity because you are waiting for a more favorable or a more convenient time."

We scarcely need to be reminded about how easily we Christians put off doing the things that we know we should do in service to Jesus until another time. It is not that we are unwilling to do them, nor is it that we do not intend to do them. It is simply that we have so many other things that we consider to be more pressing at the moment. Tomorrow, or next week, or next year, when we have more time, we will give ourselves more completely to the service of Jesus. We feel sure that we cannot always be as involved in the affairs of this world as we are now. Just as soon as we find ourselves free, we will begin to walk the Christian way more accurately and more consistently.

But these unredeemed days that are flowing by so rapidly are evil days. Each day that passes without our making use of it robs us of our opportunities to do the good that we know to do. It brings us nearer to the return of Jesus, without doing anything to prepare us for that Day. It encourages us to depend for that preparation upon a tomorrow that may never come. "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas 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.... Therefore to him that knowcth to do good, and docth it not, to him it is sin" (James 4:13-17). Therefore, every day that is not dedicated to doing the good that we know to do is a day dedicated to sin. It is unredeemed. It is evil.

The only time with which we mortals have to work is the present. The past is set in unchanging form. The future is beyond our reach. Time has aptly been compared to molten metal flowing from a blast furnace. As the fluid metal comes from the furnace, it flows easily down the channel made for it in the sand: then in a moment it is hardened into an unalterable form. Time is like that. From that future minute just ahead, time flows into the small space we call the present, where we may arrange and use it according to our will; but almost immediately it has passed beyond the grasp of our volition into the fixed past. There in the past, it becomes a valuable friend contributing its experience and preparation to the future, or a dangerous enemy working irreparable damage to our

(Please turn to page 9)

Indebted to Jesus

By A. B. Groves (16-yr. Va. youth)

I AM indebted to Jesus for His great love and mercy. He gave His life on the cross of Calvary, that I might receive the gift of eternal life. He is my Shepherd, guiding me daily. He is long-suffering and patient with me. He answers my prayers. Many other blessings I could name; instead, I think it would be wise to consider what we can do for Jesus.

Luke 10:27 teaches one to love God with all his heart, with all his soul, with all his strength, and with all his mind.

In Matthew 25:16, the one with five talents went out and earned five others.

Romans 12:1 states: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

Ephesians 6:7 tells us to serve well, as to the Lord, and not to man. (See also Eph. 5:15, 16.) Watch, therefore, that you live a glorious life, serving at every opportunity.

In Matthew 19:21, Jesus said unto one, "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."

Here I have named seven ways that men can serve Jesus. We can give Him our hearts, talents, bodies, service, time, money, and other possessions. If we truly appreciate the things Jesus has done for us through His great love, we will not limit ourselves in giving to Him.

Why I Want Jesus to Come

By Ott Baker (16-yr. Va. youth)

I WANT Jesus to come because—when Jesus comes, all true believers will be glorified with Christ. Christians who have died will be resurrected. Those who are living will be changed and caught up to meet Him in the air. (1 Thess. 4:16, 17.)

I want to see Jesus come because—when Jesus comes, there will be no more war. The earth will be at peace. (Isa. 2:4.)

I want Jesus to come because—when Jesus comes, deserts will blossom as a rose. There will be no more weeds, thorns, or thistles. (Isa. 35:1.)

I want Jesus to come because-when Jesus comes, animals no longer will be harmful. (Isa. 11:6-9.)

I want Jesus to come because—when Jesus comes, there will be no more sickness. (Rev. 21:4; Isa. 35:5, 6.)

I want Jesus to come because—when Jesus comes, all faithful men will serve and glorify God. (Psalm 72.) I want Jesus to come. Do you?

Be Convicted and Converted

By Harold J. Doan, Chicago, Illinois

ONE of the first results of hearing the gospel and believing its glorious message is a conviction of one's sin and his need for a Saviour. Unless one is thus convinced of his guilt before God and feels deeply his need of mercy, it can be honestly doubted that he has really believed the gospel. Before the Lord can save anyone, the person must realize his lost condition and in true humility place himself in God's mercy.

You say, "I have not been so bad. I am guilty of nothing before God." My friend, you err. not knowing the Scriptures. You have not been touched by the gospel, for that gospel convinces us we all are in sin and in need of salvation. Jesus did not die for our goodness, but for our sins.

"The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22). The conclusion of the gospel is that "all have sinned and come short of the glory of God." "There is not one righteous, no not one." A real understanding of the gospel will convince us of these truths. We must be brought to our knees, bowed down by the knowledge of the sin that burdens our lives. Only from this position of humility can we be lifted to salvation from our sins to a new way of life. We have to be convicted and then converted as the second step in God's plan for the present.

John Hersey tells that during World War II the Jewish people in Warsaw, Poland, began to build a wall to separate their part of the city from the rest. When the wall was finished, they were trapped behind it and slowly annihilated by the Nazi Gestapo. They had built their own prison and tomb. At birth, you and I were behind a wall which separated us from God. That wall is a wall of sin whose foundation was laid by Adam and builded upon by each member of the human race. It is a wall of our own construction. Each sin adds a new brick which strengthens our prison and shuts out more of the light of God. Everyone must realize that he is born into sin and death, being born outside the province of God, shut off forever from access to Him. That is our condition without Jesus.

Of all steps required of a prospective Christian, this is perhaps the most difficult to take. The gospel convinces one that he must say to the Lord, "I have been wrong. I am in the wrong family. I have sinned. I have caused

you grief. I am lost." How everyone hates to acknowledge that he has been at fault! How everyone hates to admit he is in error! Admit it he must, for until he knows he is wrong, he will not do an about-face and make his way back into the fold of God.

A prevalent idea is that people arc born into the household of God if they happen to have the right parents or are born in the right country. A large number of people seem to think they are born Christian and remain in the fold until they do something to put themselves out. Mark Twain expressed the thought by saying, when he was asked if he had made his peace with God, "I never knew we had a falling out." People seem to think that their American citizenship puts them automatically in the role of a child of God. Others think that their parents' goodness is a covering for them, too. They believe that unless they have committed some terrible crime, they must be all right in God's eyes.

The truth is that the human race had a falling out with God six thousand years ago when Adam sinned, and from that time it has been outside the grace of God. Only those individuals who have understood their birth into sin and have been really convinced of their estrangement from God have begun the long road back. Paul, in Romans 5:12, explained this truth, saying, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Let us look at ourselves! As we were born into this world, we were sinners, outside the grace of God. We were like all Gentiles who have not Christ for their Saviour. "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). Those outside of Christ are in their sins, lost to God, being children of Satan, in bondage to sin, and sure to die eternally. You and I must know this before we will be inclined to be converted.

It is not enough just to be convinced that we are born into sin and destined to eternal death. Such a conviction, to be of benefit, must lead to repentance and a change in one's manner of life. When Paul wrote His First Letter to the Corinthians, it was quite harsh and critical. Paul was attempting, in that Letter, to convince those people that they were in sin and were guilty of the body and blood of Christ. In his Second Epistle, Paul

wrote that he was glad he had been so harsh in pointing out their error, because his clear definition of sin had caused them to be sorry, and their sorrow had led to repentance. We quote:

"Though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a scason. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing" (2 Cor. 7:8, 9).

It is good that you and I be informed of our shortcomings if, in being made sorry, we are caused to repent. Our conviction of personal sin (*Please turn to page 9*)

If You Will

By Clarence E. Bunch, Phoenix, Arizona

WE WHO profess to be Christians often find ourselves so occupied with the business of making a living, that little or no time is left for life's most valuable business—that of occuping until Christ returns. That business of confessing to others that Jesus is the Son of God and that redemption comes only from God through the Lord Jesus Christ should be the first and most important task we Christians undertake. Are we accomplishing *anything* at all in these days of falling away? If we do that which Ezekiel 33:9 requires, then we shall have accomplished something. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

We who seek to warn the wicked to turn from his way should take heed ourselves, lest we fall. The seed of wickedness is sown in all the sons of Adam. We must overcome that seed within us-by prayer and trials-so the Spirit of God may dwell in us. There is no other enemy in this world for us to overcome except ourselves -the natural, fleshly desires present in everyone. When the pride of life, greed, and selfishness rule our lives, the door is shut to the Spirit of God. We must open the door. It is not enough only to have the knowledge that Christ died for us; we must believe and prove that we believe by the way we live, by following the example of Jesus, which includes much prayer. Only by experience can anyone really learn how best to serve Christ. One may read volumes on a subject, yet never be able to put his knowledge into operation. Only by actual experience can knowledge become effective. So, we Christians are being tried and tested to see if we are worthy to be built into the house of God. If we do not let the Spirit of God into our lives, we shall perish with the wicked.

Some of us may have our minds satisfied that we have done enough to be saved in the end, and that it is not necessary to know any more than the basic truths. We convince ourselves that we are doing all that we can and that we have studied all the scriptures. Therefore, our Bibles gather dust, and our time for church work gets pushed aside. We are "too tired" to go to midweek meeting. We know enough now, so we can omit going to Sunday school. We tell ourselves, "That is fine for the young folks!" We begin to choose certain Sundays, according to the title of the sermon, in which to attend church; and, if the subject is familar, we may plan to go fishing.

Let us take heed! We must live daily in such manner that the Spirit of God may enter and remain in our lives, if we expect to be raised or quickened to immortality. We must forfeit the desires of selfish gain and give more of ourselves to the service of God. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

If! On this little word "if" rest all our hopes. Is salvation conditional? Yes! Only if one keeps God's requirements, will he be raised to immortality. With what particular condition must one comply to have the Spirit of God dwell in him? "If we love one another, God dwelleth in us, and his love is perfected in us. . . Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:12, 15). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

Are you and I ready for the day after tomorrow (Ex. 19:10), or would we rather make a few more dollars? Perhaps, we have not yet had all the fun we wanted.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

MAGIC CARPET. The completion by the new

State of Israel of what is called "Magic Carpet," which has been the evacuation of 50,000 sons of Israel from Yemen during the past two years, is one of the greatest feats in caring for a "not wanted" people in modern history. "Israel Speaks" gives account of this most remarkable achievement:

"The 'Magie Carpet' operation conducted under the auspices of the Joint Distribution Committee has come to an end. In practical terms, this means that 50,000 Jews who, for 2,000 years, lived a life of misery and backwardness in Yemen are now living a life of hope and progress in Israel. Surely the 'Magie Carpet' will stand out in history as one of the brilliantly executed mass migration movements of all times.

"Simultaneously, the Joint Distribution Committee has announced that out of the 250, 000 Jewish displaced persons who inhabited the camps of Germany, Austria, and Italy three years ago, only 17,000 remain. Eightyfive per cent have migrated to Israel, the remainder to the United States, Latin America, and the British Dominions. Here, too, is a phenomenal migration episode: These immigrants, too, are no longer 'lost souls' but citizens, who may now live and prosper in friendly surroundings."

God has watched over the "apple of his eye" all these centuries as the Jews have been sifted among all nations, but thanks be to the living and loving Father, He opened up the way for hundreds of thousands of them to return to the Covenant Land preparatory to the return of the Messiah and establishment of the Kingdom of God once more in the earth.

IRON CURTAIN. Very mention of the term "Iron Curtain" brings up one of the most

loathsome subjects of our time—the persecution of those who hold to the Name of Jesus. Regardless of the faith of the sect, whether Roman Catholic, Jehovah's Witnesses, Lutherans, or any other faith, the ruthless attitude of the Communists is in reality an attack against the very fountainhead of Christianity—Jesus Christ. The same spirit that prompted the Bolsheviks to burn Jesus Christ in effigy and make a mockery of the Lord's Supper is the spirit that motivates the Communists to liquidate the forces of Christendom wherever they have the power to do so.

In East Germany, the Communist Government, according to "Pathfinder," has outlawed Jehovah's Witnesses and jailed more than 1,500 of them. A new drive to combat religion is underway under the auspices of the Soviet Society for Political and Scientific Research. The campaign is to be waged with antireligious films and pamphlets.

The spirit of the Antichrist is surging ahead in its opposition to the forces of righteousness under the banner of Jesus Christ. More and more, Christians will have to be willing to stand up and be counted. In this country, the Lord's name bearers have had a prettyeasy time of it, but before the days of restitution come, we may learn firsthand what the scripture means, saying, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

A WORLD ARMY. The Korean War has demonstrated very foreibly the helplessness of the United Nations to act in an emergency. True, the United Nations has had a token force in Korea, but the bulk of the struggle has been borne by the United States, in both equipment and man power. It has been computed that ninety-eight per cent of the effort has come from the United States, and the casualty list is about the same percentage of American boys.

This situation has given rise to a move to create a World Army from the members of the United Nations. Various names have been proposed, such as "Peace Patrol," "International Army." Whatever name may be given, the intention is to have a United Nations Army ready to go to any part of the world to maintain peace. Such action will make it readily easy for all nations to be assembled in the Valley of Jehoshaphat for the time of threshing, when God will plead with the nations of earth for His people and heritage Israel. Both Joel and Zechariah spoke of all nations being assembled in this valley of decision. We are nearing that day. May we not be slow to observe the trend.

STEPPING OUT. For several months, the

editor of "The World's Crisis," an Advent Christian publication, has been writing editorials on questions which have been aired in these columns. These editorials have dealt with closer co-operation between the Church of God and the Advent Christian Church, Trinitarianism, and Futurism. These articles have been in kindly spirit and indicate a sincere desire to understand the Church of God approach and at the same time set forth the views of the Advent Christian people.

It has been our policy over the years to report the news of the world, and tho church in general, as it related to the prophetic Word. We have avoided long dissertations on any subject, and with these limitations imposed on ourself, have not been able to give a careful and analytical interpretation of the subjects considered. However, for mutual benefit of both religious bodics, Advent Christian and Church of God, I am going to step outside of "News and Prophecy Digest" and

write a series of articles setting forth the Church of God teachings on the subjects of Trinitarianism and Futurism.

In an editorial under date of August 16, Bro. Nichols, editor of the "World's Crisis," says:

"If one will search the pages of antitrinitarian periodicals such as "The Restitution Herald,' he will find much reasoning on the subject but few quotations of Scripture in support of the unitarian view. Instead, he will find articles dealing with numerous texts that have to be explained away—texts that apparently uphold Trinitarian position and that have to be given an unnatural explanation in order to make any kind of case for unitarianism. Deviations from what Bible texts obviously say tend to give the impression that one can make the Bible teach almost anything."

TREE OF LIFE. In the Revelation, we have the promise of the tree of life being restored. This tree was first mentioned in connection with the Garden of Eden. It was in the center of the Garden, and our first parents could cat of the tree. There was only one prohibition: that they were not to eat of the tree of knowledge of good and evil. The record reads:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

When man disobeyed the command of God, he was cut off from the tree of life. In the Revelation, however, this tree is restored. It is said that the tree of life is on either side of the river of life. The Emphatic Diaglott renders the term "wood of life." This indicates there will be many trees of life. Ezekiel spoke about a like tree, although he did not call it the tree of life. Its characteristics seem to identify it with the tree of life. Its fruit is for meat and the leaves for medicine. In Revelation, the "leaves of the tree were for the healing of the nations." The purpose is stated. Surely it will not be necessary for the church, which will be raised to immortality, to have to cat of the tree of life to be healed. It will be the nations, not the church, which will cat of the tree of life.

"Could we with ink the ocean fill, Were every blade of grass a quill, Were the world of parchment made And every man a scribe by trade, To write the love of God above Would drain tho ocean dry; Nor would the scroll contain the whole, Though stretched from sky to sky." —Aramaic Adago.

BE CONVICTED AND CONVERTED!

(Continued from page 7)

must be followed by a sincere desire to convert our way of life, with the help of God, from sin to righteousness.

If we are all sinners from birth, and if the wages of sin is death, where is our hope? If we have built a great wall of sin with our own hands, separating us from God, is there any escape out of our predicament? We ask with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24.) How can we leave our past estate of sin and darkness and come back into the light and life of God? We rejoice to say with Paul, who answered his own question:

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 7:25; 8:1).

We Christians have a Saviour in Jesus, who took away our sin and guilt by His death for us upon the cross. We can be converted—changed over from the family of Adam to the family of God, from sin to righteousness, from death to life, by accepting Him as our Saviour. When we do, in the way Jesus prescribed, we are no longer under condemnation, but are free to walk after the Spirit of God.

Jesus requires of you that you hear the gospel and believe it, and that you allow it to convict you of your sin and guilt in God's eyes. God has had much grace toward you. He has loved you, even in your sins, and He has provided a way out for you through His only begotten Son, Jesus. Accept Him as your Saviour; die to your sins with Him; wash away your past in the waters of baptism, symbolic of Jesus' death, burial, and resurrection, and "arise to walk in newness of life."

We are sinners from birth; we are convicted by birth; we condemn ourselves by our way of life. There is no escape except through Jesus—the only door back into the fold of God. There is no salvation outside of Him. You have heard the gospel. Are you not convinced of your lost condition and your need of Jesus to save you? Do you not feel the desire to be converted by Him and led by God's Spirit? Acknowledge your sinfulness before God and accept Jesus as your Saviour, *now*. Wash you in the blood of Christ. Make you clean! Arise and be baptized for the remission of your sins.

"As many of you as have been baptized into Christ have put on Christ... and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).... Have you? Are you?

BUYING UP YOUR OPPORTUNITIES

(Continued from page 5)

chances for taking advantage of the opportunities which the future holds, opportunities that we may be unable to use because we wasted those of the past. Unredeemed days bind us with bonds of indecision and listlessness, making us their slaves. Redeemed days arm us with experience, accomplishment, and preparation, serving as our slaves. We make them what they are in that small space of time which we call the present.

Because he fully understood the vital necessity for making the best possible use of the present, Paul admonished, "Wherefore be ye not unwise, but understanding what the will of the Lord is." This is strong language, for the word here translated "unwise" is the Greek *aphron*, which is variously translated as "senseless," "foolish," "inconsiderate," "wanting in sense," and "simple." Strong's Greek-English Dictionary tells that its literal meaning is "mindless," or "stupid."

The term "mindless," or "stupid," or any of the other translations is anything but complimentary. Paul was more concerned, however, with getting us to understand the deadly danger of procrastination as it applies to our Christian activities, than he was with pleasing our vanity. So great was his earnestness, that he did not even bother to be diplomatic. He said plainly that failure to take advantage of the present to do all the good that one knows and is able to do is stupidity in its most dangerous form.

What are you doing to help "build for a better day" now?



Gleanings from the Field

"The field is the world."-Jesus.

"Casey Church of God recently had a wonderful series of meetings. Good attendance every night!"—Mrs. Jesse Weaver, 301 E. Main, Casey, Ill.

Sr. Leota B. Hanson is vacationing with friends at Parsons, Kan. She plans to visit Sr. Ida Vogel at Windsor, Mo.; Bro and Sr. Letitia Waller at Hickory Ridge, Ark.; and, while visiting the Jordan (Mo.) Church, will be the guest of Bro. and Sr. Francis Burnett.

As unto the Lord, let the Church of God tarry not at all in completing the work indicated on page 16. Rally a little, now!

Her Last Work. Shortly before her death, Sr. Ida Bell Pryor prepared a poem for use at the second anniversary-day services at Hendersonville, N. C. We hope soon to publish the poem.

Awaiting him who lists Bible youths who led in faithful service to God is a pleasant surprise.

National Evangelist J. W. McLain recently preached at the Michigan Fall Conference and thereafter completed a series of meetings, October 15, at Delta, Ohio.

New building progress is slow. The materials situation is getting critical. However, a stockroom has been completed downstairs, part of the finish coat of plaster is on, an oil storage tank has been sunk and filled with oil, and other odd jobs done.

Bro. William M. Farley, 804 Heyle Ave., Columbus 6, Ohio, will be eighty-seven years of age next December 25, but he still reads and enjoys The Herald. He and his wife were baptized in the spring of 1903 by Bro. D. C. Robison of Salem, Ohio. The Farleys, then residing at Sistersville, W. Va., were baptized in the Ohio River. They would be glad to hear from the brethren who could inform them about the Churches of God in Virginia, New Jersey, New York, and other eastern states.

"Brethren, if you want a few days' meeting before November 1, please write me at Bristow, Okla. Thereafter, address me in care of James Mattison, Rt. 1, Harlingen, Texas, as I plan to begin a series of meetings there on November 2. I shall be glad to preach wherever wanted up until just in time to arrive home for my birthday, December 25. I shall be eighty-two years of age then."— J. M. Morgan.

"We much enjoyed a visit with Bro. and Sr. William Holland and Weldon of Ontario when they were on their way, September 23, to Aurora, Ill."—Mr. and Mrs. Terry Ferrell, 217 E. Burke, South Bend, Ind.

Texas Slogan: Besides presenting the Great Commission (Mark 16:15, 16), Texas Conference letterheads earry the slogan: "Support Evangelism and Build the Church of God." Bro. Emory Macy, Gatesville, is the State's evangelist.

Sr. J. E. (Mary) Hatch, Oregon, Ill, eighty-four years of age on September 1, fell asleep in Christ on October 14. She was "Grandma" to seven.

Success to the several evangelistic efforts now in progress. (See "Calendar.")

Bro. and Sr. William Holland, Thorold, Ont., were guests recently at the F. L. Austin home, Oregon, Ill., and at the John Railton home, Rockford, Ill. Their son, Weldon, now attending Aurora College, was guest, also at the F. L. Austin home on October 7, 8.

Bro. Dean Moore, a graduate of Oregon Bible College, is taking an intensive sixmonths' course at Prairie Bible Institute, Three Hills, Alberta, Canada.

Married. Jerrold Moore, son of Bro. and Sr. Howard Moore, Moonstone Beach, Calif., was married to Miss Thelma Allen, September 29, at a church wedding in Eureka, Calif. Congratulations! . . . "Jerry" is finishing his college education at "Humboldt State."

Sr. Charles Pearson, 20 N. Jay St., West Milton, Ohio, assisted by her son, Bro. Timothy Pearson, and by Sr. Clifford Weaver, is starting a Sunday school in West Dayton, Ohio. May the Lord bless this missionary effort!

Bro. Gordon Landry, a leader in missionary thought and effort, is opening a new work in Arizona. His address is 959 11th St., Douglas, Ariz. Bro. C. E. Randall, who first visualized possibilities in this new field is assisting Bro. Landry in a two-weeks' series of prophetic sermons. These meetings in Douglas began on Sunday evening, October 15. May the Lord bless this missionary effort!

OAK GROVE, ARKANSAS

A young people's rally will convene at the Oak Grove (Ark.) Church, seven miles south of Broadway bridge, Little Roek, Ark., on the fifth Sunday in October, the 29th. Anyone going there through the city should continue down Broadway Street, then go on highway 167 until arriving at base line road which crosses the railroad just as you leave highway 167; go two miles to Tull's Store; turn north, and go one half mile to the church. This Rally will begin in the morning and continue through the afternoon. There will be dinner at the church. All who can attend

are invited!

H. Scott Smith.

NORTH SALEM, INDIANA

On September 10, 1950, members of North Salem Sunday School enjoyed their annual picnic at the Plymouth (Ind.) park.

Recently, we added eight members to our Church records; three had previously been members of the Plymouth Church of God, which has been sold.

On Sunday night, September 17, Bro. Dale Ward presented a special sermon concerning the nations. After the service, the churches of northern Marshall County were represented at a "singspiration." As the visitors arrived, the seats were filled and the music swelled. What a wonderful time—singing for an hour! Then, each church presented a special musical number. North Salem choir sang "The Stranger by the Sea" from the new Church of God songbooks.

Speaking for the people from North Salem, we truly appreciate the new songbooks supplied by the Conference. We especially thank Bro. Harvey U. Krogh, Jr., and those whose special efforts made this book possible.

We have been having church services every second and fourth Sunday—after Sunday school. Attendance has grown from four and five to twenty-five or more in our song service and Bible study at 7:45 p.m., on Wednesday. Once a month, there is a carry-in supper for those having a birthday that month.

The Ladies' Aid held its annual picnic on Wednesday, August 30, in a lovely back yard at the home of Bro. and Sr. Graceton Houser. The next all-day meeting will be held on October 11, and at Bro. and Sr. Ray Heyde's home.

A board meeting was called on September 7 by Bro. Ray Heyde to discuss the immediate business of the church. Plans were made for some improvements, including a lawn bulletin board in front of the church. Don Kizer accepted the duties of janitor.

We are looking forward to two weeks of evangelistic services to be conducted by Bro. J. W. McLain, beginning October 22 and extending into November. It was decided that the first Sunday of the meetings be Rally Day. We are planning special prayer services to ask the Lord's blessing upon these meetings.

On August 1, Bro. and Sr. Dale Ward were blessed with arrival of a son named Lonnie. Verna Lee was born to Bro. and Sr. Richard Parish on last January 20, 1950, and Sherry Ann to Mr. and Mrs. Don Kizer on June 1. . . . Congratulations!

We were very sorry about the accidental death of one of our Sunday school and Bible study pupils. Little ten-years-of-age Edith Goodsell, while waiting for the school bus, remembered a school book she wanted and dashed back across the road without noticing an approaching car. She was struck and killed. Bro. Dale Ward officiated at her funeral, October 2, at Hollis chapel, South Bend, Ind. Mrs. Dallis Fritz, Asst. Secy.

> Our Prayer Every Christian a Tither Every Tither a Soul-Winner

MINNESOTA FALL CONFERENCE

Sunday afternoon, October 8, 1950, brought to a close one of the best conferences (at Saint Cloud, Minn.) the Churches of God in Minnesota have enjoyed for many years. Comments were almost invariably the same: "It was too short"; "Bro. Magaw's classes were so good, it was a shame to bring them to a close"; "We did not get to hear enough sermons"—all expressing the thought that Bro. Magaw should have had time for more sermons and classes. A wonderful spirit, the Spirit of the Lord, pervaded the Conference, and wonderful blessings were the result spiritual awakenings that will mean much in the time to eome.

Raymond Brown, Delbert Jones, Verd Thoms, and Vivian Savage, all had opportunity of service when they led the musical services which served to bring us into the right spirit to appreciate and profit by the sermons and spiritual lessons, which strengthened and and inspired us all to resolve to do greater service for our Master this coming year.

Highlights of the services came when three came forward at the close of the Sunday morning service requesting baptism, and four more came forward when the invitation was extended at the water's edge. The seven new members are as follows: Clarence J. Rognholt, Boyceville, Wis.; Alma Lulu Thoms, Emily, Minn.; Elaine Erdmann, 205-36th Ave. N., Saint Cloud, Minn.; Mrs. Theodore Erdmann, Elaine's mother, same address; Mrs. Emmett Berry, and Mrs. Vernon Roepke, Lester Prairie, Minn.; and Delores Kuntz, Plato, Minn.

As an aftermath of the Conference, Mrs. Milo Jones, 316-29th Ave. N., Saint Cloud, was immersed on Monday evening.

The same spirit that pervaded the spiritual part of the Conference held over into the business session where several decisions of importance were made.

At close of a report by the Webster Camp Site Committee, the Conference voted to accept the offer of the lakeshore land given to us by Bro. Ora Hillman, and to plan to erect buildings as soon as possible, that we might make use of our property there.

The Conference moved to pledge a sum of \$200 towards the work of the General Conference.

Inasmuch as the Minnesota State Conference is in better financial condition than for many years, the Conference voted also to offer aid whenever desired to the Litchfield Church, that it may employ a resident pastor.

Spiritually, and in actual numbers in attendnee, it was one of our best Fall Conferences, and it quite closely rivaled in numbers the Spring Conferences. May God continue to bless and guide.

V. E. Kirkpatrick, Seey.

ROCKFORD BUYS NEW BUILDING

After a wait of more than twenty years, the Rockford (III.) congregation has purchased for \$14,000 a building it can call its own. Located at 2425 W. Jefferson St., the church has been used previously by a Church of Christ congregation that has outgrown its quarters and requires greater space. First services in the new building will be those for the Illinois Fall Conference, to be held Saturday evening and Sunday, November 4 and 5. J. R. LeCrone, pastor of the Oregon church, will speak at 7:30, Saturday; Bud Goodwin, pastor at Ripley, will take the 10:45 a.m. Sunday service, following Sunday school at 0:45; Kenneth Milne, Macomb pastor, will preach Sunday afternoon at 2:00; and a Sunday evening service at 7:30 will be conducted by the Rockford pastor.

Basket dinner and supper will be served on Sunday at the church. Accommodations for overnight guests at the Conference will be provided by local church members.

For the first time in its history, the Rockford group will be able to work toward a full program of services: Wednesday evening Berean meeting at 8:00; Sunday school at 9:45 and morning worship at 10:45 a.m.; and a Sunday evening service at 7:30.

God has signally blessed this congregation, which has only eight families and a resident membership of 19—a membership to be augmented by one when, at the earliest possible time, William Lundberg, 15, will be immersed in the church baptistry. A debt of \$6,500 stands against the property, purchase of which was confirmed on October 7.

At a church meeting on October 4, Harold Starbuck, an elder, offered to borrow personally enough to enable him to give the church building an oil burner. John A. Railton, another elder, and H. W. Kasper and Harold Starbuck will pay for 75 copies of "Songs of Truth," published by National Bible Institution. Other members of the church volunteered substantial sums on the purchase price of a rebuilt piano, to be installed in the church before the first service is held.

As in the past, the Rockford church will co-operate with the Illinois State Conference through payment of 25 per cent of its unpledged contributions into the Conference treasury and through individual backing of the WAIT radio program. An additional 25 per cent of the church's unpledged contributions go to the National Bible Institution, and individual pledges toward the "Building for a Better Day" Campaign are being taken. Regular support also is given the Institution trust fund for retirement of ministers.

Plans are nearing completion for starting once more the class at the Rosecranz Home for boys at New Milford, a few miles south of Rockford. Last winter and spring, until the school season ended, classes were conducted each Friday evening at the Home by three of the Rockford women. This year, with only seven boys resident at the Home, a smaller toaching staff will be required.

J. Arlen Marsh, Pastor.

MRS. JESSE W. LOVETT

Sabrey Ellen Victoria Wilson was born, April 28, 1862, in Clark County, Iowa, and died, September 10, 1950, at the home of her daughter, Mrs. Violet Graham, in Saint Joseph, Mo.

She was the daughter of John Franklin and Nancy E. Wilson, the eldest of twelve children. Most of her life was spent in Missouri, the greatest number of years in Harrison County.

Early in life she became a member of the Church of God of the Abrahamic Faith, was a willing worker and ever faithful to her belief.

On October 26, 1890, she was united in marriage to Jesse W. Lovett. To this union three children were born: two daughters, Mrs. Violet Graham, Saint Joseph, Mo.; Mrs. Fred H. (Edith) Mills, Savannah, Ga.; and one son, Cecil W. Lovett, Blythedale, Mo. She leaves also four grandchildren, Mrs. Delbert (Virginia Lea) Shain, Eagleville, Mo.; Cecil W. and Karl Wilburn Lovett, Blythedale; one great-grandson, Roderick Lynn Shain; three brothers, Willis A. and Otto A. Wilson, Blythedale, and Joseph C. Wilson, Cleburne, Texas; two sisters, Mrs. W. I. (Edith) Barber, of Corvallis, Ore., and Mrs. C. R. (Emily) Carpenter, of Noel, Mo.; besides other relativees and a host of friends.

We laid her to rest, September 13, in Cedar Hill Cemetery at Blythedale, Mo., with firm hope that the Lord whom she served so long and well will soon appear to call her unto Himself in the resurrection morn.

M. W. Lyon.

Abundance of News: Several news items must await next week's Herald: obituary of Mrs. Ora Knott, DeMien-Alwine marriage report, list of ministers, and a few gleanings.

IDA BELL PRYOR

Ida Bell Pryor, Hendersonville, N. C., fell asleep in Jesus, September 2, 1950, at her home. She had been visiting her son, Elder C. F. Pryor, and working on the program for the church anniversary services. (See gleaning, "Her Last Work."—Editor.) She complained about not feeling well, so her daughter-in-law carried her home. She died shortly thereafter, being sixty-six years of age.

When seventeen years of age, she was baptized into Christ—ever since contending for the Faith "onee delivered to the saints." She, like the Apostle Paul, "fought a good fight"; she "kept the faith." She "finished her course." Henceforth, there awaits a crown of glory for her "when the chief shepherd shall appear." While at her son's home, she was reading Isaiah 11, foretelling conditions of the Kingdom of God when, and after, Jesus course.

Sr. Pryor will be missed in her community. Also, she leaves a vacancy at Anderson Chapel where she labored faithfully to obtain a building for worship services, where also her grandchildren could learn God's Word.

The writer spoke words of comfort to a host of friends and relatives. "Blessed are the dead which die in the Lord," seeing they "rest from their labours; and their works do follow them" (Rev. 14:13).

Sr. Pryor leaves her husband, Bro. Guy Pryor; two sons, Freeman aud Elder C. F. Pryor; two daughters. Miss Jennie Pryor and Mrs. Waneda English, and eight grandchildren to earry forward her works. We hope, while she sleeps, it will not be long until Jesus comes to awaken her to immortal life and to give her a home where she can continue her teaching God's Word, again, and more gloriously than before.

M. O. Williamson.

OCTOBER 17, 1950

The Children's Page

Prepared by Madge Savage Waite Park, Minnesota



"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" (Colossians 3:17).

Christian Living

Just what characteristics shall one develop to live as a Christian—to be a Christian? Should one develop habits that help or hinder?

Studying for a few minutes together, let us look for some help to use daily while following Christ. (Read Col. 3:1-10.)

Are you "risen with Christ"? Does that mean risen into the heavens where Christ is at God's right hand? Nol It means risen from the watery grave of baptism. The old man of sin has been crucified. Rising from total immersion (buried with Christ) to walk in a new way, we give "the answer of a good conscience toward God" (1 Peter 3:21). It helps us develop new habits, perhaps some new friends. Not only keeping away from evil, both outwardly as well as evil thoughts, we also keep away from "all appearance of evil" (1 Thess. 5:22)—from those questionable pleasures, places, habits that do not aid one in his way toward being Christ-like.

"Set your affection on things above, not on things on the earth" (Col. 3:2). How many keep their hearts and minds on things of God? "Ye are dead, and your life is hid with Christ in God" (Col. 1:3).

Walk after the Spirit

The earthly, carnal pleasures will lead to death—to the second death from which none will ever arise. (They are listed in Col. 3:5, 8, 9.) They all come into one's heart and life from lack of love of God and lack of love of fellow man. No one who loves both God and man will want to do anyone evil. Let us, then, learn to be "kindly affectioned one for the other, forgiving each other" of the sins we mortals seem unable to keep from doing.

When failing, if we are Christ's, He is the One from whom to get forgiveness of the Father. Christ is our Mediator—between us and God—to bring us to God. We become Christ's by repenting of our sins, believing in Him, having faith in God, and being baptized. We rise then to walk with Christ and to seek those things which are above. We stop lying, speaking evil, and hating. Having a new heart, a new goal, Christ is our new Guide.

No Other Name

Jesus is the only one. His is the only Name that can give salvation. (Acts 4:12.)

Before Christ was born, godly men of old foretold His birth and the salvation through Jesus' Name. Abraham, we learned, heard the gospel in his day. David spoke concerning Jesus. (Acts 2:25.)

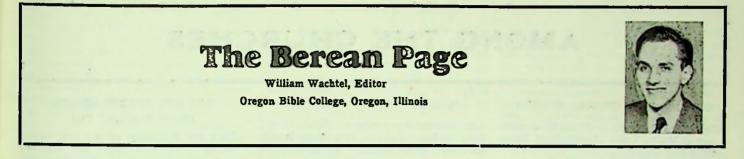
Jesus poured out His soul unto death. He had been a "living person." Then, He became the opposite of a soul. He became a dead person. He was not allowed to remain in the grave. The grave could not hold Him. (Acts 2:27.) Jesus was raised from the dead by the heavenly Father. (1 Peter 1:21.) Paul connects our two thoughts of baptism and God's raising of Jesus in these words: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

No other way is told for receiving salvation. The only way is through Jesus! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Do you want to live as the ostrich? When it is afraid, it hides its head in the sand. Do you want to keep the Bible closed—unread? Do you want to stay away from every discussion concerning Christ? Do you want to "forget it"? There is to be a day when the sand will uncover your head. The Lord will come. Judgment will be at hand. There is no escape. Why not read, accept the Word, and live for Jesus, *now*. Then, that day will be one of rejoicing and reward, instead of judgment, condemnation, and death.

Happy Birthday Wishes!

Eddie Hutchinson, Oct. 18, age 10, Hammond, La. Babette E. Mills, Oct. 18, age 7, Cozad, Nebr. Mary C. Gaskill, Oct. 18, age 8, Fort Wayne, Ind. Neoma J. Story, Oct. 19, age 7, Cozad, Nebr. Janet Boyer, Oct. 19, age 14, Waterlick, Va. Barbara Hess, Oct. 20, age 9, Lafayette, Ind. Beulah Wendroth, Oct. 21, age 14, Eden Valley, Minn. James A. Coulter, Oct. 21, age 7, Eden Valley, Minn.



The Omaha Bereans

Every Sunday night at seven o'clock, except on the monthly Rally Day when there is no evening service, the Bereans meet at the church. We are enjoying lessons on Bible doctrine given by our pastor, Brother M. W. Lyon. We are making a monthly pledge of five dollars to National Bible Institution.

An enjoyable hamburger fry was held at Hummel Park on September 30. On a beautiful evening, with much to eat, we had a good time singing songs around the fire after the picnic.

Ejner Jensen, Secy-Treas.

(Say, you other Berean societies, how about letting us "in" on your activities, as have the Indiana State and Omaha (Nebr.) Bereans?—Ed.)

Ideas and Questions

The editor is seeking ideas and questions for the Berean Page from its readers. Your ideas are needed to improve the Page and make it more helpful to those who read it. Won't some kind person please pass along a suggestion or idea for the Page to its inquisitive editor?



If you want to be inquisitive, too, here is your opportunity. Do you have questions on Berean organization, practical projects, doctrinal study, or even on class procedure? The editor would like to begin a "Question Box" as a regular feature of the Berean Page, in which he and others would attempt to answer, or at least discuss, your questions relative to any phase of Berean work. You can show your approval of this idea by submitting your questions.

Berean Dues

According to the constitution and by-laws of the National Berean Society, "every affiliated state society shall send to the treasurer of the National Society one-half of its receipts.

"Isolated members joining by direct application shall contribute at least one dollar per year to the National treasury.

"Societies having no state affiliation shall send one-half

of their receipts to the treasurer of the National Society, provided such receipts are based on ten cents or less than ten cents a month per person. Any amount over ten cents a month per member shall be retained in the local treasury."

In practice, it has become customary for local societies to calculate their dues on the basis of five cents per month per member. These dues, together with contributions of local societies and individual Bereans, are used to finance the work that the Bereans have undertaken for any given year. In the past several years, this work has included the support of Brother James Mattison's evangelistic efforts in Texas, the underwriting of the *Guiding Star* expense, and the underwriting, if necessary, of Berean rallies. To insure the success of your work, Bereans, pay your dues!

Berean Prayer List

Please remember to pray for:

1. Your national and local Berean societies and leaders.

2. Brother James Mattison, to whose work in Texas the National Berean Society is contributing partial support.

3. Brother S. S. Manoah, missionary in India.

4. God's people everywhere, that they may be strengthened and prepared for the coming of the Lord.

5. The Macomb Youth Rally. (Please inform us of other specific requests.)

A Persian Proverb

He who knows not, And knows not that he knows not, Is a fool—shun him.

He who knows not, And knows that he knows not, Is a child—teach him.

He who knows, And knows not that he knows, Is asleep—wake him.

He who knows, And knows that he knows, Is wise—follow him. —Selected.

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AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 20 November 5-Evangelistic meetings at Mullin, Texas. (Emory Macy, Evangelist.)
- October 15-29—Series of prophetic sermons at Douglas, Ariz. (C. E. Randall, evangelist.)
- October 16-29—Evangelist meetings at Eldorado, Ill. (John Denchfield, guest speaker.)
- October 22—November ? —Evangelistic services (J. W. McLain, evangelist) at North Salem Church (five miles north of Plymouth, Ind.)
- October 23-29—Special meetings at Morning Star, South Bend, Ind. (H. U. Krogh, Jr., guest speaker.)
- November 2-?--Special meetings at Harlingen, Texas. (J. M. Morgan, guest speaker.)
- November 4 5-Illinois Fall Conference at Rockford.

November 5-Christian Home Sunday.

- November 6-12 Special meetings at Hope Chapel, South Bend, Ind. (T. M. Ferrell, guest speaker.)
- November 10-12 Southwest Conference at Tempe, Ariz.
- November 6-19—Special meetings at Brush Creek Church of God (7 miles SW of Tipp City, Ohio). (C. E. Lapp, guest speaker.)

January 7-Day of Prayer.

March 4-Missionary Sundy.

March 25—Easter Sunday.

September 9-General Conference Sunday.

More news on pages 10 and 11!

OREGON BIBLE COLLEGE

Bro. William Wachtel held services at the Southlawn church in Grand Rapids, Mich., during the absence of Bro. Robert Hardesty. Mrs. Wachtel, Mrs. Coleman, and Virginia Wagenaar accompanied Bill on his trip.

On Monday, October 9, many of the College students enjoyed a trip to Chicago. They visited the Planetarium and the Science and Industry Building. They were able, indeed, to see the hand of God in the glory of the heavens at the Planetarium. Many achievements of man are shown at the Science Building. God has allowed man to strive ahead on his own devices.

Sr. Victor Reeves and son Scotty, Sr. Ruth Hoskins and her friend, Fred Bulthaus, accompanied Bro. Sydney E. Magaw last week end, to Saint Cloud, Minn., for the Minnesota Fall Conference.

The students enjoyed a very delightful dinner, October 10, at the home of Bro. and Sr. Otto E. Dick. Thank you Bro. and Sr. Dick.

See next week's Herald for a picture of the College students and faculty.

Darrell Maddock, Reporter.

CLARK'S CHAPEL, ARKANSAS

At the morning service at Clark's Chapel, Ark., Sunday, October 1, Mrs. Marie Robertson came forward and made the good confession, requesting haptism. Brethren assembled at the waterside near the church at 4:00 p.m., the same day, where the writer assisted her in putting on Christ by baptism. She is a talented young woman, and we wish her much success in the new life. Her address is Rt. 2, Magazine, Ark.

H. Scott Smith, Pastor.

MAURERTOWN, VIRGINIA

On January 7, 1950, Bro. Alva G. Huffer became pastor of the Virginia churches. We feel very fortunate having employed him. He is quite capable and is doing a good work.

Here at Maurertown, Sunday school is held the first and third Sundays, and we enjoy preaching services the second and fourth Sundays of each month. A cordial invitation to worship with us awaits all.

Onr pastor conducts a radio program over station WINC, Winchester, Va., each Sunday, at 8:15 a.m., entitled "The Voice of Tomorrow." Music is furnished by the Boyer quartet, consisting of Ernest, Sam, Charles, and Richard. We pray that much good will result from these broadcasts.

The Doreas Society of our church meets the first Wednesday of each month in the various homes. We have an all-day meeting, with a covered-dish luncheon at noon. In the mornings, we have our business meetings, followed by devotionals, and the afternoons are devoted to sewing. We bought light fixtures, inlaid linoleum for kitchen and bathroom, kitchen sink with cabinets, and other small items for our church parsonage. Among other services, we have sent Bibles overseas, given to polio drive, contributed toward new songbooks, and donated to Bro. James Mattison for evangelistic work.

Our annual Virginia Conference was held at the Maurertown Church in August, as usual. It was a successful one, and the attendance was above average. We were fortunate again to enjoy the services of Bro. G. E. Marsh, Sr. Verna Thayer, and her helper, Sr. Irene Payne.

We recently painted the interior of the church and planted two boxwoods (donated by Mr. and Mrs. Robert Costello) in the church front yard.

Our pastor and wife are the proud parents of a baby boy, born on September 24. They have named him David Allan.

Mrs. Robert Costello entered Blue Ridge Sanatorium, Charlottesville, Va., April 15. She is recovering and hopes to be home soon. (Mrs. Costello is the former Eunice McInturff.) She and her husband have purchased a new home in Woodstock, Va., where they soon will reside. Mrs. Frank Morrison.

DRY RUN CHURCH OF GOD (Seven Fountains, Va.)

Since the dedication of our new church huilding, a little more than a year ago, Dry Run Church of God, Seven Fountains, Va., has maintained a regular schedule of services in a comfortable, modern building, having ample space for everyone.

Regularly scheduled services include Sunday school each Sunday morning, morning and evening worship services the first and third Sundays of each month, and a weekly Bible study class for all ages on Friday nights. On the third Sunday morning of each month, we observe the Lord's Supper.

Bro. and Sr. Alva Huffer came to Virginia in January, 1950, to conduct and guide the work. The Dry Run congregation is very appreciative of their work.

In June, we conducted a daily vacation Bible school for all the children of the community. Enrollment was sixty-seven; average attendance, fifty-five. The teachers were: Srs. E. L. Boyer, Donald Ritenour, Clayton Jett, Fulton Ramsey, and Bro. and Sr. Alva Huffer. We also were assisted by Bro. and Sr. Jack Harper, Omaha, Nebr., who then were visiting here.

Annual Virginia Conference was conducted on August 17-27, and all our members availed themselves of the opportunity of attending the meetings at Maurertown, Va. Bro. G. E. Marsh, guest speaker, is always a welcome visitor in Virginia.

On September 17, Sr. Ardys Johnson and her fiance, Wendell E. McKeown, came to our church to be married. Bro. and Sr. T. M. Ferrell, South Bend, Ind., Sr. Allen Johnson, and Mrs. McKeown (Nebr.) came also. Bro. Ferrell performed the wedding service. At the morning and evening worship services of the day, Bro. Ferrell presented two interesting messages. These visitors and brethren from Maurertown worshiped with us that day.

We are now anticipating a continued schedule of services during the coming winter. Two members were added to our congregation by baptism during the past year. We extend a warm invitation to any who may be in our vicinity at any time to come and worship with us. Mrs. F. A. Ramsoy, Secy.

CASEY (ILL.) CHURCH OF GOD

The Casey, Ill., Church of God was happy to have with us (Sept. 25-Oct. 1) Bro. and Sr. C. R. Randall and daughter Linda of Tipp City, Ohio, for a series of meetings. The sermons were very interesting and inspiring. On October 1, a basket dinner was served on the church lawn. In the afternoon, we had a dedication service of the new porch. At night, Bro. Randall spoke to the largest audience we have had in ten years.

We are hoping Bro. Randall will be with us again, soon, as we have much interest. Also, we had good attondance at Sunday school. Tincic Stephens, Secy.

BROWNTOWN (Va.) CHURCH OF GOD

Services at the Church of God, Browntown, Va., convene on each fifth Sunday. Bible study classes convene each Tuesday at 7:30 p.m. - average attendance between twentyfive and thirty persons. Bro. Alva Huffer teaches whenever present, and Mrs. Nina Hicks teaches in his absence. These classes, held regularly since January, 1950, at our church rather than in various homes as previously done, are well attended with good interest.

Vacation Bible school was held the last two weeks in July. The total enrollment of 101 was divided into five different classes. Materials used in the children's classes were furnished by National Bible Institution. An achievement program was presented by the children at the close under the direction of Mrs. Nina Hicks, several able assistants, and Bro. and Sr. Alva Huffer.

Special evangelistic services were conducted by Bro. Huffer during July. Basket dinner was served on the lawn the last Sunday during an all-day meeting.

Baptismal service was held at the close of these meetings for eight persons: Mr. and Mrs. Hollis Partlow, Mr. Clarence Baker, Jr., Mr. Ott Baker, Mr. Orville Baker, Mrs. Mozell Baker, Mr. Robert Jenkins, and Mr. William Cooper, all of Browntown, Va.

Because of apparent need for extra room at the church, we are making plans to enlarge to about twice the present size. A committee has been appointed to make definite plans for this construction. Mrs. E. N. Cooper, Browntown, Va., in charge of the building fund, reports several contributions. We hope this spirit continues, so we may meet the need for more Christian growth in this com-Mrs. Nina Hicks, Reporter. munity.

HERALD RECEIPTS

Mrs. Alvin Bennett; G. J. Gordon; Floyd L. Kessler, Jr; William Andrew; Amy Young; Lottie E. Young; Mrs. Maud Graham; Mrs. L. J. Miller; Mrs. G. A. Carpenter; Mrs. E. O. Richardson; Ethel J. Upton; Glenn Birkey; Marion Partlow.

NEW PLEDGES RECEIVED

| Mr. & Mrs. Maurice Robinson \$ | 100.00 |
|--|---------|
| | |
| Oregon Bible College Students | 350.00 |
| Willing Workers Soc., Blood River, La. | 25.00 |
| Mr. & Mrs. Lyle Doan | 52.00 |
| Donald Capes | 36.00 |
| Leila Mac Doeden | 26,00 |
| Golden Rule W. Side Guild (Cleveland) |) 26.00 |
| Mr. & Mrs. W. J. Halls | 50.00 |
| Golden Rule Berean Soc. (Cleveland) | 50.00 |
| Mr. & Mrs. William Kilfoyle | 25.00 |
| Omaha (Nebr.) Church | 180.00 |
| F. G. Carponter | 100.00 |
| Mr. & Mrs. Frank Partlow | 100.00 |
| Shirley Logsdon | 100.00 |
| Mr. & Mrs. C. D. Whitmer | 100.00 |
| Burr Oak (Ind.) Church | 450.00 |
| Golden Rule (Cleveland) Church | 100.00 |
| Mr. & Mrs. J. D. Swartz | 100.00 |
| Minnesota State Conference | 200.00 |
| Lottie E. Young | 100,00 |
| Mr. & Mrs. J. R. LcCrone | 100.00 |
| Mr. & Mrs. Marion Partlow | 100.00 |
| Holbrook (Nebr.) Church | 100.00 |
| | |

MCGINTYTOWN, ARKANSAS

I wish to express my many thanks to the Doreas society of Tempe, Ariz., for the nice package of clothes we received recently, also for the offering in money. Such deeds of kindness will always be remembered.

My mother, much improved, has had a leave from the sanitorium since August 24 and will be home until October 31.

We brethren at McGintytown, Ark., have been enjoying a revival conducted by Bros. C. Alan McLain and H. Scott Smith, our pastors. (Mother has been able to attend all services, except one.) We are proud of our church and Sunday school and pastors.

I hope to attend the National Bercan Youth Rally at Oregon, Ill., next summer.

> Dorothy Gail Cardin, Rt. 1, Greenbrier, Ark.

Bereans, attend the National Berean Youth Rally, October 28 nd 29, at Open Bible Church of God, corner of Johnson and Piper Streets, Macomb, Ill. Meet at the church late Saturday afternoon, October 28. A good program is planned!

HAPPY WOODS CHURCH OF GOD (Southwest of Hammond, La.)

Fall season with its bounty of wild flowers is adding much to the beauty of our services at Happy Woods, La. The interior of the sanctuary has been repainted, and attendance is on the increase. Bro. Vernis Wolfe is giving us sermous of much character and great value.

Bro. Albert Siple was sick and in the hospital, but now is at home and improving. Friends wishing to send him greetings may do so at Rt. 3, Hammond, La.

Visitors recently here from Oregon, Ill., included Bro. and Sr. Delos Andrew, Bro. and Sr. William Andrew, and Bro. and Sr. Frederick Claussen. We always are glad to see members of our church family.

We recommend an article, "What the Jews Believe," by P. S. Bernstein, which appeared in a recent issue of "Life Magazine," as most interesting and informative reading. We all should make an effort to understand that nation with whom we shall be heirs of the promises made to our foster-father, Abraham.

Ernest Barnum, Gen. Conf. Rep.

GRAYTOWN (WIS.) CHURCH OF GOD

In spite of the rain which fell Sunday, September 24 (which ended a two-day campfire meeting), a wonderful Christian fellowship was enjoyed. Most of us slept in tents, two in a car, and a few in Bro. Ora Hillman's cottage on the shore of Yellow Lake at Webster, Wis. Because of the rain, we somewhat monopolized the cottage. We extend our gratitude to Bro. and Sr. Hillman for their wonderful hospitality.

We enjoyed having with us a few families from Eden Valley and Litchfield, Minn., and especially Bro. Tom Savage who preached the afternoon message. May God bless you all! Erma Van Blaricom.

NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. Frank O. Johnson | \$ 10.00 |
|-------------------------------------|----------|
| Hattie A. Woods | 2.00 |
| Maybelle Hanson | 5.00 |
| Mr. & Mrs. Frank Partlow | 100.00 |
| Mr. & Mrs Howard Cramer | 4.00 |
| Hoke Bros., Inc. | 250.00 |
| Mr. & Mrs. C. D. Whitmer | 100.00 |
| Burr Oak, Ind., Church of God | 400.00 |
| Frank Switzer | 4.00 |
| Jessie M. B. Kauffman | 5.00 |
| Curtis Simpson | 7.00 |
| An Isolated Sister | 23.00 |
| Mrs. Kate Olmstead | 7.50 |
| A Sister in the Faith | 12.00 |
| Ripley, Ill., Church of God | 121.80 |
| Mrs. Letitia Waller | 4.00 |
| Mr. & Mrs. Harvey Fisher | 10.00 |
| Brush Creek S. S. | 44.72 |
| Maurertown, Va., S. S. | 25.15 |
| Gospel Gleaners' S. S., Brush Creek | 3.00 |
| Mr. & Mrs. C. E. Randall | 10.00 |
| Mr. & Mrs. Delos Andrew | 10.00 |
| Mrs. Alvin Bennett | 26.00 |
| R. H. Judd | 2.00 |
| Mr. & Mrs. Charles Netts | 5.00 |
| Golden Rule Church, Cleveland, O. | 100.00 |
| Mr. & Mrs. J. D. Swartz | 100.00 |
| Golden Rule Bereans, Cleveland, O. | 25.00 |
| Mr. & Mrs. Wm. Kilfoyle | 25.00 |
| | |
| Mr. & Mrs. Sydney E. Magaw | 40.00 |
| Amy Young | 10.00 |
| Alice Young | 5.00 |
| Lottie E. Young | 50.00 |
| | |

"BETTER DAY" CAMPAIGN 1951 1950

for funds supporting activities of the NATIONAL BIBLE INSTITUTION

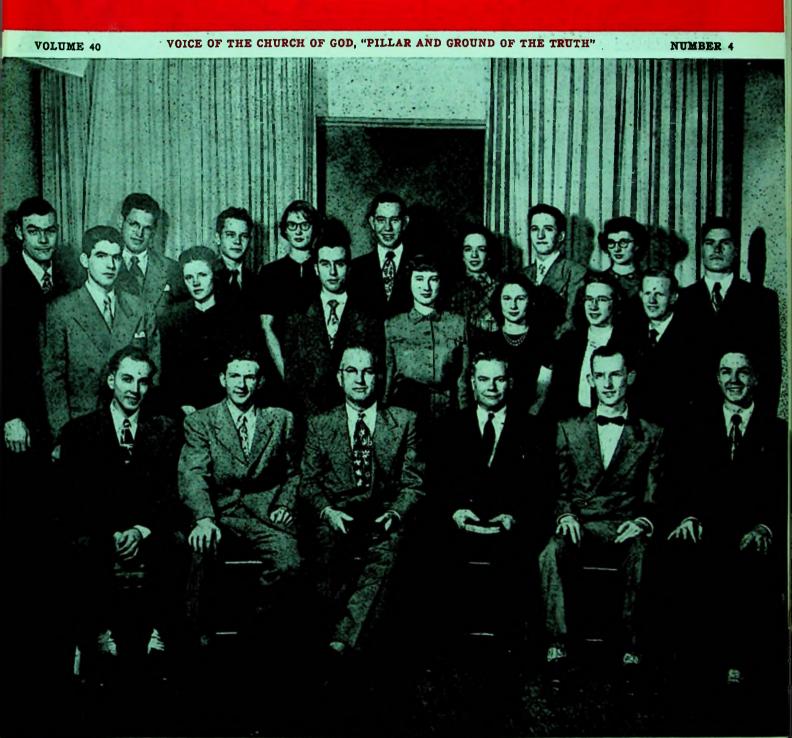
Oregon, Illinois

The Restitution Herald Evangelism Golden Rule Home Oregon Bible College

| I (we) will pledge \$ toward the "Better Day" Campaign |
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| for the coming year. I (we) will make monthly payments of \$ |
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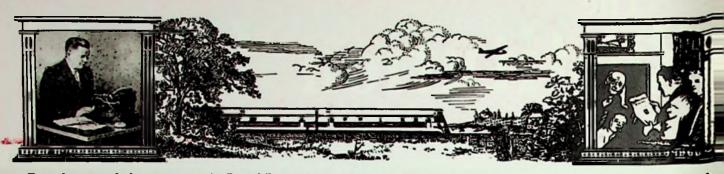
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| Bre | thren every | where are | urged to | pledge, as | here indic | ated, | | \$1,500.00 Delta (Ohio) Church | \$1,500.00 |
| | finance the dge now; p | - | | | ral Contere | ence. | \$1,000.00 Hoke Brothers | \$1,000.00 Ohio State Conference | \$1,000.00 |
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 | \$500.00 | \$500.00 |
| \$400.00 Group "A" | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 | \$300.00 | \$300.00 | \$300.00 | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- utors | \$350.00 Oregon Bible College Student |
| \$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 Omaha (Nebr.) Church | \$200.00 Minn- esota State Conference | \$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 (IIL) Church |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 Holbroo (Nebr.) Church |
| \$100.00 Mr. & Mrs. | the second s | \$100.00 | \$100.00 Mr. & Mrs. | | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 Mr. & M |
| Marion Partlow | J. R. LeCrone | Lottie E. Young | J. D. Swartz | Rule (Cleveland) Church | C. D. Whitmer | Shirley Logsdon | Frank Partlow | F. G. Carpenter | Mauric Robinso |
| \$100.00 Mr. & Mrs. Cecil A. Patrick | \$100.00 O.F. Marsh | \$100.00 Mra. Emma Coleman | \$100.00 Golden Rule S. S. Cleveland | \$100.00 Minneapolis (Minn.) Group | \$100.00 Holland Family | \$100.00 Mrs. L. R. Hillard | \$100.00 Mrs. T. J. Ellis | \$100.00 Miss Mary Elton | \$100.0 Merle Patric |
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| \$100.00 | \$100.00 E. J. | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 Mr. & M~s. | 8100.00 Mr. & Mrs. | \$100.00 | \$100.0 |
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The October 24, 1950 Restitution Herald



OREGON BIBLE COLLEGE, OREGON, ILLINOIS (See news section for names)

OCTOBER 24, 1



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourith Tuesday of August and the last Tuesday of December. Sydney E. Magaw, Editor \$3.00 per year Paul C. Johnson, Associate Editor

"Watch"

"Watch ye therefore," said Jesus to His disciples," for ye know not when the master of the house cometh . . . and what I say unto you I say unto all, Watch" (Mark 13:37).

Why Jesus did not foretell every detail for which His followers should watch is obvious: one scarcely would watch for *anything* if he knew for certain all that is to transpire. Watch because you "know not."

Frequently, I hear or read about the possibility or nonpossibility (depending upon the spokesman's convictions) of a Rome-Moscow alliance, or a Catholic-Communism alliance. These reports and comments interest me because certain prophecies that appear to refer to Russia have almost identical twin prophecies that appear to refer to Rome.

In this week's HERALD, Brother C. E. Randall quotes a Catholic periodical as saying, "We do not hesitate to affirm that we would prefer to see ten million Communists in Spain to one million Protestants." What does a quotation like that mean to you?

"Watch." You and I do not know what the morrow may reveal. If ever Rome and Russia do ally, you and I will see a nondescript.

"Watch," for after the nondescript, according to Daniel 7:9, the "Ancient of days" will rule the earth.

"Watch," for when the "Ancient of days" rules, "judgment shall sit" (Dan. 7:10, 26), and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (v. 27). All dominions shall serve and obey God *in contrast* to obeying the nondescript: whoever or whatever!

"Watch"! Communists are said to be ten times more desirable in Catholic Spain (p. 8; col. 1) than are Protestants. Included in the not wanted Protestants are you and I. Neverthteless, "the people that do know their God shall be strong, and do exploits" (Dan. 11:32). What Jesus said to His disciples, He said unto all, "Watch"!

David's Prophecy of Judas

David, who wrote beautifully in the Psalms about the Messiah, wrote also—not so beautifully—about Judas. David's most complete sketch of Judas appears in Psalm 109:6-19. That some of the predictions in those verse apply also to other "adversaries" (v. 20) in no sense lessens their application to Judas.

"How," one may ask, "do you know that Psalm 109 6-19 prophesies about Judas?" The answer is easy. Shortly after Jesus ascended to heaven (Acts 1:9), Peter explained to the Eleven that certain scriptures had been fulfilled in Judas' betrayal of Jesus and in Judas' suicide. (Vv. 15-20.) In that explanation, Peter quoted from Psalm 109, saying, "His bishoprick let another take" (Acts 1:20, last part). Thus did Peter and all the Eleven know that someone else had Scriptural right to occupy the vacant office of the Betrayer. The Scripture (Acts 1:20) becomes, therefore, its own interpreter of Psalm 109:8, which reads in slightly different words, "Let another take his office." Matthias did! and was numbered with "the twelve" (Acts 6:2) before Saul was called as a special apostle.

Because Peter and all the Eleven understood that Psalm 109:8 applied to Judas, one logically may conclude that the context of Psalm 109:8 probably also refers to Judas especially if the Psalmist seemed to be writing about one man. That, indeed, seems to have been David's theme one betrayer, doomed because of his guilt, one to whom no mercy should be extended—much in contrast to the near-heroizing of Judas in the modern *Passion Play*. See now, what David foretold about the Betrayer, some de tails of which are not even mentioned in the Gospels:

"Let his prayer become sin" (v. 7).

"Let his days be few" (v. 8).

- "Let his children be fatherless" (v. 9).
- "His wife a widow" (v. 9).
- "Let the extortioner catch all that he hath" (v. 11).
- "Let there be none to extend mercy unto him" (v. 12) "Let his posterity be cut off" (v. 13).
- He slew "the broken in heart [Christ]" (v. 16). "He delighted not in blessing" (v. 17).

Israel's Wealth and Russia's Lust

By C. R. Randall, Tipp City, Ohio

Y OU and I are witnessing one of the most momentous periods in the history of mankind. Man's wisdom has not been able to keep pace with his knowledge. So far-reaching are the effects of man's scientific abilitics, that controlling them looms as



one all-important factor. Recently, following development of the atomic bomb, certain scientists who were instrumental in its development and completion called together to a meeting in Chicago some of the leading clergymen of all denominations. The scientists told these ministers that they, the scientists, had *produced* the bomb; now it was the ministers' problem to *control* it! This illustrates very well the condition in which you and I find ourselves today. We Americans are powerful scientifically and nationally, but weak spiritually. We have no means to control our efforts and the efforts of others, that we may channel this energy into power that will produce toward the welfare of mankind.

At no time in the history of nations have statesmen been confronted with such perplexing and baffling problems, which seemingly defy solution, as they are being forced to face today. Every day, new problems arise calling for judgment of the wise, yet they are so different and so baffling that no one can surmount them.

All these conditions point out one fact, that the Scripture is true in its prophetical writings concerning this Age. These conditions that you and I are witnessing today are clearly foretold in prophecy. We need not be in darkness concerning the future if we are willing to read and understand the word which God has spoken through the medium of the holy prophets and apostles.

On May 15, 1948, the world was astounded at announcment of the birth of the new nation of Israel. A new nation was born overnight. This was not entirely new to many, as they were *looking for it* — being informed of the future through the prophets. Isaiah spoke: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

This prophecy clearly foretold the rapidity of events in presenting the world with a new nation. Twenty-five cen-



turies had passed since the Jews had been a self-governing kingdom, yet out of that lengthy time of captivity and servitude emerged a new nation. Never before in the history of nations can one find an event comparable in circumstance and phenome-

non. It rightly can be called the "miracle of the Age."

With confidence in God's Word, one can understand the future. Man will not destroy himself with the atom bomb, with the hydrogen bomb, or with any other scientific power. True, man is running swiftly along the road which leads to God's great battle of Armageddon, yet it will not be man's lot to destroy himself by his inventions.

Individuals fear day after day, wondering what shall result from the unsettled state of world affairs. One need not fear when he knows the truth, and there is only one way of finding the truth concerning the future. That is in God's Word.

Future events in the closing days of this Age will center primarily around two great nations. These nations are, first, the nation of Soviet Russia; second, the small but growing nation of Israel. God has spoken frequently through the prophets concerning both these nations. One is destined for elimination; the other is destined for growth and development under a capable King. That King will be none other than the returned Jesus, the Man who walked the shores of Galilee!

This nation of Israel is the same one that refused to accept God's Son as its Messiah. When Pilate could find no fault in the condemned Christ, he wanted to be, as he stated, "innocent of the blood of this just person," yet the people cried, "His blood be on us and on our children" (Matt. 27:25, 26). That nation *has borne* the blood of the crucified One, and Israel shall bear it until she is willing to cry, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

Day after day, it is more and more evident and more forcefully drawn to one's attention that the leaders of the nation of Israel feel they have a divine mission. David Ben Gurion, recently resigned premier of Israel, said:

"I do not have the slightest doubt that these days are those of the Messiah. We cannot hinder the regathering of our people. We must help our suffering people to come to their homeland (*Please turn to page 9*)

"O Wretched Man That I Am"

By Norman J. McLeod, Pomona, California

Down in the islands of Polynesia are found the relics of a white man's civilization. That civilization died out because those white men were neurotic. How does one know they were neurotic? Because in a climate that was warm all year round, they wore clothes. Clothes were not necessary!

Have you climbed so high that you fear to look down? lived so fast that you cannot rest? sinned so grievously that you have lost companionship with Christ? If so, Brother Norman J. McLeod, in six minutes and forty seconds, may help you to recover courage, equilibrium, and the secret closet of prayer... Here is good medicine in a small bottle for a very common ailment.

Those white men wore clothes just to show their superiority. They struggled to get food, when food was at hand in such abundance that no struggle to obtain food was necessary. They built strange statuary of themselves. Why? Because they wanted to impress future generations. Still closer to the continent of Asia on one of the islands, American soldiers found statuary left there by some of the British who conquered those islands about a century or more ago. This statuary was made from a particularly soft stone that could be carved by a bayonet. The American soldiers used it to carve monuments to their friends who had been killed in action in that part of the world: The white man must be doing something, must be bettering his conditions, must forever be showing his superiority over others. He has set a high standard for himself. Finally, when he does not achieve it, he punishes himself with neurotic guilt. The man who always is attempting to show that he is as good as, or a little better than, his fellow is neurotic. The Apostle Paul analyzed that type of person in relation to the Mosiac law. In so doing, Paul gave one of the best treatises on psychiatry that can be found.

Between halves at a recent football game, I watched and enjoyed a pageant representing the gold rush to California. The school children had made up the pageant with a prospector and his donkey; but when they were about to bring the donkey onto the field, he *balked!* The scene reminded me of the statement made by a psychiatrist that the personality of a man is much like a donkey with an intelligent man up front trying to steer a course and with a clown on the other end. The man up front would not have such a difficult time, but he never knows what the fool at the other end is going to do. How perfectly the Apostle depicted that situation! "That which I do I allow not; for what I would, that do I not; but what I hate, that do I. . . . For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:15).

You and I accept for ourselves the standards of Christianity as our goal, but we fail to achieve them. Because we fail to achieve them, we feel guilty. To compensate for that feeling

of guilt, we act in strange kinds of ways. Many times have we heard people say they cannot understand why such and such a person will be "just fine to deal with out of the church," but in church matters he becomes "one of the most impossible persons in the world." Why? Because he is suffering from a neurosis known as a guilt complex. He may not realize it, himself; in fact, if he did, he would correct it. The complex manifests itself in several different ways according to the nervous system of the particular individual.

One of the commonest signs of neurosis is for the individual to be hypercritical of everybody else. To gain cover for his own feeling of guilt, he attempts to show that everybody else is responsible for the situation in which he finds himself. He must excuse himself, because he is tempted so much more than others! In weaker moments of self-examination, that sentiment comes to the top. On the other hand, the individual may become actually ill from self-inflicted punishments which act upon the involuntary functions of the body through the sustained emotions of guilty fear. Such were often the old-time Puritan preachers who spoke at great length of the terrible tortures that others were going to suffer in the hell they conjured up out of their own imagination. (No such doctrine is contained within words of the Bible.) In our own times, some of our kindred church groups go to great length to say who is not going to be saved. Such persons are suffering, of course, from the same kind of a psychological complex that Elijah had when he thought he was the only one who sought after the true God. When quite young, I knew of a preacher who named at a funeral service the relatives of the deceased who would not be in the resurrection! The finger of guilt is pointed invariably toward the other person in order to cover one's own feeling of guilt.

On many occasions, I have been told that psychological

studies are not for preaching from the Church of God pulpits: that we ministers should spend our time preaching the doctrines of the gospel of the Kingdom of God. In many respects, I most heartily endorse that idea, but I believe that in the Church of God the fault has been in the other direction. The head crowds out the heart. Our religion is likely to become a dead mechanical contrivance that tells of the second coming of Christ, but does not teach us to prepare ourselves to meet Him when He comes. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

For one thing, you and I can be glad: the Apostle Paul did not leave us helpless. He pointed the way out of the dilemma. We have worked ourselves into a high pitch of neurosis. We have not done the things that we should. We have left undone the things that we should have done. We have done the wrong things when we so surely intended to do the right. We are tense, nervous, excited, quick tempered, mentally ill, difficult to get along with. What do we do? "O wretched man that I am! who shall deliver from the body of this death?" (Rom. 7:24). Who can help us? The doctors have not been able to find a cure for us, because physically we are not ill. It is the disease of our warped minds. Paul's answer comes like balm to the heart, like sleep to the weary body, like rest to the weary spirit, an answer that should be framed in the memory, engraved in our innermost consciences:

"I thank God through Jesus Christ our Lord" (Rom. 7:25).

One of the psychiatrists of note in the Los Angeles area tells his neurotic patients to read this seventh chapter of Romans, because it is one of the greatest lessons available in psychiatry. He recommends Bible study and reading with prayer in general for healing of the milder ailments of the mind. Morever, this particular chapter gives the key to the psychological release for the tensions of our modern civilization. You and I are not required to show ourselves better than the other man. We do not have to cover our guilt for those things that we have left undone. Jesus, by His sacrifice, already has covered our guilt. All we need do is to go to Him in complete confidence of forgiveness, for "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" (Rom. 7:18). The only power under heaven that can release me from this wretched state is that of our Lord Jesus Christ. Only Jesus never fails. Only Jesus saves from sin and leads successfully to the Kingdom of God.

Will the Earth Be Destroyed?

By Ammie McEntire, Little Rock, Arkansas

I FONE rightly divides the Word of God, he will learn that the wicked and their works will be destroyed on the earth, but the earth itself will not be destroyed. At time of the Flood, although every living creature and all ungodly inhabitants were destroyed, the earth actually was saved, *purified*, by the Flood. God commanded Noah to build an ark, that he and his family might be saved. God tells you and me today to build our lives in Jesus to be saved from the destroying fire at His coming. As the Flood destroyed the wicked, so shall Christ destroy the wicked but *not* the earth God created.

The Prophet Malachi foretold: "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. . . . 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" (4:1, 3). Well spake the Prophet!

These two verses give evidence that some will tread down the wicked and walk on their ashes. If the earth were destroyed, how could this prophecy ever come true?

In the Sermon on the Mount, Jesus said, "Blessed are the meek: for they shall inherit the earth (Matt. 5:5). Could the meek inherit a *destroyed* earth?

God promised Abraham and his seed an inheritance of land, not a place in heaven. Abraham died, not owning the land promised to him. (Acts 7:5.) God never will break His promises. Someday, Abraham will be resurrected to possess his inheritance of land. If the earth were destroyed, though, what land would he inherit?

That the earth will not be destroyed is no reason, however, for anyone's becoming over-confident of receiving eternal life. Remember, the wicked and their works shall be destroyed! So, may you and I live for God's Son, thus escaping the fire of destruction.

OCTOBER 24, 1950

Not Enduring Sound Doctrine

By T. M. Ferrell, South Bend Indania

"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" (2 Timothy 4:3).

ONSIDERING the love the Church of God has for the truth, we always have been puzzled as to how this particular text (2 Tim. 4:3) may be fulfilled. We have been told to look for a time when men will not listen to Bible preaching on doctrinal subjects. By "doctrinal" preaching, most people mean "dogma," or such tenets as the Kingdom of God, the resurrection, restitution, baptism by immersion, return of Israel, and conditional immortality.

Contrary to our expectations, people actually are hungry for information on these so-called doctrinal subjects. From some denominations not expected to teach these precious truths, which have become traditional to the Church of God, we have heard wonderful radio sermons on subjects we thought we were alone in preaching. The people *are* listening to what we considered sound doctrine. Our own church group at large still demands clear-cut sermons on the things commonly believed among us. Just what, then, can this text mean?

In a study of the words "sound doctrine," considerable light is cast on the subject. The primary meaning of "doctrine" is "teaching or instruction." "Sound" in this instance means, literally, "wholesome." Therefore, the first part of this verse may read—"A time is coming when men will not tolerate wholesome instruction" (Weymouth). (The Emphatic Diaglott reads essentially the same.)

When one sees this meaning in 2 Timothy 4:3, a new avenue is opened to the whole matter being considered. Hence, we look not so much for a time wherein church members will not tolerate so-called *doctrinal* sermons, but a time wherein they will not tolerate sermons of reproof for their unchristian deeds and practices!

With this thought in mind, the last portion of 2 Timothy 4:3 takes on new meaning. In the words of the Emphatic Diaglott, they "will accumulate teachers for themselves, according to their own inordinate desires, tickling their ear." People do not like to be told about their faults, or that their deeds are not Christian. Therefore, the tendency is to accumulate those who will keep quiet about such subjects.

We are reminded of a popular church that made no requirements for membership, and named no limitations on what its members might do and still remain in good

standing. The minister of the church kept quiet about the situation for a long time. Finally, unable to stand it any longer, he openly rebuked the congregation for its corrupt living. His services no longer were acceptable. The church employed a pastor who smokes and has no aversion to doing the same things the congregation does. He "gets along" with the members *very well*. This situation, a fulfillment of the prediction in 2 Timothy 4:3, when multiplied many times throughout the land, becomes one of the greatest contributions to moral decay in the church and in our nation.

Can the condition depicted in 2 Timothy 4:3 apply to the Church of God? Could it be our Sunday school quarterly that no longer includes lessons on the liquor question? Could the Church of God experience unrest and frequent changes of pastors? Are Church of God ministers finding it increasingly difficult to serve God and be acceptable to the people? Is it in the Church of God where, if a minister says anything in the way of reproof, he is speaking for himself and not for God? (The Scriptures are given for instruction, rebuke, and reproof.) Can it be our church where a minister is unpopular because he does not approve of public socials and various questionable methods of raising funds for the church?

Church people today fidget if a minister gets very plain on the common evils of this generation. Although these evils are creeping steadily into the Church of God, a sermon is good only if it can be applied to someone else.

We sincerely pray that as long as God will allow us in His ministry, we may never reach the place and time in the Church of God when we are made to feel we cannot preach about the evils of drinking liquor, or smoking, or dancing, or about the evils of divorce, of war, or about any other worldly indulgence, for fear of disapproval by our people. Rather, may the people heed the Word of the Lord and be corrected by it. "If the shoe fits" you or me, let us wear it.

We who are ministers of Jesus Christ have the admonition to "Preach the word," for we know "a time is coming [and now is?] when men will not tolerate wholesome instruction." May God judge us if we refuse to preach and to hear His Word. God *will* judge us if we refuse to live for Him in these last days.

Be Baptized!

By Harold J. Doan, Chicago, Illinois

NO CHRISTIAN who sincerely believes the Word of God can escape the truth that one must be baptized to obtain salvation. Baptism is an inseparable part of God's plan for your redemption. Baptism is a necessary work of faith, without which faith must be considered dead.

One of Jesus' last commandments was, "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). Could Jesus, our Master, make it more clear? Belief and baptism are essential to salvation! The Apostle Paul reminded the Galatians, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). The implication is that those who have not been baptized into Christ have not put on Christ and are not His. Peter, after preaching to Cornelius and his family and friends, "commanded them to be baptized in the name of the Lord" (Acts 10:48). It was also the Apostle Peter who, when asked on the day of Pentecost, "What shall we do?" replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38). Can you wonder, in the light of these precise New Testament commandments, that we emphasize the truth that everyone, to be Christian, must be baptized? You and I cannot get around these scriptures. We cannot ignore them. We can only preach them. We must agree that baptism is an essential Christian work.

Two questions must be answered, however, for a better understanding of the necessary ordinance of baptism: 1) What is accomplished by baptism? 2) How must one be baptized?

Several phrases used in the Bible in connection with baptism teach you and me what is accomplished by baptism. We notice, first, Colossians 2:11, 12, which says, "Ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ: buried with him in baptism." Here, baptism is compared to Israel's circumcision, which was a seal of faith. God and Abraham made a contract, a solemn covenant. The sign before God and the world that Abraham accepted God's terms and intended to keep the covenant was circumcision. Without the act, God might reasonably have doubted Abraham's faith and denied him the promises. Similarly, God, through Christ, has made a covenant offer to us Gentiles. The seal of our faith and sign before God and the world that we accept this contract, and that we intend to live by it, is Christian baptism. Without the act, God can reasonably doubt our faith and deny us the promises. Baptism is the seal of our faith.

You will have noticed the words "buried with him" also in our text in Colossians 2. This is in reference to the fact that baptism is also symbolic of dying, being buried, and arising with Christ. Baptism is symbolic of one's dying and being raised a new, cleansed, changed, Spiritled creature of God. Romans 6:4 puts it this way—"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." Baptism is the destroying, crucifying, and burying of our old life and is symbolic of our beginning of a new life in Christ. Baptism is the demonstration of our faith in the efficiency of Jesus' death, burial, and resurrection for our salvation.

Other scriptures show that baptism portrays the "washing away of our sins," washing in the blood of Christ, being cleansed from our sins. Israel's crossing of the Red Sea, escaping from Egypt toward the Promised Land, was a type of Christian baptism, according to 1 Corinthians 10:1, 2. This type makes our baptism exhibit the truth that by that act we are leaving our bondage to the world of sin and death, and beginning our journey toward God's Kingdom.

What does baptism accomplish? It is the seal of one's faith, the crucifying of his carnal nature, burying of self and sin, being made clean by the blood of Christ, arising to walk in newness of life, and the escape from bondage to the world to follow in Jesus' footsteps unto salvation.

How must one be baptized into Christ? We are fully aware that many answers to this question have been extended to the world. Some say baptism is by sprinkling of water, others by pouring of water, others by immersion in water, some by either, and some that baptism is only by the Spirit and not by water at all. Let us look to Scripture, rather than to the traditions of men, originated for convenience and taught for truth.

The word "baptize" is Greek in origin, coming directly from the Greek word *baptizo*. The word *baptizo* means "to immerse or dip" in the opinion of all learned Greek scholars. Wherever the word "baptize" is used, the word "immerse" could and probably (*Please turn to page 9*)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

SUNDAY SCHOOL ATTENDANCE. "Every-

body's Digest," of June, 1950, carried an interesting article on Sunday school attendance, saying: "Though our population has soared by millions in the last quarter of a century, Sunday school enrollment still is about twentyone million, which it was back in 1926. And on an average, these children attend only one Sunday out of three. Worst of all, another twenty-one million reach maturity without formal religious training of any kind."

Apart from the statistics on Sunday school and church attendance, it must be apparent to all who observe the trends, that interest in the work of the church has waned, prayer meetings as such are little attended, and concern for distinctive doctrines that one time were energetically defended is almost gone in the masses of church members.

THE SAME ROME. The voices of the Roman church speak out quite often and tell what they are thinking behind the scenes. "Our Times" for September says:

"A front-page editorial in El Correo Catolan, which speaks for Roman Catholicism in Catolonia and for the archbishopric of Barcelona, boldly proclaimed: We do not hesitate to affirm that we would prefer to see ten million Communists in Spain to one million Protestants.' When a strong-armed squad wrecked a Baptist chapel in Rome, it left pamphlets which declare in part, 'The spirit of the inquisition is still in us and we are ready to use it."

MILLIONS. The evil results of World War II are still with us. According to President Paul Reuger of the International Committee of Red Cross, after five years have passed since World War II, there are still between 60.000.000 and 80.000,000 refugees wandering across the earth seeking resettlement. There are more than 15,000,000 refugees in Europe, with the remainder in China, India, Pakistan, Burma, and Palestine. These homeless and displaced peoples have nowhere to go, and apparently the nations of the world are unable to solve the problems that this vast army presents.

Here is one more reason why the world, groaning and travailing in pain, needs the return of Christ and the proclamation of the antitypical jubile that will set mankind free and deliver the oppressed from the shackles of bondage.

CATHOLIC PRESS. In the current issue of "Missions," the power of the Roman Catholic press is set forth in these words:

"About 400 Roman Catholic papers circulate throughout the United States with more than 10,000,000 reported subscribers. Their curb the trend toward inflation, the Govern-

influence and their propaganda power can be easily imagined from the following statement made at the annual meeting of the Catholic Press Association in Rochester, N. Y., last May: "The purpose of the Catholic press is to give readers a knowledge of the day's events in the light of Catholic doctrine,"

If this is the policy of the Catholic papers, then one can expect much of the news that appears in their periodicals to be used as propaganda for their doctrines.

GULLS. While I am not, in any sense of the word, a professional in taking pictures, yet I have had reasonably good success in taking kodachrome shots. One of my treasured pictures is of a gull that lighted on the bow of a boat in which we were fishing on Georgian Bay. The windshield of the boat made a frame for the bird from the vantage point where the picture was taken. Gulls followed the boats and lived from entrails of the fish when cleaned.

According to reports from Florida, gulls along the Atlantic at Saint Augustine have been living off the refuse tossed overboard from the shrimp fishing fleet. When this fleet moved to other waters, the gulls did not know how to forage food for themselves, and many of them died of starvation. So accustomed to living off efforts of others, they had no initiative to provide their own living.

There is a moral in this that I want to apply to evangelism. In earlier days, men who felt the call of the Lord went out not knowing where they were going, but trusting to divine guidance, and relied on the Lord for sustenance. Today, too many of us are like the gulls: we must have someone provide for us, arrange for meetings, and supply all our comforts; otherwise, we do not go.

Years ago, Bro. James Martin, a long-time minister of the Minnesota Conference, started out one day in the winter to find places to preach the gospel. His first overnight stop was at a country home near a schoolhouse. At the supper table, the people with whom he was stopping inquired where he was going, and Bro. Martin replied he did not know, wherever the Lord led him to hold meetings. To this, the folks replied, "Here is a schoolhouse. Why not hold meetings here?" Out of this initial effort came the church at Bergen (Lester Prairie, Minn.), and out of the Bergen church came the editor of The Restitution Herald. Bro. Martin, with initiative, zeal, and faith, baptized more than eight hundred converts during the years of his ministry. May we learn a lesson from the gulls! .

GOVERNMENT CONTROLS. Due to the need of materials for the war effort and to

ment has imposed higher restrictions on loans for housing, which will, according to estimates, greatly decrease the number of houses built. Evidently, there is a need for more houses, but the national economy takes precedence over the requirements of individuals. We are not concerned with this question, however, except for illustration. The housing situation, a pressing problem over the country, naturally causes the prophetically minded to think of the time foretold by the prophets, saving:

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another cat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65:21).

The conditions that Isaiah foretold concern the divine economy in the Kingdom of God. Limitations now imposed because of a maladjusted order of society will be removed, and the desire of all nations will be realized. The highest hopes of men can be realized only when the King comes and introduces a divine economy.

TURNING TO GOD. The United Press recently quoted several ministers representing varying religious faiths in the United

States. These men felt that there is a general upsurge in church worship as result of fear of atomic and hydrogen war and the Korean War. Methodist Bishop Fred Pierce Corson said:

"I am convinced that the courage and devotion of the minority groups fighting Communism in the Far East have stimulated the American people to the dangers of atheistic Communism around the world. The most encouraging sign is the evidence of moral indignation which has been roused in the American people and with it a conviction we must work with the church agencies in protecting our spiritual freedoms both at home and around the world."

Bishop Corson said there had been more than 1,000,000 increase in Sunday school attendance in Methodist churches, and he at-tributed it to a large extent to the Korcan War.

Very few people today are drawn to the Lord through truth and love. The majority of people think of things concerning their spiritual welfare only in times of affliction. Isaiah expressed the thought in these words: "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them."

Help us, Lord, to turn to Thee, both in sorrow and in happiness.

ISRAEL'S WEALTH AND RUSSIA'S LUST

(Continued from page 3)

from their dispersion. If you want, for some reason, to call me a 'visionairre,' then I am such. So were the prophets... This is another exodus of Egypt. We cannot deal with this matter merely on a business basis. Such problems can be faced only on a basis of spiritual vision."

Looking into the future through the eyes of prophecy, one finds a great time of trouble coming upon Israel. This trouble will come largely from the hand of a neighbor from the north. This neighbor, called "the king of the north" in the prophecy of Daniel, is representative of Communist Russia. Russia's infiltration and invasion will be not one merely of fifth-column and propaganda activities, but a full-scale invasion by armies. Ezekiel wrote concerning this "king of the north," whom he called "Gog." Writing concerning this same time, he said:

"After many days thou [Gog] shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel. . . . Thou shalt say, I will go up to the land of unwalled villages . . . to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited" (Ezek. 38:8-12). . . . This prophecy outlines Russian conquest in the future. She will invade the land of Palestine!

A few years ago, one would have wondered what was in the land of Palestine for Russia to desire. One gradually sees the over-all plan being revealed, however, as time passes. One of the chief desires of all the past Tzars of Russia has been a warm-water seaport. To this day, Russia never has been able to fulfill that desire. One can see how this desire could be fulfilled by Russian conquest of Palestine. Russia has tried to force Turkey to become a partner nation and to create a friendship which would allow intertrade by using Turkish ports, but Turkey has refused.

Another important factor which seems rapidly to be emerging is the need for oil. In this mechanized age and the ever-increasing tempo of war, nations are learning oil is an important factor. Russia today is lacking in oil reserves. Some diplomats in the Middle East have felt that the Russian-prompted threat in Korea was merely a blind and feint for something greater. For some time, Russia has had her eyes upon the country of Iran. Diplomats in Iran feel that this year will be a decisive year in the struggle between Communism and the West. Iran has some of the richest oil deposits and operating fields that are today available. The Russian bear, desiring this oil, is waiting to pounce upon its prey at any time. This is interesting to Bible students who realize that this country (Iran) is mentioned in the prophecy of Ezekiel. In the prophecy concerning the "Gog of the land of Magog," one finds Persia in alliance with "Gog." The ancient Persia is today's Iran.

In its search for oil, the King of the north will not stop with Iran, for it will lust after more than can be supplied in that territory. All geologists who have examined the Negev area in Palestine have agreed that there —under the Negev soil—is one of the richest oil deposits in the world. This finding of the geologists is in harmony with the words of the Prophet Moses. While pronouncing blessings upon the twelve tribes, Moses spoke concerning the tribe of Asher: "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil" (Deut. 33:24). Geologists and the Bible agree! The Negev area is a part of the land given to the tribe of Asher. One of the richest oil deposits is just what Russia wants and will want. Her lust will force her to march!

Gradually, one sees the desire and the lust of the bear. Yet, while Russia is marching upon the land of Israel and laying it low, God says: "My fury shall come up in my face. . . . I will plead against him. . . . Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezek. 38:18-23).

As you and I look toward the future, we need not fear but look forward with anticipation to the growth and development of the nation of Israel. The Psalmist said, "When the Lord shall build up Zion, he shall appear in his glory." The sweet singer of Israel further stated, "He shall come down like rain upon the mown grass, as showers that water the earth... He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth" (Psalm 72:6, 8).

The future reveals the King, Christ!

BE BAPTIZED!

(Continued from page 7)

should, be supplied. We have no scholastic nor moral right to make baptism mean anything but immersion as it was used by Jesus and His apostles.

Several texts tend to amplify the truth that the New Testament teaches immersion in water as the seal of faith and the baptism of salvation. Jesus Himself was immersed in water. Remembering that baptize means immerse, we read in Mark 1:9, 10, "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway, coming up out of the water, he saw the heavens opened." Jesus went down into the water and was immersed by John the Baptist in Jordan. Did Jesus

mean something else when He commanded His disciples to go out and preach the gospel to all men, baptizing them? We think not. "Baptize" means to immerse in water for the remission of sins.

We have as added evidence of the neccesity of water immersion, the story of Philip and the Ethiopian eunuch, as told by Luke in Acts 8. After intoducing himself to the African traveler, Philip the Evangelist "preached unto him Jesus." As they came on their way, they came to a certain water: and the eunuch said, "See, here is water, what doth hinder me to be baptized? . . . and he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized [or immersed] him" (Acts 8:36-38).

As a final proof of the essential nature of water baptism,

we have 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" (John 3:5). Entrance into God's Kingdom depends upon a spiritual rebirth, it is true, but that spiritual rebirth itself depends upon water baptism. Salvation depends upon it.

My friend, you must be baptized for the remission of sins. The scriptures demand it; it is a seal of faith and a necessary work of faith. Baptism is immersion, burial in water with Christ. You ask, "What shall we do?" I say with Peter, "Arise and be immersed every one of you in the name of Jesus Christ for the remission of sins." You cannot escape the urgency of this command. Do it now do not tarry, for "as many of you as have been baptized into Christ have put on Christ." Are you in Christ?

GENERAL CONFERENCE PICTURES. In gentle encouragement for brethren everwhere to pledge toward the 1950-'51 budget for General Conference needs, these four pictures will remind those who attended the last Conference of its enthusiasm to move forward toward a better day of service. The upper left picture shows Bro. Joe D. Lawrence presiding at a business session of the 1950 Conference. Seated at table is Bro. J. Arlen Marsh, Secy. Upper right picture (1949 Conference) shows many well-known faces, including Bro. Ceeil Smead who was addressing the Chair. Lower left: the Credentials' Committee for the last two conferences (Mrs. F. L. Austin, Mrs. Albert Logsdon, Miss Leila Whitehead). Lower right: shows National Evangelist J. W. McLain in baptismal service (Aug. 12, 1950) for his son, James, in Rock River. . . . Only those who attended the General Conferences know all the joys and inspirations they afford.



CHILDREN'S PRAISE

(Prepared by Sr. Ida Bell Pryor, shortly before her death, to be read by children at the second anniversary service of Hendersonville Chapel, N. C.)

First Child:

We've come again to worship here, This second anniversary day, To tell the truths we've learned this year—

I hope you list' to what we say.

Second child:

One first must hear the Word of God, Obey, and follow Christ's command: Be sure it is the Word of God, And not the idle words of man.

Third Child:

We must believe in Christ, our Rest, The one begotten Son of God— Born of the Virgin Mary, blest— Who came to bless the earth He trod.

Fourth Child:

We thank the Lord for His blessings, Received in love from Him each day; We ask His help in troubles, too, That plague us all along the way.

Fifth Child:

We freely give through Jesus' gifts To help His people walk the Way. I'm sure we never miss those gifts, For other blessings come each day.

Sixth Child:

We Christians trust and love each other, For Jesus Christ, our Lord, loves all: He died for us, that we might live— Oh! Won't you heed His loving call?

Seventh Child:

We must forgive as Stephen did— A "must," indeed, that's very large: For being stoned to death, he said, "Lay not this sin against their charge."

Better Than Expected. Construction delays in the new headquarters' building notwithstanding, the front is nearly completed, and plasterers have nearly finished their work.

NATIONAL BIBLE INSTITUTION

Recapitulation of the Financial Statement

July 1, 1950, to September 30, 1950

RECEIPTS:

| Evangelism: | | | Rep |
|----------------------------|---------------------|-------------|---------|
| Contributions | \$1,753.94 | | Inci |
| Earnings | | \$2,412.94 | Sala |
| | | | Insu |
| Oregon Bible College | | | |
| Tuition | 485.73 | | Sunda |
| Contributions | 227.00 | | Pos |
| Student Council | 31.06 | | Inci |
| Student Welfare Fund | 217.50 | 961.29 | Cut |
| Sunday School Association | | | The R |
| Profit on sales | 59.25 | | Prin |
| Sunday School Federation | 40.00 | 99.25 | 62 |
| Sunday Sensor Pederation | | | Cut |
| The Restitution Herald | | | Piet |
| Subscriptions | 903.93 | | Inci |
| Contributions | 2,104.72 | 3,008.65 | Pos |
| Contributions | | ., | Sal |
| Office | | | |
| Profit on sales | 166.13 | | Office |
| Contributions | 2,857.68 | 3,023.81 | Sala |
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| Print Shop | | | Inci |
| Profit | 1,802.22 | 1,802.22 | Lig |
| | | | Tax |
| TOTAL RECEIPTS, | | | Insu |
| July 1, 1950, to September | 30, 1950 | \$11,308.16 | Gen |
| DISBURSEMENTS: | | | Print |
| Evangelism | 41 005 00 | | Sal |
| Salaries | \$1,305.00 97.35 | | Inci |
| Camera supplies | | | Pos |
| Literature | 43.42 821.88 | | Rep |
| Traveling expense | 821.88 | | Inst |
| Mattison Fund | 55.87 | | 11130 |
| Incidentals | 55.87 22.21 | 2,360.73 | TOTAL |
| Insurance | 1 ن.نن | 2,000,70 | July |
| Oregon Bible College | | | |
| Maranatha | 90,26 | | RECEIR |
| Student Welfare Fund | 100.00 | | for fir |
| | | | |

| Printing | 14.85 | |
|--------------------------------|----------|----------|
| Repairs | 13.00 | |
| Incidentals | 14.04 | |
| Salaries | 950.00 | |
| Insurance | 22.21 | 1,204.36 |
| Sunday School Association | | |
| Postage | 14.81 | |
| Incidentals | 2.50 | |
| Cuts | 3.43 | 20.74 |
| The Restitution Herald | | |
| Printing, wrappers, covers, an | nd | |
| expiration slips | 2,224.97 | |
| Cuts | 78.82 | |
| Pictures | 6.00 | |
| Incidentals | .67 | |
| Postage | 66.47 | |
| Salaries | 954.63 | 3,331.56 |
| Office | | |
| Salaries | 1,207.64 | |
| Postage | 40.77 | |
| Incidentals | 103.25 | |
| Light and fuel | 53.24 | |
| Taxes | 12.17 | |
| Insurance | 63.47 | |
| General Conference overhead | 270.83 | 1,751.37 |
| Print Shop | | |
| Salaries | 1,634.69 | |
| Incidentals | 35.52 | |
| Postage | 26.70 | |
| Repairs | 3.88 | |
| Insurance | 50,42 | 1,751.21 |
| OTAL DISBURSEMENTS, | | |
| July 1, 1950, to September 30, | 1950 | \$1 |
| DODIDOS OVER EXPENDITO | DES | - |

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S. O. Ross, Treasurer.

The Children's Page

Prepared by Madge Savage Waite Park, Minnesota



"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).

Paul Preached Christ

People sometimes forget that God has different ways of calling individuals. Some think that men are called of God only through His Word; others, by the Spirit.

Years ago, God called Paul, who did not understand His Word aright. Paul, a Pharisee, was well educated. Yet, not accepting Christ, he persecuted Christians. Do you not recall how afraid the Christians were when Paul was converted? They could not understand this change, the calling of God that took place in Paul. He had taken part, you may recall, in the stoning of Stephen.

Paul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus" (Acts 26: 9). How true that is even today! Many do not do God's will because they know it not. Should we cast them away, and have no part with them? God can call them to the light, if it is His will, still today.

On one journey to Damascus from Jerusalem, Paul saw a light from heaven in his path ahead. This light was brighter than the sun, shining around him and those journeying with him. (Acts 26:13-18.) This strange light caused them to fall down upon the earth. A voice in the Hebrew language spoke to him, saying, "Saul, Saul, why persecutest thou me?" Paul answered, "Who art thou, Lord?" Jesus answered, "I am Jesus whom thou persecutest" (Acts 26:15).

Paul's Call to Service

Jesus continued talking from the heavens to Paul. Jesus told Paul to arise. He appeared unto Paul to make him a minister and a witness. He was to witness "both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16). Jesus said He was sending Paul to the Gentiles "to open their eyes" and "to turn them from darkness to light . . . from the power of Satan unto God." Paul was to do these things so the Gentiles might be forgiven of their sins and inherit with those others who are set apart from the world by faith in Christ.

Paul, taught by the Lord Jesus Christ, became the first minister to turn entirely to the Gentiles.

You and I are Gentiles. Have our eyes been opened? Have we turned from darkness of sin to the light of Christ, being freed from the power of Satan? Are we sanctified by faith in Christ? If so, we are a part of that "royal priesthood" mentioned in 1 Peter 2:9.

Peter's Message of Christ

Peter tells us to desire the milk—the "sincere milk of the word" that helps us to grow in grace and spirit "if so be ye have tasted that the Lord is gracious" (1 Peter 2:1-9). Jesus is precious to those who believe in Him, "a stone of stumbling" to unbelievers and disobedient ones. If the Rock becomes the *foundation* or the *head* of the corner toward which we build, then the Rock is precious to us. If we are disobedient and that Rock falls upon us, He will grind us to powder.

Christ is our example. We should be happy to obey Him who knows best. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Is the light of Christ shining from you?

Enroll Now!

Send your name, birth date, and address to (Mrs.) Madge Savage, Waite Park, Minnesota. Your birthday greetings will be extended, your name printed, and your membership card sent you, free, ready for framing for your bedroom wall.

Happy Birthday Wishes!

Janice K. Hutchinson, Oct. 23, age 3, Hammond, La. Wayne S. Nyhoff, Oct. 24, age 14, Wray, Colo: Duain Wolfe, Oct. 24, age 5, Hammond, La. David R. Morris, Oct. 24, age 4, Frankfort, Ind. Junior Hutchinson, Oct. 25, age 8, Hammond, La. Judy Hoskins, Oct. 26, age 10, Corvallis, Ore. Wendell Lee Jeffrey, Oct. 27, age 5, Orange, Calif. Juanita Kennedy, Oct. 28, age 14, Hammond, La. Stewart Kirkpatrick, Oct. 28, age 3, Cass Lake, Minn. Darlene F. Stine, Oct. 29, age 14, Tipp City, Ohio. Betty J. Richardson, Oct. 29, age 11, Hammond, La.

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We Must Be Missionary Minded By Sarah K. Spi



By Sarah K. Sprinkle Do we, as members of the Church

of God, realize the true reason for our lack of missionaries, evangelists, and zealous Christians who are laboring in the Lord's service? Other denominational churches seem to produce a

greater number of zealous workers for the Lord than we do. The Church of God of the Abrahamic Faith possesses the truth and knowledge of God's Word, but where is the fiery zeal and compassion true Christians must have? There is no benefit in our knowing how to live a Christian life, if we have no great desire to be a living testimony for the Master and bring others to the understanding we have learned. If it were possible for us to store all the knowledge of the Bible within our minds, and we had no real heartfelt zeal to testify the Living Word, how would this knowledge profit us and those about us? In order that a Christian continue spiritually, he must be missionary minded and have a compassion to seek out the lost and bring them into the sheltering arms of Jesus.

Countless baptized individuals in the Church of God are just "riding the tide." They put off actually living for Jesus unto some more convenient day. Today is the day of salvation, not tomorrow, next month, or next year. If any of us is one of these "ride-the-tide" Christians, he should begin now to change his life. A person who has put on Christ cannot afford to travel both the path of the world and the path of the Saviour; for, the path of the world leads eventually to endless death.

We must awake and realize that we have but a short time to serve the Lord before His appearing! Although we know not the day nor the hour of Jesus' coming, we do know that He is coming soon. If we really believe within our hearts that Christ *is coming* to earth again, we will have a desire to go forth and spread this glorious message unto all who are hungry to hear.

People living in this dark and sinful world are in great need of the Master's hand, now more than ever before. They need to know the way which leads to everlasting peace, freedom from fear, and the hope of living with Jesus throughout eternity. If we know the way of life which Jesus taught, we must become a missionary-minded people; that is, if we expect a place in the blessed Kingdom of God.

Give the Strength of Youth

By Harold J. Doan

(Continued from the Berean Page of October 10)

- C. Work of Local Youth Organization
 - 1. Impressional (teaching).
 - a. Study of Bible (2 Tim. 2:15; Acts 17:10-12; 2 Tim. 3:15-17; 1 Tim. 4:13.)
 - b. Subjects to be taught
 - (1) Should be youth-centered;
 - (2) Should be practical, timely;
 - (3) Suggested by young people themselves-
 - (a) Question Box;
 - (b) Subjects taken from questions which come up in class discussions.
 - (4) Not too theological or theoretical. Down-toearth problems of youth.
 - (5) Special series on leisure time, marriage, race problems, music, leadership, are in order.
 - c. Ways to study Word
 - Lesson presented by some member of class, by lecture method;
 - (2) Panel or round-table discussion;
 - (3) Debate-beware of vain babblings;
 - (4) Guest speaker (many obtainable if you look!) very good!
 - (5) Appropriate visual aids;
 - (6) Special reports by class members, to supplement lecture method.

d. Classroom and study hour

- Young people should have their own room for meeting (their own building, if possible).
 (a) Should be attractive, kept up by class;
 - (b) Should be well equipped for youth;
 - (c) Recreation (gym, etc.) not necessary.
- (2) Whole meeting must be well-planned and prepared. Must run smoothly.
- (3) Have a definite aim to be reached in each class meeting—center whole program (music, prayer, and all) on subject. (To be continued)

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OCTOBER 24, 195

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 20 November 5-Evangelistic meetings at Mullin, Texas. (Emory Macy, Evangelist.)
- October 15-29—Series of prophetic sermons at Douglas, Ariz. (C. E. Randall, evangelist.)
- October 16-29—Evangelistic meetings at Eldorado, Ill. (John Denchfield, guest speaker.)
- October 22—November ? —Evangelistic services (J. W. McLain, evangelist) at North Salem Church (five miles north of Plymouth. Ind.).
- October 23-29—Special meetings at Morning Star, South Bend, Ind. (H. U. Krogh, Jr., guest speaker.)
- November 2-?—Special meetings at Harlingen, Texas. (J. M. Morgan, guest speaker.)
- November 4, 5 Illinois Fall Conference at Rockford.

November 5-Christian Home Sunday.

- November 6-12 Special meetings at Hope Chapel, South Bend, Ind. (T. M. Ferrell, guest speaker.)
- November 10-12 --- Southwest Conference at Tempe, Ariz.
- November 6-19—Special meetings at Brush Creek Church of God (7 miles SW of Tipp City, Ohio). (C. E. Lapp, guest speaker.)

January 7-Day of Prayer.

March 4-Missionary Sundy.

March 25—Easter Sunday. September 9—General Conference Sunday.

BAPTISM

On October 7, Helen Corbaley, wife of Harry Corbaley, Tonasket, Wash., was baptized into Christ. May the Lord help them now as they endeavor to walk together in the Lord. Lyle Rankin.

BAPTISM AT RIPLEY, ILLINOIS

Brethren at Ripley, Ill., were filled with joy, when on Sunday evening, October 8, Marlin Lewis, a high school student, came forward to accept Christ as his personal Saviour. Sunday afternoon, October 15, he was buried with Christ in baptism and will walk henceforth no more after the fiesh, but after the Spirit. We pray the Lord continually to guide and direct him through life until Jesus comes. Bud Goodwin, Pastor.

BAPTISM AT EAST OREGON, ILLINOIS

While occupying Bro. Leon Driskill's place at East Oregon Chapel, Oregon, Ill., October 15, I truly felt that God was in our presence at the close of the Sunday morning service. Vonnie Messenger came forth to dedicate her life to Christ. We gathered, Sunday afternoon, on the banks of Rock River, where I had the pleasure of baptizing her.

May God bless Sr. Messenger in her decision to live the Christian life.

Roy Humphreys.

FRONT-PAGE PICTURE

Shown in the front-page picture of Oregon Bible College, left to right, are: (back row) Victor Reeves, Jr., Texas; Stanley Lawrence, Ohio; Ronald Rankin, Wash.; Ruth Savage, Minn.; Paul Schakelaar, Colo.; Patricia Rossner, Ind.; David Holquist, Mich.; Enid Green, Ind.; and Roy Humphreys, Ark .- all freshmen; (middle row) Niel Thut, Va.; Virginia Wagenaar, Mich.; Joseph A. Fletcher, Ont.; Marion Otto, Minn.;-sophomores; Patricia Andrew Simpson, Ill.; Mary Railton, Ill.; and Kyle Davis, Wash .--- juniors; and one junior, Curtis Simpson, was absent; (front row) William Wachtel, Ill.; Leon Driskill, Mo.; Otto E. Dick, Ind.; Sydney E. Magaw, Minn.; William Dick, Ind.; and Darrell Maddock, Ill .- seniors and instructors. (States listed indicate original home, several having transferred now to Illinois.)

KENNETH MILNE BROADCASTING

Bro. Kenneth Milne, pastor of the Church of God at Macomb, Ill., will begin weekly broadcasts on October 24 from WKAI. The Ripley and Macomb Churches of God are sponsoring this evangelistic effort. "Listen in" at 3:15-3:30 on Tuesdays.—Adapted.

WELLINGTON, KANSAS

While en route home from the Missouri Conference, Bro. and Sr. Lyle Rankin and Jimmy of Cashmere, Wash., stopped a few days in Kansas.

Bro. and Sr. Everett Reed of Wellington, Kan., are proud parents of a son, Kenneth Wayne, born on August 9.

Eighteen to twenty adults interested in learning more of the Bible truths gathered one evening at the Alfred Baumgartner home, Riverdale, Kan., and two evenings at Claude Rinchart's home, Wellington. Questions answered and discussed pertained to the "Korean Situation" (in the light of prophecy) to "What Is the Holy Ghost?"

Again, after a recess during the busy summer months, we are enjoying the weekly Bible studies with Bro. John Denchfield, our pastor, as leader. We did release him, however, for a two-weeks' series of evangelistic meetings (October 16-29) at Eldorado, Ill. Mrs. Claude Binchart.

NATIONAL BIBLE INSTITUTION

10.00

| Pennellwood Bereans | |
|--------------------------|--|
| Mrs. Kate Olmstead | |
| Hector, Minn. | |
| Mr. & Mrs. Fred Tavenier | |
| Arlen Marsh | |
| College Students | |
| Janice Johns | |
| L. P. Marsh | |
| Virda Sitler | |
| Robert O. Hardesty | |

OREGON BIBLE COLLEGE

Several College students were away on week-end trips on October 15. The College quartet—"Missionaires"—(William Dick, Neil Thut, Kyle Davis, and Darrell Maddock) motored to South Bend, Ind., taking part in services of Hope Chapel and Morning Star Church of God. In addition to the quartet's music, Neil preached at Hope Chapel, and Darrell spoke at Morning Star Church.

Leon Driskill and wife, Delores, recently drove to Grand Rapids, Mich., where Leon preached both morning and evening at the Southlawn Church of God.

On Sunday, October 22, the "Missionaires" assisted Warren Sorenson with singing at services in Marshall, Ill.

During chapel service, October 17, students enjoyed an interesting sermon by Bro. Sydney E. Magaw on the topic: "Jesus Christ in the Psalms." On October 19, Bro. J. R. Le-Crone gave an interesting talk, also, about doing our work with all our might.

We are beginning to breathe more easily again. Six-weeks' examinations are completed. This means, however, that report eards soon will be issued. William Wachtel, Reporter.

MEETINGS AT DELTA, OHIO

A very profitable week for us here at Delta, Ohio, ended on Sunday night, October 15, with a very enlightening sermon on resurrection, followed by a film entitled "The Raising of Lazarus."

Bro. J. W. McLain arrived here late in the afternoon of October 9. That evening, he presented a most interesting sermon—"Abraham Sought and Found God." How wonderful to know that we, too, can find the Lord if we truly seek Him!

Each following afternoon, except Saturday, we studied with Bro. McLain as our leader, searching the Scriptures to know the truths concerning the soul, several difficult texts, and the events to take place prior to the coming of our Lord.

His evening sermons were centered around the study of "New Jerusalem as the City of Truth," "The True Tabernacle," "The New Heaven and New Earth," and "The Lamb's Bride." The Sunday morning sermon was taken from John 3 wherein we studied to learn the answer to the question asked by Nicodemus, "How can a man be born when he is old?"

The attendance was very good, as people \$ 20.00 from several churches other than our own 25.00 attended. One can never determine all the 13.92 good derived from a religious meeting by the 25.00 visible results. We are all inspired to seek 13.60 the Lord and His guidance more zealously 10.50 than before.

9.00 We welcome Bro. McLain back to Delta 100.00 and pray that God will bless, guide, and 50.00 strengthen him always!

Beulah Dunbar, Secy.

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McGINTYTOWN, ARKANSAS

The evangelistic meetings here at McGintytown, Ark., closed with good attendance. Bro. H. Scott Smith and Bro. C. Allan McLain preached some wonderful sermons. Three converts came forward for baptism. Their names and addresses are: Mr. and Mrs. Ellis Holley, Greenbrier, Ark., and Mr. J. D. Moreland, 1925 Hurston St., Conway, Ark. We wish these three new members success in the Christian life.

Bros. Smith and McLain had to fill their appointments at other places, too, so Bro. Weaver continued the local series of meetings from Friday until Sunday.

Interest was good throughout the meeting. We wish the prayers of everyone, that our work may grow. Mrs. Peter McGinty.

ORA EMILY KNOTT

Ora Emily Alexander, daughter of Isaac Everett and Phoebe Ellen Alexander, was born in Hunter, Okla., April 1, 1897. When a child, she, with her parents and others of their family, moved to Cashmere, Wash., where she grew to womanhood and was baptized into the saving Name of the Lord Jesus Christ by Elder A. L. Corbaley, a late minister of the Church of God of Abrahamic Faith.

On December 21, 1916, she was married to Everett R. Knott of Wenatchee, Wash. After the birth of their two daughters, they moved to southern California, living in various places where Mr. Knott's employment called him, until some fifteen years ago when they settled permanently in Glendale.

Sr. Knott had been a patient sufferer for many years, having undergone a number of major operations, a heart attack following the last one on September 22 being the immediate cause of her death, Sunday, September 24.

She is survived by her husband, E. R. Knott; two daughters, Mrs. Virginia Heidanus, Los Angeles, and Mrs. Katheleen Walcott of La Cresentia; four grandchildren; also two brothers, Roscoe Alexander of Grants Pass, Ore., and Roger of Wenatchee, Wash., and two sisters, Mrs. Effie Lenore Chandler of Glendale, and Mrs. Alta Mac Pace of Cashmere, Wash.

She has been a faithful member of the Los Angeles Church of God for the past twentyfive years.

She had a kindly, loving disposition and made numerous friends wherever she lived. The writer held her in high esteem as all who knew her well were bound to do. Her faith in the Saviour and His return to carth to establish God's Kingdom, to rule and reign in rightcousness, gave her strength for trials and sufferings.

"She shall sleep, but not forever; There will be a glorious dawn. We shall meet to part no never On the Resurrection Morn."

Memorial services were held, September 27, in the Wee Kirk of the Heather, followed by interment in Forest Lawn Memorial Park. Many floral offerings and the evident interest of the many friends present in the Scriptural statements concerning the resurrection showed that her influence had been widely felt. Emma C. Railsback.

DeMIEN - ALWINE

In a double ring ceremony at North Salem Church of God, north of Plymouth, Ind., on September 2 at 2:30 p.m., Miss Carol De Mien, daughter of Mr. and Mrs. George De Mien, became the bride of Kenneth Alwine, son of Mr. and Mrs. Alwine of South Bend. The bride, wearing a white satin gown, was attended by her sister, Mrs. Julia Milky. Carl Alwine, brother of the groom, was best man, The church was beautifully decorated with gladioli and candelabra. Miss Dollena Ward, accompanied by pianist Dorothy Calvert, sang "Because."

After the ceremony, the eighty-five guests and relatives enjoyed a reception in the basement of the church. Then the bride and groom left for a short honeymoon in Chicago. They are residing now at the home of the bride's parents.

Our blessings upon them as they begin their new relationship! May theirs be a Christian home, well blessed and happy.

Mrs. Dallis Fritz.

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.

> Our Prayer Every Christian a Tither Every Tither a Soul-Winner

NEW PLEDGES RECEIVED

| Maurertown, Va. | |
|--------------------------|--|
| Mr. & Mrs. Fred Tavenier | |
| Pennellwood Bereans | |
| Mrs. Kate Olmstead | |
| L, P. Marsh | |
| Virda Sitler | |
| | |

GLEANINGS FROM THE FIELD "The field is the world."-Jesus.

Sr. Dixie Norris, Mission Creek, Cashmere, Wash., is interested in a summer session, next summer, of Oregon Bible College. Good! The new building will be ready. Any others interested are invited to address Bro. Otto E. Dick, superintendent of Oregon Bible College.

Bro. Bud Goodwin, enjoying his first pastorate at Ripley, Ill., comments, "We are getting along quite well down here, I guess." Success always in Christ! (1 Cor. 15:58.)

"We have paid the church debt. Youth Rally will convene on October 28, 29. Plan to see you at the Rockford (Ill.) Conference."-Kenneth Milne, Box 91, Macomb, Ill.

Attention, California: The San Jose (Calif.) brethren who formerly assembled for services at 200 N. White Road now worship at 491 Lyndale Ave., the present G. W. Kinsey home. As formerly, these brethren meet at this new address on the first and third Sundays of each month.

Watch The Herald calendar and attend those meetings nearest you. Further, if and when convenient, attend and support meetings beyond your home state.

Thoroughly enjoyed were National Evangelist J. W. McLain's sermons at Delta, Ohio. Comments indicate some of the listeners wish they could hear sermons like his on every Sunday.

HERALD RECEIPTS

William Ford; Robert Wissman; Mrs. A. M. Johns; H. Scott Smith; Mrs. Allen Claypool; Mrs. Edith Burchell; Mrs. Harry Grove; Alson F. Dehu; Delbert Dunbar; Mrs. Samnel Carroll; Mrs. Walter Wolff; C. E. Lapp; \$ 300.00 25.00 Evan Knodle; Mrs. Elmer E. Upton; Mrs. Alice Williams; Clyde M. Long; L. D. Mc-Lain; Mrs. Julia Walker; Marie Coffman; 25.00 100.00 Mrs. Loua Padgett; Letha E. Rinehart; F. A. 100.00 Ramsey; Mrs. Alyce Murray.

"BETTER DAY" CAMPAIGN 1951 1950

20.00

for funds supporting activities of the NATIONAL BIBLE INSTITUTION

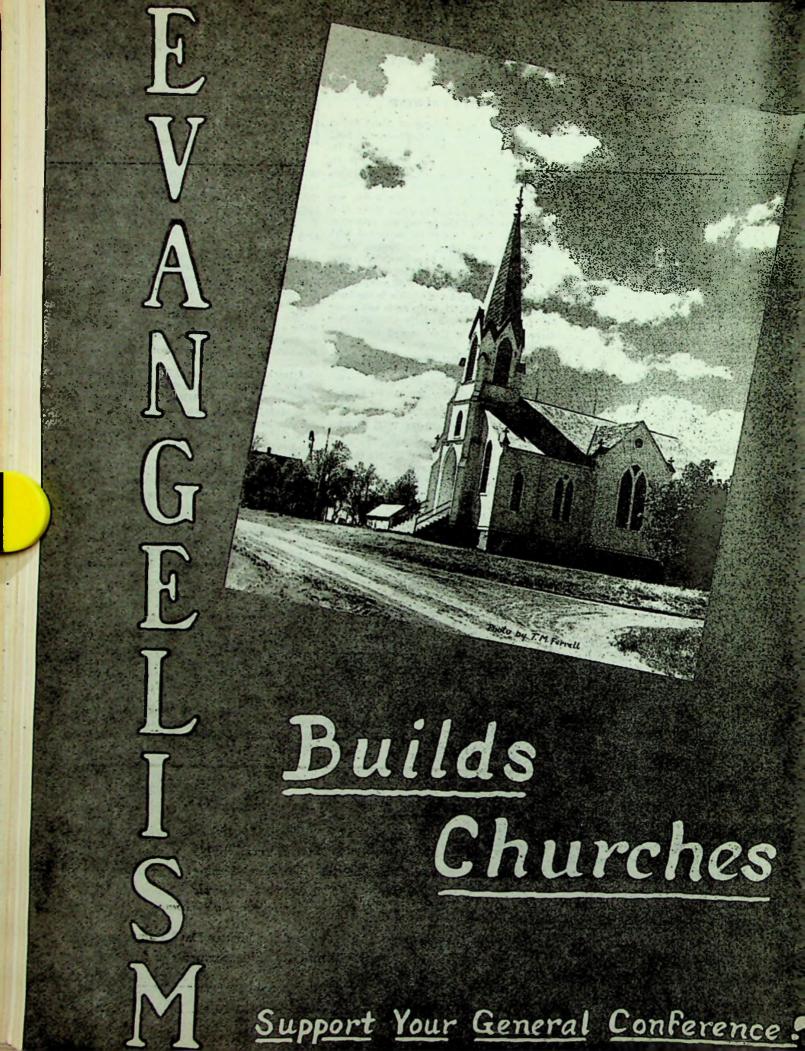
Oregon, Illinois

The Restitution Herald Evangelism Golden Rule Home Oregon Bible College

for the coming year. I (we) will make monthly payments of \$

Name

Address

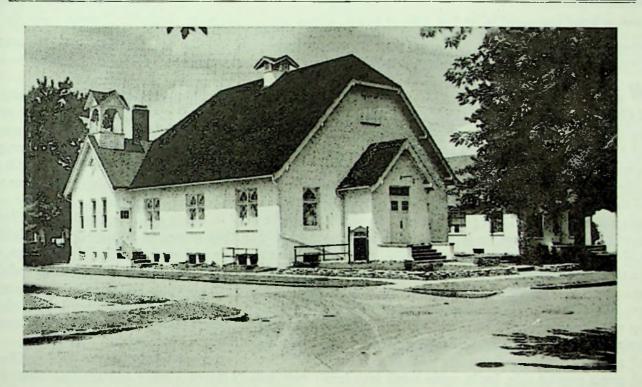


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OREGON, ILLINOIS, OCTOBER 31, 1950

NUMBER 5



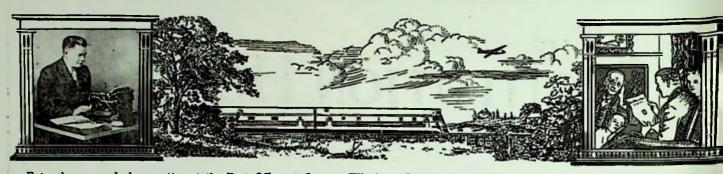
HOPE CHAPEL AND PARSONAGE, SOUTH BEND, INDIANA

Nightly evangelistic services are scheduled, November 6-12, at "Hope Chapel" Church of God, corner of Dayton and Leer Streets, South Bend, Indiana. The pastor, Brother H. U. Krogh, Jr., will be assisted by Evangelist T. M. Ferrell, pastor of "Morning Star" Church of God, South Bend. All brethren and friends within vicinity of South Bend are invited.

History of "Hope Chapel" Church of God traces to February, 1901, when Brother A. H. Zilmer visited several brethren residing in South Bend. Brother R. C. Railsback later became leader of this nucleus. Sunday school and preaching services were conducted at various times and places. In the year 1912, an unsuccessful effort was made to buy a church building. During several years, the group, led by Brother F. A. Stilson, met regularly in Melville Hall and in the YMCA Building. Sister June Romine Nagel, Brother Lynn Leighty, and Brother Elmer McChesney, each successively labored to raise funds for purchase of a building, these efforts resulting (in March, 1939) in purchase of the church at corner of Dayton and Leer Streets. Brother F. L. Austin dedicated "Hope Chapel" on October 8, 1939. Pastors have been: 1940 to 1943, F. L. Austin; 1943 to 1945, M. W. Lyon; 1946 to 1947, Timothy Pearson; 1947 to present, H. U. Krogh, Jr.

Since obtaining their house of worship, this congregation has grown from about fifty members to more than eighty members. Average Sunday school attendance during the past year was one hundred one. Men of the congregation erected the parsonage (see picture) about two years ago. May the Lord continue His blessing upon "Hope Chapel" and its efforts to proclaim the Truth.

OCTOBER 31, 19=



Entered as second class matter at the Post Office at Oregon, Illinois, under act of Ma rch, 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

Will Jesus Really Come?

All Christians sometimes doubt. Uninvited, Doubt raps at the door of one's mind, asking: "Will Jesus really come? How can I know Jesus will come?"

Do mothers sorrow? Do weeds and thorns and thistles curse the earth? Did Adam and Eve die?

Did the Flood come? Were the righteous saved and the ungodly drowned? (Lives any people or tribe in all the earth whose history, vague as it may be, includes no story of the Flood?)

Was there a Joseph, sold by his brothers, who somehow became mighty in Egypt and there received, fed, and forgave his brothers? Was there a Moses? an Exodus?

Was vile Nineveh buried? Did Zedekiah, first blinded, go bound to Babylon? Was Jerusalem ripped of her glory? and was Judah exactly seventy years in captivity?

Did ever a prophet ride, lowly, upon a colt into Jerusalem? Did He one week later die a natural death? or was He crucified?

Did Titus besiege the City and did the Temple crumble until not one stone was intact upon another? Were the City, the land, the Jews left desolate?

Was Saul of Tarsus converted? Went the gospel to kings and nations throughout the world? Do nations, nevertheless, continue in strife and bloodshed? Are there wars and rumors of wars?

Are there today perilous times? Does all humanity seek pleasure more than God? Does knowledge increase? and run men to and fro? Is there a "falling away" in Communistic Europe and Asia? in democratic England and America?

Scriptural prophecy has *never* missed. God connot deny Himself; divine prophecy never will miss! Jesus *shall* "appear the second time" (Heb. 9:28). Is anything else as sure?

Dead or Alive

Believers in the second coming of Christ frequently express the desire of living until Jesus comes. That desire, although natural and noble, may be founded on a false

premise. No scripture indicates a special blessing upon those who live until Christ returns. To the contrary, numerous texts foretell hardships and perils upon endtime survivors. Of course, any Christian who courageously endures those hardships and perils certainly will rejoice when Jesus comes. Nevertheless, no special favor will be his for being then alive. Said Paul:

"The *dead in Christ* shall rise first"! Dead Christians, sleeping in their graves, in a moment and twinkling of an eye someday will awake. Coffin lids will open. Graves will open. Then, with the ease that Jesus ascended from earth, these reborn saints will float upward from their dusty beds to meet their returning Lord. Only then will living saints be quickened to accompany the resurrected hosts in immortal rapture.

What an experience that only the dead in Christ can ever tell: "I heard a voice and trumpet blast. I heard the *Saviour's* shout; then, through the portals of my opened tomb, I saw Him coming in the sky!"

So, someone may conclude, "I'd rather die than continue living until Jesus comes; I want to experience resurrection." Well and good, if first all the race is run! Yours *first* to hear the call!

That any such advantage is slight, however, Paul clearly revealed, saying:

"They without us shall not be made perfect" (Heb. 11:40), and, Christ "died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:10).

To belong to Jesus, that only is essential. Then, in culminating splendor, we continually and eternally shall belong to Him—whether *dead or alive* at His coming!

Special Day November 5

The General Conference executive board has designated November 5 as "National Christian-Home Sunday." Brethren everywhere, please remember this special day and make a united effort toward enlisting entire families in worship and closer walk with God. Religion at home precedes religion abroad!

"I Know Whom I Have Believed"

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

ONE of the most important things for you and me to learn in this life is full confidence in God. We may learn this partly by practicing it, but the example and experiences of those who have trusted God will help us learn faster. Consider the Apostle Paul's wonderful statement: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). From what we know of Paul and his humble service, we know he was not boast-

ing in any sense. It was not an egotistical exclamation, but a positive statement of fact. The Greek word means "to know inituitively," or to know with full understanding.

There is so much doubt and fear in the world, it gives courage to read of someone who really knew. It was not that Paul merely knew something, but He knew a *Person*, and it was not a mere passing acquaintance. He knew God whom he declared to have served with a pure conscience. (2 Tim. 1:3.) Paul not only knew Him, but he believed in Him

implicitly. He had absolute confidence, and God many times had proved Himself to Paul. For this reason, Paul said, "I am persuaded that he is able to keep that which I have committed unto him." What had Paul committed unto God? He had only little of this world's goods. Therefore, it must have been his life-life, the dearest possession of everyone. Paul had little time to live, however, since he believed his execution was near, but he had something more precious than his then-present life, and that was his hope of eternal life. He told Timothy of the crown of life that was to be his at the glorious resurrection. He had the joy of being a ruler with Christ at His return. He knew God would take care of these things no matter what men might do to him, no matter what might happen to him. He knew God would not permit his temptation to be too great and "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Paul had that perfect confidence in God and was trying to impart it to Timothy, his son in the gospel.

I wonder what you and I have a right to commit unto God. Most of us have more possessions than Paul had as well as our lives and a hope of eternal life, but let us discover what others have committed unto God. David admonished: "Commit thy way unto the Lord" (Psalm 37:5). Few people know it, but their *way* has more to do with their happiness than any material possessions. Wealth has brought happiness to very few of those who possess it. True happiness depends upon one's dependence upon God.

What actually is involved when you and I commit our way unto the Lord? First, there must be prayer. Then, there is usually a change in our way; and, since we are

> reluctant to yield to His way, it takes strength that comes only through prayer. Therefore, pray always.

> Solomon said, "Commit your business to the Lord; and your plans will prosper" (Prov. 16:3, American Translation). If there is anything that disturbs people, it is having their plans ruined, but here is a way to have them turn out as you desire. Commit your way unto the Lord!

David knew the benefit. He had committed

his way unto the Lord when he spoke to Goliath, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (1 Sam. 17:45), and he prospered in his difficult undertaking.

When the Amalekites had carried captive the families of David and his men, David committed his way unto the Lord, and said, "Shall I pursue after this troop? shall I overtake them?" (I Sam. 30:8). The Lord answered, "Pursue," and all was recovered without loss.

Peter said, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Peter 4:19). Did you ever consider just how much it avails one to commit himself and all that he has to anyone other than unto God? What about the protection that man can give? A man may exhaust every human means to save himself from the disasters that befall men, but how uncertain he still may be!

A man of wealth had much more than he needed of material things, yet he constantly worried and feared. He had no peace of mind and died unhappy and broken in spirit. He had committed himself to his wealth and unto men, and men could not comfort him nor could they give him peace. (Please turn to page 10)



Harvey U. Krogh, Jr.

OCTOBER 31, 195:

Joy of the New Earth

By Alva G. Huffer, Woodstock, Virginia

GOD'S ETERNITY will be filled with joy and music. When God's plan for eternity is completed, all the universe will glorify Him and live in harmony with His will.

When Jesus comes in clouds of glory, the redeemed church will be caught up to meet Him in the air. The first expression of joy by the glorified saints will be to sing praises to Christ, their Redeemer. The song they will sing is recorded in Revelation 5:9, 10, saying,

"Thou art worthy to take the book, and to open the

seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Thus, first thoughts of the glorified church will be centered on the Lamb who provided a basis for their redemption.

When Jesus comes and establishes His rulership over mankind, the earth will be redeemed from its curse. Deserts and wastelands will become fertile ground. Weeds,

thorns, and thistles will be removed. Animals will be made harmless; nations will learn war no more. There will be no more sickness, no more pain. Earth will experience a Glory Age.

The earth today is groaning, suffering, and sorrowing under the curse. "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). After Christ redeems the earth from the curse, nature is pictured in the Bible as singing praises of joy. Notice the joy and gladness of the redeemed earth as described by the Prophet Isaiah: "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" (35:1, 2). "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (55:12).

When the Son of God was crucified, all nature hid itself in shame. Rocks were rent; the earth shook; the sun refused to shine. When Jesus returns to earth in glory, however, all nature will outdo itself in singing praises of joy, sharing in the glory of that New Age.

Bible prophecies concerning the new earth are so filled with joy and gladness that they easily could be set to

music. The words of the prophets sound like words of a song. When one meditates on the glory and beauty of Christ's Kingdom, he can realize why it will be filled with joy and music.

What is music? Music is the combination of tones of sound in harmony. Noise is tones of sound that clash in discord. Eternity will be filled with music because every creature at that time will move in harmony with God's character and purpose. When one looks about him to-

> day, he sees that the lives of many are filled not with the music of eternity—but with discord, sadness, and noise. Men's lives are out of harmony with one another, because they are out of harmony with God.

> Jesus is the Standard Note of the universe He is the basis for comparison, the example to follow. Men's lives either are in tune or out of tune with the life of Christ. Sin is dis cord; righteousness is harmony. When one becomes a Christian, he is in tune with Christ He is living the intended way. His life be

Alva G. Huffer

comes filled with music and joy. Joy is a distinctive char acteristic of the Christian life.

The non-Christian world, however, naturally is say and gloomy. It is without joy. Consider, for example, the religious life of the pagans of heathenism. Notice the gruesome painted faces, the ugly idols, the hideous looking medicine men, and the weird, wild ceremonic It seems that gloominess and sadness—although ofter whitewashed with an outward appearance of joy characteristic of the non-Christian world.

Why is mankind naturally without joy? The chief reson for the world's unhappiness is selfishness and sel centeredness. Man habitually looks at himself instead looking at God. Looking at self results in fear; looking at God results in faith. Looking at self brings sadne and discouragement; looking at God brings joy and hop Selfishness is misery.

If the non-Christian is honest with himself and see himself as God sees him, he has good reason to be sea and gloomy. Consider the condition of a man outside Christ as pictured in Ephesians 2:12:

"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the co enants of promise, having no hope, and without God the world." What a sad picture! Over against the gloominess and sadness of the world is pictured in God's Word the joy of the Christian life.

First, there is the joy that results from the forgiveness of sins. It is as natural for a forgiven believer to be joyful as it is for a robin to sing. When the Israclites were delivered from the bondage of Egypt and came up out of the Red Sca, they sang a song of redemption. (Ex. 15.) Likewise, when a believer realizes that God has delivered him from his sins through Christ, he feels like singing for joy.

The Christian's life is filled with joy because he has a hope. He has a hope for eternity. He knows that he will be given immortality when Jesus comes. Although, before that time, he may fall asleep in death, he knows that he will be raised from the grave, transformed, and glorified. The words "joy" and "hope" are used interchangeably in the Bible. (1 Thess. 2:19; (Please turn to p. 10)

Sins of Omission

By T. M. Ferrell, South Bend, Indiana

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

DINNING is considered usually as doing something one has been commanded not to do, but the Bible also tells that one can sin by *not doing* something he has been told to do. The former are sins of *commission*, and the latter are sins of *omission*.

Sins of commission are easily recognizable in a negative religion, such as Judaism. "Thou shalt not" is the prevailing expression in the Jewish law. When the law said the Israelites should not worship other gods than Jehovah, should not kill, should not commit adultery, should not steal, should not covet, if they did any of those wrongs, they had committed sin.

Christianity is an affirmative religion, with commands to *do* something comprising a greater majority of Jesus' commandments. Although there definitely are sins of commission in Christianity, the sins of omission, extremely prevalent in the modern church, should not be underemphasized.

The seriousness of sins of omission is demonstrated in Matthew 25 where the rewards of eternal life and eternal punishment were presented: life to those who ministered to Christ, and destruction to those who omitted to minister to Him in His needs. No sins of commission are mentioned in this passage; those who received the punishment did so because of something they had failed to do.

In Luke 12:47, the servant was beaten with many stripes because he knew his lord's will, but did not do it. In Romans 1:21, certain unrighteous ones were to receive wrath of God because, when they knew Him, they did not glorify Him as God. James 4:17 says plainly, "Him that knoweth to do good, and doeth it not, to him it is sin." We Christians have been commanded to "believe on the Lord Jesus Christ," to "love one another," to "forgive," to "repent, and be baptized," to "come out from among them, and be . . . separate," to "seek . . . first the kingdom of God, and his righteousness," and if we fail to follow His command and omit these things from our lives, we have sinned as surely as if we had committed the blackest deed.

In view of this thought, could it be that our absence from church services, which we are able to attend, might constitute a sin? Hebrews 10:24, 25 says:

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

God knows we Christians need to "stick together," especially as we are living in the closing days of this Age, when it takes all the strength and help we can get to live close to Him. There is a blessing in church services that can be duplicated nowhere else in the world. It is a sin not to assemble in God's house when one is able.

It is not enough to refrain from doing evil; you and I must be *doing good*! It is not enough to abstain from smoking, drinking, or other harmful habits; you and I must be *working for the Lord*! Sin is sin, whether of commission or omission, and the same God who condemns murder, adultery, and such like, has no love for those who know to do good, but do it not.

Are you refraining from committing sins, yet omitting to do good for God? "To him that knoweth to do good, and doeth it not, to him it is sin."

Where Are Enoch and Elijah?

By Alfred Anthon, Corvallis, Oregon

CNOCH "lived sixty and five years, and begat Methuselah: and Enoch walked with God" (Gen. 5:21, 22). Noah also "walked with God" (Gen. 6:9). When the Bible says of a person that he "walked with God," it means that said person did as God asked him to do—was a righteous person.

"Enoch walked with God after he begat Methuselah three hundred years." Does this verse say that after Enoch had "walked" these three hundred years, he quit walking with God? Yes, it does! and "all the days of Enoch were three hundred sixty and five years." If Enoch is now alive, three hundred sixty-five years are not "all the days of Enoch."

"Enoch walked with God: and he *was not*; for God took him." . . . What does that quotation mean? Let us see:

"Yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and is *shall not be*. ... He *passed away*, and, lo, he *was not*: yea, I sought him, but he could not be found" (Psalm 37:10, 36).

"Our fathers have sinned, and are not" (Lam. 5:7).

"I [God] gave thee a king in mine anger, and took him away in my wrath" (Hosea 13:11).

"O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors: take me not away in thy longsuffering: know that for thy sake I have suffered rebuke" (Jer. 15:15).

"They were haughty, and committed abomination before me: therefore I took them away as I saw good" (Ezek. 16:50).

Elijah said, "Thou [Elisha] hast asked a hard thing: nevertheless, if thou see me when I am *taken away* from thee, it shall be so unto thee" (2 Kings 2:10).

"It came to pass, as they still went on"—side by side on the path—and "talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder"—one on one side of the road; the other on the other side—"and Elijah went up by a whirlwind into heaven" (2 Kings 2:11). . . . Into which of the many heavens mentioned in the Bible would a "whirlwind" "take" anything? Into the one between the earth and clouds!

Had a whirlwind-spirit ever carried Elijah before this? Yes; in 1 Kings 18:12, Obadiah told Elijah, "It shall come to pass, as soon as I am gone from thee, that the

spirit of the Lord will carry thee whither I know not-This proves that Elijah had been wafted about severa times to the knowledge of Obadiah. Moreover, the las we hear of Elijah, he was wafted away—leaving hi mantle for Elisha to wear.

God took Moses up on Mount Nebo: the narrativ continuing, says Moses died; then God buried him (Deut. 34:1-12.) The narrative concerning Elijah doe not continue as does the one of Moses. We know, how ever, that no man has ascended into heaven, for Jesu said so. (John 3:13.)

Said Jesus. "I go unto him that sent me. Ye shall see me, and shall not find me: and where I am, thither y cannot come" (John 7:33, 34; cp. 13:33).

Therefore, Elijah is not now in heaven. No one of earth ever meets Elijah. Surely he is not living among the dead, nor in the bottom of the ocean.

Therefore, since every text in the Bible that speak of God's taking someone means that that someone died we conclude that when God "took" Enoch, Enoch died the same as every other person who was taken to burial "It is appointed unto men once to die" (Heb. 10:27) Three other important texts bear on this subject (Heb 11:5; Mal. 4:5; Rev. 11:1-13), but all the texts studie thus far prove that Enoch and Elijah are now both dead They will be resurrected to immortality when Jesus come

Hebrews 11:5

"Pistei Enoch metetethe, tou me idein thanaton." "In faith Enoch was took, his own not to see death."

This means that when God "took" Enoch, Enoch was in the one faith, was walking righteously with Go Why, then, did God let Enoch be "took" when Enoc was yet so young?—only three hundred sixty-five yea of age. The answer is, "Tou me idein thanaton," whic means, "He was not executed because of some sin he has committed"; "God 'took' him not to punish him." This repeated in the end of this verse:

"Pro gar tes metatheseos memarturetai everestekend "Before the took-ing he had obtained to have pleased which means, "Before Enoch was 'took,' he had be assured that he pleased God"; so God did not take hi to punish him, but because Enoch was righteous. The fore, Enoch was permitted to die while young, although he was righteous.

Why? You and I are not specifically told. God decic

such questions, and He deems it advisable not always to tell us why. Paul used Enoch's death to prove that a person's dying while yet young does not prove that he was wicked. Many who arc in the one faith are permitted to die while young; they may be pleasing to God; they may have obtained a good report. Abel was another that Paul so used. God was watching Cain and Abel when Cain slew Abel. God could have thought the thought and Cain could not have hurt Abel, but God permitted Cain's crime. Why? God tells us only indirectly: "All things work together for good to them that love God."

When Abel and Enoch awake in the resurrection, they will understand and rejoice that God used them.

Malachi 4:5, 6

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6).

Malachi wrote this prophecy about four hundred years before Christ. Therefore, the "great and dreadful day of the Lord" must be after 400 B.C. The year 400 B.C. was 2,350 years ago. Has this "great and dreadful day of the Lord" come during these 2,350 years? Or, is it yet future? (Note, also, that Elijah was to come before that particular "great and dreadful day of the Lord" comes.)

Matthew 17:9 reads: "Tell the vision [transfiguration] to no man, until the Son of man be risen again from the dead." The disciples asked, "Why then say the scribes that Elias must first come?" before the rising from the dead and the great and dreadful day of the Lord (Judgment Day) comes.

Christ answered, "Elias is come already, and they knew him not"—when he came to turn the heart of the people to their godly teachers, the "fathers"—"but have done unto him whatsoever they listed [chose]. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

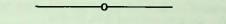
Therefore, Jesus said Elijah came before Jesus was transfigured. Therefore, Jesus was transfigured between the coming of Elijah and the great and dreadful day of the Lord. Therefore, Jesus said John the Baptist fulfilled the prophecy of Malachi 4:5, 6. Therefore, Malachi was not prophesying the return of the person Elijah, but the coming of a certain prophet who would be as powerful as was Elijah, a man like Elijah. Elijah made a very great effort to convert people; John's effort was similar.

"If ye will receive it, this [the coming and work of John the Baptist] is Elias, which was for to come" (Matt. 11:14)—as Malachi prophesied.

"If ye will receive it." If ye will believe it! Will you come to understand? John the Baptist was that Elijah "which was for to come." "Then his disciples understood that he spake to them of John the Baptist"!

Therefore, Jesus' disciples "received" it.

(The Lord willing, we shall continue this study in next week's RESTITUTION HERALD: then considering Revelation 11:1-13 under title of "The Two Witnesses."



ISRAEL SHALL REJOICE AGAIN

"In days of old, Jehovah God Heard Israel when they cried, Delivered them from bondage sore And clave the rolling tide. The mighty waves surged back again, And all their enemies were slain.

"To them was given a glorious land, A fruitful fertile soil,

A land where milk and honey flowed, And rich with olive oil.

Jehovah fought for them again Till all their enemies were slain.

"But they forsook their faithful God, Refused His way to keep; And as iniquity they sowed, Sorrow and tears they reap. Again rebelling, and again, Till Israel's life and power were slain."

"Jehovah yet on Israel looks In pity and in love; And still His Word of truth declares He'll aid them from above. Then pray Ezekiel's prayer again, 'Spirit of God, breathe on these slain.'

"Messiah shall to Israel come With blessing and with peace; Their guilt shall all be washed away, And all their sorrow cease. Then Israel shall rejoice again, And glory in the Lamb once slain."

-Catherine Norman.

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."—David.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

WHOLESOME VIEW. Copy for this isue is

being prepared in the southeastern part of Arizona. We are here assisting Bro. Gordon Landry in meetings at Douglas, where he is attempting to establish a permanent organization and extend the labors of the Church of God. It is a missionary venture on the part of the Landrys, and we solicit your prayers in their behalf. We have a few members in this section of the State. Although quite widley scattered, they are giving excellent co-operation.

We are staying at the spacious and thoroughly modern ranch home of Bro, and Sr. John Saylor. The West is different from the East in so many ways. Where I am sitting typing, I can look out across the valley to the west. In the immediate foreground are shrubbery, trees, and flowers. Farther beyond are fields of cotton and chili; then lies the vast area of range where cattle forage and feed. For a background of all this view are the mountains. With such a vista before the eyes, it is hard to concentrate on what one is writing. The beauty is enchanting. Yesterday, I spent forenoon in the saddle riding with Bro. Saylor as he rode his range checking fences and looking after the cattle. Yes, the West is different!

ALL TAUGHT. It is written in the Word that "they shall all be taught of God." Many other scriptures indicate that in "due time," or when the time is due, the glory of the Lord will be revealed to those who have not seen His glory or heard of His fame.

Douglas, Ariz., where I am engaged in a series of meetings, is on the border between Mexico and the United States. A considerable number of Mexican people living along the border on the United States side, and, of course, the entire population south of the border is Mexican. Among the millions living in that country, very few have had opportunity to hear the message of the coming of Christ, resurrection of the dead, and setting up of the Kingdom of God. About the only message given to the people of that great country has come through the apostate Church of Rome, whose message is built largely around the Tempter's deception, "Thou shalt not surely die." We have never been able to bring our mind to believe that such teaching constitutes the gospel of the Kingdom of God. It counters all the basic doctrines of the Word. Most of the Protestant teaching being given to the people of Mexico is built around the same story as presented by the Roman Church -immortality of the soul. When the people of one city shall say to the people of another city, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts," we believe the "truth" which is necessary to

salvation will be given to the people, and they "shall be taught of God."

MUST REIGN. Scripture affirms that Christ must reign to put down all rule and all authority and power and that the last enemy to be destroyed will be death. This work of Jesus concerns the time when He shall rule on His own throne in Jerusalem. While on the Father's throne, Christ is acting in the role of High Priest and is not exercising His authority to put down all contrary rule and power. This work is still future, and of all the enemies which He must conquer, death will be the last one to be subdued. Men may talk that there is no death, that death is the gateway to a larger and fuller life and the means of entering into eternal reward, yet the truth of the Word stands that death is an enemy and will be the last of all the enemies which Christ will destroy. Death came as the result of sin-it is a curse. Ultimately, this curse will be removed; and when that is done, there will be no more death. Until that time arrives, people will continue to take vitamins in capsule form, make periodic calls on their doctor for physical check-ups, increase the amounts of life insurance carried, and make other provisions in their struggle against the approach of the enemy Death. Why? Because, as Solomon declared, "The living know that they shall die," Prevailing teachings that death is not real are countered by the real facts and experiences of life and the plain teachings of the Word. In spite of all the efforts to offset the certainty and reality of death by religious leaders, men and women by instinct and knowledge of death's antics continue to follow the advice of Isaiah to Hezekiah. They set their houses in order, for they know that they shall die and not live. For additional reading, turn to Isaiah 38:1 and Ecclesiastes 9:4-6.

ISRAELI EDUCATION. One of the major problems facing the government of the new State of Israel is that of educating the large number of Israelites who have come from so many different countries and who are unable to speak Hebrew. On invitation of the Israeli government, Dr. Earl James McGrath, United States Commissioner of Education, is in Israel making a preliminary survey. He is preparing the groundwork for a committee of American education experts who will go to Israel in November to continue the survey and make recommendations to the Israeli authorities. It is reported that in one classroom a teacher may have a dozen or more pupils, all speaking a different language. What the government wants to do is to find the quickest method of teaching the new immigrants the Hebrew tongue.

The Prophet Zephaniah wrote of the time the Lord will "turn to the people a pure larguage, that they may all call upon the name of the Lord, to serve him with one consent." A common language which all can understand is imperative to an accurate understanding of the gospel. We do not know what this tongue will be, but there are some indications that it will be pure Hebrew. The day will declare it and then we will know. Multiplicity of languages leads to confusion. That was well illustrated at the time of the building of the tower of Babel, when the language of the people was confused. That confusion has been with us ever since.

THE SCEPTER. Jesus spoke about the sign

that shall appear in heaven at His return to earth. He did not say what this sign will be. He merely said: "Then shall appear the sign of the Son of man in heaven." This is 3 case where the genitive may be in apposition. that is, the sign of the Son of man may merely mean the appearing of the Son of man-like the sign of circumcision meaning circumcision. However, there is another approach that deserves attention. The star was a sign of Christ's first advent. It was evidently the prophecy in Numbers 24:17 that led the Wise Men to watch for the appearence of the star. If the star was the sign of Christ's first advent, may not the scepter be the sign of His second coming? The scepter is a symbol of kingly authority; and when Christ returns, He will come as King. If Balaam's prophecy applied to the first coming in respect to the star, then the latter portion covering the scepter should apply to Christ's return.

THE PICTURE. Here is the world picture regarding the nations of earth in respect to the new State of Israel as reported through the columns of "Israel Speaks":

"On September 18, India became the sixtieth country to recognize Israel. Then, on September 25, Thailand followed suit. Of the total, 55 recognitions are de jure and six—Austria, Ceylon, Eire, Greece, Iceland, and Iran—de facto.

"The countries which have not yet recognized Israel are: In Asia—Afghanistan, Pakistan, and the Arab states. In Africa—Abyssinia and Egypt. In Europe—Portugal Spain, and Vatican City."

In view of all that has taken place in the Covenant Land and the planting of the sons of Israel once more in their homeland, once is hard pressed to understand why people who know the prophecies fail to see any connection. The words of Jesus to the two on the way to Emmaus, following the Resurrection comes to mind: "O... slow of heart to be lieve all that the prophets have spoken."

Live a Godly Life

A Radio Sermon via WAIT, Chicago

By Harold J. Doan, Chicago, Illinois

O INTRODUCE this subject I shall ask you a few questions that you must sometime answer; if not now, then before the Judgment seat of God. Ask yourself these questions and give yourself honest answers.

Would an employer be satisfied with the service I am giving God? What would happen if people stayed home from work or closed their business places for no good reason? Would their business continue to profit? Are God and the church less worthy of our dependable, responsible service than our employer or business? Sometime, I say these questions must be answered, and answered honestly, by you, and much will depend upon your answers!

The point is this: baptism opens the door to God, but it also opens the door to responsibility, suffering, and demand for service. It is required of a Christian that he serve faithfully in a growing, concrete way until his death or the second coming of Christ. The rewards of Christianity often are waved before our faces before we are told that there are responsibilities which must come first. If some of us have not yet begun to see the benefits of the Christian way of life, perhaps it is because we have shirked its responsibilities.

First, Jesus never promised that Christianity would be easy; in fact, He promised that the opposite would be true. Jesus warned His followers from the very beginning that, if they expected to be Christians, they had to work, to accept responsibility, and to suffer hardship. One of the lowest forms of hypocrisy is profession of Christianity without responsibility. Addressing His disciples in the courtyard of the Temple during the passion week, Jesus said:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many... All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. 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" (Matt. 24:5, 8-13). We Christians will be tried by false Christs, corrupt churches, national squabbling, the hatred of a sinful world, false friends, and wickedness in general. Persecution, hatred, and trials are promised to us Christians, and we are responsible to do two things: to overcome and to endure. Only He who accepts this responsibility can be saved.

Jesus had made more-or-less the same statement a short time before, when He sent His disciples out preaching. He said in Matthew 10:16, 17, 24, 25:

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues... The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

If Jesus, the Master, the Son of God, the Saviour, was made to accept great suffering and responsibility, how can we expect less? As Jesus said, "Are we greater than he?" If the world called Jesus a devil, what will it call us? If Jesus had work to do and labored day and night to do it, how much more have we, His servants?

Not only did Christ promise that there would be setbacks in Christianity, but He told specifically that His followers would be given work to do and the power to do that work. He also taught that that work would be required of them on the Judgment Day. The Parable of the Ten Pieces of Money very shockingly explains Jesus' thought, as you may read in Luke 19. The significance of the Parable is this. Jesus left the work of the church in Christians' hands. He has given to each of us, by the Spirit of God, a gift with which to continue the work. He will come again to take account of what we have done. Those who have taken their responsibility seriously, and who have been profitable servants, will be blessed, but those who only have claimed to be servants, who have taken the gift and then buried it under the guise of being "too busy" or "not knowing what to do," or any other excuse for spiritual laziness, will be cast aside.

Again, Jesus said:

(Over)

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.... For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:26, 28).

The person who would be a true Christian disciple is the person who is willing to put Christ first in all things, no matter what may be the temporary cost. He is the person who is so convinced that Christ's way is the best way for himself and his neighbors, that he will demonstrate that fact in all he does. What is the use of whitewashing the issue? Christianity requires much of a person. It requires faith, service, endurance, and courage to overcome, and many individuals have joined the church without hearing that fact. They have not balanced the cost against their own spiritual assets. Many have failed miserably, and have dragged the church down with them. Many in the church today are expecting to get spiritual dividends from investments they have never made.

It was when Jesus looked around and saw the great multitudes following Him that He made this statement of fact. Thousands of people trailed Him around, expecting something from Him; but when it came time to pay the price, when trouble arose and responsibility reared its head, the followers dropped away in droves. After the crucifixion, resurrection, and ascension of Christ, there were only one hundred twenty true disciples left. The point is this: all are not Christian who have laid the foundation! For what good is a foundation without the house? There is responsibility, suffering, service, endurance, and overcoming to be accomplished in the life of the real disciple of Jesus.

The newly baptized Christian immediately becomes responsible for a portion of the work of the church which Christ left in His followers' hands. Christians become responsible for maintaining truth and spreading that truth wherever possible. Every truly converted Christian recieves a gift from God to be used for the good of the Lord's work. Paul said, "Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit." Each Christian is a part of the body of Christ. Each has a function, and each is responsible for his part of the work. If any one of us neglects his responsibility, the whole body suffers.

A convert becomes responsible also for his influence on his neighbors. Any man of God is held accountable not only for his own life, but for the effect his acts have upon others. If by your acts as a professing Christian someone else is caused to sin, or disgrace is brought upon the church or upon the Name of Christ, you are at fault. "You are the best Christian somebody knows." Do not let that one down! Our actions should be such, yes, we are responsible that they be such, that men may see our good works an \bigcirc glorify the Father which is in heaven.

Now briefly, what have we said. Just this! There is more to Christianity than believing in Jesus and being baptized. That is only the foundation. With Christianitycomes responsibility for righteousness, for your part of the Lord's work, and for good influence upon your neighbors. God gives you the power to perform your work and holds you accountable for doing it. The Christian life is not promised as a way of ease, careless indifference, and waiting. It is a way of action, endurance, faith, and overcoming. Christianity is a challenge.

JOY OF THE NEW EARTH

(Continued from page 5)

Heb. 12:2.) Our hope is the cause for our joy. We have a goal; therefore, guidance; and thus, *joy!* Christians have something to be joyful about!

How can one obtain joy? Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). Jesus is waiting to give the believer joy—His joy! Christ's power and presence working in one's life result in joy. "The fruit of the Spirit is love, joy . .." (Gal. 5:22). In order to have Christ's joy in one's life, he must depend upon Him currently to receive from Him the cause for joy.

Permit Christ to fill your life with joy today and thus be prepared to share with Him the joys of the new earth.

"I KNOW WHOM I HAVE BELIEVED"

(Continued from page 3)

There is no greater blessing in this life than the blessed assurance that Paul had when he.said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." You, too, may have that confidence, if you will commit your all unto God.

WHOSE SOUL DIES NOT?

"The advocates of what they call 'Conditional Immortality' have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit which I believe goes far beyond the teaching of Holy Scripture."—Professor]. Agar Beet.

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- Beemer, Howard, Aurora College, Aurora, Ill. Brown, Raymond, Care Ora Hillman, Down-
- ing, Wis. Burnett, Francis, Jordan, Mo.
- Cooper, G. L., 501 N. 18th St., Phoenix, Ariz. Care Saint Lukes Sanitorium
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- Drabenstott, Cantwell, Hartford City, Ind.
- Drinkard, T. A., Arlington, Texas
- Eagleston, John, 1815 1st St., Care E. P. Squires, Yakima, Wash.
- Ferrell, T. M., 217 E. Burke St., South Bend, Ind.
- Fiske, John R., Winfield, Kan.
- France, Gary, Castle Rock St., Wenatchee, Wash.
- Geiselman, N. H., 212 W. Hillsboro Ave., Tampa, Fla.

Giesler, E. E., Box 75, Moorefield, Nebr.

- Goekler, Harry, Hector, Minn.
- Goit, Edward H., 1357 South Ave., Niagara Falls, N. Y.
- Gordon, Grover, Box 832, Fonthill, Ont.
- Graham, Ernest, Holbrook, Nebr.
- Graham, Roy, 6717 Barkley Ave., Saint Louis, Mo.
- Goodwin, Bud, Ripley, Ill.
- Hall, Milon, 1252 S. Jay St., Kokomo, Ind. Hardesty, Robert, 212 Abbie St. SE, Grand Rapids, Mich.
- Harvey, D. G., 907 S. Waugh St., Kokomo, Ind.
- Hatch, Paul M., 204 N. 5th St., Oregon, Ill. Howe, Charles, 1036 Newton St., Waterloo, Iowa
- Huffer, Alva, Rt. 1, Woodstock, Va.
- Johns, Arnold, Oregon, Ill.
- Johnson, J. Arthur, Rt. 2, Box 108, Albert City, Iowa
- Johnson, Paul C., 610 S. Seventh St., Oregon, TIL.
- Jones, A. M., Rt. 1, Box 191, Eldorado, Ill.
- Jones, D. A., Kimball, Minn. Kirkpatrick, V. E., 1940-4th Ave., Saint Cloud, Minn.
- Krogh, Harvey U., Jr., 1717 S. Leer St., South Bend, Ind.
- Landry, Gordon, 959 Eleventh St., Douglas, Ariz.
- Lapp, C. E., 28 36 St. SW, Grand Rapids, Mich.
- LeCrone, J. R., 211 N. Third St., Oregon, Ill. Lichty, George P., 350 Chester Pl., Pomona,
- Calif. Lyon, M. W., 1024 N. 33rd St., Omaha, Ncbr.
- Macy, Emory, Rt. 3, Gatesville, Texas
- Magaw, Sydney E., Oregon, Ill.
- Marsh, G. E., 13605 Othello Ave., Cleveland, Ohio
- Marsh, J. Arlen, 1907 Latham St., Rockford, m.

- Mattison, James, Rt. 1, Spanish Acres, Harlingen, Texas
- Mercer, John, Box 396, Maquon, Ill.
- Milne, Kenneth, Box 91, Macomb, Ill.
- Moffatt, W. G., Magazine, Ark.
- Moore, Dean, Prairie Bible Inst., Three Hills, Alberta, Canada
- Moore Linford, 816 W. Fifth St., Cedar Falls, Iowa
- Morgan, J. M., Bristow, Okla.
- McLain, C. Alan, Rt. 3, Russellville, Ark.
- McLain, J. W., Box 318, Cross Timbers, Mo. McLeod, Norman J., 207 Palm Pl., Pomona, Calif.
- Parker, O. J., 725 Waugh St., Kokomo, Ind.
- Pearson, Timothy, West Milton, Ohio Payne, Harry, 2301/2 W. 103 St., Los Angeles, Calif.
- Railsback, Emma C., 1020 S. Burlington Ave., Los Angeles, Calif.
- Randall, C. E., Box 330, Tempe, Ariz.
- Randall, C. R., 221 N. Fourth St., Tipp City, Ohio
- Rankin, Lyle, Cashmere, Wash.
- Roberts, W. T., 318 E. Fifth St., San Angelo, Texas
- Routson, Ellsworth, Blanchard, Mich. Sheets, Harry A., Burr Oak, Ind.

- Simmons, W. R., Rt. 2, Hartshorne, Okla.
- Smead, Cecil, 2525 Jefferson, Midland, Mich. Smith, H. Scott, Rt. 3, London, Ark.
- Smith, E. Richard, Rt. 1, Box S18 A. Hammond, La.
- Stilson, Floyd A., 411 E. South St., South Bend, Ind.
- Thayer, Mrs. Verna C., Greenbrier, Ark.
- Watkins, James M., Oregon, Ill.
- Weaver, C. E., Rt. 1, Enola, Ark.
- Wiggins, Walter, Eden Valley, Minn.
- Wolfe, Vernis, Rt. 2, Box 16T, Hammond, La.

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 resurrec-tion 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 Gen-tile 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.



-Courtesy J. M. Morgan

SOME PIONEER MINISTERS OF THE SOUTH

This picture, showing Church of God ministers of the South (chiefly Arkansas, Oklahoma, and Texas), reaches backward forty years into Church of God history. In the back row, left to right, are T. A. Drinkard, J. M. Morgan, L. H. Shelton, ? ?, and E. O. Stewart; in front row are R. A. Humphreys, Kidwell, Billingsley, and J. L. Luman.

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The Children's Page

Prepared by Madge Savage Waite Park, Minnesota



"Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Hebrews 8:6).

More Excellent

Moses and Aaron were from the tribe of Levi, the priestly tribe under the law of God called the Mosaic



law. Jesus is from the tribe of Judah, not the priestly tribe under the law of old. Jesus is from a more lasting priesthood, the order of Melchisedec. Jesus is

holding His priestly position today. Those who belong to Him (have "put on Christ" by baptism"—Gal. 3:27-29) are the ones for whom He intercedes or pleads for forgiveness before our Father in heaven. His is a more excellent ministry than that order of priests under the law of Moses.

Nothing Perfect?

"The law made nothing perfect" (Heb. 7:19a). Laws do not bring perfection to a nation today. If laws made people perfect, there would be no further need for laws. If individuals were perfect, there would be no need for the sacrifice of Christ. Laws do not make us perfect, but show our mistakes and imperfections. Persons become more perfect only by following the example of Christ. Yes, to "lust" originates from the same root desire as to "kill." If one hates, he lusts to kill. We should not hate our brother, therefore, lest we fall below the standard Jesus set for His followers. Jesus' law of love and brotherly kindness is above the law of Moses. Under Moses' law, one was called innocent unless he actually killed. Under Christ's law, one is called guilty of murder if he "hates" - even though no hand is laid upon his brother.

Then, how much better is it to have a *living* Christ for our mediator? The priests of the old treaty or old covenant died. Jesus died, too, but He arose again, and sits at the right hand of God to uphold us before God.

Christ will not uphold us if we do not try to do His will. We may, today, be sent to tell someone about Jesus and His "Way" of life. Jesus, our Hope and everlasting

Priest, is for your benefit and mine. We pray to the heavenly Father through the Name of Jesus that we may be foregiven. We pray that we may do the Father's will and that we may someday work, and see Jesus, as we work for Him, in that new Kingdom.

Worship God!

Many people forget to worship God. God dislikes to be forgotten between special days set aside for worship. He should be first in our lives *every* day. He likes to have His people meet to worship Him publicly.

Isaiah said, "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:17, 18).

Again, Isaiah wrote the words of God: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings.... Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord, are these" (Jer. 7:3, 4).

Jesus expressed that similar thought in the New Testament when teaching His disciples how to pray. Jesus said, "Use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7).

May our lives be upright, yet humble before Christ, that He can intercede before God for us that we may find peace and blessing.

Happy Birthday Wishes!

John Max Kinsey, Oct. 30, age 12, Meyers, Ark. Jimmy Bauerle, Oct. 30, age 11, Hammond, La. Donald D. Patesel, Oct. 31, age 7, South Bend, Ind. Lila Boyer, Nov. 1, age 12, Waterlick, Va. Karen Tobias, Nov. 1, age 8, Fonthill, Ont. Robert E. Barck, Nov. 2, age 9, Waterloo, Iowa. Ellen L. Hamilton, Nov. 3, age 11, Saint Cloud, Minn. Georgia A. Benge, Nov. 5, age 13, Frankfort, Ind. Gene LeCrone, Nov. 5, age 6, Arlington, Nebr.



Berean Conference

On November 4 and 5, the Minnesota Fall Berean Conference will be held at the Saint Cloud Church of God. Plenty of edifying activities are planned: from preaching and Bible classes to song services and wiener roasts. The Oregon Bible College male quartet, the "Missionaires," will be on hand to provide special music. Bereans, everywhere, Minnesota welcomes you to attend this Fall Berean Conference!

The Berean Nobler

The Berean Nobler, published monthly by the Minnesota State Berean Society under the joint-editorship of Sr. Elaine Erdmann and Bro. Orville Westlund, is an excellent example of what a state or local Berean paper can attain. It contains interesting articles on Scriptural subjects, poems, vital editorials, and news of Berean activities. From a recent issue we have selected "For What Are you Thankful?"

For What Are You Thankful?

By Elaine Erdmann

"Count your blessings, count them one by one." This is an important bit of philosophy. Do you and I consider what we have? At this very moment—faith in God, a kindly church, food on the table, a fair standard of living, a good name in the community, and, above all, a clean heart in the eyes of God, these are the enduring things,



the blessings that count.

How many of us fret and bicker over trivial matters which really mean nothing? Stop! Analyze all the wonderful blessings you have. Can you count them all? There was a story of a poor man who complained because he had no shoes, until he saw a man who had no feet.

When you feel ill-used and wretched, take inventory of yourself and count your blessings— "name them one by one," and see what God has done.

Give the Strength of Youth

By Harold J. Doan

(Continued from the Berean Page of October 24)

- C. Work of Local Youth Organization
- 1. Impressional (teaching).
- 2. Expressional (active Christian living, serving, putting to work spirit obtained through impression).
 - a. Value of Expression
 - Accomplishes purpose of Christ in carrying gospel to sinners (Mark 16:15); (This should be primary purpose of organized activity—example, the church at Jerusalem.—Acts 8:1, 4.)
 - (2) Gives vent to youth's natural desire for activity;
 - (3) Gives an outlet for religious emotion;
 - (4) Maintains interest in youth group and in church and Sunday school.
 - b. Means of Expression
 - (1) Should be personal. Each individual has his own way of expressing his religion.
 - (a) Capitalize on individual talent and interest.
 - (b) Form committees on each of following to steer expression toward definite end that of interesting youth in Christ and His church.
 - (2) Evangelism (Lookout Committee)
 - (a) To reach new members to convert to Christ. (2 Tim. 2:1, 2.)
 - (b) Should be large, active committee.
 - (c) Capitalize on the "reform" nature of high school-age youth.
 - (d) Keeps working, growing, interesting.
 - (e) Conduct "outside" meetings with gospel team!
 - (f) Advertize meetings; this is evangelism, for "evangelism" means "to announce good tidings."

War Clouds

By Mary Mae Nedrow

"War clouds hover over us, Throughout the world unrest; Many hearts are aching, Nations sore distressed.

"Far off in the distance Rays of hope we see. Lasting peace, forever! God's promise, to you and me."

^{* * *}

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OCTOBER 31, 195⊂

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 4. 5-Minnesota Fall Berean Conference at Saint Cloud. ("Missionaires," guest speakers and singers.)

November 2-?--Special meetings at Harlingen, Texas. (J. M. Morgan, guest speaker.)

November 4, 5 - Illinois Fall Conference at Rockford.

November 5-Christian Home Sunday.

November 6-12 - Special meetings at Hope Chapel, South Bend, Ind. (T. M. Ferrell, guest speaker.)

November 10-12 - Southwest Conference at Tempe, Ariz.

November 6-19-Special meetings at Brush Creek Church of God (7 miles SW of Tipp City, Ohio). (C. E. Lapp, guest speaker.)

January 7-Day of Prayer.

March 4-Missionary Sundy.

March 25-Easter Sunday.

September 9-General Conference Sunday.

HOME-COMING AT SOUTHLAWN Grand Rapids, Michigan

On Sunday, October 29, 1950, the Southlawn Church of God will greet its twenty-fourth anniversary. A day of fellowship and feasting is planned. Morning services will begin at 9:45; potluck dinner at noon; another service at 3:00 p.m. A surprise blessing is in store for you at the 11:00 a.m. service.

You will enjoy the inspirational message in song of the Oregon Bible College Quartet, the "Missionaires."

Come with a song, a smile, and a prayer on our twenty-fourth anniversary.

Southlawn Church of God.

Congratulations to Mr. and Mrs. G. Ted Davis (nee Jo Anne Romine), 2872 W. Rhodes St., San Diego 11, Calif., for the arrival of their son, Rick Jordon, on October 9, 1950.

BAPTISM AT RIPLEY, ILLINOIS

We members at the Ripley (Ill.) Church of God had a pleasant surprise, Sunday morning, October 22, when Mr. Francis M. Woods came forward and requested baptism. He had driven from his home town of Loami, Ill., that morning. At close of the sermon, he confessed before the congregation his faith in Jesus Christ. Immediately following, we went to a near-by stream where he was baptized into Christ.

Bro. Woods, who is not a young man any more, and not feeling very well, showed a tremendous amount of faith. He had traveled fifty-nine miles and had come before a group of people who were strange to him. May the Lord ever guide and direct him until Jesus Bud Goodwin, Pastor. comes 1

ILLINOIS FALL CONFERENCE Rockford, November 4, 5

Since members of the Chicago church will be able to attend Illinois Fall Conference services at Rockford on November 5, a slight change in the previously announced schedule has been made:

Saturday, Novemeber 4, 7:30 p.m.-sermon by J. R. LeCrone on "The Ideal Christian Family," in keeping with Christian Home Sunday set by National Bible Institution.

Sunday, November 5, 9:45 a.m.-Sunday school. 10:45 a.m.—sermon by Bud Good-win ("Yet a Little While"), based on the short period remaining in which to spread the gospel. 2:00 p.m.-song service and miscellany. 2:30 p.m.-sermon by Kenneth Milne concerning "Our Approach to God." 3:30 p.m. - Communion. 7:30 p.m. - sermon by Harold J. Doan, subject to be announced.

Basket dinner will follow the Sunday morning services, and supper will be supplied visitors by the Rockford church. Accommodations for overnight guests have been arranged by Rockford members, Mrs. Ruby A. Railton, 1331 Yonge St., (telephone 4-0336), is in charge of arranging for bed space.

The new Rockford church, at 2425 W. Jefferson St., is on the northeast corner of Johnston Avenue and Jefferson, two blocks north of U.S. Highway 20 westbound from downtown Rockford. Route 20 crosses at right angles every principal north-and-south highway through the city.

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

\$ 100.00

100.00 10.00

100.00

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NEW PLEDGES

| A family |
|--------------------------------|
| Mr. & Mrs. Marion Partlow |
| Kenneth L. Juden |
| Holbrook, Nebr., Church of God |
| Mrs. R. A. Robinson |
| Mr. & Mrs. D. E. Onderdonk |
| Mrs. Alice Lindstrom |
| Olaf Lewis |
| Mrs. Roy E. Murdock |
| L. C. LeCrone |
| May White |
| Omaha Bereans (Nebr.) |
| Mr. & Mrs. C. J. LeCrone |
| W. D. Tierney Family |
| Saint Cloud Church (Minn.) |
| Hillisburg Church (Ind) |

HERALD RECEIPTS

Earl Koontz; Mrs. F. L. Marsh; M Fred Ronke; Ardys J. McKeown; Darle Beach; Mr. & Mrs. Maurice Chapman; Philena M. Davis; Bertha Lesh; Kendall Coats (2); Mrs. Al Joeston; Mrs. C. J. Shaw; Charles G. Jones; Floyd Stilson; Mrs. Jesse Zechiel; Mrs. James Buchanan; Mrs. Nellie M. Blakely.

BAPTISM AT SOUTH BEND, INDIANA

On August 6, 1950, it was a happy privilege to baptize Bro. Andrew Roose of Bourbon, Ind., by which he renewed his faith in God and Christ our Saviour. His decision at seventy-eight years of age made the service even more enjoyable.

Following the baptism, we gathered in the home of Bro. Dale Rouch. Bro. T. M. Ferrell assisted at Communion service.

Floyd A. Stilson, Reporter.

OREGON BIBLE COLLEGE

The "Missionaires" visited brethren at Marshall, Ill., on October 22. Bro. Warren Sorenson preached on "The Love of God" and "Fundamental Bible Truths." We were pleased to see visitors from Casey, Ill., and Hedrick, Ind.

The "Missionaires" leave, Saturday, November 28, for the Southlawn Church of God, Grand Rapids, Mich. Southlawn is celebrating its twenty-fourth anniversary, and the "Missionaires" feel honored in being invited to sing and speak for them.

Christmas Cantata: College plans for a Christmas cantata have been made by David Holquist; and it will be presented before our College Christmas vacation.

Macomb Youth Rally: Bro. William Wachtel and Sr. Virginia Wagenaar plan to attend the Rally, October 28, at Macomb.

Kyle Davis, Reporter.

"Special Meeting and Quarterly Conference at Morse Mills Church of God was a successful one."-A. Weldon McCoy, Eastern Missouri Evangelist, Fredericktown, Mo.

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| Charles & Mary Jones | 4.00 |
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Our Prayer Every Christian a Tither Every Tither a Soul-Winner

HOPE CHAPEL NEWS

Sunday afternoon, October 1, we assisted two of our young people in putting on Christ became the bride of Lowis J. Clayton in a by immersion. They are Miss Norma Jean Slauson, 1701 S. Leer St., who had confessed Christ as her Saviour at the Youth Rally this summer, and Connie Fecce, 1702 S. Marine gon, Ill., in 1946. She has been a teacher in St., who is in the intermediate class in Sunday school. We pray God's blessing upon ployed in First Bank and Trust of South these young ladies as they grow in the Mas- Bend. ter's service.

ner and Miss Enid Green, who are attending congregation which gathered to witness this Oregon Bible College, with us on Rally Day. union was a testimony of the high esteem Harvey U. Krogh, Jr., Pastor. for Winifred and Lewis.

"Better! During the last week, workmen on the new building made good progress. The walls were spray-painted, and Manager James Seekers' Quarterly to complete bound vol-Watkins was seen "moving in" some supplies into the new stock room.

VIOLA GOOD

Viola Frances Pearl Good, daughter of James K. and Semirah Shideler Decker, was born in Pulaski County, Ind., August 16, 1876. She died at the home of her son, Elgic Good, early on Saturday morning, October 7, 1950.

On July 27, 1903, she was united in marriage to Jonas C. Good of Pulaski. They made their home on a farm in their local community. Five children were born to this union, all of whom survive.

When a young girl, she became a member a member until her death.

In 1932, Mrs. Good and her husband moved to Kewanna where they lived until five years ago when, because of poor health, they broke up their home and moved to Culver, Ind., to live with their children.

Surviving with her husband are two daughters, Goldie Carter, Culver, and Frances Marshall, Danville, Ill.; three sons, Harley, Joliet, Ill., Lester, Kewanna, and Elgie of Culand Alice Kottka of Hammond; and one brother, Lewis Decker, Los Angeles, Calif. There are also nine grandchildren, five greatgrandchildren, and many other relatives and friends.

Funeral services were held at the Easterday Funeral Home where the writer, using Acts 3:21, spoke of the "Restitution of All. Things," pointing out that as restitution has already started in Palestine, we may not have long to wait for the great reunion with all who have been claimed by the enemy.

After these words of comfort and assurance. Mrs. Good was laid to rest in the Culver Cemetery to await the resurrection call. Harry Sheets.

"Sr. Leota B. Hanson visited in our home, October 23 and 24. We wore very glad to have her as our guest."-Mrs. R. D. Stanton, Rt. 7, Little Rock, Ark.

Is your church planning a fall evangelistic effort? Roport it, please, for the "Calendar."

MASTAIN - CLAYTON

On October 14, 1950, Winifred L. Mastain double ring ceremony at Hope Chapel, South Bend, Ind.

Winifred attended the summer school, Ore-Hope Chapel Sunday school. Winifred is em-

The groom is a fine young man of sterling We were glad to have Miss Patricia Ross- character and Christian ideals. The large

Thank you! Sr. Guy Mills, Eden Valley, Minn.; Sr. Harold Starbuck, Rockford, Ill.; and Sr. C. L. McCallister, Los Angeles. Calif., have supplied needed copies of Truth umes for preservation at Headquarters. . . . We still need quarterlies published prior to fourth quarter of 1940. Have you any to spare? Send to Otto E. Dick, Oregon, Ill.

Miss Mary Lou Steele rendered appropriate numbers, including the Lord's Prayer, which concluded the service. Mrs. Lottie Pickerl accompanied at the piano.

The bride's gown was fashioned of ivory slipper satin with a fitted bodice and a yoke of nylon net. Bugle beads decorated the shirred bertha. The skirt was full, ending in a long train. Her veil of silk illusion was held by a crown of seed pearls. She carried a cascade bouquet of white mums and huckleherry leaves.

Maid of honor was Miss Marilyn Anderson; of the United Brethren Church and remained Miss Glenda Mastain, sister of the bride, bridesmaid; Elaine Clayton, niece of the groom, flower girl; and David Krogh ring bearer.

> The groom was attended by Ronald Shady and Richard Mastain, brother of the bride. The ushers were Logan Pickerl and Wilbur Shindeldecker.

> Following the ceremony, a reception was given in the church basement.

On their return from a two-weeks' trip, ver; two sisters, Jessie Johnston, Chicago, they will be at home at 2617 S. Michigan St., South Bend, Ind.

Floyd A. Stilson, Reporter.

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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 543 Milverton Blvd., Toronto, Out. Prices for this tract are: cach, 10c; per dozen, 80c; per hundred, \$6.00.

"BETTER DAY" CAMPAIGN 1950

1951

for funds supporting activities of the NATIONAL BIBLE INSTITUTION Oregon, Illinois

The Restitution Herald Evangelism Oregon Bible College Golden Rule Home

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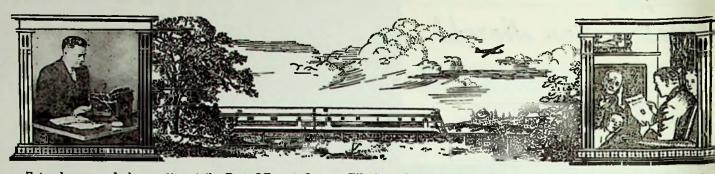
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VOL. 40 NOVEMBER 7, 1950 NO. 6

VOICE OF THE CHURCH OF GOD "PILLAR AND GROUND OF THE TRUTH" THE RESTITUTION HERALD

NOVEMBER 7, 195



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

Sequoia Nation

Notwithstanding insect attack and forest fire hazards, California's giant Sequoias endure through centuries and millenniums. The endurance of these primeval giants reminds one of the endurance of Israel. "As the days of a tree are the days of my people" (Isa. 65:22).

Among California's giant sequoias towers the Wawona Tunnel Tree, Yosemite National Park, California. Brother T. M. Ferrell, pastor of the Morning Star Church of God, South Bend, Indiana, recently photographed the Wawona Tree and submitted the picture to THE RESTITUTION HER-ALD. (See front page.) Brother Ferrell writes:

"The Wawona Tunnel Tree is located on the loop road in the Mariposa Grove of giant Sequoias, one of the best known groves outside of Sequoia National Park. This tree is 234 feet tall and has a diameter of 27.5 feet at the base with a girth of 86.4 feet. The Grove contains about two hundred trees more than ten feet in diameter at breast height, and thousands of younger trees. The Grizzly Giant is considered to be the oldest tree in the Grove; by a study of growth rings, its age is estimated at more than three thousand years. The trees show a remarkable resistance to fire, fungi, and insects."... Think of it! Giant trees that have withstood the ravages of time since the days of King David! David's people scarcely have fared as well; yet Israel does endure.

Moreover, California's giant sequoias eventually must die, decay, and fall. Israel, having suffered long centuries of desolation, stands at the threshhold of a new and better day. "Mine elect shall long enjoy the work of their hands."

God sent Jesus into the world to "appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified....

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And stranger shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. Bu ye shall be named the Priests of the Lord: men shall cal you the Ministers of our God: ye shall eat the riche of the Gentiles, and in their glory shall ye boast your selves. For your shame ye shall have double; and for con fusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting jour shall be unto them" (Isa. 61:3-7).

"Gentiles shall see thy righteousness, and all king thy glory" (Isa. 62:2).

"I have set watchmen upon thy walls, O Jerusalern which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And giv him no rest, till he establish, and till he make Jerusalern a praise in the earth" (v. 6, 7).

Then Jesus "shall sit in the throne of his glory," and the twelve apostles "shall sit upon twelve thrones, judg ing the twelve tribes of Israel" (Matt. 19:28). Then Israe if compared with other nations, will be "the head, an not the tail" (Deut. 28:13).

Thus, California giant Sequoias, enduring almost for ever, remind one of the Kingdom of Christ (Israel restored) that will continue "as long as the sun and moo endure, throughout all generations" (Psalm 72:5).

Eye on Africa

Thus far unsuccessful in plans to enter Africa, Brothe Gordon Landry, 959 Eleventh Street, Douglas, Arizon continues to study the Dark Continent. The more listudies Africa, the more he loves Africa; and the more he loves Africa, the more likely will God open the way for him to enter Africa. Although thus far thwarted his foreign missionary goal, Brother Landry is even no engaged in a home missionary project, working a ne field in Arizona (there assisted by Bro. C. E. Randall and he continues to hope against hope eventually serve his Lord as a Church of God missionary in Africa

Valid Baptism

By Emma C. Railsback, Los Angeles, California

KECENTLY in looking through a bound copy of one year's issues of THE RESTITUTION HERALD (from October, 1, 1939 to September 30, 1940), I found on one of the church news pages a small item, presumably a quotation from an article on the subject of baptism by our late Brother S. J. Lindsay. It reads, "Any baptism that does not seal *the* faith is not a valid baptism." This is an important subject, and we fear that its importance is not always understood. Brother Lindsay was one who drew

definite lines on the Scriptural requirements for divine begettal to the new life. This should always be done. But why should it be so important?

God has provided the way for sinful humanity to obtain the requirements for salvation. Man has no authority to dictate the terms of reconciliation. The terms are plain and simple. Anyone who has made a definite study of the divine requirements for becoming a begotten child of God can tell you that three definite steps are described in the Word. This can be found more often in the Book

of Acts, but also in the Epistles and in the Gospels. The commission given to the apostles was, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." The preaching being heard and believed must be followed by baptism in order to give salvation.

For brevity's sake, let us notice only three instances in the Book of Acts. Chapter 8, verse 12 says: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Lydia, the first convert to Christianity in Europe, heard Paul preach the gospel. She believed and was baptized. (Acts 16:14, 15.)

In 18:8, we read, "Many of the Corinthians hearing believed, and were *baptized*." This same order was followed on the Day of Pentecost, with the household of Cornelius, with the Apostle Paul, the Philippian jailer and his family.

Now, let us suppose that these preachers of the gospel had said, "Come and be baptized, and we will teach you the gospel later"? Would such a baptism have been valid? Certainly not, for first things much come first! Besides this definite order, practiced in every instance in the days of the apostles, we find the Apostle Paul in his epistles, being very emphatic on baptism being the seal of the Christian's faith. In Romans 4:11, Paul showed that Abraham's faith was sealed by the ordinance of circumcision *after* he had believed God, who had made certain definite promises to him. Look now at 2 Corinthians 1:21, 22, where Paul explained that God "stablisheth us . . . in Christ" by an anointing (with

> truth), then a sealing (baptism), which is followed by giving the "earnest of the Spirit."

Again, read Ephesians 1:13, saying: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation [not the false theories of men]: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." A Christian is begotten to the new or Spirit life when these requirements are followed. This begotten spiritual life is the pledge or down payment

on spirit life in its fullness, which will be obtained at the resurrection. How important then it is to get the correct understanding! In Romans 8:11, Paul explained: "If the spirit of him [God] 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."

Dear ones, we have no promise of obtaining the birth of the Spirit when our Saviour returns if we have not from the heart sought how to obtain the begettal according to God's plan. It is not a light matter. We must be guided by God's Word; there positively is no other rule. One can be very sincere and carnest and still be in error on this subject of such vital importance. May God open our eyes to see these precious truths.

"God preached the gospel to Abraham, saying, 'In thee shall all nations be blessed' (Gal. 3:8). Obviously (Matt. 1:1), Jesus is the descendant of Abraham who eventually will bless all nations. Abraham, therefore, foresaw Christ's Kingdom as a world-wide blessing. When Abraham believed that gospel, he was circumcised. When you and I believe that gospel, we are ready for valid baptism."—Ed.



Emma C. Railsback



These four pictures, published by courtesy of Union of South Africa Government Information, will help readers to appreciate the information and spirit of Brother Gordon Landry's accompanying article, "Darkness Versus Light." Upper left picture shows scenic coastland and modern highway near Cape of Good Hope. Upper right shows men and women of two races enjoying an African flower show. The typically American city in lower left is not Minneapolis or Birmingham, but the Dark Continent's modern and spectacular city of Cape Town. Lower right scene presents a native African boy in ceremonial dress and horn-adorned headgear.

Darkness Versus Light

By Gordon Landry, Douglas, Arizona

HE influence of Christianity in Uganda ... has been of immense value, not only for its intrinsic worth and its improvement of the morals of a most immoral race, but as a barrier against the encroachment of Mohammedan propaganda." So write Frank H. Melland and Edward H. Cholmeley in "Through the Heart of Africa." These are reasons enough to cause any denomination, however small, to consider seriously the valuable work that can be accomplished through a missionary program of its own. Africa—that dark continent of superstition and multiplicity of gods—becomes more enlightened with the daily rising of the sun. Can the Church of God sit back and placidly enjoy its self-assured smugness, while the Great Commission slides to the floor of indifference unnoticed or forgotten?

Although slowly and tediously raising itself from the hideousness of some of its more flagrant orgies, much of Africa still wallows in the mire of superstition and fear. To those living in darkness, missionaries bring truth. To those living in fear, missionaries bring the kindly voice of the Man of Galilee, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt 11:28).

In Kenya territory, young Masai warriors follow the ancient custom of dipping their first spears into fresh blood as it runs from a wounded body. Since these peoples are under British rulership and must be peaceful with other tribes, they generally use the blood of little girls from their own tribe. Spears not dipped in blood seem of little value to them: they would as soon carry a wooden stick.

Among some less enlightened tribes, trees are held in reverence. The Kikuyus believe that the one tree left standing in a section denuded of timber holds the spirits of the trees that have been felled. Such a tree is dutifully prayed for: if it shows signs of decay or of being weak enough to be blown over, natives sacrifice a ram at its foot, and the elders pray thus: "We pray for this tree we have cut down."

Brought on by fear of death and the unknown, the *Kavirondo* have peculiar funeral services. If a man is dying, men, women, and children gather before his hut and begin howling. The dying man's cattle are brought before the hut also, that they may mourn their keeper's death. Witch doctors, chalked faces leering beneath horns

placed astride the head, rattle bones in dry gourds, and send out great puffs of tobacco smoke to drive away any evil spirits that may be hovering near to enter the body when life has expired. The following day, an orgy of dancing, drinking native-brewed beer, and fighting off imaginary enemies is indulged in by relatives, friends, and men from far villages. That evening, a chicken is held by its legs, beaten to death on the grave, then cooked and eaten. A broken cooking pot is put on the grave of the deceased and trampled to pieces. Many other odd and unbecoming acts occur within the next few days. On the anniversary of the death, the son of the dead man is commanded by the witch doctor to sacrifice a cock of unusual description, such as a large black one, one with an extra toe, or one with exceptionally short legs. The chicken is then roasted and eaten, with the exception of one leg, which is placed under a basket on the grave. A white chicken must then be sacrificed. Beer is brewed. (This native beer has the appearance of dishwater, but is quite powerful. After excessive eating, and drinking of this beer, some of the natives are sick for weeks.) A medicine, concocted by the witch doctor, is placed on a live fowl, which is suspended by its legs from the village gate. Everyone must touch the fowl upon entering the village. If one has come for the purpose of casting a spell upon someone in the village, the medicine will cause his eyes to become sore. The eye will heal only after confession has been made and the person has spit upon the ground.

Witch doctors are powerful only so long as they can instill fear in the natives. Their profession is as lucrative as blackmail. Consider one that is described in "White and Black in East Africa." This man skulked along, clutching a staff in one hand and a hide bag in the other. In his bag were shells, claws, rags, and bones of a finger. Usually an object such as a hyena's tail, a skull, or an animal's skelton, dangles from the bag.

The Bantu god is *Were*. As a Bantu emerges from his hut in the morning, and as an act of adoration and supplication, he spits toward the sun. This is as much as to say, "May *Were* let me live."

Were possesses everything: the sun, moon, stars, wind, and water are especially his, for they cannot be held in man's hands. Wild animals and lightning are used by Were to punish man. (Turn to page 11)

The Rewards of Christianity

A Radio Sermon (WAIT) Chicago, Illinois

THIS is the last in our series of messages concerning "God's Plan for the Present." The center of this plan of salvation is Jesus, the Son of God and Saviour of men. Firm conviction of Him, faith in Him, and acceptance of Him through the waters of baptism open the door to Christianity. This is the foundation. Next comes responsibility, work, service, endurance, and overcoming.

Last week, we painted one side of the picture, showing what is expected of us as Christians: the hardships we

must endure, the temptations to be overcome, the work required of us. We painted this picture and put little light in it, because that is the logical order of life. Darkness comes before light. Labor comes before reward. Sowing the seed comes before the harvest. The investment must be made before the dividends are realized. So it is with the Christian life. We who follow Christ must make the investment, sow the seed, do the work, and assume the responsibilities of the Christ-life before we can expect to realize the benefits

of being Christians. One of the paradoxes of the New Testament is the teaching that the more one gives of himself to the cause of Christ, the greater will be the benefit received. The more one endures, the greater the reward; the more one overcomes, the greater the result: but always in that order with giving, enduring, and overcoming required first.

Last week, we studied Jesus' words in Luke 14:28-31:

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him saying, This man began to build and was not able to finish."

Jesus' implication in that Parable is very easy to perceive. He had just said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Before saying, "I will follow Christ," sit down and count the cost to see if you "have what it takes to finish the job." It is easy to start the Christian life but sometimes hard to continue, yet continue we must! Jesus said in another place, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

Count the cost of Christianity before you begin it: that is Jesus' counsel. Make up your mind once and for all, then put your hand on the plow and never turn back. Have you counted the cost? That is one side of the picture. It will cost you something to be a Christian. If it does not, you cannot be one.

The other side of the picture is equally important. Have you counted the cost of *not* accepting Jesus, of *not* taking His cross? Yes, it will cost you much to be a

Christian, but it will cost you a thousand times more not to be one. It is true that much is expected of us Christians when we take up the cross, but it also is true that whatever we sow will be returned to us an hundredfold.

The Apostle Paul put it this way in Romans 8:16-18:

"We are the children of God (when we accept Jesus): and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be

also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Those who take up the cross of Christ and suffer with Him are the heirs of God. The present cost cannot be compared to the benefits received from Christian living, now or future. A great cost is involved in being a Christian, but there is much greater loss involved in not being one. What Jesus does for us is so wonderful awe-inspiring, and unusual, that we can scarcely understand the change that occurs in our lives when He comes in. Benefits of the Christian way of life are so varied and so extensive that they defy description. Nevertheless, that you may have a basis for counting the cost, we shall try to present a few of the New Testament teachings about Christian rewards—now and future.

First, we Christians are given promise of the presence of Jesus—with us always—if we are trying to be like Him. The last words of Jesus recorded by Matthew are, "Lo, I am with you alway, even unto the end of the world." This promise that the risen, living Lord is with us always, t, help in time of trouble, to encourage, to lift, to forgive, and to lead, casts a new light upon the dark picture of



Harold J. Doan

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Christian responsibility. If this promise were not true, if we were left alone to overcome and endure and work righteousness in an evil and chaotic world, a hopeless task would be placed before us. Not one of us could say, I have counted the cost and know I can be a true Christian all by myself. But Jesus is alive! He has promised to be near! He will help us! With Him to help, who can fail? But we must trust Him and enter His work without fear of failure. "Lo, I am with you." Let Him help!

In addition to having Jesus' promise that He would be with us always, we have promise of the Spirit of God entering into our lives to perform the miraculous work of conversion. What made such a change in the Apostle Paul's character, changing him so radically from Christhater to Apostle, that everyone who knew him was confounded? It was the Spirit of God. What was it that changed the Apostle Peter from a man who denied Jesus, and left Him to die, to the man who led three thousand Jews to conversion on the Day of Pentecost? It was the Spirit of God.

Is this power reserved for apostles or leaders with exceptional work to do? No! It is for every person who accepts Jesus. Peter at Pentecost 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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). We who follow Christ are not left on our own

resources. God's own power lives within us to mold us like His Son. Though the responsibility is great, the assistance we receive through contact with God and His Son is more than adequate.

With Jesus near and the Spirit of God helping us to assume and fulfill the responsibilities of the Christ-life, there is a great joy in service. True happiness in Christianity is lacking in life without Christ.

In Ohio, a young fellow asked me what I meant when I said there is happiness in Christianity. Judging happiness by the standards of his friends, he could not see how anyone could be happy under the burden of the responsibilities of Christianity. "How can a man endure ridicule, turn the other cheek, and refrain from evil pleasures, and still be happy?" was his question. It is a question

SAILING INTO HARBOR

- "As I gazed out on the harbor, Watching ships come steaming in, I just saw a battered transport Nothing like it once had been. It was rusty; parts were broken; Paint was gone from storm and rain; Still it safely reached the harbor-Through the Golden Gate it came. Soon 'twill dock up at the landing; Excited men will yell and ery, For they've made the harbor safely, While some buddies had to die.
- "This is all fulfilling Scripture: Times are as God said they'd be; And we know Christ soon is coming, And His blessed face we'll see. So, look up, my weary Pilgrim, Tossed upon life's wind and wave, We are sailing into harbor: Christ's our Pilot; He will save. He will guide our battered ressels, Bruised and scarred by sin and strife, But with Hin, as our Great Pilot, We will have eternal life."

-- Louise Vroman Hays, in Messiah's Advocate.

asked, at least secretly, by many persons who consider Christianity as a hampering force that limits life and makes long-faced, gloomy people. The answer to this question is very simple. It depends upon where your attention and interest are focused. If your eyes are upon the world and your chief interest is in something of the world—your business, your pleasures, your wealth, or your friends—you will find little true happiness in your Christian religion. If, however, your attention is focused on Christ, anything you can do to glorify Him and further His cause will bring you true happiness. These concepts seem contradictory, yet they are true.

There is true happiness in restraint, responsibility, and hard work when the mind is on Christ. When the Japanese first attacked China fourteen years ago, General Chiang Kai-shek was non-committal about religion. He was leaning toward the anti-Christian wave then swceping the country. While his army was on the march, the Communist wing of the army destroyed a hospital that had been the life work of a Christian doctor. Everything the doctor had slaved for was demolished in a day, but his mind was on Christ, not on himself. Instead of seeking revenge, the doctor followed the army and cared for its wounded and dying. When General Chiang saw this, he asked his Christian wife, Madam Chiang Kai-shek, "Why does this doctor help those who have destroyed his hospital?" Madam Chiang answered, "Because he is a Christian." Chiang replied, "Then I must be a Christian." He then swung his influence against the

anti-Christian forces, and China was opened even more to the teachings of Christ. Later, the doctor was given another hospital, much finer and better equipped than the one destroyed-compliments of the Nationalist Army. Do you think he is not happy? Do you think he does not have in his heart the greatest joy possible for a mortal to have? By the Spirit of God, he was led through suffering and heartbreak to greater joy and spiritual well-being than before were his, and on the way he influenced the leader of China and opened the door a little wider to 500,000,000 souls.

When writing on this very subject of what we Christians can expect Christ to do for us, Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Then we can look forward to more (*Please turn to page 11*)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

SOCIAL MYTH. The United Nations has received another report from one of its many committees. This time, the educational, scientific, and cultural organization (UNESCO) has submitted a report on race relations. The report in part, as given by "The National Jewish Monthly," carries these propositions:

1. "Racial discrimination has no scientific foundation in biological fact.

2. "The range of mental capacities in all races is much the same. There is no proof that the groups constituting mankind differ in intelligence, temperament, or any other innate mental characteristics.

3. "There is no evidence that race mixture produces biologically bad results. The social results of race mixture are to be traced to social factors. There is no biological justification for prohibiting intermarriage between persons of different ethnic groups.

4. "Race is less a biological fact than a social myth, which has taken a ghastly toll in human lives and still keeps millions of people from developing normally.

5. "Scientifically, no large modern national or religious group is a race. Nor are people who speak a single languge, live in a single geographical area, or share in a single cultural community necessarily a race.

6. "Tests have shown essential similarity in mental characteristics among all human racial groups (which have been narrowed down, by definition, to three divisions: Mongoloid, Negroid, and Caucasoid). Given similar degrees of cultural opportunity, the average achievement of the members of each ethnic group is about the same."

Generally speaking, these findings of this UN committee confirm Biblical teachings. The report seems to give support to the rising tide of social change in respect to intermarriage of races. There is a trend in public teaching today that gives approval to what has hitherto been taboo in the intermarriage of the white race with the colored races. Here in Douglas, Ariz., where I am writing this script, intermarriage between the whites and the latins and negroes has become a common practice. What is true here, undoubtedly is true in most border localities and true in a lesser degree in areas more remote from border towns.

It is true that God has "made of one blood all nations of men for to dwell on all the face of the earth," but we wonder if intermarriage is justifiable from biological and social angles. God forbade the Israelites to marry outside of their respective area of nationality and religion. Internarriage of diverse religious believers has militated against the maintenance of a pure faith. HOUSE TO HOUSE. The Jewish organization known as the B'nai B'rith is making a house-to-house solicitation for new members. One of the purposes of the organization is to "help implement the great pledge of this generation that our ancient faith shall survive fruitfully and creatively."

When I read this determination to enlist the Jews everywhere in this country in the objectives of the organization, I thought what a great impact could be made if the members of the Church of God would take their work as seriously and would engage in house-to-house canvass to enlist all the inactive members of the Church in an effort to make our faith fruitful and creative. Maybe I am not viewing matters from the right perspective, but it somehow seems to me that as a people we could be much more attentive to the work of the gospel as done through the church than what we are.

VISITS ISRAEL. Britain's sceretary for Air, Arthur Henderson, recently made an unofficial visit to Palestine. After seeing what has been accomplished in the Holy Land, he said:

"I have seen enough to realize the immense advances in the social field which have already been made and which may have a profound effect on social development throughout the Middle East."

Mr. Henderson is son of the famous Lord Henderson, who was chairman of the subcommittee that drafted the famous Balfour Declaration in 1917.

CAMPAIGN. The United Jewish Appeal be-

gan a campaign on October 8 under the name of the National "C" Day (C for cash). The money raised will be used for the largescale transfer to Israel of Jews living in Iraq, Rumania, Tripolitania, and other Eastern European and Moslem countries. The const-to-coast solicitation will be made under the general chairmanship of Henry Morgenthau, with Eddie Cantor as national chairman. It is hoped to obtain 700,000 contributors in the drive.

GARDEN OF EDEN. You and I are greatly

enthusiastic about the developments taking place in the covenant land of Israel. To us, the creation of the new State of Israel and the return of people of the covenant and the revivifying of the desolate and waste places in the covenant land are all harbingers of the great Day coming, when the Lord shall descend from heaven to assume His reign on David's throne.

This waste country is being restored to a veritable Garden of Eden. While this speaks well for the time, we must not lose sight of the fact that this land now becoming like the Garden of Eden is yet to become as a scorehed carth. Joel predicted:

"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" (Joel 2:3).

Jacob's trouble is yet to come, and the efforts to recapture the desolate places will come to naught in the overflowing scourge, and the Israelites will, in their utter helplessness, ask God to do it for them. Hear the words of Ezekiel: "I will yet for this be inquired of by the house of Israel, to do it for them."

WHITHER? The Zionist Organization, founded by Theodore Hertzl, envisaged the restoration of Israel into a state that would insure to the people of the covenant a home, which they could call their own. Hertzl raised this question: "Can we still remain, and for how long? Or must we leave now, and whither?" Both of these questions are being answered by developments of our time.

During the first nine months of the past Jewish calendar year, according to "Israel Digest," thousands entered the covenant land. The numbers and the countries from which they came are: France, 1,341; Turkey, 3,043; Iran, 4,791; Iraq, 6,808; North Africa, 8,-299; Egypt, 8,912; Poland, 10,694; Libya, 13,138; Rumania, 13,208; Yemen, 39,345; other countries, 15,865.

As the prophet predicted, they that were ready to perish are being gathered "one by one," and are coming from Assyria and Egypt, or the lands which these nations at one time possessed or occupied. The prayer they have prayed for centuries, "Next year in Israel," is being fulfilled for hundreds of thousands.

LONG TOMS. The Ford Motor Company has

just completed an order for the Israelitish government of 2,100 cars and trucks. The latest shipment was a shipload of "Long Toms." There were two hundred of these long truck chassis. Each has a wheel base of 226 inches. They will be outfitted with bus bodies made in Palestine and used for transportation purposes in the Holy Land. The truck chassis were too long to be shipped by regular freight cars, so were shipped overland to the Ford assembly plant on the Delaware River at Chester, Pa., and thence by boat to Palestine.

INDIANS. According to press dispatches, There are 93,000 Indians who regularly attend church in the United States. They have six hundred fifty pastors and missionaries and one thousand meeting places.



Francis E. Burnett, Editor



Jordan Church of God

ANNUAL CONFERENCE REPORT

The Missouri State Conference convened at Jordan, Mo., August 13-20, 1950. Bro. Lyle Rankin of Cashmere, Wash., was guest speaker and teacher of both the adults and the young people. Mrs. Harold Burnett, Jordan, Mo., was teacher of the intermediates, and Miss Ethel Fyfe, Lockwood, Mo., was teacher of the primary class. All classes were well attended. Our daily class attendance averaged more than sixty-five.

Bro. Rankin preached a total of eleven sermons during the Conference. His messages, always the Word of God, were received with gladness by those attending. The attendance at our night services averaged more than eighty-five. Sunday morning, August 20, one hundred fifteen attended the worship service. We truly can say that our Conference was one that had the attitude of the Christian spirit and a very enjoyable time of fellowship and worship. Total enrollment for the Conference was exactly two hundred. That is the largest number at a Missouri conference in more than twenty-five years.

The annual business meeting was held, Saturday afternoon, August 19, with Francis Burnett, Conference president, presiding. The reports of the secretary and treasurer were read and approved. Next on the program were reports by Bros. McCoy and Burnott about their church work in the State. Both reported that the year's work had been pleasant and that the future looks promising. It was decided that we should continue to publish the Missouri Page twice a year in The Restitution Herald and also have two dollar days during the year. The Fredericktown Church asked for the annual conference in 1951, and its invitation was accepted. The Morse Mills Church asked for the quarterly conference to be held there, October 21, 22. Bro. Burnett asked the delegates of the various churches to encourage their members to assist with the finances of National Bible Institution. The last business was the election of two officers. Bros. Ralph Thomas and Robert Cooper were the ones whose terms expired, and, by a motion and a unanimous vote, they were re-elected for a term of three years. Ralph is the treasurer, and Bro. Cooper

is second vice president. The business adjourned with a prayer.

Bro. A. Weldon McCoy preached on Sunday morning, August 20.

The host church and the committees deserve a hearty vote of thanks for the splendid way they helped to make the Missouri Conference of 1950 a wonderful success.

Mrs. Ralph Thomas, Secy.

QUARTERLY CONFERENCE

October 15th through the 22nd was a scene of activity at Morse Mills (Mo.) Church of God. Bro. A. Weldon McCoy started a series of meetings on October 15. It was climaxed by the quarterly conference. During the meetings, one accepted Christ. She is Miss Alice Westbrook, Festus, Mo. Alice is thirteen years of age.

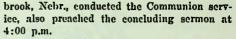
The Morse Mills church at one time was one of the strongest churches in the State. The fate of many country churches happened to it: the young people went to the city, and interest of other members grew cold.

During the past year, Sunday school has been held every Sunday and two preaching services the fourth Sunday of each month.

Brethren of the Morse Mills Church wish to thank the Fredericktown Church for letting Bro. McCoy miss his third Sunday there and start the meeting at Morse Mills. Also, thanks to the Fredericktown Church choir for helping in the services at Morse Mills on the third and fourth Sundays! Bro. McCoy's sermons were on Church of God doctrines. Bro. Francis Burnett preached on Saturday evening, October 21, and Sunday morning, October 22.

At Sunday school on October 22, Bros. Burnett, McCoy, Roy Graham, Walter Wagganer, and Ralph Thomas were grouped in a body, that the adults might ask their questions of them. Bro. E. L. Westbrook, teacher of the class directed the discussion.

A baptismal service was held at 2:00 p.m. on Sunday, October 22, followed by a Communion service. Bro. Ernest Graham, Hol-



We are deeply grateful for the support given us in these meetings and the Conference. About one hundred fifty brethren were present at the services on October 22. Visitors came from Saint Louis, Fredericktown, Cape Girardeau, and Jordan, Mo., Holbrook, Nebr., and Minneapolis, Minn. We invite all our brethren to meet with us again.

E. L. Westbrook.



Fredericktown Church of God

CHURCH NEWS

Bro. A. Weldon McCoy, pastor of the Fredericktown, Morse Mills, and Doniphan churches, has bought a small farm near Fredericktown and has moved there from near Sullivan. He now will be more centrally located.

The ladies' missionary group at Fredericktown has reorganized and elected officers for the new year. Meetings are held on the first Thursday of each month.

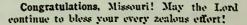
The Saint Louis Church elected officers for the new year, beginning in September. Bro. Walter Wagganer was elected superintendent of the Sunday school. If in or near Saint Louis at ten o'clock on Sunday morning, you are welcome to visit the services.

Two have been added to the cradle roll at the Jordan Church since August 1. They are Galen Kenneth Marbary, son of Mr. and Mrs. Kenneth Mahary, and Nancy Jo Sundwall, daughter of Mr. and Mrs. Billy Sundwall. The ladies' club has purchased stainless steel tableware for use of the church. They hope in the future to buy other kitchen necessities.

The folks at Bosworth are planning some remodeling on the inside of the church. We miss Azalia Winfrey, who left us on September 1 to take up a teaching position in Rockford, Ill.

THANKSGIVING SERVICE

On November 18 and 19, the Jordan Church of God will hold its annual Thanksgiving service and dinner. We will have a special treat this year. Our services will be in charge of student ministers from Oregon Bible College. The gospel team will be the "Missionaires"—the Oregon Bible College quarter. We know that all who attend these Thanksgiving services will enjoy hearing these young men.





Morse Mills Church of God

NOVEMBER 7, 1950

Where Are Enoch and Elijah?

By Alfred Anthon, Corvallis, Oregon (Concluded from last week)

The Two Witnesses of Revelation 11:1-13

This explanation is foundation prefaced on the interpretation that these two witnesses will appear near end of, or soon after, the first one hundred years of the onethousand-years' reign. Therefore, persons who do not accept this preface cannot agree with this explanation. Although now unable to prove the correctness of this preface, we mention a few outstanding facts. [Here is novel interpretation. May it encourage more study of endtime prophecy.—Editor.]

The first six seals (Great Tribulation) will occur in succession as numbered. During the last days of the sixth seal, Jesus will destroy the great northern army assembled on the mountains of Israel. This will be during the "revelation" of Christ's return. His saints (4 beasts and 24 elders) will be with Him. Christ will start His tiny Kingdom in Jerusalem; and the "little stone" "cut out of the mountain without hands" (Dan. 2:34, 45) will begin grinding and growing: requiring the whole one thousand years to fill the whole earth. At the close of this sixth seal, people will pray to the rocks to roll onto them to hide them "from the face of him that sitteth on the throne" (Rev. 6:16). Now the Millennium will have begun!

At this same time, the tribulation saints will be resurrected; and Mount Olivet will just have been cleft in its middle. The seventh seal is the first thing Jesus and His saints, the church, will cause to come on the yet-living left ones. This seventh seal is itself divided into seven trumpets. The trumpets will occur in succession as numbered. The fifth, sixth, and seventh trumpets are sometimes called the first, second, and third woes.

The student will notice that from Revelation 4 through chapter 11 is one whole, complete vision. It should be studied as a unit, and be well known before paying much attention to any other chapters. The other chapters are other visions. (Revelation seems to be composed of ten separate and independent visions.)

Now notice that the fifth and sixth trumpets (1st and 2d woes) are much more interlocked than the others. In the fifth trumpet (1st woe) men cannot die, cannot commit suicide, while in the end of the sixth trumpet (2d woe) these same men die! This refers, we believe,

to the sinners of one-hundred-years' age dying accursed, eternal death. (Isa. 65:20). The two witnesses of Revelation 11 will be killed immediately before these sinners are killed at the end of their one hundred years.

The third woe (7th trumpet) will be the last major movement in the seventh seal. In this era, all the thenliving left ones will have been judged—the sinners of one hundred years will have been cast to accursedness, into second death. The converts during this seventh seal, obedient to Christ and His saints, will be meekly keeping the Feast of Tabernacles. (Zech. 14:16-21.) After Christ and His saints have thus subjected all then-living left ones, all the earth will be peaceful, peaceable. Then Christ will begin resurrecting the dead left ones; then judgment and its turmoils will be repeated until every dead left one has been dealt with—requiring the whole one thousand years to complete it.

This is all the explanation that will be given now to support the thought that these two witnesses will be killed near the close of the first one hundred years of the thousand-years' reign. This interpretation prevents the two witnesses' being Enoch and Elijah. The bride will have been immortalized more than one hundred years when these two witnesses diel

Who, or What, Are These Two Witnesses?

"There was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out [cast out], and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" (1260 days; $3\frac{1}{2}$ yrs.). In this vision, the measuring was ordered before the forty-two months began. Gentiles were not in the temple or at the altar; only true worshipers were there. Measure these true worshipers: be sure their I.Q. is acceptable. The reed (rod) was a rule, the golden rule of righteousness.

Now keep your wits keen. This measuring was ordered during last days of the sixth trumpet. Christ and His saints will have been on Christ's throne in Jerusalem one hundred years, plus. Therefore, this measuring is not measuring saints, but measuring converted then-living left ones. The then-Gentiles on the outside will be the sinners of one hundred years (Isa. 65:20), who will have forty-two months left until their eternal status is sealed.

During these forty-two months, the two witnesses will labor. (Rev. 11:4.) These two witnesses are two olive trees. Each witness is an olive tree. These two witnesses are two candlesticks. Each witness, then, has to be both an olive tree and a candlestick; and each such witness is at that time before (in presence of) God.

The two great witnesses in all the earth that our God is the God are 1) His Olive Tree oil—His loves, choosings, anointings, selectings, takings, acceptings; and 2) His Candlestick—His light, teachings, laws, promises, forgivenesses, big-heartednesses. When a man destroys these divine characteristics, God will destroy that man forever. This is exactly what will happen when God commands the sinner of one hundred years to die accursed in fire and burning sulphur—second death.

Second death will be inflicted first between the sixth and seventh trumpets of the seventh scal, soon after the first one hundred years of the one thousand years. Revelation 11:5-12 tells this symbolically.

Then, verse 13 says those not killed "were affrighted, and gave glory to the God of heaven." These are those obediently keeping the Feast of Tabernacles and eating of the "tree of life."

Notice (back to 9:20, 21), these wicked seem to be the same wicked who a little while later kill God's two witnesses. The others who have died previous to the slayers of God's two witnesses seem to die into the same category as a sinner of today dies: not into second death, but they will yet be resurrected to judgment.

DARKNESS VERSUS LIGHT

(Continued from page 5)

Many children in Africa curl their legs under them at night, so the Devil will not catch them. Fear of the unknown is instilled in them at a very early age.

An interesting legend among the Buganda natives tells of their ancestors crossing the Nile centuries ago and conquering all other tribes they met. Theirs is the highest native civilization in Africa, being well organized. They have a tradition of thirty-three kings (not merely tribal chiefs), and legend traces them back to King David.

In a study of African superstitions, mention must be made of the well-known "voodoo." This type of witchcraft is practically a worship of snakes, for when voodoo meetings are conducted (always in secret), prayer is offered to a snake. Tales of debauchery and indecency, of cannibalism and human sacrifice have been associated with some of the witchcraft meetings, but little evidence has been collected to prove the latter two assertions.

The "hex" is the commonly known form of voodoo. Pins stuck in a doll representing an enemy supposedly bring pain and even death to the one whom the fetish represents. This form of voodoo was brought into the New World by natives whisked away from their African homeland by slave traders. It has largely died out within the United States.

The purpose of an article such as this is not merely to inform. The purpose is to implant in the reader's heart and mind the differences between the darkness of ignorant native superstitions and the light as shown in God's Word. When the Church of God comes to *feel* this difference, we will put forth efforts to eradicate the superstitions. "Go ye into all the world, and preach the gospel."

THE REWARDS OF CHRISTIANITY

(Continued from page 7)

from this life than the result of goodness for goodness' sake. There is more to Christianity than the peace of mind that results from living according to the divine standards of life. Yes, there is more, and Jesus and all the New Testament writers were specific in telling what it is. Continued the Apostle:

"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. ... For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:20-23, 53). Jesus Himself said:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; 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).... You and I have hope beyond this life, when Jesus comes to reward His servants.

Responsibility comes first. It costs something to be a Christian, but that cost is offset by the benefits of Christianity. The nearness of Christ and the leadership of the Spirit make the burden light.

Are you ready to surrender yourself to Jesus and to say, "Here, take my life and mold it and make it worth while; with You to help me, I know I can be an overcomer; I know I can be a worker; I can assume the responsibility and be a profitable servant"?

Jesus is alive to help you. The Spirit of God will change you. The peace that passes understanding, the hope of life in Jesus, can be yours if you will accept Him now.

NOVEMBER 7, 15

The Children's Page Prepared by Madge Savage Waite Park, Minnesota



"The Lord of hosts shall be exalted in judgment, and God t hat is holy shall be sanctified in righteousness" (Isa. 5:16).

In the Last Days

When the Kingdom of God is fully established, time will not be as known now. That does not infer that individuals should not learn to keep and tell time by watches and clocks now. Jesus told us to "occupy" or make use of our time. When Christ is King and "death is swallowed up in victory," however, there will be endless time for those dwelling in that wonderful Kingdom. No appointments will be needed to visit your dentist. There will be no more sin, sickness, or tears. Not even a toothache! We will not celebrate the years of our birth. Christ will drink of the holy Communion with us in the Kingdom. Jesus said, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

Events that "shall come to pass" in the last days: the seat of government of the Lord's house will be in the top of the mountains, and all the nations will come to this topmost government. People shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

Christ will be King. The heavenly Father will place the judgment into His hands. "Vengeance" belongs to God. Jesus is the Prince of Peace. After the period of Judgment, peace will come to those remaining. God shall be sanctified in righteousness.

A Cloud by Day

As in days of Israel, perhaps a cloud of smoke by day and the flame of fire by night will be upon "every dwelling place of mount Zion" and upon her "assemblies." God will let His glory rest upon His people. We read of the flame and cloud when the children of Israel, under the leadership of Moses, were fleeing from Egypt. Here we see it repeated, not upon His people traveling but upon their homes, and their "gathering together" in worship. The Lord will provide a shade from the heat and

for a place of refuge in the tabernacle that will be buil in that day (Isa. 4:5, 6).

The Zeal of the Lord of Hosts

This Kingdom of God will grow until it fills the whole earth. Christ shall reign with judgment and justice. (Isa-9:7.) The new heavens and earth will be so wonderfulthat this old earth "shall not be remembered, nor come into mind" (Isa. 65:17-25). The people in that land will be joyful. Christ and His bride will rule in this Kingdom. The people will build houses and live happily in them. The animals shall be harmless. (Isa. 65:25.)

Today Is Different

Do not confuse the time of Christ's rule with the time of present rulers. There will be "wars and rumours of wars," famines, and earthquakes. "All these are the beginning of sorrows" (Matt. 24:8).

Nations shall be gathered against the Holy Land when Christ returns with His saints. (Zech. 14:1-9.) The Antichrist will be in power, or about to be revealed to the world. These future events cannot be as clear to us as those that have actually come to pass. "I have told you before it come to pass, that when it is come to pass, ye might believe" (John 14:29). These future events must be watched.

Happy Birthday Wishes!

Russell E. Long, Nov. 8, age 7, Buena Park, Calif. Marylin Follin, Nov. 8, age 4, Plymouth, Minn. Charles Bottolfs, Nov. 8, age 13, Hammond, La. Ronald A. Story, Nov. 9, age 9, Scotts Bluffs, Nebr. Douglas McKinney, Nov. 10, age 4, Hammond, La. Alden E. Johnson, Nov. 10, age 13, Stillwater, Minn. George Reye, Nov. 10, age 12, Cleveland, Ohio Lee Seabeck, Nov. 10, age 12, Cleveland, Ohio Lee Seabeck, Nov. 10, age 12, Cleveland, Ohio Robert D. Bormes, Nov. 10, age 4, Saint Cloud, Minn Nancy Tremaine, Nov. 11, age 10, Corvallis, Ore. Gary Pryor, Nov. 11, age 7, Hendersonville, N. C. Dale A. Johnson, Nov. 12, age 13, Hector, Minn. Patricia A. Peters, Nov. 12, age 14, Paynesville, Minn,



The Election

By Harold I. Doan, Chicago, Illinois

Soon we will have another national election day, a day which has received much publicity in past months. On this day, Americans will gather to vote for men and women to administer our government in the years to come. Though the election of a senator is less important to us, as individuals, than the election of local officers, millions more people will go to the polls to select one. In our land, and with our type of government, the election day is most important, even though a handful of politicians have already chosen the candidates for us.

It is amazing, the interest people take in these secular elections and the lengths men will go to become the people's choice. We have the antics of freaks—Kissin' Jim Folsom of Alabama, and those who are trying to croon their way into office. Then there are those who try to stuff the ballot boxes, and cast votes for people long since dead. This year, so far, the Republican party has spent one and three-fourths million dollars in its campaign, while the Democrats have spent one and one-half million dollars. With money spent locally and by other parties the total would probably exceed ten million dollars. We will be interested in hearing the results of the campaigns.

Now, however, we wish to call your attention to another more important election — for the least among those elected in this election will be greater than the greatest in November's election. In this election, God, who by Himself is a majority, is the elector, and every one of us is a candidate. God, like sincere voters in November, will elect those candidates who show most interest in His cause, who work hardest, who are the most sincere and honest, who love Him most. This election goes on every day, with God choosing people for special blessing, for an outpouring of His Spirit, for assurance of salvation. Let us read a few scriptures about this election, God's elect, and why He chooses them.

First, Israel was God's elect. He chose and elected them to be His own people and carry His Name. The name Israel is in two parts: Isra, meaning princess; and el, which was a name of God. We read in Isaiah 45:4, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name." God elected Israel out of the candidate nations of the world, to serve Him, to be a peculiar treasure unto Him, and to receive special blessing from Him. In the beginning, God elected Israel. It was then up to the candidate to make good this election in honest service.

Christ was God's elect, elected of God for great work and high office. Isaiah 42:1 reads, "Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." God elected Christ to bring the gospel to Gentiles, that they too might have basis for judgment. It is interesting to notice the words, "Whom I uphold." God not only elects positions in His plan, but upholds those who are elected and gives them strength to perform that for which they are called. Jesus was first to acknowledge that His works were done by the power of God.

God elected Israel as His favored nation to be a light to the world. He elected Christ to be the Redeemer, Saviour, and King of His ereation. In addition, He is now electing a church, a body of "called out ones," to carry the gospel of Christ and to be His bride in the Kingdom to come. God's election plan is still in progress, and every day He calls someone to office into some phase of His plan. Today, the church is God's elect.

Paul referred to our election of God in his First Letter to the Thessalonians. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God" (1:2-4). Paul reminded these Christian people to remember their love, work, faith, patience, and hope, because they were not ordinary people, but "called out ones," elected by God Himself to do a special work, Paul continued, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (v. 5). These people knew they had been elected or chosen of God because of the effect this call had upon their lives. The power, the Spirit of God, the assurance and security, all contributed to convincing them that God was upholding them, the church, His elect. That election is still in progress: the returns are not yet in, nor all the offices filled. Every day, God elects someone to a place in His work. Those called know when He nominates them, and they also know when they have been taken into the fold, because of the transformation in their lives.

Peter also mentioned the election of the church. His opening words in his First Book were, "Peter, an apostle of Jesus Christ to the strangers scattered . . . elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:1, 2). So today, God elects those whom He knows He can use, and by the miraculous work of His converting power, these elected ones become stones in the living temple of God, of which Christ is the Chief Cornerstone.

The inheritance and reward of those elected of God is great beyond imagination. The promises of the Lord to His candidate are much greater than the \$75,000.00 a year we pay our president, or the \$15,000.00 a year we pay our senators, for the Lord promises a spiritual inheritance and everlasting blessings.

Who are the candidates? Just as in the soon coming election, those elected of God are those who respond to His call and prepare themselves to serve. In November, the people will elect those men who have shown most sincere and honest interest in the good of the country. The people will elect those whom they feel have the best character and are most humble and willing to serve. So God chooses not necessarily the brilliant or mighty, but the sincere, the humble, those whom He knows will try to do right, who have proved themselves by penitence and baptism to be preparing for a place in His vineyard. We have as much to do with our election as God does, for first He calls, then if we respond, He elects and upholds us in our position.

We are called of God by His love. "We love him because he first loved us." We respond to this call by showing love for Him in repentance for sin, baptism for sin, and striving after these fruits of the Spirit. Thus, we make our calling and election sure and are upheld and strengthened in our new lives, and are assured (if we continue faithfully) an abundant entrance into God's Kingdom.

For you and me, this is the most important election in the world. You are a candidate; God is calling you; you are nominated. What will you do? Decline? Make poor preparation and fail to be elected? Or will you strive, like our present candidates for office, with all your might and power, and then become one of the elect of God, filled with His Spirit, sanctified by the blood of Christ, assured in your heart of salvation, upheld in life by the power of God, and granted an abundant entrance into Christ's Kingdom at His coming. You are the candidate; what you do will decide the election!

"A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1).

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NOVEMBER 7, 19

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 6-12 — Special meetings at Hope Chapel, South Bend, Ind. (T. M. Ferrell, guest speaker.)

November 10-12 — Southwest Conference at Tempe, Ariz.

November 6-19—Special meetings at Brush Creek Church of God (7 miles SW of Tipp City, Ohio). (C. E. Lapp, guest speaker.)

January 7—Day of Prayer.

March 4-Missionary Sunday.

March 25-Easter Sunday.

September 9-General Conference Sunday.

November 19-25-Berean Self-Denial Week (Thanksgiving week).

(Thanksgiving week).

IOWA FALL QUARTERLY CONFERENCE

The Fall Quarterly Conference of the Church of God of Iowa was conducted in the auditorium of the Municipal Building (fifty-five present) at Lake View, on October 22, 1950. Waterloo, Clarksville, Gladbrook, Stanhope, Hickory Grove, and Albert City were represented. Kostza had no representation.

The morning sermon was preached by Bro. Linford Moore of the Waterloo Church. He based his sermon on Faith (Heb. 11), giving examples of faith of Abel, Enoch, Noah, and Abraham. Could our faith in the Lord withstand the test as theirs did?—a question to ask ourselves.

Basket dinner was served. State officers and advisory board members met together during the noon hour.

The afternoon sermon was preached by Bro. J. W. Williams of Tacoma, Wash., now working as state evangelist. His sermon was based on Hebrews 12:2, which says. "Looking unto Jesus, the author and finisher of our faith." Christ is the author; we have full assurance, therefore, that He is also the finisher of our faith. The Lord certainly will help our faith by working in us, so we can withstand temptations in this worldly life. Ilene Rosenberger, Seey.

Liene Rosenberger, Secy.

Good Conference at Rockford.

GRAYTOWN, WISCONSIN

Our own Raymond Brown being in Saint Cloud, Minn., on October 28, we here at Graytown, Wis., were very happy to have with us Bro. Delbert Jones, Kimhall, Minn., who preached a very inspiring sermon on "The Coming Kingdom of God." Signs of the times surely show the soon return of our Saviour Jesus Christ.

Mrs. Maynard Van Blaricom.

The Editor plans to preach, November 11, 12, at Casey, Ill.

OREGON BIBLE COLLEGE

Students enjoyed a Hallowe'en party (Oct. 31, 1950) at the home of Bro. and Sr. Frederick Claussen, Oregon, Ill. Our hostess, Marion Otto, sophomore from Eden Valley, Minn., kept everyone moving.

Six-weeks' tests are over, and everyone can relax somewhat. Many have decided to be better prepared next time.

Rehearsals for a Christmas cantata will commence this week. May several be helped through its presentation.

During the last week end, some students attended the Quarterly Conference in the new church building at Rockford, Ill. Others journeyed to Minnesota for the Fall Berean Conference at Saint Cloud.

Mary Catherine Railton, Reporter.

TEXAS EVANGELISM

El Paso: At the close of a four-day serieof meetings in El Paso, on October 13, the writer assisted three young men to put c= Christ by baptism in Escarity Lake.

Those immersed were Mr. James Swinfor-(22 yrs.), Clarence Edward Jaggars (14 yrs.) John Allen Jaggars (12 yrs.). All may be addressed at 3917 North Piedros St., El Paso Bro. Swinford is a brother-in-law of the two young men.

Odessa: Following a two-day meeting in Odessa, Mrs. Christine Crockett, Box 139 Penwell, Texas, requested baptism. On October 18, six members of the family and the writer drove sixty miles to the historical Pecos River for the sacred baptismal service. Emory L. Macy.

Gleanings from the Field

"The field is the world."-Jesus.

Missouri Conference news appears in special layout on page 9.

Needed, please, a few big-hearted pledges for those upper squares on page 16. Pledges in small amounts are solicited, too, but a few large ones right soon would foil the Adversary, assure success, and put new spirit in all the Lord's people.

Christmas Cardsi Scripture-verse Christmas cards, good quality, twenty-one per box for one dollar, now on sale at National Bible Institution, Oregon, Ill. Order before December 5.

Bro. R. H. Judd's address is 38 Kenilworth Ave. S., Hamilton, Ont.

Bro. and Sr. James Mattison, Spanish Acres, Rt. 1, Harlingen, Texas, are happy parents of a daughter, Mary Elizabeth, born on October 22.,, Congratulations!

Bro. Nicholas Goodreau, a long-time subscriber to The Restitution Herald, died at his home, Chanute, Kan., on September 16, 1950. He was born, December 3, 1865. May hope of the coming of the Lord comfort the bereaved.

New Building. Painting and varnishing are still in progress, heating and plumbing fixtures are being installed, and carpenters are still busy.

Bro. and Sr. William Hanson, Caledonia, Mich., visited Sr. Leota B. Hanson at Oregon, Ill., and attended Illinois Fall Conference at Rockford, October 4 and 5.

"We wish brethren to pray for our son. R. C. Stanton, and family (wife and two children). He and his wife are members of the Church of God. He now may be addressed — S-Sgt. R. C. Stanton, 317 S. 2d St. Apt. 10, Buck Roe Beach, Va. His family is there, too."—Mrs. R. D. Stanton, Rt. 7, Box 593, Little Rock, Ark.

The American Christian Palestine Com mittee, New York City, was sufficiently ap preciative of Bro. G. J. Gordon's article "Signs in Israel of a Better Day" (Oct. 10 Restitution Herald), to request additiona copies. . . Requests are increasing, too, for Bro. Harold Doan's radio sermons.

Note: On September 29, 1950, a great granddaughter was born to us, but Mrs. Jude never saw the one she would have loved, fo she fell asleep in death on October 2nd in her daughter's home at 543 Milverton Blvd Toronto. Burial was made near our home, a Fairview Cemetery, Grafton, Ont.

The Albert Logsdon family, Oregon, Ill recently enjoyed a visit of his mother, Mar Logsdon, and sister, Mrs. Margaret N288 from Harlingen, Texas. The sister has returned home, but Mother Logsdon will continue her visit indefinitely.

"Bro. Ellsworth Magedanz, badly injure in an accident at work, will be confined a McNeal Memorial Hospital, 3229 S. On Park Blvd., Berwyn, Ill., for soveral week Remember him in prayer."—Harold J. Don 5420 W. Cortez, Chicago. . . Bro. Doan, th Chicago pastor, reports, too, plans for baptismal service on Sunday, November 19.

TRAVELING WITH US

From the Virginia State Conference at Maurertown, we traveled to Baraga, Mich., for the next two Bible schools.

The first school was held on the Indian Reservation at Zeba, Mich., across Keewcenaw Bay from Baraga. The attendance here was mostly Indian boys and girls. Several of the adults attended also. The enrollment was forty-two and the average attendance was twenty-six. A Sunday school was organized here with more than twenty in attendance. Mary Brown has charge of the Sunday school. Preaching services are held each Sunday evening at five o'clock by Bro. Leonard Brown. Bible study and prayer meeting are held each Wednesday night. How zealous these people are to have a building in which to worship God! A collection is taken each Sunday for their building fund. We pray God's blessing upon the work at Zeba. How we enjoyed our work with the people here!

The next two weeks were spent in Bible school work at Baraga. Here the average attendance was twenty-three, with an enrollment of twenty-eight. It is always encouraging to see the children enrolled in Bible school the previous year present in Sunday school upon our return. This was especially true at Baraga. Sunday school is held each Sunday morning and preaching services each Sunday night. Bro. Leonard Brown has charge of the work.

We were made to feel so at home with the Brown families. We were happy to find Sr. Brown much improved after her long illness. We thank all who made our stay in Baraga so happy. May God bless these people who, though few in number, work so faithfully for their Master.

The next stop was made at Rockford and Oregon, Ill., en route to Oklahoma. After a week end in Illinois, we started for Arkansas where we spent two days at home. From Greenbrier, Ark., we drove to our next destination, Hartshorne, Okla.

It is always a joy to work and stay with Bro. and Sr. Simmons. Our Bible school was held in the basement of the Arch Schoolhouse. The teachers gave us a portion of their school session each day. Better yet, they both attended the Bible school. The enrollment for these classes for the two weeks was thirty-three, with an average attendance of thirty. Night classes were held for the young people who could not attend the day classes, with an average attendance of thirty-nine. Sr. Linnie Goddard, daughter of Bro. and Sr. Simmons, assisted us with the music. Our stay was a happy one. Bro. Simmons preaches here twice a month. Keep up your work for the Master in Oklahoma, and may God richly bless your efforts.

Now it's home again where we are preparing for the next two Bible schools. We plan, the Lord willing, to leave in a few days for our next journey. Remember us in your prayers. Verna C. Thayer.

HERALD RECEIPTS

Bert Sheets; R. E. Griner; Emma L. Carruthers; James Mattison; Frank Laning (2); Mrs. Floyd Mills; Jim Mills; R. D. Stanton.

ATTENTION, BEREANS!

Thanksgiving week (Nov. 19-25) has been set aside this year as National Berean Selfdenial Week. The money you save that week in denying yourself unnecessary purchases such as for entertainment, candy, ice cream, and other luxuries—may be sent to the Berean treasurer, Wesley Somers, 1926 N. Church St., Rockford, Ill. All receipts will be used for furthering Berean work.

William Wachtel, President.

| | Our Prayer | |
|-------|-----------------------|--|
| Ever | ry Christian a Tither | |
| Every | Tither a Soul-Winner | |

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PAGE 15

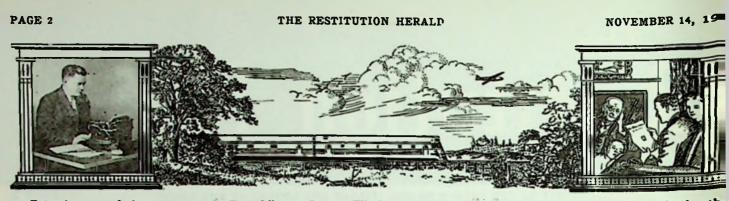
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The Restitution Herald



Typical Early Chicago Thanksgiving --- Period of 1800-1850

-Authenticated News photo.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December. Sydney E. Magaw, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Thanksgiving in America

Although Christians throughout the world possess some measure of temporal blessings and an inspiring hope, Thanksgiving Day, Pilgrim-born, holds special meaning for Christians in America. The front-page picture shows a Thanksgiving Day scene representative of Chicago homes more than one hundred years ago. Avers the Chicago Historical Society, "Costumes, coiffures, decorations, and table service are authentic for that period" -1800 to 1850.

Being an American bird and having graced the tables of the Pilgrims' first Thanksgiving, the turkey has become traditional and almost indispensable to American Thanksgiving dinners. Mammoth size of this fowl well suggests both the size of American Thanksgiving dinners and the abundance of blessings showered upon American homes. Turkey for Thanksgiving dinner? Yes, and be seated three times daily, for breakfast and dinner and supper, three hundred sixty-five days throughout the year.

Notwithstanding racial difficulties, capital and labor endurance contests, political intrigues and bombast, discouragingly high taxes, and apathetic decline in Plymouth Rock spirituality, the God of our national fathers continues so bountifully to bless America, that meditative and prayerful citizens dare scarcely to pray for more. Here is liberty as enjoyed in few—if any— other countries. Here, opportunity challenges one hundred fifty million souls. Here, under protecting canopy of God's grace, we American Christians have reasons innumerable for bowing our heads and hearts. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 136:1).

Gracious Repetition

Twenty-six times in Psalm 136, David gave singular reason for Israel's thanking God. That repeated reason was, "For his mercy endureth for ever." What repetition, yet not vain repetition! If ever we Americans cease receiving God's blessings, only we shall have faulted in turning utterly away from Heaven's open hand—for, "His mercy endureth for ever." Read it in Psalm 136—*twenty-six times*!

Glimpse Into Greece

Whatever of success or failure the United Nations may reap, a concerted effort is being made to guard citizens in countries bordering the Soviet Union. Acts of violence and cruelty, repeatedly reported to the UN, prompted an orderly investigation. Shown in the accompanying picture, a UN investigator seeks information in a Greek home. Villagers, poor, deprived, and almost hopeless, are hospitable and appreciative.

May God bless every honest effort for good. More, may God send Jesus to reign on Zion's holy hill. "In his days shall the righteous flourish. . . All nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." (Psalm 72:7-14.) Then, neither Greece nor the UN will fear Russia!



United Nations "Observer" in hospitable Greek home

Be Not Terrified --- Be Thankful

By J. R. LeCrone, Oregon, Illinois

THE "war to end wars" proved a complete failure insofar as bringing permanent peace is concerned. The war to "make the world safe for democracy" proved equally futile insofar as accomplishing its stated purpose is concerned. Today, armed conflict is raging in several parts of the world. Thousands of humans are daily dying by the hand of other humans. Women and children who wished harm to no one are being bombed to bits or left homeless to face the cold of winter without food, clothing, or shelter. Many thoughtful persons are convinced that nations are in the opening phases of World War III, a struggle that bids fair to be so destructive that it seems doubtful if civilization can survive. All man's vaunted material progress is in danger of being wiped from the face of the earth by reason of a few short weeks or months of "total war." The stern voice of God, calling upon mankind to repent of his selfish and willful ways, seems to be drowned by the din of man's conflicts.

Yet, in the midst of all this, a Day of Thanksgiving is declared; and it is suggested that we Christians confirm the thankfulness of our hearts with thank offerings unto the Lord! How, though, can one feel thankful to God at a time like this? Are not any feelings of gratitude that one normally might have felt for the blessings he is still permitted to enjoy neutralized or hidden by this dark background? Is it not asking too much of human nature to ask even Christians to celebrate a Day of Thanksgiving

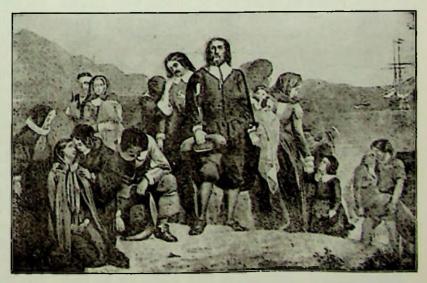
in the face of all this? To the world, such reasoning may sound valid. To Christians, it is utter foolishness. For, instead of being dimmed by this gloomy outlook, a Christian's reasons for thankfulness stand out against it the more clearly and glow with a comforting assurance that the Word of God is true. Had the nations been able, by their own efforts, to solve all their difficulties and to bring about a lasting peace, then would Christians have a valid reason to feel concern. It would suggest that the prophecies of Scripture were not inspired of God, and that man is fully capable of bringing about perfect peace upon the earth without Divine intervention. Christians might then begin to suspect that they had made a mistake in placing their trust in God, rather than in the wisdom and strength of men.

All about them, however, faithful ones see only the darkness of mankind's ignorance, selfishness, and greed. Still, there before them, glowing like the pillar of fire that led the children of Israel in the wilderness and assured them of the presence of God, Christians see the Word of God being vindicated and made to appear more clearly by that very darkness.

Did not the prophets foretell this very darkness to precede the return of Jesus? Did not the Master Himself assure us Christians that there must 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"? (Matt. 24: 21, 22.) Was it not Jesus who said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand"? (Luke 21:31.)

Therefore, "When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass. . . . Lift up your heads; for your redemption draweth nigh" (Luke 21:9, 28).

What better reasons could anyone possibly have for being thankful to God? "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. . . . Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! ... Declare his works with rejoicing" (Psalm 107:1, 8, 22).



Pilgrims Landing at Plymouth Rock, December 21, 1620

Mockery

By J. Arlen Marsh, Rockford, Illinois

HE First World War ended on November 11, 1918. On November 17, President Wilson, already happily anticipating a world-wide acceptance of his fourteen points, issued his Thanksgiving Proclamation:

"It has long been our custom to turn in the autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. This year we have a special and moving cause to be grateful and to rejoice. God has in His good pleasure given us peace. . . 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. . . God has indeed been gracious. . . A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties.

"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 facts of history speak too well in refutation of the idealism that tinged the Proclamation. Yet that idealism was itself at fault; like other ideologies of a high social and political significance, Wilson's hopes for "a new day" in which Justice no longer will be blinded were focused far more upon the human effort than upon the "Divine guidance... and Divine mercy and forgiveness" to which the presidential Proclamation appealed.

For three full decades, our modern prophets have screamed with the prophets of an ancient Biblical era about peace when there is no peace. Lip service has been paid at the Hague Tribunal, at the London Naval Conference, at Munich, at Teheran and Cairo and Flushing Meadows, to the brotherhood of man and the longing for universal tranquillity and happiness; and with mo-



notonous consistency, these elements of lip service have shortly been revealed as mockeries.

Wilson had no sense of mockery within him when he issued his Proclamation of 1918. It was not his fault that the world was unwilling "to

build the new structure of peace and good-will among the nations." Unfortunately for his own emotional and mental stability, however, he had failed to recognize the stern lesson of all history—that men may prattle of idealism, but that men will rarely practice it, and never on the universal scale.

What Wilson said, nevertheless, had a foundation in truth. The primary cause for thanksgiving now, as perhaps in no past century, lies in the expectation of "a new day" that "shines about us." That this new day is a direct product of God, and of man, is no reflection on the basic cause for our thanksgiving; indeed, divine origin of the "new day" heightens the reason for thanksgiving.

"When these things begin to come to pass," was the burden of Paul's and Jesus' sayings about the times in which we live, "Lift up your heads and rejoice; your redemption is at hand!" No failures in our political and economic systems, no cataclysms caused by nature or by men, no upheavals in our international relations, can do anything but create a firmer, growing hope in that one who trusts his God. For life has always sprung from death, and out of the ruins that man is making of his works will come the everlasting Kingdom of our Lord.

That is the "new day." That is the "Better Day" toward which our churches and their organizations reach. That is the day that will in truth bring us a time "in which justice shall replace force and jealous intrigue among the nations."

Churches of God throughout the United States and Canada have special cause to give thanks. They have seen, many of them, the purchase or erection of new buildings; they have seen old debts paid; they have seen themselves become independent of outside aid; they have seen their opportunities for service broaden and their membership increase. Yet these are physical things, and unimportant beside the greater reason for thanksgiving: "The Lord is coming with ten thousand of his saints."

What hope can the postmillennialist, who dreams of a godly Kingdom whipped into being by the frenzied efforts of idealistic men, have in a year like 1950? What hope can the atheist, the agnostic, the humanist, have in a year like this? But ahl—hope can be built on nothing sounder than a year like 1950 when one examines the predictions of a coming Prince of Peace and compares them to the happenings about him.



By Otto E. Dick, Oregon, Illinois

F YOU are a typical reader, you are a bit weary of reading seasonal articles such as those on the subject of Thanksgiving. You may even reason that this article is written by an invitation of the editor for some "Thanksgiving" material and that the writer, therefore, is probably not writing from a genuine interest in the subject. If you are a regular reader of THE RESTITUTION HERALD, you may conclude that the subject has been exhausted long ago and that any Thanksgiving number of THE HERALD will contain the same old story, the same scriptures, and the same old exhortations to thank God for His wonderful gifts. Perhaps, you have been led to read this far because the title is a bit misleading. If you are still interested, there is some evidence that you are not calloused to further appeals for thankful attitudes and actions, for which the writer is really thankful.

What can we say that will challenge the reader to profitable and interesting meditation upon this familiar but exceedingly important duty and privilege of giving thanks to God? Before we Christians can fully appreciate our duty and privilege, it is necessary that we understand the nature of gratitude or thankfulness. Gratitude is a deep sense of appreciation for benefits received. It is a response as shown by feeling and action. In order to be thankful, then, one must recognize benefits as such. If one is to experience a genuine feeling of thankfulness to God, he must recognize God as the Benefactor, the Giver of all good gifts, and realize his own helplessness without God. He must realize that all he has or ever hopes to have is given to him through God's loving kindness. Furthermore, he must have experienced the power of God in his life, that transformation which enables him to respond to God's goodness.

One learns only as he engages in activity, either mental or physical. Will you, therefore, prepare to participate actively in the following learning situation. At this place in your reading, bow your head, close your eyes, shut out distracting thoughts, and meditate upon your reasons for thankfulness; be sure to turn off the radio. . . . No, do not read further until you have spent a few moments in meditation. . . . Thanks!

Did you have difficultly concentrating upon your blessings? Did cares of the world creep in? Did you have difficulty getting back to this article? If all our readers could exchange ideas, I am sure we would discover that we had forgotten many things for which we should be thankful. Were you thankful that you can read, that you have the freedom to read THE RESTITUTION HERALD without fear, and that you are receiving THE HERALD weekly? Did you think of the hundreds of pleasures and conveniences that we have grown to accept as common? Then, did you think of the greater blessings of God's revealed truth, His loving favor, and precious promises? Did you think of the gift of knowledge and understanding, the heritage of the Bible, the church, the freedom to worship, and the advantage of a Christian home? You probably thought of all these and many more.

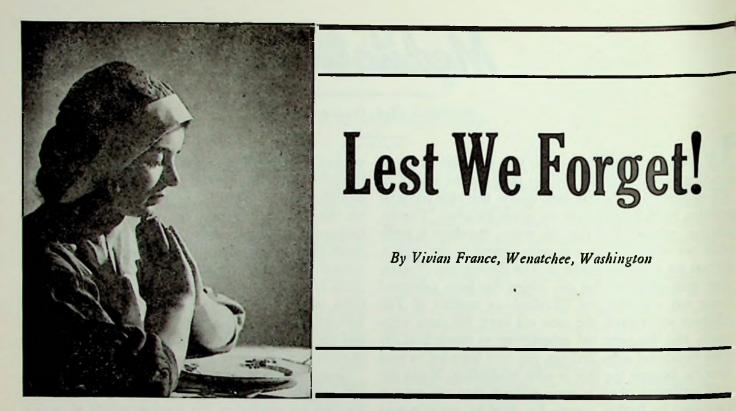
Now, let us bow our heads once more, shut our eyes, and humbly give God praise and sincere thanks for the blessings we recalled in our previous period of meditation... Amen. This activity resulted probably in the following observations on your part:

Prayerful meditation makes one feel more humble. Our prayer helped to divert our minds from our troubles and possibly helped to lift us out of a depressed feeling. After prayer, we feel more kindly toward others. The work which is waiting for us seems less difficult to face. We now have a more optimistic and cheerful outlook. Prayer gave us more courage and faith. We have a feeling that we actually talked with God, that He has heard us and is pleased with our service. This, however, is not the conclusion of the matter. If we are really thankful, we shall thank God not only in prayer, but also in action. Yes, let us meditate once more. Let this be the most profitable period of our activity, because in this period we hope to determine the extent of our sincerity, the depth of our love. Let us meditate this time upon the ways by which we have proved our gratitude to God for His great love for us.... Now comes the reward.

Now comes that comforting feeling or realization that we have given of ourselves in thanks to God. We have presented ourselves a living sacrifice, a temple of praise to God before men. The world can see in us an example

of thanksgiving—or can it? Here is the place in our learning situation for resolution and determined will to put our feelings into action, to put our thoughts of gratitude into deeds of gratitude if we are not completely satisfied with our service. (*Please turn to page 10*)





WHEN a huge tree fell before a strong wind and thrust its largest limb down through the roof of the small dwelling below, until the end of the broken limb hung ominously like a darkened chandelier over the plain busy table, everyone at that table leaned back in terror and dismay. Then the father humbly bowed his head, and prayed:

"Our mighty and most gracious Father in heaven, forgive us, we pray, that we have forgotten recently to thank You for the shelter over our heads. When it was new, we thanked You for it; but now that it leaks, and we do not have the money to mend its roof, we forgot that we still owe You thanks. Forgive us for this oversight, we humbly ask, and we are most thankful, Father, that You spared all our lives in this reminder. We pray that You will help us to be more mindful of Your goodness. You constantly give us shelter, food, and clothing. You spare our lives when we least deserve it. Help each one here to work for You as You would have us, giving of our time and energy to tell others of Your plan, making of our bodies living sacrifices for Your work, forgetting our own wishes and desires. You have asked - nay, commanded - us to go into all the world and preach the gospel. We are thankful, Father, for telling us what we can do to make us acceptable in Your sight for Your Kingdom."

"I am prosperous. I planted crops, cared for them, and they grew. I have worked hard for what I have."

Rain failed; hot winds dried and burned the young

sprouting plants. Dust choked fat cattle, and they grew thin. So did the confidence and purse of the farmer.

"Father, my family and I are thankful that You reminded us thus gently of our neglect of Thee, without taking our own lives; that, by sparing our lives, You are giving us another chance to remember Your blessings in times of prosperity, and that we should use the prosperity You give us to further Your cause. We have been neglectful of this opportunity, giving to You too small a portion of that which You gave to us so bountifully. Forgive us, we humbly pray, and keep us humble in Your sight. Help me to encourage my children to forget their desire to acquire money and lands, and goods, but, instead, to go to work in Your vineyard of the world, preaching the gospel to every creature, and cause me to use my means to support their work. For Your wisdom in bringing about these holy enterprises, I am most thankful, O God, Creator and Giver of all things good. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.""

"Holy Father, I have sinned. Through the years, I failed to rear my child in the way he should go, and now he is wayward. I did not teach him self-denial and the proper respect for Your wishes; now my heart is tortured in seeing him turn away from You. Father, I am indeed thankful that You have so graciously provided forgiveness for sin, and that I, or someone more talented, may still be able to teach him. I am thankful for Your loving kindness and longsuffering, for Your great wisdom in the

THE RESTITUTION HERALD

means to bring about help and understanding to the suffering, the wayward, and the weak. Help other parents that they may be warned, that they may not make the same tragic mistake I have made. Help all parents to be thankful for the example of Hannah who dedicated her son Samuel to Your work as a thanksgiving for Your blessing of giving her that son. 'The Lord is a God of knowledge, and by him actions are weighed.'"

We Christians are thankful, O Father in heaven, for this great Land of Liberty in which we are permitted to live: for its constitution and laws which You have provided through our national forefathers that permit us nay, that *encourage* us—to worship You as You would have us; that encourage us to have homes and to keep our children within our family circles, instead of having them snatched away by rulers and taught great untruths; that encourage us to have Bibles, to read them, and to pray in our own homes; that permit us to teach our children of Your great blessings and of Your commandment to "preach the gospel"; that permit us and our children to fulfill that commission and blessing. For these great blessings keep us ever mindful and thankful.

Father, if ever You find it necessary to punish the wicked inhabitants of this land and to test Your followers, completely, by giving us rulers who will not permit these blessings, as now in other lands, please keep us more than ever thankful for the promise—"Whosoever will lose his life for my sake [as did most of the apostles] shall find it [eternally]: for what is a man profited if he gain the whole world, and lose (*Please turn to page 11*)

The Pope, Mary, and Resurrection

By Milo Magaw, Durham, North Carolina

HEAR YE! Hear ye! unenlightened Protestants; the most excellent and revered Pope has had a divine revelation. Mary, "Mother of God," went to heaven in body as well as in soul. Let the thunderous choir of bells ringing throughout the world exalt your souls; come, join with the four hundred million Catholic voices crying Viva. Lift up your hearts, O miserable Protestants, for God Almighty at long last has spoken. His excellency Pope Pious XII has lifted his supreme soul in communion with the soul of God.

Usually, I enjoy the spectacular. I like to read Hemingway's narratives of bull fights. I like to see touchdown passes, long and looping; and fullback crunching against fullback! I listened intently to news reports about Puerto Rican gunmen trying to kill President Truman. I like to see the sun turned white in North Carolina by smoke drifting from Canadian forest fires: to smell that smoke and think of what the odor comprises—hemlock, spruce, and pine, the flesh of birds and deer. Tragic, yes, but also spectacular!

The Pope, too, is spectacular. The rumbling roar of cheering throngs in the Vatican is spectacular. God's mother in heaven is even more spectacular!

Somewhat like feasting on flesh made Israel sick (Num. 11:33), feasting on things spectacular begins to nauseate me. Who, "while the flesh is yet between their teeth," are not becoming sick? The whole world is nauseated and reeling with drunkenness and blood letting. The whole world, coughing and vomiting, betrays its longtime lust and insanity; yet it will continue to gorge itself until destroyed in Judgment.

Is no escape available from this roaring din? I have not communed with Mary, "Mother of God," for her bones are dry bones and my bones are alive. I have found the quietness I seek in prayer. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). I talk to Christ. I plead with Him to have compassion on this stupid, groaning world.

I fear for the world. I fear for the spectacular in Rome. Through the prophecy of Jeremiah 25:15-33, I see in the future an angry God pouring a cup of bitter wine down the hungry gullets of cringing men crying for the mountains to fall upon them; but the mountains will not fall. Ears of the mountains are as deaf as those of Mary!

In another perspective, I am glad: yes, glad that the whole, mad, drunken brawl is coming. I am glad, because these minor wars exhaust my strength and faith. They are like the preliminary bouts before a fight between Joe Louis and Ezzard Charles. "On with the show!" I want the big bout to explode, because after war comes peace. Not until then shall we sober, unspectacular, faithful Christians see Jesus "face to face" (1 Cor. 13:12). Not until then can dawn the Resurrection Day. God then will bless His people, one and all; and we shall see and commune with Mary, for Mary's bones will not be dry bones in that Day.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CANADIAN. The first non-Jew from Canada to seek permanent residence in the new State of Israel was Thomas Hrenyk, a Seventh Day Adventist from the province of Saskatchewan. Mr. Hrenyk has a wife and eleven children and plans on taking up farming in his new homeland. He reports that Jewish farmers and merchants in the area from which he came plan on emigrating to Israel in the near futuro.

NEW YEAR'S MESSAGE. Writing in "The Southwest Jewish Chronicle," Rabbi David Lefkowitz said in part:

"The synagogue and the temple must again come into our life as important and commanding, whose objectives of prayer and worship, of the good life through faith in God, will have a real and tremendously motivating part in our daily behavior. We must be 'knowing Jews,' again conversant with our Jewish history, literature, and faith."

I was rather impressed with the call for the Jewish people to become "knowing Jews" concerning their faith, and at the same time felt what a need there is among members of the Church of God to become "knowing" members, in which they will be always ready to give an answer for the hope which they have. Certainly, the welfare of the Church of God would be greatly benefited if every member were so studied in the Word that he would be in position to be a teacher of the things concerning the Kingdom of God.

EXCAVATIONS. Excavations within the

boundaries of Tel Aviv, founded by returning Zionists in 1909, have brought to light the remains of an ancient Hebrew city which had its beginnings in the days of the Judges. It was destroyed by the Assyrians, rebuilt at the time of the second Temple, and again destroyed by the Romans. An old import license dates back to the days of King Solomon and reads, "Gold from Ophir destined to Beth Heron-one hundred pieces of gold for Beth Heron." It was signed, "Ahiyahu, Servant of the King." The ancient name of this city on which modern Tel Aviv has been built has not yet been fully determined, but it is believed to be Biblical Joppa. Is it not written that when God regathers His people Israel, they shall build the waste cities, and inhabit them? (See Amos 9:14.)-"The Pentecostal Evangel."

HOME-GOING. All Bible Students are familiar with the numerous promises that the Lord will gather Israel out of all the countries wherein they have been scattered. The fact of their being gathered had to be received by faith. Today, however, as they are returning in great and ever-increasing numbers, one is able to get a more realistic perspective of

the whole subject. The token return that already has taken place, or plans for the immediate return of others in various parts of the world, has surprised me, personally, with the number of Jewish settlements in parts of the world where we never heard about them. Few persons knew anything about the Yemen Jews, yet their return was one of the most romantic deliverances in modern history.

Writing in "The National Jewish Monthly," Gittie Zand says of the "Forgotten Jews" in Africa:

"So little has been written about Jewish life in North Africa, that I felt after my recent trip to that area the fury of life and the awful struggle for existence there should be made known. There are tremendous numbers of Jews there. In French Morocco there are 250,000; Casablanca has approximately 80,000; Marakech, 18-20,000; Fez, about 18,000; and approximately 100,000 dwell in remote sections of Morocco.

"In Casablanca, I visited the Mellah, the quarter for the Jewish poor, where some 40,000 Jews live. The streets are not more than ten feet wide. On each side are tiny shops displaying wares, but such wares: rotten fruits and vegetables; dirty, torn rags of clothing; garlic, meats, leather goods, shoes, and pots. Charcoal burners, small pots fashioned of clay, with air holes in the sides which are used for all cooking, are a popular item. . . In these surroundings are synagogues. The Jews have not forgotten their heritage, and they pray and learn. They have not lost their dream, and they teach their children to read and write Hebrew."

From America, Africa, Asia, and the islands of the sea, the call to go home is being heard!

WEARY AT REST. At the base of the Statue of Liberty are the following lines: "Give me your tired, your poor, your huddled masses yearning to breath free,

The wretched refuse of your teeming shore. Send these, the tempest tossed to me.

I will lift my lamp beside the golden door." How true these words will be when they shall come from the east, the west, the north, and the south and sit down in the Kingdom with Abraham, Isaac, and Jacob! True, this country has been a haven of rest for many a weary soul, but the Kingdom of God will solve the problems of a whole groaning creation. For this time when the sons of God will be manifest, the world is waiting—not in hope, but in travailing.

FEAR. The recent attempt to assassinate the President of the United States and the extra precautionary measures taken to protect him since that time reveal the tenseness of tho times and strain under which one must live who holds such a high office.

One may not agree with the politics of the President, but, as President, he represent all the citizens of this country. Any crimina attack on him is in substance an attack or the people whom he represents. The group which perpetrated this evil attack was prob ably Communist. This is just another indi cation of the spirit and lawlessness of Communists, no matter from what country they come. This spirit has all the carmarks of the spirit of the Antichrist. As time continues the setting will be perfected for the appearance of the coming man of sin or the Antichrist, who will inflict the judgment of death on those not subservient to his will. Ther shall be fear and trembling of heart.

PERSONAL REIGN. Writing as editor of the "World's Crisis" in the 1880's on the

reign of Christ, Elder E. A. Stockman said =

"From birth to ascension, Jesus was before the world in the most strictly personal character. Every act of His ministry was literal and visible. The baptism, the temptation, the struggle in the Garden, the death, the revival, the ascension were all real transactions, done in the presence of cycwitnesses. He is now at the 'right hand of the Majesty on high' in person—for being there in any other sense would constitute no effective intercession. His 'coming' will be personal, literal, visible (Acts 1:10, 11), and He will reign literally and personally.

"King David's reign was personal, and his kingdom was visible. The son of Jesse was no spectral princo. He filled no mythical throne. He ruled a great people, and was master of a great domain. And his son and heir will inherit, must possess, not merely the name and fame of His father David, but his 'throne' and Kingdom. God has not bequeathed an empty honor to His only Son. The first Adam was head of the whole creation. The 'first dominion' stretched from pole to pole. The promise made to Abraham touched the four quarters of the earth. It ran 'north and south, east and west.' It included 'all the land.' The 'kingdom given to the saints of the Most High' was 'under the whole heavens.' The heir to such a throne and the ruler over such a kingdom must, in the nature of things, be a personal being, and his reigr must be literal and visible."

This is the type of preaching that will give quickening power to the present-day church. The true church never was intended to infiltrate the world with a moral and social message that would make it a better order of society. Our duty is not to remake the kingdoms of this world which God saw as beasts, but to proclaim the coming Kingdom of God which will break in pieces all these worldly kingdoms. God's Kingdom will stand forever. We pray and work and wait for it.

Israel's Return --- Preface to Eternity

A Radio Sermon by Harold J. Doan, Chicago, Illinois

A NATIONAL magazine recently carried a full-page advertisement, inserted by a large publishing house, entitled, "Three Minutes to Twelve." Its purpose was to arouse Christian people to awaken out of their sleep and make ready for the return of Christ. We heartily applaud this effort and are in full agreement that the face of God's time-clock must read three minutes to twelve, or later. The zero hour of restitution and retribution, of destruction and salvation, is about to strike.

The reason we are so positive we are witnessing the last days of this Age is that such a large number of Bible prophecies of the end-time are now being fulfilled. Streams of Bible prophecy are converging on our generation. The only outcome can be the second coming of Jesus Christ to bring salvation and redemption to this misruled world.

Possibly the most clear-cut cue to the entrance of the end of time is the return of the nation of Israel to Palestine. Before our eyes, words of the ancient prophets are being enacted as was prophesied. Before our fortunate eyes is being painted a sign which says, "Look up, lift up your heads; your redemption draweth nigh." For the first time in twenty-three centuries, Israel is a free nation in its own homeland, conquering, expanding, building, and making ready (though unwittingly) to meet its God.

The prophets associated the regathering of Israel in their prophecies with the coming of the Messiah and the establishment under God of the Kingdom of God on carth. As surely as the prophets foresaw and prophesied in detail the regathering of Israel, they also saw that regathering followed almost immediately by the coming of Messiah and the establishment of His Kingdom. As surely as we are seeing the fulfillment of the former, we shall see the fulfillment of the latter. Hear the words of Isaiah:

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

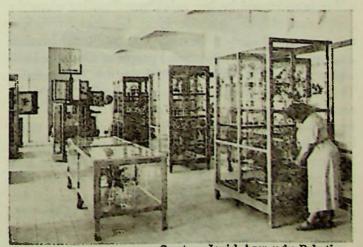
In the mind of Isaiah the coming of Messiah (even

Jesus, the root of Jesse) and the regathering of Israel would come hand in hand. In the same time in which God would regather the people of Israel, He would be arranging for His Son to return to rule them and to save the Gentiles who had walked in His light. To the inspired Prophet, the regathering of the tribesmen of Israel from the corners of the earth was a sign that God was bringing man's history to its climax.

Jeremiah spoke of our day in this way:

"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. . . Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord Our Righteousness*" (Jer. 23:3, 5, 6).

In the day that the remnant of Israel, long dispersed among the countries of the world, is coming out of those foreign lands to its home in Palestine, God will send the Saviour to rule among that people and over the world. All Bible students recognize that these words of Jeremiah are a prophecy of Christ, and here the beginning of His reign is associated with the regathering of Israel. Though Israel is now small (1,100,000), it is increasing at the rate of fifteen thousand Israelites per month. Though it is still technically at war and is now in throes of a polit-



—Courtesy, Jewish Agency for Palestine Botanical Museum, Hebrew University, Jerusalem



ical upheaval, one can see in the mass movement of Israelites to Israel the beginning of the fulfillment of Bible prophecy. This is the start. Before long, the rest of the prophecy will be fulfilled when the Lord returns from heaven to save and to judge.

Joel also closely associated the regathering of Israel (from her captivity in foreign lands) with the end of the Age. He said in Joel 3:1, 2, 16-18:

"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 Jchoshaphat, 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. ... The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

First, Israel will be regathered. Through its productiveness under the blessing of God, Israel will make herself a prize envied by her neighbors. Finally, when the temptation to pick this ripe plum becomes irresistible, the nations will assemble to make war. While the heathen are thus ravaging the regathered people of God, the Lord will return to save His own and destroy His enemies. The present regathering of Israel is a preface to Christ's coming and eternity. "How long will this take?" you may ask. No one can say in the terms of days or years, but you know and I know that events of great importance happen today in rapid succession. It would not take long under present conditions for Israel to develop into a real prize and for a world war to develop around her in the Near East. Just that near is Jesus' coming and the end of this Age.

Zechariah realized also that the regathering of Israel would be followed closely by the return of the Lord.

Speaking under inspiration of the Spirit of God, he said =

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself. O Zion, that dwellest with the daughter of Babylon. . . . Sing and rejoice, O daughter of Zion: for, Io, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:6, 7, 10-12).

The Zionists today are freeing themselves from the countries that have held them for generations. Fourteen hundred a month are flying from Persia, where they had been all but lost among their Moslem neighbors. Twenty thousand have escaped from persecution in Libya. Two hundred eighty thousand are chaffing in Rumania, desiring to escape to Israel. As the emigration to Israel increases, the glorious day when the Lord comes to dwell among His people draws nearer. How can anyone ignore this sign so long foreseen and so clearly marked by Holy Writ?

The regathering of Israel is a preface to eternity. It is God's open message to the world that man's time is drawing to a close. It is three minutes to twelve. For the church, the sign means-Awake, get busy, get ready! It means that sorrow, pain, trial, tears, temptations are almost at their end. To Christians, it means that we soon will see Jesus face to face. Those dead in Christ soon shall rise and together with those living in Him be changed to glorious immortality. To non-Christians, the unconverted, the sign is a warning. You have not much time left to accept Jesus as your Saviour. You have only little longer to get right with God-to come into His grace. The regathering of God's nation to Israel makes it clear that, whoever you are, you had better be doing what you must do to get ready to meet your God: for the end of this Age is in sight, and the coming of Christ is near.

MEDITATIONS

(Continued from page 5)

It may be just another Thanksgiving season, but let us take advantage of the spirit of the occasion. Thanksgiving is a United States holiday, set apart for a special purpose. We are glad that this is done and thankful for the opportunity of giving special thanks to God upon this Day.

THE RESTITUTION HERALD

LEST WE FORGET

(Continued from page 7)

his own soul?" We are thankful, Father, for Your promise that with the temptation (we may encounter to give up), You will provide a way of escape, although that escape may be the temporary sleep of Adamic death. We are most thankful of all, Father, for the example of Your Son who endured to the end, then partook of this way of escape and was resurrected to immortality and in Your likeness. We know that He "which raised up the Lord Jesus shall raise up us also by Jesus." For this great hope, and for all the blessings of this life, help us to be truly thankful every Thanksgiving hour of our lives. . . Amen.

Of 200 Penitentiary Inmates Interviewed-

- 94.5 per cent were drinkers.
- 64 per cent of the drinkers started to drink in their teen ages or earlier.
- In 60 per cent of the total crimes, alcohol was a definite factor.
- 58 per cent had previous commitment records.

47.5 per cent were "under the influence" in varied degrees at time of offense. An additional 12.5 per cent had been drinking.

20.5 per cent blamed liquor for all their major troubles.

Circumstances under which subject started to drink-

- 44.4 per cent for social reasons, including parties and dances.
- 20.6 per cent at home, or parents responsible.
- 11.1 per cent in the Armed Services.
- 8.2 per cent exact circumstances unknown.
- 4.2 per cent by self alone.
- 3.2 per cent bootleg whiskey.
- 2.6 per cent at high school and college.
- 2.6 per cent in Merchant Marines.
- 1.5 per cent relatives other than immediate home.
- 1.1 per cent to escape realities.
- 0.5 per cent by doctor's recommendation.

If one adds the number who started in the Merchant Marine and in the Armed Services and at high school and college and when with relatives other than their immediate families, to the other social reasons listed, such as parties, dancing, with a gang of boys, etc., he has a total of 62.2 per cent charging some form of social pressure with the responsibility of introducing them to the drinking habit.

One cannot but be impressed at the striking contrast between the large number citing social reasons for starting to drink compared with the few who sought alcohol as an escape measure.—*The Listen Magazine*.

PRAISE GOD!

By Mrs. Tessa Laning, Mount Sterling, Illinois

Thank God that we are privileged to be living In America, having a national day for thanks giving. Think of our forefathers who braved the wild, angry seas To be able to worship God as they might please. After first bountiful harvest from this new land, They met to thank God for His kind and guiding hand. The Pilgrims learned to render God due praise By reading the Bible, written by the Ancient of Days. So, upon this Day of Thanks, 'twould be wise to look For godly truths recorded in His Book. First, one reads all things He created very good, But Adam showed not thankfulness as he should. So, between him and the perfect Garden, God placed a ban, Bringing death and what is called the fall of man. Our all-wise Father, seeing from beginning to the end, Repeatedly offered man His loving, guiding hand. Throughout the ages, God has allowed man to choose: Not forcing His mercies, but giving them for man to use. Next, one reads of Noah, with faith and courage brave, Who heeded God's words and mankind did save. After flood receded, Noah, again placed on earth's sod, First built a thank-altar to his God. Later, Moses was chosen of God, Israel's leader to be; And safely, with divine help, led her through the Red Sea. As long as this nation praised and thanked God above, It was protected with His omnipotent love. Never was another king like David, who gave God all the praise; He thanked and exalted his Creator throughout all his days. There came a time this people ignored God's loving care; Then they were scattered here, there, and everywhere. Realizing their wrong, they asked help of the Lord, who, so forgiving Allowed some to return home-Oh! what a thanksgiving! We cannot list nearly all the thankful ones of old, But there are many of which the New Testament has told. There was Mary, chosen virgin of all of earth's women, Who sang praises for being mother to the Saviour of men. Now we see Simeon blessing the holy Babe, as did angels and seers, Lifting his eyes in thanks for the salvation he longed to appear. Then Christ, our Example, Who exceeded all others in rank, In all and in everything gave His Father the thanks. Then, we read of a tomb concealing Christ's friend so dear; A multitude followed: some to sympathize, and some to jeer. Then Christ thanked God for hearing Him, because of the crowd, And cried, "Come forth!" and Lazarus came out in death shroud. Also, the Apostle Paul, who lived during the early Church Age. Thanked God for all things, as did the righteous sage. The eleventh of Hebrews, known as the faithful roll call, Lists people who praised and thanked God: yes, one and all. So, as we travel through life, regardless of our ranks, Isn't it fitting and proper to praise and give thanks? And, lest we forget the examples so often been told, Let us thank God, today, as did men in days of old.



NOVEMBER 14, 195



"He did that which was right in the sight of the Lord" (2 Chronicles 29:2).

Give Thanks

To Hezckiah, the son of Ahaz and Abijah, giving thanks to God meant doing service to Him. Ahaz, Hezekiah's father, was a worshiper of idols. His mother was the daughter of the Prophet Zechariah. Hezekiah could give thanks to God, therefore, that he had one parent who knew God and His way. The name Abijah means "my father is Jah." "Jah" is a shortened name for Jehovah.

David was called Hezekiah's father while Ahaz was really his father. Both Abijah and Ahaz could trace their family tree back to David. If followers of God, they also could say God was their Father.

What does your name mean? Or has it no other meaning than what you build for it? Will you live so you can say it means "God is my Father"? Hezekiah's name meant, "Jah is renowned" or (my) "God is well-known."

Israel Rejoiced

The people rejoiced because Hezekiah was a good king. He taught them to respect and obey God's Word, to sanctify themselves, and to clean the temple that God could dwell in it. Hezekiah did not wait until other matters needed attention. He opened the house of the Lord and repaired it the first year of his reign.

He gathered the priests and Levites together. How different he was from his father! Hezekiah must have been taught faithfully about God to know what he should do. He told the Levites and priests that God had chosen them to stand before Him, to serve Him, and to burn incense. Whereupon they set about cleansing the temple and getting the house of the Lord ready for serving Him again.

Hezekiah told the people not to be stiff-necked but to yield themselves to God, to enter His place for worship, and to serve Him. The people served the God of Israel with "great gladness." (See 2 Chron. 29:1-5, 10-11, 2 Chron. 30: 8, 9, 21.)

What Do You Say? Will there be a Thanksgiving Day in the Kingdom? Why? or why not?

Proper Speech

The verse preceding our lesson is one of my favorites: "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

In Psalms 37:37 we read: "Mark the perfect man, and behold the upright: for the end of that man is peace."

Another word for perfect is upright. "Noah was a just man and perfect in his generations." (See Gen. 6:9.) The margin substitutes "upright" for the word "perfect".

We are to strive for perfection in our Christian living. If in Christ, and yet sin, we have a mediator through whom we can receive forgiveness.

Nothing can cause as much trouble as the tongue. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. . . . For where envying and strife is, there is confusion and every evil work" (James 3:13, 14, 16).

These are the qualities to seek and to give thanks for: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:17, 18).

Happy Birthday Wishes!

Charles V. Benge, Nov. 6, age 11, Frankfort, Ind. Jimmy Adams, Nov. 7, age 6, Hammond, La. Bobby Foster, Nov. 13, age 11, Hammond, La. Gloria Fauntleroy, Nov. 13, age 9, Hammond, La. David W. Stine, Nov. 15, age 11, Tipp City, Ohio Judith Irby, Nov. 15, age 7, Hammond, La. Darrell Telschow, Nov. 17, age 14, Saint Cloud, Minn. Cheryl Ann Gaspar, Nov. 17, age 6, Eden Valley, Minn. Nina Jean Hayse, Nov. 17, age 5, San Benito, Texas Brenda Anderson, Nov. 18, age 4, Hammond, La.



Self-Denial Week

The National Berean Society has chosen Thanksgiving week (November 19-25) as National Berean Self-Denial Week. During that week, all Bereans are asked to deny themselves unnecessary purchases and expenditures and to devote that money, which they would ordinarily spend on nonnecessities to the Lord's work, to the National Berean Society.

Money received will be used to fulfill the program outlined for this year's work. Bro. James Mattison's evangelistic missionary work in lower Texas is still receiving support from the Bereans. The *Guiding Star*, our national publication, still requires financial assistance. Its comparatively small circulation does not render it self-supporting.

Bereans, contribute generously, not only of your time and money, but of yourselves to the Lord's work! In no other field of endeavor are needs so pressing, workers so few, and rewards so great!

Treasurer's Quarterly Report

| Guiding Star | Receipts | \$24.00 | | | | | |
|----------------|--|----------|-----------|--|--|--|--|
| | Expenses | 63.00 | - \$39.00 | | | | |
| Mission Fund | Receipts | \$ 0.00 | | | | | |
| 150.00 -150.00 | Expenses | | | | | | |
| General Fund | Receipts | \$ 11.40 | | | | | |
| | Expenses | 20.50 | -9.16 | | | | |
| | Balance, August, 1 | 950 | \$623.05 | | | | |
| | Expenditures | | 198.16 | | | | |
| | Balance, October 28, 1950 \$424.89 Wesley, Somers, Treasurer, | | | | | | |
| | 1926 N. Church St., Rockford, Ill. | | | | | | |

Macomb Berean Rally

On October 28 and 29, 1950, Bereans from Rockford, Oregon, Ripley, Macomb (Illinois churches), and Iowa attended the annual Fall Berean Rally at Open Bible Church of God, Macomb, Illinois. Though attendance was not as had been expected, spirit was good and activities inspirational. On Saturday evening, a wiener roast was enjoyed in the park. Everyone was practically "sung out" singing choruses. Brother Kenneth Milne, (Macomb, Ill.), preached on Sunday morning, urging youth to consecration and service. Following the song service, Brother Bud Goodwin, (Ripley, Illinois), spoke in the afternoon, challenging us to arise to fill our places in this hour of distress.

Ladies of the church provided a delicious basket dinner on Sunday noon and opened their homes to visiting Bereans. Thank you, Macomb, for your friendly hospitality!

Give the Strength of Youth

By Harold J. Doan, Chicago, Ill.

(Continued from the Berean Page of October 31)

- b. Means of Expression
 - (1) Should be personal.
 - (2) Evangelism (Lookout Committee).
 - (3) Program Committee.
 - (a) Has complete charge of programs of group (class meetings, prayer meetings, special services).
 - (b) Music.
 - 1. Chief means of youth expression.
 - 2. Youthful leaders necessary (must know music; lead well; encourage memorizing of hymns).
 - 3. Hymns, choruses-keyed to youth.
 - 4. Organize special music to be used in church and Sunday school services.
 - (c) Chooses leaders, speakers, arranges for films, arranges debates, etc., for class meetings.

(Demand preparation in all phases of program. Christ and His work are worthy of the best.)

- (d) Chooses subject for discussion.
- (e) Prayer (Phil. 4:13, 19; 1 Thess. 5:17; Luke 18:1).
 - 1. Backbone of meetings and key to success.
 - 2. Have prayer circle, season of prayer, sentence prayers, individual prayers, group prayers.
 - 3. Call special prayer circle for sick or in case of special need.
 - 4. Encourage *all* to pray by example, special lessons.

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NOVEMBER 14, 1

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 6-19—Special meetings at Brush Creek Church of God (7 miles SW of Tipp City, Ohio). (C. E. Lapp, guest speaker.) November 19-25—Borean Self-Denial Week

(Thanksgiving week). January 7—Day of Prayer. March 4—Missionary Sunday. March 25—Easter Sunday.

September 9-General Conference Sunday.

ARKANSAS CITY, KANSAS

On October 29, 1950, the Arkansas City, (Kan.) Church presented an inspiring Rally Day program, sixty-one persons attending. Every Sunday school class was represented in the program. Our minister, Bro. John L. Denchfield, was absent, doing church work among our people in Eldorado, Ill. We were happy to have Miss Joy Werneke, who recently underwent surgery, back with us. We are truly proud of our young people who recently dedicated their lives to the Lord's services and work. May the Lord's work continue. Mrs. Vernon Chaplin, S. S. Seey.

The Herald is sorry to report the death of Bro. Albert Siple, Hammond, La.

CLARK'S CHAPEL CHURCH OF GOD Magazine, Arkansas

Clark's Chapel Church of God Sunday school conducted its annual election on Sunday, October 29, 1950. Superintendent Ernest Cox was in charge. Teachers and assistant teachers were elected as follows: Mr. Ernest Cox, superintendent and adults' teacher; Mrs. Marie Robertson, intermediates' teacher; Mrs. Dorothy Koenig, assistant; Mrs. Blanche Starts, beginners' clas; Mrs. Clinton Cox, assistant; Miss Norma Jean Starts, seey; and Miss Margaret Minellee, assistant.

W. G. Moffet, Pastor.

More about Hope Chapel. Besides the data on front page of Herald, October 31, about Hope Chapel Church of God, South Bend, Ind., mention well may be made of the officers at time of purchase: elders—Rolland Stilson and Horace Pierce; deacons—Everett Stilson, Paran Anderson, Lonnie Anderson, John Houser; secy.—Frances Boyle; treas.—Lynn Leighty; S.S. supt.—Dale Rouch; trustees— Elmer McChesney, Dale Rouch, Lottie Pickerl. . . Besides pastors since the church huilding was purchased, include J. H. Anderson, F. A. Stilson, J. M. Watkins, J. W. Me-Lain, Harry A. Sheets, C. E. Randall, Delbert Jones, Linford Moore, C. E. Lapp, and several others, including College students. and faculty members.

NEW HERALD RATES

Since the subscription price of The Restitution Herald nas been increased to three dollars per year, the price of single copies also has been increased to seven cents. State or district conferences, when using a full page for publicity, will be charged a minimum of sixteen dollars. For this charge of sixteen dollars, as many as 229 Heralds will be mailed (requiring, of course, an accurate up-to-date mailing list), and, if more than 229 copies are desired, the additional number will cost seven cents per copy.

OMAHA, NEBRASKA

Our ladies' Bible class gave a shower for Marjorie Dixon at the home of Sr. Edna Rasp. Marjorie received lovely gifts. Everyone had an enjoyable evening playing games. Refreshments were served.

We are happy to hear that Bro. Howard Kjargaard, who had an operation, is home and feeling fine again.

Our church group met at the Fontanelle Park pavilion on October 20, 1950, for an enjoyable Halloween party. Almost everyone came in costume. Games were played and refreshments served.

Many attended our October Rally Day. We were glad to have out-of-town members and hope they will continue to come.

Bro. and Sr. Cleo Dixon are the proud parents of a baby girl born on November 1, 1950... Mother and baby are doing well.

Bro. and Sr. Albert Harper celebrated their twenty-fifth wedding anniversary on November 1. They had open house from seven to eleven o'clock. Friends much enjoyed the evening. F. G. Carpenter, Reporter.

MARY E. HATCH

Mary Etta Hateh was born to Nathan Margaret McLeland Orr on September 1866, in Clinton County, Ind. She grew womanhood in the neighborhood of birth and united with the Church of God Hillisburg, Ind.

She was married to Jeremiah E. Hatch, April, 1896. To this union two children we born, Paul M. Hatch and Mrs. Margaret – Magaw, both surviving.

She leaves also to mourn her death, hbrother Lorenzo Orr of Scircleville, Ind; ar Mrs. Elnora Skinner, her only sister, of Ind anapolis. Also surviving her are seven granchildren.

Her death occurred in Oregon, Ill., Octber 14, 1950, after a brief illness and hosy talization at the Warmolts Clinic.

Sr. Hatch's faith was strong and never dminished even in her dying hours. Her onl wish not fulfilled was the desire to live the mortal life until the Saviour should appear with healing in His wings.

Funeral services were conducted, Octobe 16, from the Magaw residence and the Ore gon Church of God, burial thereafter being made in Woodlawn Cemetery at Berwyz Ill.

She rests now from her labors, and he works do follow her in a fond memory o her left ones. J. R. LeCronc.

Heat Wanted. Floor men, decorators, eleventrician, carpenters now are waiting for plumbers to get heat into the new head quarters building so their work can go or This morning's temperature was 15 above.

Gleanings from the Field

"The field is the world."-Jesus.

Happy Thanksgiving Day to everybody!

Born, October 31, 1950, to Mr. and Mrs. Gordon Guiles, 5441 N. 41 St., Milwaukee, Wis., a son, Gary Alan.... Congratulations!

Bro. Kirby Davis, Rt. 3, Springfield, Ohio, reports pleasure in his new pastorate, the Lawrenceville Church of God.

The Editor plans to preach, November 19, at the Pennellwood (Grand Rapids) Church of God.

It is reported that the first month the Macomb, Ill., church began tithing its income to National Bible Institution, the total offerings to the church jumped approximately \$100.--via Arlen Marsh.

Sr. R. C. Humphreys, Royal, Ark., writes "I very much enjoy The Restitution Herald especially the issue of October 31. I hope th good work will continue and that all Church of God brethren will be ready for the Sav iour's call."

"I am in isolation with my mother who is eighty-nine years of age and firm-as-a-roe in the Faith. We much enjoy The Horald."-Mrs. Fred C. Ronke, North Evans, N. Y.

Accompanying a Herald subscription renewal for her mother, Sr. George Munn, Blauchard, Mich., writes: "Mother (Sr. C. W Scott) was eighty-three years of age, October 6, but is able to be about the house an docs enjoy reading The Restitution. . May the Lord bless you all in His service." ...

THE RESTITUTION HERALD

PAGE 15

MEMORIES OF A LOVED ONE By R. H. Judd

A loved one lay on her dying bed Waiting release from pain. Before she went, the angel of life Came to this world again. Oh, we cannot tell the mysterics That God to earth doth send, So one little life comes here to stay, The other has an end.

It is thus we find from day to day, That joys and sorrows blend; As one little life comes here to stay The other has an end.

Oh! Is it true what has been told-That death shall be no more,

. . .

...

And the aching heart be no more crushed By sorrows yet in store;

When life again shall come to this earth Never again to cease,

But that joy and happy fellowship Abound on earth with peace?

On yes! 'Tis true, for our God hath said, His Word is not in vain; Sorrow and sighing shall flee away, And loved ones meet again.

> **Our Prayer** Every Christian a Tither Every Tither a Soul-Winner

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God "left not himself without witness, in that he did good, and gave us rain . . . and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

HERALD RECEIPTS

Vaughn Long; Howard E. Hucy; Mrs. Laura Arbogast; Mrs. Lorrin L. Gainey; Mrs. Alfred Hutchinson; Roselin Fredlund; Herbert F. C. Hill; Mrs. W. H. Holland (6); W. II. Boyer; Mrs. Pauline Mahoney (4); Rob-ert P. Johns; Mrs. Clifford Carr; Mrs. Harvey Jenkins; Mrs. Herman Knosp; Incz M. Titus; Mrs. Charles Netts; Mrs. Alton Nord; Mrs. Fred Austin; Mrs. Hedvie Jackson; Elmer C. McChesney; Mrs. George Munn; Mrs. C. E. Blomquist; Mrs. R. A. Humphreys (2); Mrs. Joe Dutcher; W. S. Tomlinson (2); Mrs. E. Shute; Gordon Landry (3).

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An eight-page tract, "The Pre-Existent and Present Deity of Jesus," by R. H. Judd is 50.00 100.00 available either from National Bible Institu-50.00 100.00 tion, Oregon, Ill., or from the author at 38 180.00 Kenilworth Ave. S., Hamilton, Ont. Prices for 800.00 this tract are: each, 10c; per dozen, 80c; per 26.00 hundred, \$6.00.

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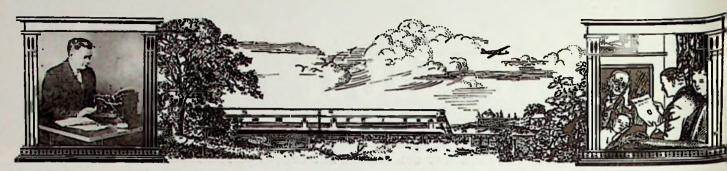
VOLUME 40 VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH" NUMBER 8

Vernal Falls, 317 Feet, Yosemite National Park, California

Courtesy, T. M. Ferrell,

THE RESTITUTION HERALP

NOVEMBER 21, 195



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

Vernal Falls

Brother T. M. Ferrell, photo contributor, informs:

"Vernal Falls, Yosemite National Park, California, is the lower of two falls on the Merced River falling into Yosemite Valley, the other being Nevada Falls. The water of the Merced River flows, via San Joaquin River and San Francisco Bay, into the Pacific Ocean. Vernal Falls, 317 feet high, starts its fall at a height of 1,084 feet above the Valley floor. Below the Falls are rapids and small cascades the rest of the way to the Valley floor."

Any beautiful scene, such as the front-page picture of Vernal Falls, prompts meditation of the divine Artist and Architect. He who forbids man to look upon His face reveals Himself, nonetheless, through natural beauties of His creation.

The beauties of God's universe are dispersed everywhere. Millenniums before white men discovered America, tumbling in its beautiful column and spray, Vernal Falls little cared that adventurers had not yet beheld its glory. Enough that its Maker saw! What remote place possess no evidence of the Creator? Petroleum deeply hidden in otherwise wastelands! Geological treasures in Dakota's Badlands! Uranium in the frozen North! Yellow nuggets in inaccessible streams! Silver and copper and lead deeply veined in mountainsides! Diamonds, long trampled by big black feet in Africa, eventually found! Coral in the sea! Countless stars, illuminating space, not yet telescoped! Behold the glory of God everywhere!

Jesus in the Clouds and Television

Prophesying Jesus' second coming, John foretold, "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). Throughout centuries since John thus prophesied, doubters have questioned: "How will everyone be able to see Jesus descending from heaven? Could an American and a Chinaman, each looking up, see Jesus coming in the sky? Is not up down to the other?"

Of all man's achievements in studying the atmosphere, consider the modern miracle of *television*. Seeing around the earth is more credible today than was television the

day before yesterday. If in no other way, Revelation 1:7 (promising that every eye will see Jesus when He comes) easily may be fulfilled via television *slightly improved*.

Television, America's fastest growing industry, expands by leaps and bounds. Already, Americans have invested more than \$1,500,000,000 in television receivers. One American family in every ten sees now beyond man's normal horizon. By the year 1953, twenty million television sets will serve seventy-five million Americans! The accompanying picture shows an assembly line at the Colonial Radio and Television Division of Sylvania Electric Products, Inc., New York City, where manufacture of television receivers races the increasing demand.

Certainly, God may fulfill Revelation 1:7 in some way more marvelous than via stepped-up television. Nevertheless, man's increasing ability to see around curvature of the earth synchronizes with prophecy heretofore so incredible that doubters taunted, "Everyone could not see Jesus coming in the clouds, for when Chinamen and Americans would be looking up to see Him, they would be looking in opposite directions!"

Whom shall I believe—doubters or God? Today, see, through your magic box of television, beyond the horizon. Tomorrow, see Jesus coming in the sky! (Rev. 1:7.)



-Courtesy, Kenyon & Eckhardt, Inc.

PAGE 2

Social Conditions Proclaim Jesus' Coming

A Radio Sermon by Harold J. Doan, Chicago, Illinois

MR. W. E. BLACKSTONE who wrote the wellknown book, "Jesus Is Coming," was once asked whether or not he was still looking for the Lord to come. He replied, "I am still looking for the Lord every day, but I'm hustling to get the chores done before He gets here." The second coming of Jesus Christ is not a dogma to be bandied about in theological discussions, but an event for which Christians pray. *Everyone* has his chores to do before Jesus comes. Social conditions in the world are a sign that Jesus may soon return. By "social conditions," we mean mode of living and the relationships between men and nations.

Shortly before Jesus was crucified, His disciples asked, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). To answer these questions, Jesus delivered a long discourse telling some of the signs the disciples were to look for in the world. Some signs were to be seen in the heavens and some in social affairs of man. Concerning these latter, Jesus said:

"As the days of Noe were, so shall also the coming of the Son of man be... They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 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).

Jesus drew a parallel between the days preceding the Flood and the days to precede His coming again. Turning back to the Genesis account, one reads that the days before the Flood were also filled with corruption and "violence," and that "every imagination of the thoughts of his [man's] heart was only evil continually" (Gen. 6:5). Corruption, violence, evil thinking and conniving, and over-indulgence in eating, drinking, and lust are to precede Jesus' coming, even as they brought about man's destruction in the Flood. We trust your intelligence to draw your own conclusions. What time in world history better fulfills this great prophecy of the Scriptures than our own?

When has there been more violence than now? In today's wars, the dead are numbered in millions of civilians and soldiers. We have had to invent a new word to cover the situation—"genocide," meaning the systematic destruction of whole races of men.

When has there been more corruption? The Kefauver

Committee has unearthed only one or two manholes in America's savage system of crime.

When has there been more gluttony and drunkenness and interest in such so-called "pleasures"?

When has marriage and the home ever before been less sacred than now? Quick marriages and quicker divorces are a disgrace to the nation. The disgusting sham made of marriage and parenthood by some entertainers and others in the limelight only emphasize the degraded state of today's culture.

Despite advance in science and technology, the present generation still stands on the lowest rung of the ladder of morality. As it was in the days of Noah, so is it today. They ate and drank, spent and bought, killed and perverted, and made a mockery of marriage. So has our generation! The Flood came! Jesus is coming!

The Apostle Paul also prophesied signs to precede Jesus' coming. He noted that appalling social conditions would prevail in the last days before Christ's return. Weymouth's Translation of 2 Timothy 3:1-5 reads:

"Of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, hard-hearted, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, selfimportant. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet exclude its power. Turn away from people of this sort."

Consider a few of these characteristics most evident in our own time. Paul said people would be "covetous" in the last days. Undoubtedly, people have always been covetous, but hardly to the extent of covetousness of the past few years. Perhaps it was the hardship of the Depression, or maybe the cruelty of World War II, but in recent years the prevailing philosophy of life has been to get all one can get at anyone's expense. The determination to have as much as one's neighbor has become a universal obsession. The passion to "keep up" has led to strikes, wars, greed, and numberless other evils.

The reference in this passage in Timothy to disobedience to parents probably is a prophecy of today's problem of juvenile delinquency. In the past few years, the average age of persons arrested has been lowered from twenty-eight years to seventeen (*Please turn to page 10*)

Trinitarianism Unmasked

By C. E. Randall, Tempe, Arizona

HE teaching of Trinity in Christendom is evidence of the strong influence which paganism has had on religious leaders and the ease with which error has crept into the dogma of the nominal church. The religious world is transitory in its emphasis on basic and fundamental doctrines, and as these cycles come and go, the importance of certain teachings change due to mass psychology without any apparent reason for the change of emphasis. For example: the Roman Catholic Church has come into a cycle of special emphasis on the assumption of Mary into heaven. There is no more Biblical or legendary evidence to support this dogma, which has been proclaimed as an essential tenet of faith for the members of this religious group, than existed, say, a thousand years ago. (We do not intend to imply there was, or is, any Biblical evidence.) It has come to be accepted merely through the transition of thought occasioned by the readiness of people to accept as truth that which is commonly and often repeated and thus made popular and prevalent.

Likewise with Trinity: its popularity with the masses is not due to its logic, but rather the transition in emphasis made popular by constant repetition. The litanies abound in repetition of God the Father, God the Son, and God the Holy Ghost. In most communions the traditional doxology of praise to the "Father, Son, and Holy Ghost" features some portion of nearly every service. Ask these worshiping mimicries what they mean in their prayers and songs by "God the Father, God the Son, and God the Holy Ghost—Blessed Trinity," and their replies will be as void of understanding as a minister who some time ago said to me, "I believe in the Trinity, but I challenge any man to prove it."

In nearly all religious circles, both Protestant and Roman Catholic, the great emphasis is on the Trinity. Evidence to support this can be found in the prayers and songs, which are the expressions of the beliefs held by the worshipers, or at least beliefs to which they give tacit assent, even though wanting in understanding. The one great tenet of faith set forth by the world conference of churches held at Amsterdam in 1949, as a basis for membership, was comprehended in this one sentence: "We believe that Jesus Christ is God."

To come to grips with this pagan teaching that dominates the dogma nerve center of both Protestant and Ro-

man Catholic confessions, and around which we anticapate both these groups eventually will pool their effort in the end-time apostate church under the great falsprophet (a confederate of the Antichrist), we proposto unmask this doctrine and reveal it for what it is under the following headings:

(1) Meaning of the Trinity.

(2) Pagan Origin of the Trinity.

(3) Bible Teaching Concerning the Father, the Son and the Spirit.

Meaning of the Trinity

To properly and honestly consider the teaching of the Trinity, one must first understand what the proponents of the doctrine mean by the term. We believe the better way to approach this phase of our subject is to allow those who have espoused this teaching to define their own belief and explain their own terms: for after all, the thing of prime importance to us is not to disprove the Trinity, but to discover truth—truth that makes men free. If the Trinity is truth, then we want it. If it has its origin in pagan philosophy, then away with it and place it where it belongs—in the chronicles of falsehoods.

The Roman Catholic Church accepts both the socalled Apostles Creed and the Nicene Creed. We herewith quote the Nicene Creed as published in Roman Catholic Family Prayer Book under the Imprimatur of Patrick Cardinal Hayes, Archbishop of New York, 1925:

"I believe in one God, the Father Almighty, Maker of heaven and earth, and all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God; Light of light; true God of true God; begotten, nor made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary; and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

"And in the Holy Ghost, the Lord and Giver of Life who proceedeth from the Father and the Son; who, to gether with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead and the life of the world to come. Amen."

The Roman Church interpretation of these three Gods is summed up in the "Litany of the Most Holy Name of Jesus":

"God, the Father of Hcaven, have mercy on us. God, the Son, Redeemer of the world, have mercy on us, God the Holy Ghost, Holy Trinity, one God."

"The "Articles of Religion of the Protestant Episcopal Church in the United States of America" contain in Articles 1 and 2 the following:

"1. Of Faith in the Holy Trinity.

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"II. Of the Word or Son of God, which was made very Man.

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very Man: who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for the original guilt, but also for actual sins of men."

The Executive Committee of the Southern Baptists, under the title of "We Southern Baptists," issued a booklet setting forth the work, aims, and beliefs of their Convention. We quote the following:

"There are many great doctrines which Baptists hold in common with most, if not all, evangelical Christians. Among these doctrines are the following:

"1. The Triune God. We all believe in the existence of one God, creator and ruler of the heavens and the earth. This infinite and eternal God is revealed to us as the Father, the Son, and the Holy Spirit."

Writing in the World's (Please turn to page 10)

Stepping in the Light

By J. David Sprinkle, Royal, Arkansas



I N THE hurry and rush of today's world, one may very easily become discouraged and lose that peace-giving sense of values otherwise enjoyed. The news of war in several parts of the world, the fact that our own sons, brothers, and friends are directly involved in the fighting, plus the big question, "Will the

atomic war begin soon?" tends to plant a fear in our hearts that men's promises cannot remove. Leaders of the United States, like leaders of other countries, cautiously feel their way along, knowing that one false step, one mistake, will speed the disaster they hope to avoid. Present conditions cause the great majority of Americans to feel a lack of security never before known.

Honest men, everywhere searching for help, are finding there is only one sure source. From the Word of God comes the light everyone needs so greatly. When walking in its light, the dangers of the road are seen and casily avoided. No longer is it necessary to grope cautiously in the dark and wonder what one is approaching next. In its light, insecurity vanishes and faith is rewarded by peace of mind. Life takes on new purpose; work has a new meaning.

Is this remarkable? Yes! but no more remarkable than the strength that sustains us. No more remarkable than the eternal promises of Almighty God! Read Isaiah 26: 3, 4: "Thou wilt keep him in perfect peace, whose mind is stayed on thec: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." King David wrote, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7).

Prayer: Oh God, bring us to the light of Thy Word, that we may walk unafraid. Keep us, then, in the shadow of Thy divine protection as trusting, obedient servants.—Amen.

The Lesson of Trophimus

By Norman J. McLeod, Pomona, California

GOD DOES not change. Nothing that we Christians do will "change God's mind." He is the same, day in and day out, year in and year out, throughout all eternity. His plans that were established from the beginning are not to be changed. Only by keeping these things in mind can we have true peace of mind. The only problem for us remains to fit ourselves into those plans. How do we fit ourselves to God's plans? By the prayer of faith! What is the prayer of faith?

Jesus told His apostles to pray, "Thy kingdom come." As John Chrysostum pointed out in one of his sermons in the second century after Christ, because we Christians pray that prayer, God's Kingdom will not come one second sooner than God has planned that it should come. Why, then, do we pray that prayer? Because by doing so in real faith, we express a desire that purifies our minds and places us in the position of desiring the coming of God's great realm. The prayer, then, is manifestly for us, and not for God! We should understand that when we pray. We are not asking God to give us material blessings, because that may not be in accord with the plans of God. In fact, some of the greatest men of faith in the Bible story possessed very little of this world's goods-John the Baptist, Elijah, and others, not to speak of the Lord Himself who had "not where to lay his head." According to best accounts, the great Apostle to the Gentiles was plagued by poor health. Perhaps the overcoming of those handicaps are the testings that make us good Christians. Perhaps they are the trials that scourge us to purify us.

What did the Apostle James mean when he said that "the prayer of faith shall save the sick"? Did he mean that we of this day should lay our hands upon the sick, and pray over him, and God would by His miraculous power heal him? No! Why do I say, No? For several reasons! Miraculous healings were for the perfection and confirmation of God's Word (Mark 16:20; Heb. 2:3, 4), not for the healing of disease. Those whom Christ healed during His marvelous life here on earth, *died*. Even Lazarus, whom Jesus raised from the dead, later died again. Those healings were temporary, transient. The only permanent result of those healings was the confirmation of the Word by faith. No doubt can be entertained that Paul could perform miracles of healing. Why, then, in writing to Timothy, did Paul add that particular touch

to his parting words-"But Trophimus have I left a Miletum sick" (2 Tim. 4:20). If those miraculous hea ings were for the sake of healing the sick, then why di not Paul heal his friend Trophimus? There would b nothing gained in the propagation of the gospel by hea ing his friend, so Paul did not perform that miracle. Th time that there shall be no more disease is not now; will be when the Holy Spirit of God has its perfect work ing in the Kingdom Age. Any healing now is of a tran sient nature. It must be, at any time and in any age, it accordance with God's will. Paul was left for dead afte the mob had stoned him, and his friends who were nea were astonished to see him get up and go about his work That miraculous strength was not of a permanent nature however, because when Paul was put to death by th Roman emperor, he did not come back to life.

Of what value, then, is prayer to us Christians? Why should we Christians pray for ourselves and our friends. Because of its therapeutic value to the mind and the body. That may sound like strange contradiction when we have just said that prayer today does not cure diseases In psychiatry, a term used again and again is catharsis That is the therapeutic value of prayer. That term mean that by the very fact of surrendering oneself to God in prayer, he releases nervous tension: that is, he does, i the prayer is one of faith. He has unburdened himself to the only one great Redeemer who can understand him because that Redeemer was tempted in all points as we Christians are tempted. We humans have done many misdeeds that it is not well that we confess to anyone or earth, because they would not be understood by those o like human frailty to us. To keep those secrets locked up in the human breast, however, leads to all manner o frustration and even to many kinds of bodily ailments By the process of confession, one eliminates nervous ob structions to the free flow of vital energies which may actually cure rather severe ailments. Then will come a peace of mind that is the most precious possession among precious possessions.

One may have all wealth; he may be even in good health; he may be blessed with God's gifts of family and the blessing of friends, but he will be utterly miser able if he does not in a measure at least have peace of mind. That is the peace that Jesus left with us. Certainly Jesus did not bring peace to the world, for wars have become more and more destructive throughout the centuries that have passed since He went to His Father's throne. The peace of mind that Jesus left with His followers is the peace that passes understanding. When we Christians see wars and turmoil around us, we can rest in peace at night because we know that everything will work out according to God's plans. We do not worry that the atomic bomb is going to destroy civilization, because we have God's Word that reveals what He will do. Prayer will put us Christians in the frame of mind to receive the most precious of God's gifts. The only peace of mind that can be had in these days is that which faith in God's promises can give, and it is obtained only through the prayer of faith.

What are the gifts for which we Christians should pray? what gifts now to be given by the Holy Spirit? Paul, in three of his most remarkable chapters, gave the

answer. The first three gifts of the Spirit that Paul mentioned were wisdom, knowledge, and faith. Having discussed the various gifts of healing and tongues and prophecies, Paul concluded that the three greatest gifts of the Spirit are faith, hope, and love, and the greatest of these is love. I should rather live a short life ennobled by love, and made sublime through faith and hope, than to drag out an existence blessed by miraculous powers of healing and tongues, yet be disliked by those with whom I am associated.

When you and I pray that prayer of faith, let it be for the gift of God's great grace to cover the nakedness of our shortcomings, for the gift of hope that will give us stability of character in a world of unrest, for the gift of love that will make our name one to be remembered by all those who know us, and one that will be written in God's great book of remembrance.

Your Soul Will Die!

By William Dick, Oregon Bible College



William Dick

MPLANTED in the faith of **L** many religious teachers is the doctrine of immortality of the soul. "That the soul is immaterial and immortal and can subsist independent of the body" are words of this popular tenet. When an open-minded student continues to learn more about this teaching, he discovers that such a thought does not occur in the Bible. Commenting upon 1

Corinthians 15:53, A. R. Fausset in the "Commentary on the Whole Bible" states:

"Nowhere is the immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers." . . . How choice a comment from a universally accepted authority!

Much of orthodox churches' understanding of God's purpose for man is based upon the theory that at death a man leaves his mortal body and wings his way off to spiritual regions for eternity. If this theory is such an important religious truth, why is it not taught in the Holy Scriptures? "All the essential teachings of Scripture are plain, unequivocal, and copious."-Robert Roberts. Such cardinal beliefs as God and His plan, Jesus Christ

and His mission, the Kingdom of God, resurrection, and baptism are emphatically expressed in the Bible, but of the doctrine of immortality of the soul there is not one slightest mention.

Many theologians acknowledge this fact, but they have not rejected their belief. They argue that Bible writers have said nothing about this doctrine because they felt it was so common and self-evident that it needed no definite statement. This is weak reasoning. If, without direct authority from God, you and I can believe that the soul is immortal, may we not uphold any idea that we like? In making a more studious approach to the problem, one should be dubious about a doctrine that is not proclaimed by Scriptural authority and examine it with careful criticism and scrutiny.

Although the Bible says nothing about immortality of the soul, it is not silent on the question involved. Scripture after scripture gives direct evidence that the soul is mortal, that man is capable of death. The original derivation of the word "soul" means "living creature." From the eight hundred eighty times it is used in the Bible, it is translated "soul," "life," "person," "creeping things," and so forth. Nowhere has it the meaning given to it by the popular theologians. When the original word

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

SUNDAY LAWS. It is convincingly evident Norwegian people purchased and shipped

that people cannot be legislated into doing what is right. That restrictive laws encourage violation has become the hue and cry of many groups today. The wet element of our population, particularly brewers, distillers, and liquor dispensers, are continually shouting that prohibition encourages license to bootlegging and gangsterism, which of course is not any more true than a law that probibits stealing induces men and women to become thieves, or legislation that forbids murder cheers people to become killers.

People are crying out against Sunday bluo laws as being discriminatory and claiming that they infringe on human rights and encourage people to violate them—all of which is pure bosh. One of the greatest boons to the development of the American way of life and the nation itself came through the devout Christian life that our early national forebears believed in and lived. As these ideals became the subject of doubt and violation, moral standards of the country began to recede.

Certain minority groups in this country strain every fiber of their strength to liquidate our spiritual ties which, as a nation, we have developed through custom and legislation. One group, the American Association for the Advancement of Atheism, sought for years to have "In God We Trust" removed from our money, and prayers before the opening of sessions of Congress eliminated.

Another pressure group, the Religious Liberty Association, Washington, D. C., publishers of "Liberty," seeks to create public sentiment against all laws that promote respect for and observance of Sunday. This organization is a front for the Seventh Day Adventists, and one of their stated principles is, "We believe that the Ten Commandments are the law of God, and that they comprehend man's whole duty to God and man." In their effort to destroy respect for Sunday, they are unwittingly uprooting a national spirit that permits the right to worship on Saturday.

NEW VILLAGE. Most of our readers will

remember the tragic plane crash last year when twenty-seven children and three nurses were killed en route from Tunis, North Africa, to Norway, where these Jewish children, suffering from malnutrition, were going to spend eight months convalescing before being taken to Palestine.

As a memorial to these children, the people of Norway raised enough money for the purchase of fifty prefabricated dwellings, to be shipped to Palestine. The boat caught fire, en route, and the whole cargo was lost. It was covered by insurance, however, and the

Norwegian people purchased and shipped fifty new houses to Palestine. A committee from Norway is in Palestine to supervise the erection. The place will be known as "Norway Village." Little Isaac Allal, sole survivor of the crash last year, will be one of the occupants of the new village.

NATIONAL PAPER. At their last General Conference, the Advent Christian people

voted to merge two of their publications, "Messiah's Advocate" and "World's Crisis," into a national publication. This proposal was ratified by the Pacific Coast A. C. Association and the Advent Christian Publishing Society. From accounts and reports given in their various papers, all their publications, that is, "Messiah's Advocate," "World's Crisis," and "Present Truth Messenger," are having financial difficulties and are finding it hard to meet the necessary expenditures involved.

Religious and church publications that have a small subscription list, such as our own paper, The Restitution Herald, do not receive enough from the subscription price sufficient to pay for the publishing and editing costs. They must rely on extra contribu-tions to make up the deficits. We have been interested in the appearance of the Advent Christian national publication, but evidently, the officials charged with the effort do not see their way clear at the present to proceed with the merger and the launching of the national paper. If others have financial problems with their church papers, we need not think it strange if, from time to time, appeals are made for extra contributions to maintain our own publication on a sound basis. In view of rising costs along the line, our elected and employed officials have done a good job in keeping our paper, along with all departments of Conference activity, in a healthy financial condition.

SHAME! SHAME! The following excerpts from letters received by the Methodist Board of Temperance and printed in "The Union Signal" reveal a shameful condition, if true. Here are the statements:

"One young man in church the other evening remarked that he was going once again to the wars, but he hopes sincerely he won't have to do again what he did in the last war: fly to London to get liquor for his officers. A young lady spoke up, 'My brother had to do the same thing.'

"Another letter tells of a young man who tried to buy a Coca Cola at a bar operated by the Army in Germany and was told that they could not sell it to him if ho wanted nothing with it; it had to be saved to be mixed with whiskey as needed."

Certainly, it is an evil that should bring forth loud and continued protests when our youths are forced to take military service, serve in the military forces in national interests, be subjected to such temptations, and compelled by superior orders to endanger their lives to transport whiskey to front lines.

FANTASY PROPHETS. Nearly every week,

there comes to my desk manuscript from someone who is seeking to propound some special idea and feels sincerely that the Lord would have him appraise people of the neg-lected teaching which he feels has been revealed to him. These "essential notions" range all the way from setting the day when the Lord will return to the manner of dress that women should wear. A few years ago when Edward VIII ascended the throne, a lady in Ontario wrote several letters to various daily papers stressing what a wonderful thing it was that Edward had come to the throne, as one of his names was David, and therefore he must be the fulfillment of the prophecy of David being raised up to rule over Israel.

From the pyramid, she discovered that there would be a bachelor on the throne when the Lord would return, and Edward was a bachelor. She was most sincere in her convictions, but poor Wally Simpson blasted her prophetic fantasy by capturing the love of the king.

Like the Lord said of the poor, I suppose we will always have this type of mentality with us, but what a blessed thing if people who love the Lord and His Word would stick to truths that edify and are vital.

A DIFFERENCE. One night during the series of meetings at Douglas, Ariz., a certain lady was in attendance. Judging from her facial expressions, it was easily discernible that she was not enjoying the sermon on "Baptism." After the service, she cryptically said: "I might as well went to the Baptist Church, for I would have hoard the same thing."

Evidently, she was wanting to hear something with which she was in agreement, and in this respect too many of us are just like that. We are not so much concerned with discovering the truth as we are of hearing something that confirms our own views of a subject. Of course, there are differing views as to the purpose of baptism. Some make baptism merely an act of faith after they have come into the body of Christ, but this view conflicts with Biblical teaching as to the real purpose of immersion. Peter defined baptism as being essential to the forgivoness of sins Paul set it forth as being necessary to put on Christ.

Signs of the Last Days

By Herbert F. C. Hill, Toronto, Ontario

"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

TIME swiftly flies; final judgment of this world fast approaches; the day of account is at hand; the last opportunity of acceptance will soon present itself; God's great plan of salvation draws nearer to a close; the day of grace will soon end, and the door will be shut. At no other time in history of the church has its members experienced through knowledge of God's Word and prophecy so much reason for an awakening as it does today.

Second Peter 1:21 states: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Tracing past prophetic events in history by their fulfillment, we can be assured definitely of the future prophetic events and authenticity of the Bible by the sure word of prophecy (the mind of God).

The signs of the last days are confined to the church (God's household) who are instructed: "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). During the Lord's ministry on earth, He left the consoling words, "I will come again," that bring comfort to the sorrowful and relief to the brokenhearted. "Jesus Christ [is] the same yesterday, and to day, and for ever" (Heb. 13:8) to those who know and trust in Him. In the days of the apostles, they thought the return of the Lord was near. Hence, we read: "The end of all things is at hand" (1 Peter 4:7). After two thousand years, those words stand out with emphasis, and they are as a lighthouse to the marinerand as the writing on the wall to Belshazzar. "Be ye therefore sober, and watch unto prayer"-"knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). "If therefore the light that is in thee be darkness, how great is that darkness!" It is amazing to find such ignorance pertaining to truth among churchgoers - even relating to the essentials of baptism. God formerly overlooked this ignorance, but now commands "all men every where to repent." The Word of God tells that "darkness shall cover the earth,

and gross darkness the people"-typical of conditions that prevail today (no oil, no light).

I believe, by a careful study of the plagues of Egypt, one would find some definite meaning to the sequence of events which they portray. The last plague before slaving of the firstborn was darkness. Today, shall this be a sign just before the Lamb (firstborn) that was slain appears the second time? Dividing the waters of the Red Sea prior to entering into the Promised Land typified Christ's second coming when "his feet shall stand in that day upon the mount of Olives. . . . The mount of Olives shall cleave in the midst . . . 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. . . . It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea. . . . The Lord shall be king over all the earth" (Zech. 14:4, 8, 9).

Many look for a revival these days before the Lord comes, but the possibility of such seems very remote. Many scriptures contradict such a thought. The Lord Himself gave a hint in regard to this when He asked: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Even among believers, their light is very dim. Ninety per cent of England's forty million owes no allegiance to any Christian church.

The Apostle Paul, by inspiration of the Holy Spirit, said of the day of Christ: "That day shall not come except there come a falling away first, and that man of sin be revealed . . . in his time. . . . For the mystery of iniquity doth already work" (2 Thess. 2:3, 7). The Lord repeated the warning to His disciples: "Beware of the leaven of the Pharisees and Sadducees" (Matt. 16:11). He explained His thought to them in a parable of the leaven "which a woman took, and hid in three measures of meal, until the whole was leavened" (Matt. 13:33). The mystery of iniquity had already started then, and today the whole is leavened—Jew, Gentile, and church.

We see the condition throughout Christendom today. Consider, also, "The woman which thou sawest is that great city [Rome]," where the false prophet hails, and all false doctrine. (Rev. 17:18.) (Over) By the miraculous return of Israel to the Promised Land, one sees the fulfillment of Isaiah 11:11, 12, also Ezekiel 37. The valley of dry bones is rustling. Soon, the Israelites will be on their feet and become a "great army." Their Arab neighbors, controlling the Mosque of Omar, must yet be removed. How easily and quickly this could be done without bloodshed, as recently was done in India by an earthquake, for a *quick work* will the Lord make upon the earth! "God moves in a mysterious way His wonders to perform."

Matthew 24:32-34 reads: "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... This generation shall not pass, till all these things be fulfilled." These verses refer to the generation living at the time of these signs; so, accordingly, we have not long to wait for our Master. The gospel of the Kingdom has been preached in all the world for a witness unto all nations, and the fruit of this work will soon be gathered.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18). (1 Cor. 15; Rev. 7.)

Jesus informed that "as the days of Noe were, so shall also the coming of the Son of man be. . . . 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" (Matt. 24:37, 38). Noah was safe in *his* ark. Are you and I safe in *our* Ark?

Another sign of great importance being fulfilled before our eyes (little heard of it) is the seventh vial of Revelation 16. This vial (the last of the seven) and its symbolic sign are being poured out in the air. Can we trace our steps to the First World War in the great earthquake of Revelation 16:18, and from thence to the days of Depression and present troublous times? Who shall escape the dregs of that vial? "In your patience possess ye your souls" (Luke 21:19).

TRINITARIANISM UNMASKED

(Continued from page 5)

Crisis, an Advent Christian publication, under the date of August 16, 1950, Editor Nichols in an editorial gave this definition:

"For the sake of clarification, let us hasten to point out

that the doctrine of the Trinity is not that the one Goc is three Gods or even three divine beings; neither is i that God is three in the same sense that He is one. The doctrine is that there is only one God, one deity, one divinity, one divine substance, nature, or essence. It doc= not hold that three divine persons are united in one other person, or three beings in one being, or three God= in one God. It holds, rather, that in one God there are three eternal distinctions, called personalities, hypostases= or subsistences—the Father, the Son, and the Holy Spirit, and that each one possesses one and the same divine nature, though in a different manner."

These various articles of faith and statements give a fair cross-section view of Trinity as believed and taught by the various bodies who accept the Trinitarian dogma. In our next article, we shall endeavor to show that the roots of Trinitarianism, first formed in the minds of pagans, have become the keystones of apostate religion, regardless of the denominational ticket attached to it. Trinitarianism is not an Old Testament teaching or a New Testament doctrine.

YOUR SOUL WILL DIE!

(Continued from page 7)

is translated "soul," it is never used as being immortal but the reverse. In Psalm 22:29, David declared, "None can keep alive his own soul." Ezekiel added to the testimony by stating, "The soul that sinneth, it shall die" (Ezek. 18:20). Scriptures not only represent the soul as being capable of death, but they state that it is subject to death because of sin.

Yes, your soul will die. When you and I realize the truth of this statement, we are freed from the curse that unquestionably will plague those who continue thinking that their souls will never die: for they reason that since they never die, they will have plenty of time to "work out their own salvation." Those who know their souls will die some day will set their affairs in order now by accepting Christ. If you and I do not prepare immediately, death may come suddenly, and then it will be too late!

SOCIAL CONDITIONS PROCLAIM JESUS' COMING

(Continued from page 3)

years. One needs only to scan the daily news to see the evidence of *disobedience to parents*, even to the extent of major crimes.

Second Timothy 3 states that natural affection would

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be lacking in the last days. The days before Jesus' coming will embrace little friendliness and much suspicion. Can you not see that today? The friendliness, co-operation, and natural hospitality of olden days are gone. In their places are cynicism, suspicion, and little sympathy for persons in distress. Pictures in *Life Magazine* some months ago of a New Yorker fallen on subway steps, who was by-passed without so much as a look by dozens of people, illustrates the point. Though Modernism has given stress to the dignity of man and the Golden Rule, one sees little natural affection. Friendliness, sympathy, and hospitality do not fit into today's bustling sophisticated life.

Paul's other prophecies of moral degeneracy are also being fulfilled in anticipation of the soon return of Jesus Christ—"evil men and seducers waxing worse and

MULLIN, TEXAS

Evangelistic meetings with record attendance were held at Mullin, Tex., October 29 to November 5. The community co-operated, and there were new faces at each service. The "Soon Coming of the Christ" and "How Christians Should Live in These Last Days" were the themes presented throughout the meetings.

Our efforts were well repaid, for at the close of Sunday night services, Mr. A. H. Utzman, Mullin, came forward for baptism.

We returned to Mullin on the following Wednesday night, November 8, for services, at which time Mrs. Anna Bell David of Goldthwaite came forward. Immediately following the service, Sr. David and Bro. Utzman were baptized into Christ.

On October 29, several of the Gatesville brethren visited the all-day services. Sr. Wilda McCorkle gave a brief financial statement of the Texas Conference. Bro. A. R. Wolfe suggested that the Mullin Church and the Ater Church promote a "Lord's Acre" farm plan. The "Lord's Acre" is a financial plan where the church members rent or lend a tract of land. The proceeds grown on it are given to the Lord's work.

Bro. J. A. Williams volunteered to lend twenty acres of land to the Mullin Church. Several of the farmers agreed to help plant, cultivate, and harvest the crop. W. H. Reeves volunteered a tract of his land and stated he personally would plant and care for it, the proceeds to go for the Lord's work. He also gave one tenth of his oil royalties to the work.

Brethren, the "Lord's Acro" plan will work in every rural community. A farmer often is unable to give monetary offering, but would be glad to give a week's labor in a field or lend his tractor to the cause. Every isolated member of the Church of God can devise his own "Lord's Acre" plan where he may support the Lord's work. The "Lord's Acro" plan is not, however, in any way to supercede the gospel plan, which is the tithe of all profitable income. Mrs. Emory Macy.

"After nearly two years of being in bed or in a wheel chair, I was able to attend the Felida (Wash.) Conference. I enjoyed hearing Bro. Kirby Davis preach three times and he and his wife sing. The next week, Bro. Alfred Anthon came up to our home, and we had two meetings on the Sunday following. Sixteen of us worshiped together, and we ate pot luck dinner. We enjoyed two good lessons. On the second Sunday, we had another lesson; then, on Monday, Bro. Anthon returned home. Hope we can have services again soon! I am so glad the General Conference work is going along nicely, and I pray God's blessing on the work."-Mrs. Carl E. Hoganson, Rt. 1, Box 325, Spanaway, Wash.

Bro. J. M. Morgan, Bristow, Okla., recently concluded a series of meetings at Harlingen, Tex., there working with Bro. James Mattison. En route home, he contemplates doing some evangelism in Arkansas.

MRS. THOMAS A. WATERS

Mrs. Thomas A. Waters (age, 76 yrs.) died at her home, Belleville, Rt. 2, Ark., October 26, following a heart attack.

Mrs. Waters was born, March 25, 1874, at Havana, Ark., and spent her entire life in that vicinity. Bro. J. M. Morgan baptized her when she was a young woman. She was a daughter of the late John Walker and Naney Jane Nelms Walker.

Those left to mourn her death are as follows: husband Thomas Waters; one son, Ray Waters, Dardanelle, Ark.; three daughters, Mrs. Earl Madden, Belleville, Ark., Mrs. Roy Madden, Belleville, Ark., and Mrs. Ervin George, Little Rock, Ark., two brothers, Harden Walker, Havana, and Hobert Walker, California; two sisters, Mrs. Lula Anglin, Havana, and Mrs. Lila Smith, Atoka, Okla., six grandchildren and a host of friends.

There were Scripture reading and prayer at the home. Funeral services, conducted by the writer, were near Havana.

C. Alan McLain.

worse, deceiving and being deceived" (2 Tim. 3:13). Equally as Israel's return to Palestine is a sure sign that Jesus soon will come, so also the social condition of the world is a sign that Christ must soon come.

Christian friends, you know these statements to be true. Have you done all you must do before Jesus comes? You have not? Then "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). And you, friend, who have not yet accepted Christ, you, too, know that Jesus is coming, and soon. Why do you tarry to make ready? Arise and be baptized for the remission of sins; put on Christ now. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." If you wish to make a decision for the Lord, let us hear from you. "Whosoever will may come."

HARLAND DEXTER CLARK

Harland Dexter Clark, son of W. H. and Lorena Clark, was born in Ripley, Ill., on July 15, 1889, fell asleep in death in Veterans' Hospital, Soldiers' Home, Quincy, Ill., on November 8, 1950.

Harland, who served in World War 1, was stationed at Galveston, Texas, in 1918. Upon examination, he was rejected for overseas' duty because of asthma. He was afflicted with this ailment during his entire life, and it probably indirectly caused his death.

Harland remained unmarried and resided with his parents during their lifetime. He had many friends whose respect and friendship increased as he manifested love and devotion for his mother. He cared for her during the last year and more of her sickness with occasional help, regardless of his own physical condition. His relatives consist of one uncle, nine cousins, and several more distant relatives.

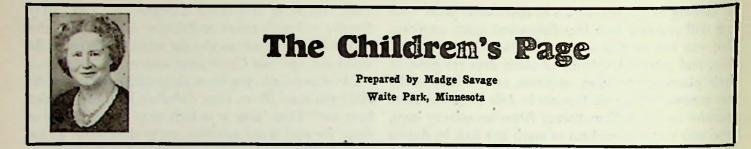
The funeral was conducted by Pastor Bud Goodwin at the Church of God in Ripley at 2:00 p.m., Saturday, November 11. The piano was played by Mrs. Alfred Hetrick, and pallbearers were from the Legion Post in Mount Sterling, Ill. Mr. Hufnagel, the funeral director, took charge of the burial at Ripley Cemetery. Wesley Cooper.

LAWRENCE MILLER

Functal services were conducted, November 10, 1950, at Bubb Chapel in Mishawaka, Ind., for Lawrence "Bud" Miller (44 yrs.) who died suddenly of a heart attack, November 7, 1950, at his home in Michigan City, Ind., where he and his family had resided since last September.

Mr. Miller, the husband of Mardell Miller, member of the Morning Star congregation at South Bend, is survived by his wife and three school-age children.

The writer spoke words of comfort from God's Word, realizing that there is little we can do to change the empty feeling in their lives, but praying that they may look to God for strength and guidance. T. M. Ferrell,



"In the way of righteousness is life; and in the pathway thereof there is no death" (Proverbs 12:28).

Be Thankful Daily!

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:1-6).

Two Groups

The Bible tells of two groups of people—two classes. One group is wicked; the other group is righteous. There is no middle group. We must decide with which group to work, to which group to belong. God calls when He sees us trying to do good. He calls us sometimes from evil into service for Himself when He sees us doing evil. Our God is long-suffering, kind, and holy. He wants us to be righteous and to work with righteous people.

We shall read proverbs today—Proverbs 12:12-26. Proverbs, a book in the Bible of true sayings, was written mostly by Solomon. Fewer people read them than now. People usually memorized the Word. Today, in different lands, persecuted people, who can read, divide the Bible and pass the pages around. The people memorize the page, then pass it along, for they are unable to own or buy a Bible, yet desire to know God's Word. These wise sayings are repeated and compared in different meanings to explain more fully the thought. Sometimes opposite thoughts are contrasted. One verse says "The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit" (Proverbs 12:12).

"The wicked is snared by the transgression of his lips: but the just shall come out of trouble" (v. 13). The wicked, in other words, is trapped or caught by his sinful sayings, perhaps lies. The just are delivered because of their honesty. They speak the truth in kindness.

"The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise" (v. 15). Again, the foolish man is headstrong, self-righteous, and the wise

man listens to the advice of those who have his welfare in mind.

Do you notice as you read these proverbs that the word "truth" should be placed on the side of righteousness," and the words "lying" or "false" belong on the side of the "wicked"?

Lord's Delight

"There shall no evil happen to the just: but the wicked shall be filled with mischief. Lying lips are abomination to the Lord: but they that deal truly are his delight."

Do you "deal truly" with God? Do you "deal truly" with your fellow men? Then, the Lord finds delight in you (v. 22).

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness" (v. 23). A wise or prudent man does not try to fill everyone with his wisdom or knowledge. Shall we say, "A foolish person rattles on"?

Another proverb comes to mind about this thought: "Even a fool, when he holdeth his peace, is counteth wise: and he that shutteth his lips is esteemed a man of understanding" (Proverbs 17:28).

Let each one try to develop characteristics that will show Christ to those, both close and far, with whom we associate.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14).

The amount of words spoken should be *less* as we grow older. The words *Christ would have us speak* should be *more* as we grow in grace and knowledge.

Happy Birthday Wishes!

Paul O. Jenkins, Nov. 21, age 13, Stanhope, Iowa Richard J. Worley, Nov. 22, age 14, Macomb, Ill. Elden Cox, Nov. 22, age 10, Magazine, Ark. Allen E. Smith, Nov. 22, age 3, West Milton, Ohio Freddie Bauerle, Nov. 22, age 3, Hammond, La. Shirley Tobias, Nov. 23, age 10, Fonthill, Ont. Sonny Robinson, Nov. 25, age 6, Hammond, La. Miriam Lea Burnett, Nov. 26, age 3, Jordan, Mo.



Where Will We Stand? * * * By James Mattison, Harlingen, Texas

Nearly all Bereans have been baptized or look forward to the day they may be baptized to follow Jesus' way. After you and I have accepted Christ, we are not our own. We then belong to Christ. (1 Cor. 6:19, 20.) That is why God has given authority to Jesus to give life to believers and death to unbelievers, at His coming.

Today, we want to discuss our works. Now the first work is to be master over our own bodies, so our bodies will not be stronger than our Christlike minds. Which is stronger in you, the Christ-life or your ambitions and desires? When we follow the Lord, we must master our desire to talk roughly to anyone, particularly to our loved ones. Jesus was not rude. Can you curb your tongue? Daily, we ought to make a goal like this: "Today, I will say nothing that will offend Christ." In mastering our bodies, love and patience are two of the greatest virtues in this life. We do not have them, naturally, to a great extent, so must work hard to acquire them. Remember first to be a Christian; then it is time to think of doing outside works for Christ.

In one of His parables, Jesus told that we servants have been given talents to use, to prepare ourselves and others for a place in God's Kingdom of endless joy. Keep that in mind: *We have been given talents*, each of us! Now, what use are we making of them?

Bereans all over the country have several worth-while projects started and going strong. The help given to Brother S. S. Manoah in India is commendable. The Minnesota Bereans and the Minnesota Missionary Society both deserve a prayer of thanks to God for the works they have been doing, and other societies here and there are doing well, as is the National Society. The leader of the national work is a very capable man. We must hold up his hands and the hands of all the workers in the land as Aaron and Hur held up Moses' hands in the day of battle.

Other projects can be considered, also. You know, as a people, the Church of God of the Abrahamic Faith is strong in faith, but slow in zeal. Many works that have been done have been started by the Bereans, who have the red blood of youth to fire their Christian efforts. One such project is to lift up the hands of Brother and Sister Gordon Landry now in Arizona. There is a preacher of righteousness, his faithful wife, and their faithful parents, Brother and Sister Kump, who have left all worldly ambitions to preach the gospel.

Another project might be to give assistance of clothes and money to the mission at Baraga, Michigan.

If you are isolated, why not write your nearest preacher? Ask him to advise you what you can do for the cause of Christ in your community. He will be glad to help you. Older Bereans in the upper teens and twenties can start Bible studies, using the old Berean Books, or ask any minister to outline some lessons for use. He will be glad to help. Do not be discouraged if only two or three are interested. That is enough to receive the Lord's blessing. The promise is that if two or three are gathered together, the Lord will bless. Many churches started from small beginnings, as the one here in Harlingen, Texas, with just two or three faithful ones whose faith lighted the way for others to find the way of salvation.

Remember, in all our projects, the Bible is the important thing to get before the people. The truth is necessary to make one free. Food, clothing, and other support of the poor and needy will many times show them our love, and they will be more receptive to the message of Christ's return and the Kingdom of God.

When Jesus comes to judge the world, where will you and I stand: in the class of the ones who used their talents, though it meant hard work, or in the lazy class with the man who buried his talent?

May all learn to love the work of Christ and to put it first *always*.

Extract Grom a Letter

To the President of the National Berean Society, Dear Brother in Christ,

In my letter of 11th July, 1950, I did not make mention of the accordion, and now I hasten to inform you that I succeeded in purchasing the said instrument with the co-operation of you all and your members and by the grace of God....

I am anxious to know how your gospel work is progressing, and what is the present situation in your country.

My best wishes to you, your family, and to all members of your Society!

Pray for the success of my work of gospel propagation, and write to me as often as possible.

Yours in Him,

(Signed) S. S. Manoah, 118-B Narrain Pillai St. Bangalore, South India.

NOVEMBER 21, 195

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 19-25-Bercan Self-Denial Week (Thanksgiving week).

January 7—Day of Prayer. March 4—Missionary Sunday. March 25—Easter Sunday. September 9—General Conference Sunday.

SOUTH BEND, INDIANA Special Meetings at Morning Star

The week of October 23-29, Bro. Harvey U. Krogh, Jr., pastor of Hope Chapel (Ind.) Church of God, was guest speaker at the Morning Star Church of God. Speaking each evening, he brought us very interesting sermons which edified and strengthened those who attended.

Though our attendance was not large, it averaged twenty-three for the week, fortyfive being the largest attendance any evening. Several people in our church community who had never heard Bro. Krogh came each night to listen to him ns he taught from God's Word.

Most of those who attended are nonmembers. Although there were no baptisms resulting, we pray God's blessing on the seed sown to His honor and glory.

Mrs. T. M. Ferrell, Reporter.

OREGON BIBLE COLLEGE

Students of Oregon Bible College enjoyed the class and chapel service visit of Bro. and Sr. William Hanson, Caledonia, Mich. The students also enjoy knowing that church members have interest in college activities. If you are in or near Oregon, Ill., come to visit us.

Students and faculty look forward to the opening of our new college building. The building nears completion. There, classes will probably commence following Thanksgiving vacation. That will mean not having to balance three or four books on our laps, nor having to jostle our classmates forearms while giving attention to the lecture.

Thanksgiving vacation will start on Wednesday, November 22. Many students will visit their parents and friends. May we always remember to praise the Lord for His wonderful blessings.

On November 12, the "Missionaires" traveled to the Pennellwood Church of God at Grand Rapids, Mich. They visited brethren at Ripley, Ill., on November 17; Jordan, Mo., on November 18, 19; Arkansas City, Kan., on November 20; and Kansas City, Mo., on November 21. Other towns to be visited are the following: Holbrook, Nebr., November 22; Moorefield, Nebr., November 23; Wray, Colo., November 24; Omaha, Nebr., November 25; Albert City, Iowa, November 26; and Waterloo, Iowa, also on November 26.

Joseph Fletcher, Reporter.

HOPE CHAPEL South Bend. Indiana

Good interest was shown at Hope Chapel's recent special meetings. Bro. T. M. Ferrell preached good sermons on the apostolic church, showing how closely the Church of God has held to the early teachings, and how there have always been some believers from the time of Christ who taught the truth.

Harvey U. Krogh, Jr., Pastor.

ANDREW - SIMPSON

The Oregon, Ill., Church of God was the scene of a pretty wedding at eight o'clock October 20, 1950, when Miss Patricia Andrew, daughter of Bro. and Sr. Delos Andrew, Oregon, IlL, became the bride of Curtis Simpson, son of Bro. and Sr. Harold Simpson, Grand Rapids, Mich.

The altar was decorated with chrysanthemums and autumn leaves, showing forth their beauty under the soft glow of the candles. Musical numbers, both instrumental and vocal preceded the ceremony and made an effective and appropriate prelude to the ceremony of dedication of two young lives to each other and to God.

As the soft beautiful tones of the organ filled the church with a wedding march, the groom, accompanied by his brother, Charles, as best man, took his place at the altar. They were joined shortly by the bridesmaid, Mrs. William Andrew, sister-in-law of the bride and then by the bride and her father, who later gave his daughter in marriage.

Curtis and Patricia are both students at Oregon Bible College, training for service to God in the work of the Kingdom. It was their request that the wedding ceremony should emphasize dedication to God and His service as well as dedication to cach other. A special service was arranged by the writer in which the groom and bride promised loyalty, fidelity, and love to each other and pledged their lives individually and jointly to God and His service.

Following the vows, a reception was held at the home of the bride's parents, after which the happy couple left for a short trip to Central Michigan.

It certainly is inspiring to see two young people take God into all their plans and seek His guidance and presence in their married life. With God as a partner, friend, and guide, they are sure to have a full and happy life.

We pray that God will enrich their lives, daily, and use them abundantly in this life and in that which is to come.

Harry Sheets.

Our Prayer Every Christian a Tither Every Tither a Soul-Winner

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Sr. C. D. Whitmer, 434 Virginia Terrace-Madison 5, Wis., and Sr. J. E. (Mae Hanson) Miller, 345 Teller, Lakewood, Colo., both recently hospitalized for surgery, have returned to their homes.

Bro. Vivian Kirkpatrick, 1940 4th St. N., Saint Cloud, Minn., reports that several young men and women of the Minnesota Conference are planning to attend Oregon Bible College when the second semester opens.

Bro. Verne Edwards, carctaker of Golden Rule Home, is "doing well" as a patient in the Veterans' Hospital, Hines, Ill. Address him at Room D-325. Remembrances from friends, make better medicine than contained in bottles.

Bro. C. E. Randall, sound in Bible interpretation, thorough in research on theological topics, and always a defender of the Church of God, begins in this week's Herald (page 4) a series of articles entitled "Trinitarianism Unmasked." This first article, quoting Trinitarians, presents definitions of the Trinity and shows somewhat of the historical background to this popular theory. Next week, Bro. Randall's second article will reveal that Trinitarianism first grew from the soil of pagan philosophy. In repudiating Trinitarianism, the Church of God stands united and almost unique. We foresee for Bro. Randall a large and appreciative reading audience for "Trinitarianism Unmasked."

Sunday evening, November 12, the evangelistic party of Bro. J. W. McLain, Sr. Verna C. Thayer, and Sr. Irene Payne began a two-weeks' combined Bible school and evangelistic meeting at Anderson Chapel, Hendersonville, N. C. The work was conducted in this order: a fifteen-minute singing school led by Evangelist McLain, followed by fifteen minutes of song and rhythm band drill for the children, led by Srs. Thayer and Payne. After this, Sr. Thayer gives the children's story illustrated by flannelgraph pictures. Then the children go into elassrooms to do the handwork, and the Evangelist preaches to the adults.

"A recent series of evangelistic meetings at North Salem, Ind., was well attended. People came from South Bend, Bremen, Culver, Burr Oak, Ind., and from Swanton, Ohio. Several evenings, the house was full. Theme of the sermons was, "The Great Covenants of the Bible." The missionary work being done by Elder Ray Heyde, his wife and daughter Mrs. Eugene DoMien, in the North Salem neighborhood is an inspiration and an example for all."—Exangelist J. W. McLain, National Bible Institution, Oregon, Ill.

THE RESTITUTION HERALD

FONTHILL, ONTARIO

On September 16, 1950, Bro. Reuben Mc-Arthur and Miss Barbara Nicholson were married at Toronto, Ont. May God bless them in their home at Welland, Ont.

After the study of God's Word came a social and farewell party, the latter part of September, for Weldon Holland that was appreciated by him and his parents. Good wishes from the brethren were extended, and prayers for God's guidance were offered. Weldon expressed his sincere thanks to all and accepted with gratitude their very useful gift — a tan leather writing case, bearing his initials in gold letters.

While en route to Aurora College, Aurora, Ill., Bro. and Sr. W. H. Holland visited Bro. T. M. Ferrell and family, the Morning Star Church, South Bend, Ind., the Paul Johnson family, and Bro. and Sr. F. L. Austin, Oregon, Ill. While visiting with Bro. and Sr. John Railton, Rockford, Ill., Bro. and Sr. Holland enjoyed attending Berean study at Bro. and Sr. Starbuck's home. They rejoiced with the Rockford group in the joy of their own church building.

Bro. and Sr. Holland were glad to take their son, Weldon, to Aurora College, appreciated meeting several members of the faculty, and felt happy to leave their son in a Christian atmosphere.

The Niagara Falls (N. Y.) brethren are attending the Fonthill Sunday school and Church services, at least, until they make definite plans for their own work.

Bro. Robert Hardesty, Grand Rapids, Mich., gave splendid sermons during our two-weeks' special meetings. His sermons of various subjects were well received. We had sermons on prophecy, doetrine, growth in Christian living and service, hence, creating in us a desire to grow perfect in Christ. Bro. Hardesty's musical numbers, anthems by the choir, and special numbers from members were appreciated. One service, given by the junior choir and little children, will be long remembered. We enjoyed our association with Bro. and Sr. Hardesty, Karen and Doris. Good seed was sown, and since the meetings, God has given the increase.

On Sunday, October 22, Rosemary Beardwood, and on November 1, Douglas and Marion Elliott, Joyce Standing, and Jean Anger, who this summer became the bride of Bro. Harry Anger put on the Lord in baptism. Now one in Christ, Bro. and Sr. Anger can build their home in the Lord.

On October 18, Rosemary Beardwood, and Howard Shute were recipients of a miscellancous shower. Musical numbers, choruses, and readings were given. The happy couple opened their gifts under a prettily decorated archway at a table covered with pink and white decorations. On Saturday, October 28, they were married in the Lord at a pretty church wedding. The bride was lovely in a white gown with a flowing veil. Dorothy Elliott was a charming bridesmaid, dressed in pink. Ross Anger attended the groom. A friend of the bride's, Mrs. Bird, sang beautifully, opening the ceremony, and after Bro. Gordon had received the young couple's vows, sang "Because" during the signing of the register. Bro. and Sr. Shute will make their home in Welland.

Sr. Gordon's two sisters were much enjoyed while visiting at the parsonage. We were also glad to meet Sr. Ardys Johnson Me Keown. She came from Brooklyn, N. Y., to attend the meetings and to visit the Gordons.

Recently, Bro. (Jordon conducted the funeral service of Mrs. Nellie Felker of Smithville. She was the stepmother of Srs. Bousefield, Haines, and Rhodes.

On September 25, Alex Moreland was buried. He faithfully served at the Falls Church for many years.

The L. O. F. class socials have been held at the Napper home in Welland and at the Standing home in Beaverdams. This class decided to conduct the opening exercises of the Sunday evening service one night each month. The Bereaus also are active in this way. The Bereau officers recently elected are as follows: Dorothy Elliott, pres.; Ross Anger, v. pres.; Robert Kirkwood, treas.; Betty Elliott, pianist; Marilyn Fletcher, assistant. On October 28, the Bereaus enjoyed a Halloween party at the Elliott home.

The Doreas Society gave infant flaunclet gowns to the Children's Shelter. The ladies now plan to use donated clothing to make clothes for the children at the Shelter.

While leaving school recently, Louise Zwirschke was hit by a truck. Her face, especially around one cyc, was hurt badly, but she is doing well.

Phyllis Kirkwood went to the Hamilton Hospital on Sunday, October 28, to undergo surgery.

Our building fund is \$1,037.50. We are glad to see it growing.

Sr. Sword is in London, Ont., caring for her sister, who is very sick. Remember them in prayer.

The writer's Aunt Tamie is visiting here now. Pray for her in her loneliness. May Jesus soon come and unite us with our loved ones now sleeping in Christ.

Mrs. Irene Holland, Reporter.

HERALD RECEIPTS

H. F. C. Hill; Mrs. Mellie Trongeau; Minnie Rogers; W. I. Hunt; Mrs. J. M. Shirley; W. A. Whisenhunt; Ellsworth Zizert; S. S. Claussen; Royal Mastain.

NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. Donald Overmyer | \$ 70.00 |
|-----------------------------------|----------|
| Mrs. Eva L. Stearns | 25.00 |
| Howard H. Moore | 50.00 |
| Georgia & Wayne Thompson | 50.00 |
| Corrine Armstrong | 50.00 |
| Maurertown, Va., S. S. | 45.50 |
| Mrs. M. Fetters | 2.00 |
| Mr. & Mrs. George P. McMurtrie | 10.00 |
| Elmer H. Magaw | 3.00 |
| Baton Rouge, La., Bereans | 2.18 |
| Layman account-(Tomlinson) | 20.00 |
| Mrs. Ray Maysilles | 5,00 |
| Omaha, Nebr., Bereans | 5.00 |
| Eden Valley, Minn., Church of God | 37.69 |
| Mrs. Kate Olmstead | 7.50 |
| Brush Creek, Ohio, S. S. | 4.00 |
| Shirley Logsdon | 20.00 |
| Mrs. Carl E. Hoganson | 10.00 |
| Virda Sitler | 10.00 |
| Macomb, Ill., Church of God | 28.94 |
| Hope Chapel, South Bend, Ind. | 10.00 |
| Mr. & Mrs. Russell Harman | 100.00 |
| Mr. & Mrs. Willis A. Roose | 100.00 |
| H. F. C. Hill | 5.00 |
| Laura McCallister | 5.00 |
| Effic F. Chandler | 26.00 |
| Mr. & Mrs. Forrest Long | 10.00 |
| Mr. & Mrs. Harry Payne | 10.00 |
| H. S. Lasher | 5,00 |
| Los Angeles Church of God S. S. | 100.00 |
| Hope Chapel Contributors | 25.00 |
| Mildred Stantial | 26.00 |
| Mrs. Garrahvean Smith | 5.00 |
| Los Angeles Southeast Bible Class | 25.00 |
| Mrs. Emma C. Railsback | 113.00 |
| Brush Creek Church, Ohio | 50.00 |
| Michigan State Conference | 13.97 |
| Happy Woods Church, Louisiana | 26.85 |
| College Students | 12.00 |
| Golden Rule Family | 100.00 |
| Janice Johns | 9.00 |
| | |

NEW PLEDGES

| Mr. & Mrs. Willis Roose | \$ 100.00 |
|--------------------------------|--------------|
| Golden Rule Family | 100.00 |
| Los Angeles Church Members | 500.00 |
| Mr. & Mrs. George P. McMurtrie | 100.00 |

Several additional news items will be found on page 11.

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 \$______

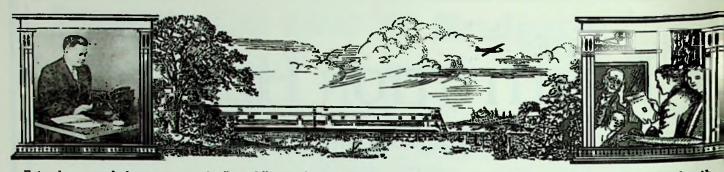
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| Ca | nferen | nce Bu | udget | 9 50- \$29 \$19 | ,306.2 | 25 | -9- | | \$1,266. |
|--|--|---|---|---|--|--|--|---|--|
| Bret | hren every | where are | urged to | pledge, as | here indica | ited, | Ī | \$1,500.00 Delta (Ohio) Church | \$1,500.0 |
| | to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience. Hoke Brothers | | | | | | Hoke | \$1,000.00 Ohio State Conference | \$1,000.0 |
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 Los Angeles Church Members | \$500.00 | \$500.00 |
| \$400.00 Group "A" | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 | \$300.00 | \$337.82 Group "G" | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- utors | \$350.00 Oregon Bible College Studen |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.0 Truth Seeker Church (Chicag |
| \$140.50 | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 | \$200.00 | \$200.00 | \$209.00 | \$200.00 | \$200.0 |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.0 Orego (IIL) Churc |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.0 Holbro (Nebr Churc |
| \$100.00 Mr. & Mrs. Marion Partlow | \$100.00 Mr. & Mrs. J. R. LeCrone | \$100.00 Lottie E. Young | \$100.00 Mr. & Mrs. J. D. Swartz | \$100.00 | \$100.00 Mr. & Mrs. C. D. Whitmer | \$100.00 Shirley Logsdon | \$100.00 Mr. & Mrs. Frank Partlow | \$100.00 | \$100.0 Mr. & I Mauric Robins |
| \$100.00 Mr. & Mrs. Cecil A. Patrick | \$100.00 O. F. Marsh | \$100.00 Mrs. Emma Coleman | \$100.00 Golden Rule S. S. Cleveland | \$100.00 Minneapolis (Minn.) Group | \$100.00 Holland Family | \$100.00 Mrs. L. R. Hillard | \$100.00 Mrs. T. J. Ellis | \$100.00 Miss Mary Elton | \$100.0 Merle Patric |
| \$100.00 Betty Macy | \$100.00 Janice Johns | \$100.00 Mr. & Mrs. William Hanson | \$100.00 Mr. & Mrs. C. A. Smead | \$100.00 Mr. & Mra. Harold Doan | \$100.00 Macomb (IlL) Church | \$100.00 Curtis Simpson | \$100.00 Mr. & Mrs. Don Overmyer | \$100.00 Mr. & Mrs. Harold Burnett | \$100. Work F Case Ill. |
| \$100.00 Osby | \$100.00 E. J. Demmitt | \$100.00 Mr. & Mrs. Dale | \$100.00 Maybelle | \$100.00 Mr. & Mrs. Robert | \$100.00 Mr. & Mrs. George | \$100.00 Mr. & Mrs Wayne | \$100.00 Mr. & Mrs Sydney E. | | \$100. Rut |



NOVEMBER 28, 19



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

Pennellwood Twins

Through courtesy of Brother A. G. Townsend, Sunday school superintendent of the Pennellwood Church of God, Grand Rapids, Michigan, readers of THE RESTITU-TION HERALD this week will enjoy meeting five sets of twins who regularly attend the Pennellwood Sunday School. Shown in the front-page picture are: (center) Elwood and Allen Knight, 3206 Union, S.E.; (lower right) Wenda and Linda Leys, 118 Coolidge, S.W.; (upper right) Don and Dan McBrian, 3435 Reiser, S.W.; (lower left) Jack and Janet Trowbridge, 3129 Jefferson, S.E.; and (upper left) Patsy and Polly Goeman, 3413 Jefferson, S.E., all addresses being in Grand Rapids. (Brother Danford Richmond, member of the Pennellwood Church, was the photographer.)

THE HERALD rejoices with the Pennellwood Sunday School's extraordinary enrollment of five sets of twins and prays that all ten of these youths will continue to "press toward the mark for the prize of the high calling of God in Christ Jesus"—the prize of *immortality!* (Phil. 3:14.) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Lions, Gences, and Theology

Brother James Mattison, Church-of-God pastor at Harlingen, Texas, informs that government trappers are seeking a pack of mountain lions that recently attacked deer and horses south of Kingsville, Texas. Trappers believe about five of these huge cats are roaming that vicinity. Several lions were seen eating a deer's carcass, and other carcasses were discovered nearby. Considerable damage reported against the mountain lions resulted from their "stampeding horses into barbed-wire fences" (United Press).

Brother Mattison informs, too, that some preachers in Texas are preaching Christ's Kingdom is already established: that Jesus, therefore, need never come again to rule in power and Person. Oh, rampant theology as loose and wild and dangerous as lions eating deer and chasing horses into barbcd-wire fences!

Lions on the loose in Texas, strewn carcasses of half devoured deer, horses plunging into saw-toothed fence in the year of our Lord, 1950, but *not*, be very sure, in Hi Kingdom!

"In mercy shall the throne be established: and he [Christ] shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5).

"Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 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. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:5-9).

Moreover, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doc trine" (Isa. 29:24).

No more lions slaying deer when Jesus reigns as King No more frightened horses madly ripping into barbed wire fences! No more denying the Second Coming!

Pledges-for-Budget Display Revised

Because all the \$100.00 squares in the pledges-for budget display (back page) were occupied before some of the more costly squares, the back-page graph has been rearranged. The theme, essentially, is the same. The bud get has not been increased. Only have names formerly appearing in the bottom rows of squares been removed and placed, collectively, into one \$3,000.00 square. Fur ther, three former squares (\$1,500, \$1,000, and \$500 squares), totaling \$3,000.00 have been transferred from their former positions to new blank squares of \$100.0 each at bottom of the display. . . . God grant that ever square will be subscribed before New Year's Day!

World Politics Prove Jesus' Coming

A Radio Sermon (WAIT) by Harold J. Doan, Chicago

WORLD POLITICAL trends are taking the course laid out for them years ago by Bible prophecy. Presentday political affairs of nations are in fulfillment of predictions made thousands of years ago concerning the last days. The Prophets Daniel, Ezekiel, Joel, Zephaniah, Jesus, Paul, and John foresaw this present time and foretold national activities of these last days. To each of these prophets the affairs of nations which they foretold, by inspiration of the Spirit of God, were signs that Messiah's coming and the end of the Age were near at hand. God's prophets taught that when believers saw these political prophecies being fulfilled, they were to know they were living in the last days and Messiah's Kingdom would soon be established. According to the prophets, the last days would be spotlighted by these signs among the nations.

1. There will be a move in the last days toward uniting all governments under one head. The avowed purpose of this union will be to promote peace, conserve resources, equalize society, and unite religions. A study of prophecy leads one to believe that, though the plan apparently will work for a while, it eventually will backfire and cause the greatest war and confusion in history. Time will not permit us to delve into the details of this prophecy, but anyone can discern from these words the general picture of a union of nations in the last days. In Daniel 2, interpreting a vision of King Nebuchadnezzar, and speaking of the last world kingdom in man's history, Daniel prophesied:

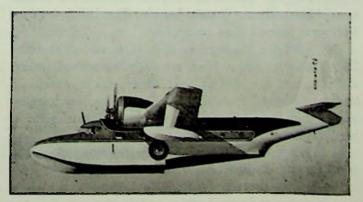
"Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but 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" (Dan. 2:41-44).

The feet of an image, which represented the succeeding world kingdoms beginning with Babylon, were a symbol of a last-days' world union of nations. These nations will be partly strong and partly weak, united only for gain, not because they have much in common. The United Nations Organization is similar to the union of nations that Daniel prophesied. Strong in many ways, it is still brittle (the real meaning of "broken" in Daniel 2) by reason of the diametrically opposed philosophies of its member nations.

The Psalmist prophesied of a time wherein kings of the earth will "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" (Psalm 2:2, 3). In the last days, an unholy union of nations will attempt to overthrow the power of God Himself. The growing agitation for one world, the increasing willingness of nations to submit their sovereignty to a world government, and the likelihood that that world government will one day be a pawn of Antichrist, all add evidence to a long list of facts showing that Jesus soon will return to earth.

2. The second political sign we notice is in a prophecy of Ezekiel, who foretold that in the last days before Armageddon and the coming of Christ, Israel will be dwelling safely in her own land.

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall (*Please turn to page 10*)



Sixty Billion Dollars, This Year, for Defense!

NOVEMBER 28, 19

Trinitarianism Unmasked

Its Pagan Origin Revealed

By C. E. Randall, Tempe, Arizona

N OUR first article (THE RESTITUTION HERALD, Nov. 21, p. 4), the Trinitarian view was defined by various creeds and statements of those who believe the teaching. If they appear confusing, do not feel that it is your own fault. Melanethon, a German Lutheran reformer (1497-1560), said: "These mysteries [the doctrines of God, the Trinity, the person of Christ] are better reverenced than inquired into." A characteristic way of defining the subject is set forth in these words: "The infinite mind differ-

entiates itself with itself; and then unites itself with itself; the subject projecting itself into an object of consciousness is the first Hypostasis: the object being known by the subject is the second Hypostasis; the knowledge identifying the object with the subject, or the love uniting the two, is the third Hypostasis."

If anyone wants to believe this theory, that is his right, but to the Church of God, our God is *one* God—personal and indivisible. The Church of God believes in the God of

the Old Testament as revealed to Israel, and Israel did not believe in the God of the Trinitarians. Writing in *Life* on "What the Jews Believe," Rabbi Philip S. Berstein said:

"Finally, Jews have rejected Christianity because of the concepts with which the church fathers buttressed and embellished the new faith as they spread it through the pagan Roman world. Completely alien to Jewish thought (emphasis ours) were such ideas as Immaculate Conception, virgin birth, the Trinity, the Holy Ghost, vicarious atonement, the 'fall'! The religion of Jesus was understandable to them; it was Jewish. The religion about Jesus was beyond their recognition."

Certainly, the Trinity was alien to Jewish thought of Old Testament times. Now, we submit some quotations to show that the idea of the Trinity was conceived in pagan minds and from this source, like the immortality of the soul, Trinitarianism was brought into the teachings of Christendom.

In commenting upon the Hellenic Logos, the Encyclopedia Britannica says:

"It rises in the realm of physical speculation, passes over into the territory of ethics and theology, and makes

its way through at least three well-defined stages. Thesare marked off by the names of Heraclitus of Ephesus the Stoics, and Philo."

The Hellenic application of logos was reason and reason as the ruling principle in the world. This speculative principle, says the Britannica, passed over into the realm of ethics and theology. The reason the Stoics sought to make the logos infinite wisdom or reason was to escape the belief in a divine Creator. Again quoting from the

Encyclopedia Britannica, we read:

"The Stoics indeed sought, more or less consciously, by their doctrine of the Logos at the Infinite Reason to escape from the belief in a divine Creator."

It was Philo, the Jew, who sought to bridge the gap between Judaism's belief in a personal and individual Yahweh and the philosophy of the Greeks that the logos or reason was the power by which all things came into being. Yet, as G. T. Purves in Hastings Dictionary of the Bible says: "Philo's Logos.

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moreover, was not identified with Messiah, nor was there a place in his philosophy for an incarnation, nor in his theology for redemption in the Biblical sense." He was however, the one who started to bring into the theolog ical reasoning the pagan idea. Sanford, in his Encyclo pedia of Religious Knowledge, traces the usage of the word "Logos" and says of its modern usage in connection with the Trinity that the "word is traceable to Philo the Alexandrian Jew, whose speculation aimed at reconciling the teaching of Plato with that of the Jewish prophets." Benham, in his Dictionary of Religion, says "The Alexandrian divinity was Platonic, and some of the great English philosophers have drawn their doctrine from the same fountains."

The teachings of Plato concerning the soul are the basic ideas around which the Trinity is built. In Plato' *Phaedo*, which is a sort of dialogue of Socrates' last hours he says:

"The soul is uncompounded, incorporeal, invisible, and therefore indissoluble and immutable. The soul commands, the body serves; therefore the soul is akin to the divine. . . The soul is acknowledged to be prior to the body. . . . The soul is not conditioned by the bodily elements, but has the power of controlling them."

Both Socrates and Plato made the life independent of the body and prior thereto. Thus, the body was merely the temporary dwelling of the real person and incidental to its prior and subsequent existence.

This philosophy is the very essence of the Trinity. The physical body was not and is not the real person of the Christ. We quote again from *The World's Crisis* in presenting the Trinitarian teaching. It says:

"One may deny that personality can exist apart from a material body and assert that the term 'personality' involves the corporeality of Father, Son, and Holy Spirit and therefore the existence of three material beings in the Godhead. But this reasoning likewise betrays a misunderstanding of the Trinitarian position, for no real Trinitarian uses the term 'personality' as involving corporeality. Instead, to him 'personality' as applied to Father, Son, or Spirit means simply mentality; that is, the ability to think, feel, and will."

The Platonic theory of the soul makes it independent of corporeality and gives to it the power to "think, feel, and will" prior to the existence of the body and following its decay in death. This is the very essence of the Trinitarian view concerning Jesus and the Holy Spirit, and this undoubtedly is the reason the various Adventist groups that sprang out of the Millerite movement that have come to espouse the Trinitarian view have correspondingly become languid on the nature of man. How can one argue that personality, knowledge, ability to feel and will can and do function independent of a material body and have much enthusiasm for denying Plato's philosophy that the soul is not conditioned by bodily elements?

Thus far, we have not dealt with (Turn to page 10)

Stepping in the Light

By J. David Sprinkle, Royal, Arkansas



"No planet knows that this our wayward planet, Carrying land and wave,

love and life multiplied, And pain and bliss, bears as

chief treasure,

One forsaken grave." —The War Cry. The first time I read that poem, it left me wondering

just what it meant. I felt there must be a meaning there which I had missed. With a second reading, light began to dawn. I realized that here was one short stanza worthy of attention and thought. The more often I read it, the more it meant to

me. It now occupies a special place in my notebook. What does it mean to you? The writer was certainly a student of God's plan and

of human nature. How easy it is to become so interested in the petty problems of each day, that one forgets God's great plan! To see anything from the right viewpoint, it is necessary to lift one's mind to a plane higher than self. In fancy, one can place himself on a distant star and there, with a new appreciation, watch the happenings on earth. He can watch man's history unfold: Adam's creation, his life in the Garden of Eden, his sin and fall, and

his resulting death. His sons lived and died, as did his sons' sons, and so on through the centuries, until nations began to rise and fall in like manner. With one magnificent exception, this same pattern has continued to the present day—where still, life is short and insecure; where still, men suffer periods of pain and enjoy moments of bliss, and where death finally reigns.

The one exception in this picture is the life, death, and resurrection of Jesus Christ. Here was a Man with the same desires and the same type of problems you and I experience. Here, though, was a Man who never descended from spiritual heights, forgetting His allegiance to God, to become entangled and blinded by material problems. Here was a Man who died, a victim of greed and jealousy, but here was a Man, too, who rose from the dead!

Yes, Jesus' empty, forsaken grave is a symbol of *supreme* victory; triumph over the greatest of enemies. Rising above all other accomplishments, this victory points to the only real hope you and I possess today. Jesus won over death, and Jesus offers the same victory to you and me. Will you accept it? He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." May you and I obtain that victory and be found acceptable to Christ when His Kingdom is established.

NOVEMBER 28, 195

Christ Julfilled the Law

By H. Gary France, Wenatchee, Washington

T HE consequence of obeying *part* of the law is that one becomes debtor to the *whole* law. If one is justified by the *whole* law, Christ is worthless to him: he is not in a position to accept God's grace. Paul testified "to every man that is circumcised, that he is debtor to do the *whole* law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:3, 4).

Paul and other New Testament writers used the terms,

"the law" and "the whole law." What law were they considering? Obviously, they were referring to the law under which Israel was living. When a person says, "Don't do that! It's against the law!" he means simply that the offense is against the law under which they are living, whether it is a city, state, or federal law.

Israel lived under one system and only one system of laws. In presenting this code to Israel, God had the people gather at Mount Sinai. The mountain was burning; the earth

was trembling; thunder and lightning were in the sky; and God spoke. The situation horrified the people. When God had spoken ten of the commandments for Israel, the terrified people said:

"If we hear the voice of the Lord our God any more, then we shall die... Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it" (Deut. 5:25, 27).

God replied to Moses:

"I have heard the voice of the words of this people, which they have spoken unto thee... Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and *I will speak unto thee all* the commandments, and the statutes, and the judgments, which thou shalt teach them" (Deut. 5:28, 30, 31.)

God spoke ten commandments to Israel; Israel fearfully complained; so, God spoke the rest of the law to Moses, and Moses related it to Israel. Had Israel not asked God to cease speaking, there is no reason to believe that God would not have continued relating all the details of the law. God did speak the whole law to Moses. Therefore, one may conclude that Israel lived under only one law—that law which God commanded.

H. Gary France

Does God change? Of course not! But the priesthood did change. Moreover, "the priesthood being changed there is made of necessity a change also of the law" (Heb 7:12). This chapter of the Bible continues explaining the necessity for the change: "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:18, 19).

> No mention is made in the Bible of the administered law's being divided, or considered as being divided! Contrarily, the term "the law" is persistently used. That law wa changed! A "better hope" and a "better tes tament" (Heb. 7:22) were put in its place.

> "The law was our schoolmaster to bring u unto Christ" (Gal. 3:24). When a student is promoted to the succeeding grade, does mean that the school system changed? No does it mean that God changed when man was brought to Christ by the schoolmaster

Christ said of the law and the prophets, "I am com not to destroy, but to fulfill" (Matt. 5:17). The Gree word kataluo, here translated "destroy," means "com to naught," "throw down," or "overthrow." The la did not "come to naught." The law was successful in i intended purpose. It brought men to Christ, Christ, prop. esying of the Temple, said that there would not be a stor "that shall not be thrown down" (Matt. 24:2), usir the same Greek word kataluo. Christ's intention was n that of overthrowing or revolting against the law; H simply intended to fulfill or "end" the administration the law. The Greek word pleroo, here translated "fulfil is translated "end" (Luke 7:1; Acts 19:21), "expir (Acts 7:30), and "complete" (Col. 2:10; 4:12). Chr said, "Till heaven and earth pass, one jot or one tit shall in no wise pass from the law, till all be fulfille (Matt. 5:18). Jesus had just said that He would full the law-meaning He would "end," "expire," or "co plete" the law.

Paul wrote of "the ministration of death, written a engraven in stones" (2 Cor. 3:7). Let not the Church God work under the *ministration of death*. Let us r fall from grace. We must concentrate our efforts on better testament, a better hope.

"In the Days of These Kings"

By Grover J. Gordon, Fonthill, Ontario

DANIEL said to Nebuchadnezzar: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). In the days of what kings? Surely, not those of Babylon, Medo-Persia, Greece, and Rome, for Jesus, living in days of the Roman Empire, spoke "a parable, because they were nigh to Jerusalem [capital city], and because they thought that the kingdom of God should immediately appear" (Luke 19:11)—evidence that the Kingdom had not yet come.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (v. 12). Undoubtedly, this parable discloses the time of the coming of God's Kingdom at the return of Christ. For the sign, "in the days of these kings," you and I must watch the development of the "divided kingdoms" as pictured in the closing stages of this Age.

As shown in Daniel 2, the fourth kingdom would divide: first into the two legs (that is, into Eastern and Western Rome), and then

a further division into the lower leg bones (four)—or be divided to the four winds of heaven—ending in the feet and toes. Some students of prophecy apply the toe kingdoms to ten kingdoms of the past. If that analysis were correct, the Kingdom of God should be in existence, but God's Kingdom has not yet replaced the other kingdoms nor destroyed them. Is it a mere coincidence that there are exactly *fifty-two* bones in a man's two feet, and that frequently in the past few years exactly *fifty-two* nations have joined together to work out their problems? We believe not.

Fifty-two nations signed the Balfour Declaration favoring a national home site for the Jews in Palestine. At the close of World War I, there were sixty nations on the earth. Since several countries are under one head or king, such as those of the British Commonwealth, the real number is fifty-two. When at its greatest strength, the League of Nations consisted of fifty-seven members, and, as before, when each member was listed under the head to which it belonged, the result was fifty-two. At present, the United Nations has fifty-nine member nations. Five, however, belong to the British Commonwealth, and two belong to the Soviet Union. So, the result again is exactly fifty-two.

Grover J. Gordon

Fifty-two nations voted to send aid to Korea in the present crisis. More recently, when a vote was taken on the question of an armed police force for the UN, the result was fifty-two for and seven against.

Apparently, two specific characteristics of the two world organizations were shown in Daniel 2:41, 42. "Potters' clay" (v 41), symbolizing a soft condition, reminds one of the soft League of Nations. "Broken" (v. 42), symbolizing a hard or brittle condition, appears

descriptive of the UN in contrast to the old League.

Cannot you and I expect the "toes" (ten) next? See, in Revelation 17:12-17, Jesus' description of Daniel's ten-toe nations, there describing them under the symbol of "ten horns," or "ten kings." We quote:

"The ten horns which thou sawest are ten kings, which have received no kingdoms as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast."

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Jesus' Testimony, Spirit of Prophecy: "The marriage of the Lamb is come... Blessed are they which are called unto the marriage supper of the Lamb. And he (somebody near God's throne) saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:7-10.)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

there is a population of 155,000 in Alaska. and of this number, only 25,000 are church members. Of these 14,000 are Roman Catholics distributed among fifty churches. The remainder belong to various Protestant denominations. The 1939 census figures showed 32,458 as being Eskimos, Indians, and Aleuts. So, evidence shows that a great number of both natives and whites have no contact with the power of the gospel, and it may not be assuming too much to say of the nominal church members that many do not have any vital Christian experience other than a "form of godliness."

VACATED. The Methodist Federation of Social Action has been asked to move out of the Methodist Church Building in New York City. Reason: presumably, because they are too friendly with the Reds. The committee asked for pardons for the eleven convicted Communists and condemned the United States for action in Korea. According to the FBI, many religious organizations in this country hve been "fronts" for the Communist cause. Paul, in relating the conditions that would make the last days perilous, cited these: "Traitors, heady, highminded, lovers of pleasures more than lovers of God." These traitors undoubtedly have more direct reference to a betrayal of the church rather than the government, but certainly at this period of time, the world is full of traitors to every righteous cause.

ORGANIZE. Another step in church unity will be achieved on November 28 - December 1, 1950, when twenty-five religious bodies gather in Cleveland, Ohio, to organize a new National Council of the Churches of Christ in the United States of America. The membors of the organizations that already have approved the merger total 27,000,000. The organization will pattern after the World Council of Churches that was formed in Amsterdam, Nethorlands, in 1948. The formation of this organization will have a great impact on the religious world.

Another effort towards church union was effected in New York, on October 30. The churches participating were: The Methodist Church, Disciples of Christ, Evangelical and Beformed Church, African M. E. Zion Church, Colored Methodist Episcopal Church, Presbyterian Church in U.S.A. (Southern), Congregational Christian Churches, International Council of Community Churches, and the Association for a United Church in America. The plan proposes a set-up whereby there will be bishops, presbyterics, and local self-government, all functioning in special ways.

ALASKA. According to a report of the Alas- Bishop Ivan Lee Holt of the Methodist of Jewish leaders ever assembled, according ka Baptist Convention held in Anchorage, Church presided. to "Israel Speaks." In reporting the Confer-

RELIGIOUS FREEDOM. The current issue of "Missions" gives the following account of the type of religious freedom that prevails in Spain:

"Last year when a delegation of Spanish Protestants appealed to General Franco for religious freedom, he cited a letter of instructions which had been sent in February, 1948, to all provincial governors. The letter interprets the 'private practice of worship' as follows: 'The private practice of worship may in no case have outward or public manifestations, on the one hand, because then it would no longer be private, which is the unique form in which it is allowed, and on the other hand, because the only outward manifestations and ceremonies of religion which are permitted are those of the Roman Catholic religion.'

"Consequently, there is no place for the practice of any act of proselytism whatever may be the method used, as for instance, the founding of educational institutions, gifts having the appearance of philanthropy, recreational centers, etc., which for this would necessarily involve an outward manifestation which is not permitted."

It may be of interest to our readers to know that the American Congress recently voted \$62,500,000 for the Franco government.

CRISIS. The Israeli Government has been passing through an extended cabinet crisis that apparently has been resolved for the duration of the "Knesset" or Parliament. It was largely a religious crisis, for it was settled by the adoption of a seven-point program between the Mapai and Orthodox Bloc. that will hold until the present "Knesset" expires in 1953. Three articles of the agreement read:

1. "A guarantee of security, rights, and freedom of conscience in all fields;

2. "Continuation of the Provisional Government's (pre-'Knesset') policy on the import of meat, meaning no import of non-'Kosher' meat for the Jewish population.

3. "A ministerial committee to clarify religious problems and maintenance of the status quo in religious affairs until these problems are resolved."

With the religious problem solved, the Government can tackle the economic situation, now the biggest issue facing Israel.

CONFERENCE. The National Planning Conference, recently held in Washington, D. C., fully weighed the economic plight of Israel by the largest and most representative group

ence, the editor said:

"The Conference recognized that the struggle on the economic front arises directly from Israel's unlimited immigration program. It recognized further that just as immigration is not Israel's alone, so too must the burden of economic stabilization be shared. Israel has a three-year program of continued immigration. The Conference mapped out a threeyear program to raise \$1,500,000,000 to meet the economic needs."

Perhaps never in the history of the Israelitish people has the spirit of "Am I my brother's keeper?" been sensed so keenly as now among the people, termed in the Word, the "apple of his eye." This sharing in the misfortunes of their fellows in Israel will do much in developing the Samaritan spirit and in readying the Israclites for the outpouring of the Spirit of God when they are given a new heart and a new spirit. The fountain for "sin and uncleanness" that will be opened "in that day" to the "house of David and to the inhabitants of Jerusalem" will work wonders among the people destined once more to become the head and not the tail.

THE GREAT HARVEST-HOME. As these lines are being written, our national Thanksgiving Day is only one week distant. We sincerely trust that our people everywhere will sense the importance of giving thanks and will manifest their gratitude in deeds of service to the One from whom "every good gift and every perfect gift" comes.

The Apostle Paul, in his Letter to Timothy, reveals that in the last days there will be an upsurge of unthankfulness. All of us need to be on guard against this spirit, lest in our own hearts arise a neglect to give thanks for everything according to the will of God.

My mind, however, travels forward to the Millennial Reign of Christ, when nations shall go up to Jerusalem to keep the "feast of tabernacles," as described by the Prophet Zechariah. This was, in part, a thanksgiving ceremony in ancient days among the children of Israel. The Pulpit Commentary has a choice paragraph on this coming day, and we are passing it on to you folks. It reads:

"The Feast of Tabernacles had a threefold reference. It was a memorial of the past, it was a service of thanksgiving, and it was also foreshadowing of the better things to come. Well, therefore, may the prophet make it a symbol of the glory of the latter days, when under Messiah's reign the fullness of the Gentiles should be brought in, and all Israel should be saved. The glowing and beautiful picture may represent the great harvest home of the world."

Under Law, or Under Grace

By A. E. Zilmer, Waterloo, lowa, in "The Faith"

S OMETIME AGO, I came in possession of an item on the subject, "The True Church Located." It was written by an adventist of the Seventh-Day Sabbath persuasion. He quoted many passages of Scripture, which to him mean that the Seventh Day Adventists are the "true" church because they keep the seventh-day Sabbath. He gave no proof, but mentioned Mrs. E. G. White's "vision" when she named it "The Seventh Day Adventist Church." She added, "It is a standing rebuke to the Protestant world."

Heretofore, I have mentioned that there are at least nine passages of Scripture where the name "Church of God" is found in the New Testament. Yet this writer of the "item" warns those who call themselves "Church of God," "Churches of Christ"—and several others, among them the "Christadelphians"—to "check" by the Bible and the Ten Commandments. If Christians profess Jesus' Name but refuse to keep the Ten Commandments, then beware, for they are "workers of iniquity."

Of all the commandments of Christ, not one even implied that the Sabbath must be kept—neither the seventh day, nor the first day.

The Apostle Paul warned brethren against those who would have them observe days, sabbaths, eating, drinking, and so forth, as seen in Colossians 2:16, which well introduces our subject, "Under Law, or Under Grace." "Blotting out the handwriting of ordinances . . . nailing it to his cross . . . let no man therefore judge you in meat, or in drink, or in respect of an holy day . . . which are a shadow of things to come" (Col. 2:14-16).

If we Christians are still under the law, then we should keep *all* the law. If we break one part of the law, it is as if we broke the whole law: break one link of a chain, and the whole chain is broken.

When and to whom was the Sabbath given? The Seventh Day Adventists say this: "The seventh day was sanctified or set apart for man, by Christ, the Creator, at the very beginning. Enoch, Noah, Abraham. . . certainly observed the seventh day." Where is the proof? How could "Christ, the Creator," have given them the Sabbath "at the very beginning" when He Himself did not exist until thousands of years later? First mention of the Sabbath for the people of Israel is in Exodus 16:23-26, when God sent the manna, and told them not to go out to gather it on the seventh day, because it was to be a Sabbath to them. Six days should they labor, but do no work on the seventh. If the Israelites defined or polluted the Sabbath, they were to be killed.

Genesis 2:2, 3 says that God rested from all His work on the seventh day. These verses do not say that Adam and Eve rested. They had not labored six days, so did not need a rest day.

"Remember that thou wast a servant in the land of Egypt... Therefore [for this reason] the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). This was for a "sign" between the Israelites and God, because God had brought them out of the bondage in Egypt where they were "servants," or slaves.

The Passover was a memorial of the Israelites' deliverance from the cruel treatment they received while in bondage. (Ex. 12:11-17.)

The law was a "schoolmaster" or pedagogue to bring the Israelites to Christ, the true Teacher. When the Teacher appeared on the scene, the pedagogue was through leading them to Him. They were then to "hear him." (Mark 9:7; Gal. 3:23-26.)

Christians are under grace now. "Man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16). "They which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse... That no man is justified by the law... is evident: for, The just shall live by faith" (Gal. 3:9-11; 4:5, 9-11, 22-31).

Paul wrote in Galatians 1:10, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." The Apostle Paul was as zealous in preaching Christ as he formerly was for keeping the law. He had much controversy with the Jews who were sticklers for circumcision, keeping Sabbath, and clinging to other Old Testament laws. They were "false brethren . . . who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage [or enslave us]" (Gal. 2:4).

When the Jews tried to compel Titus (who was with Paul) to be circumcised, the Apostle wrote that "not even for an hour did we yield by submission; in order that the truth of the glad tidings might remain with you" (Gal. 2:4, 5, 21, Emph. Diag.).

Paul argued through the whole chapter of Galatians 3 that the blessings of the promise are through Christby faith, and not by works of the law. If righteousness came, or comes, by the law, then Christ's death was in vain.

Paul said he had received this gospel by Christ, "who also hath made us able ministers of the new testament; not of the letter [written on stones], but of the spirit: for the letter killeth, but the spirit giveth life [or quickeneth]" (2 Cor. 3:6). So, Christians are under the "new covenant" and not under the old, which is done away.

WORLD POLITICS PROVE JESUS IS COMING

(Continued from page 3)

be in the latter days, and I will bring thee against my land, that the heathen may know me, when I am sanctified in thee, O Gog, before their eyes" (Ezek. 38:14-16).

Notice especially these phrases: "In that day when my people of Israel dwelleth safely," and, "It shall be in the latter days." For the first time since the foregoing prophecy was written twenty-four hundred years ago, there is possibility for a literal fulfillment. Israel today has returned to her own land and has her own government. When you and I can see Israel dwelling safely in her "unwalled villages," we will know that the end is near, for, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3). When Israel begins crying Peace and safety, be warned that the day of the Lord's wrath and the day of the Lord's coming are at hand.

3. Another political sign of the soon return of Jesus is the all-out universal preparation for war. The modern armaments' race was predicted by the Prophet Joel twenty-seven hundred years ago! Joel foresaw that Israel's return to Palestine would be followed with military preparations by the Gentile nations.

"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. ... 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. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. 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" (Joel 3:1, 2, 9-12).

You and I have witnessed the partial regathering of Israel, and we now are witnessing the armaments' race predicted to follow. New regulations are diverting needed materials from civilian to military production, from plowshares into swords. The United States, alone, will spend sixty billion dollars this year for defense. All other federal expenditures *combined* will total only one third of this amount. Total armaments' expenses the world over probably will amount to a trillion dollars this year. Never before have weak and strong nations spent so furiously in time of peace to prepare for war. It is a sign of the end and the coming of Christ!

The regathering of Israel is a sign of the second coming of Christ in the near future. Social conditions in the world proclaim the nearness of the end of this Age. Political activities of the nations also emphasize the truth that you and I are witnessing the last days. This being true, the admonition of the Apostle Peter is particularly apt to us:

"Whereforc, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation" (2 Peter 3:14, 15).

Christians, be diligent in your daily life, that you may be found in Him. Sinner, make your peace with God, today, for tomorrow may be the day of reckoning.

TRINITARIANISM UNMASKED

(Continued from page 5)

the Scriptures, but with the definitions of Trinitarians and the historical background as it finds its roots in pagan philosophy. Our next article will deal with the Biblical teachings on the subject, for after all is said and done, the Bible is the only authority around which to build a teaching or deny its truth. In his opening paragraph on "Why Are We Adventists?" Elder E. A. Stockman said:

"The Scriptures are self-interpreting. All Bible topics should be considered in the focal light of the entire Scriptures. God is His own interpreter. Revelation is the unfolding of God's great harmonious purpose and plan of redemption; to a proper comprehension of which a clear understanding of certain fundamental or key truths is imperatively essential."

Many preachers would like to be a Peter, a Paul, a John, or a Livingston, but hesitate because there may be jail, chains, exile, or Africa ahead. Hardships are opportunities in disguise.

"CAST THY BREAD"





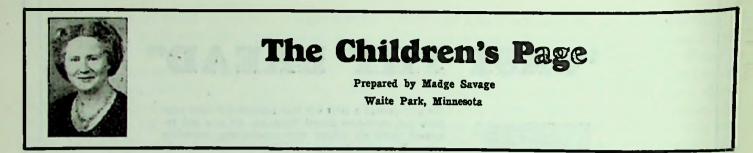


We here present a tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible students.

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National Bible Institution, Oregon, Illinois



"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).



God Loves All

Peter told his hearers that "God is no respecter of persons." (See Acts 10:34-43.) Are you not happy that you can be one of God's own children? He does not look at our little or much material possessions. God accepts those who fear and respect Him, revere Him, and do His will.

The Lord God loved the children of Israel so much that He sent Jesus to them. They would not accept Him because they had not interpreted their Scripture rightly, and their hearts were hardened.

God was pleased when Jesus was baptized by John in Jordan. He gave Jesus of His Spirit "without measure." Jesus always did His Father's will. He went about doing good, for "God was with him." God filled Jesus with "power of the Holy Spirit" (Smith and Goodspeed).

Jesus Gave His All

Peter said others were living witnesses of Jesus. Paul told us to search and study to be approved of God. Of course, you and I should study the Word of God, called the Bible.

Some scriptures tell that God raised Jesus from the grave. There is positive proof that Jesus was resurrected from the dead. He became "the firstfruits of them that slept" in death. (1 Cor. 15:20.) Others were raised, but not to immortality.

Read a verse often passed over lightly or studied carefully: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have the power to lay it down, and I have power to take it again" (John 10:17, 18). What does it imply?

Did Jesus mean that He had something within Himself that would not die? We know He poured out His soul unto death, and that He was in the grave for three days and three nights. Read these verses in another translation: "This is why the Father loves me, because I am

giving my own life to take it back again. No one has taken it from me, but I am giving it as a free gift. I have the right to give it, and I have the right to take it back. I have gotten this order from my Father" (John 10:17, 18, New Testament by Charles B. Williams).

The word "power" in the concordance means privilege or authority. Jesus had the privilege of giving His life. He also had the authority over His life—to give or not, as He desired. It was His right.

God raised Jesus from the dead. Jesus had the command from God that He would live again after death! He did! He does! He lives, immortal, beside the Father now. Our hope is to live someday with Him! He will sit upon the throne of David in the New Jerusalem. Jesus will be King of the Jews and King of the World. His Kingdom will fill the earth, and of His Kingdom "there shall be no end" (Luke 1:33). Jesus had the *right* to His life after death because in Him was no sin at all.

Flowing Waters

A very descriptive way of saying a person is filled with God's Spirit reads: "Whoever continues to believe in me will have, as the Scripture says, rivers of living water continuously flowing from within him."

We Are So Happy!

We introduce Janet Kay Snyder, Kokomo, Indiana, great-granddaughter of Mrs. O. J. Parker. She was four years of age last month.

Happy Birthday Wishes!

Judith M. Hartman, Nov. 27, age 6, Sauk Rapids, Minn. Donald Forbes, Nov. 29, age 6, Hammond, La. Jack Madden, Nov. 29, age 7, Holbrook, Nebr. David M. Randall, Nov. 29, age 8, Tipp City, Ohio Roger Lee Saatzer, Nov. 30, age 10, Saint Cloud, Minn. Patsy B. Holt, Dec. 1, age 8, Morristown, Tenn. Lottie J. Foster, Dec. 2, age 12, Hammond, La. Eliska E. Anthon, Dec. 2, age 11, Hammond, La. Ar Gene Madden, Dec. 3, age 10, Holbrook, Nebr. Lynn English, Dec. 3, age 4, Burnsville, N. C.



Salvation Outside the Church?

By Lyle Rankin, Cashmere, Washington

The word "church" literally means "called out." First, consider what was written to the "called out" at Rome: "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. For therein is the righteousness of God revealed from faith to faith" (Rom. 1:16, 17).

Without hearing the gospel, one cannot know anything about the power of God unto salvation; one cannot know anything about the righteousness of God. One cannot even have faith, *the* faith in God, for, "Faith cometh by hearing . . . the word of God" (Rom. 10:17).

The faith was delivered to the saints, and, in the light of Romans 10:17, was delivered through the preaching of the Word, or the gospel. Jude 3 reads:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The Saviour gave the command to preach the gospel to every creature, and added, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Can anyone lightly ignore the saying of the Master and declare that one can be saved without hearing the gospel and obeying it?

One cannot come into Christ without acting on *the faith*, for, "We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). One cannot come into Christ without becoming one of the "called out" ones, one of the church. Is there salvation out of Christ?

A line of Scripture often referred to is presented in Ephesians 2:5, saying, "By grace are ye saved," and it seems that verse 8 of the same chapter is more or less ignored. Here is verse 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Notice the truth that one is to be saved through faith, the faith which "cometh by hearing." One must hear the gospel by which comes the faith. This faith is not from within oneself; it is the gift of God. (1 Cor. 12:9.) God gives faith when one hears His gospel and believes it unto obedience. Salvation is a gift *because* of obedience, and not *without* obedience.

Some may feel that one can do nothing of himself to attain salvation, because of what is written in Ephesians 2:9, "Not of works, lest any man should boast." If one reads on through verse 10, however, he will notice that works are mentioned as needful, for, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Upon hearing the Word of the truth of the gospel and being baptized into Christ, one is under command to walk in the works before ordained of God. Read that tenth verse again and see. Notice also the expression, "Created in Christ Jesus unto good works." How could one be created in Christ without first coming into Him? and how can one get into Him, except through obedience after hearing the gospel? If one comes into Christ, he is of the "called out" ones, and in the church.

In talking to Peter, Jesus said, "I will build my church" (Matt. 16:18). Jesus first called out those who were later called "apostles." Just before Jesus ascended to the right hand of His Father, He commanded the apostles to go into all the world and preach the gospel to every creature. They were also commanded to wait until they had been endued with power to start that work. (Mark 16:15, 16.)

On the day of Pentecost, the apostles received the power, started the work, and some-hearing the gospel-believed. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

Now notice how that group of apostles and believers are referred to in the closing verse of Acts 2: "The Lord added to the church daily such as should be saved." Unless one is added to the church by the Lord (in His prescribed way), one cannot hope to be saved.

Later (Acts 16:5), as the churches were being instructed in the decrees of the apostles and elders, the Record states: "So were the churches established in the faith, and *increased* in number daily."

Such a doctrine as salvation outside the church (the "called out" ones) is not Scriptural and will result only in death for those trying to practice it.

NOVEMBER 28, 1950

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 7—Day of Prayer. March 4—Missionary Sunday. March 25—Easter Sunday. September 9—General Conference Sunday.

OAK GROVE CHURCH OF GOD Little Rock, Arkansas

On October 29, 1950, Bros. C. Alan McLain and H. Scott Smith and brethren from Mc-Gintytown, Royal, and Little Rock, Ark., conducted a Youth Rally at Little Rock.

Our regular Sunday school opened the services. Bro. David Sprinkle, Royal, Ark., preached an interesting 11:00 o'clock message before the basket dinner was served. At 1:30 p.m., song services and programs were arranged and given by groups. Musical instruments, special singing, and short talks were appreciated.

We always are happy to see Sr. Verna Thayer and her kind helpers.

On November 18, the Ladies Council raised sixty dollars for the classrooms and evangelism by serving a delicious turkey supper at the church. The food was donated by ladies of the church and council. Mr. Jack Padgett donated two turkeys.

Brethren here hope to conduct another Youth Rally. The gospel work is growing at the Oak Grove Church of God, but we desire prayers of all Christians.

Mrs. R. D. Stanton, Secy.

OREGON BIBLE COLLEGE

Following a vacation of feasting on turkey and ham, students enjoyed resuming their classes now conducted in the new building. Our College building adds attraction to Oregon, Ill.

Students who did not go home for the vacation attended the united Thanksgiving service at the Church of God at Oregon. Ministers of six denominations conducted the service of praising and rejoicing.

Several students helped the Oregon Bereans produce a Thanksgiving playlet on Sunday evening, November 19, 1950, at the Church of God. It showed how men praised God throughout the Bible and how men will praise God for His wondrous works.

Practice still continues for the Christmas Cantata on December 15. William Dick and David Holquist are the directors.

Niel Thut, Kyle Davis, and William Dick appreciated seeing former summer school and college friends during their Thanksgiving preaching and singing tour to churches and brethren. The Lord will bless these men for their service to Him.

On Sunday, November 19, Paul Schakelaar, freshman from Colorado, confessed Jesus Christ in haptism. The Lord does answer prayer! Marion Otto, Reporter.

BURR OAK JUBILEE

On December 10, Burr Oak, Ind., plans to celebrate the fiftieth anniversary of the founding of its church. Special services are planned for morning and afternoon on that date. Bro. F. L. Austin, one of the early ministers to serve the church, is scheduled to be the speaker in the afternoon.

We invite all former pastors, members, and interested persons to meet with us to worship, thank, and praise God for His goodness during these fifty years.

Those planning to attend, who will need a place to stay over night, please notify Mrs. Elgie Good, Rt. 2, Culver, Ind.

Harry Sheets.

SOUTHWEST CONFERENCE

California and Arizona

The Southwest Conference of the Church of God of Abrahamic Faith was held at Tempe, Ariz., November 10-12, 1950, with brethren coming as far as four hundred miles to attend. A good representation from the Church of God in Los Angeles, also the Church of the Open Bible in Pomona, Calif., joined with brethren from Phoenix, Coolidge, Roosevelt, and Douglas, Ariz., to enjoy the wonderful hospitality of the Tempe Church of God.

The program was a full one. Three of our younger ministers were on the program as speakers. These were Gordon Landry, Douglas, Ariz., Harry Payne of Los Angeles, Calif., and Gerald L. Cooper of Phoenix, Ariz., whose health was sufficiently improved that he was able to leave the sanitarium long enough to meet with us and to give a short talk. Everyone was glad to see and hear him, It is an inspiration to meet and hear these carnest younger men who are taking up the Lord's work. They are to be commended for the good sermons they preached. The rest of the sermons for the week end were preached by C. E. Randall, Tempe, Norman McLeod, Pomona, and Emma C. Railsback, Los Angeles, with Jessie Kauffman, Riverside, leading the devotional hour on Saturday morning. Those who have heard these speakers know that we profited much from their sermons.

The wonderful spirit that prevailed throughout the entire conference, combined with the good sermons and lessons, was an inspiration to all and made the week end a glorious one. The hospitality of the Tempo brethren never will be forgotten. The food was superb. It was truly a feast of temporal and spiritual blessings.

At the business session, a sum of one hundred dollars was voted to aid Gordon Landry in his missionary venture in Douglas, Ariz.

The next conference will be held sometime in May at the Church of God of Abrahamic Faith in Los Angeles.

A. Grace Adamson, Cor. Secy.

NORTHWEST QUARTERLY CONFER-ENCE

Oregon and Washington

The Northwest Quarterly Conference was conducted, October 6-8, 1950, at Felida, Wash-Our president, Bro. Kirby Davis, opened

the Conference on Friday evening. We were glad to have Bro. and Sr. Davis from Wenatchee, Wash.

Bro. Davis gave us several good sermons. Two of his themes were: "Promises Made to Abraham" and "The Gospel of the Kingdom." Bro. and Sr. Davis sang songs that we all enjoyed. Bro. Alfred Anthon also was present and helped during the services. His lesson on Sunday morning was about "Spirits in Prison." All enjoyed to hear him explain this topic so clearly.

Everyone was glad, also, to have the Hogansons present. Sr. Hoganson had not been able to attend the meetings for a long time. Sunday, a full day, included a basket din-

ner in the basement. Our next Quarterly Conference will convene at Corvallis, Orc., in February. Please remember to be with us, as we must work "while it is day."

Flora E. Anthon, Secy.

TOAST TO TEMPE CONFERENCE

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The Southwestern Conference in Tempe, Ariz., was just that: messages of peace from our old and young ministers. What spiritual food was fed us from Friday to Sunday night! nor do we forget the natural food provided.

We have great hope for our young ministers, Harry Payne and Gordon Landry, who are out to tell the good news and giving up the pleasures in which most youth of today revel.

We all know the good meat Sr. Emma C. Railsback can present in sermons. The gospel story never grows old. Bro. Norman J. Mc-Leod always gives some truths unheard of through history, and Bro. C. E. Randall, our peppy Brother, is not only a powerful speaker, but a wonderful host. No one could make all feel so welcome as did Bro. and Sr. Randall and their helpers.

It was a surprise and joy to meet Bro. Gerald L. Cooper, who came from the hospital to give us a touching talk on "Faith and Patience."

I never met so many land Saylors in my life and even stayed with one in her lovely home.

It was a joyous conference, filled with pence and a fine fellowship of unity. The thought expressed throughout the conference was, "There's a Great Day Coming."

Brethren, yes, a Great Day! Hallelujah! Jessie M. B. Kauffman.

HAYNES - HARVEY

The wedding of Evelyn Louise Haynes and Donald Eugene Harvey was solemnized at the home of the groom's grandparents, Mr. and Mrs. D. G. Harvey, Kokomo, Ind., on Saturday, November 4, 1950, the grandfather officiating with the double ring ccremony in presence of the parents. Richard Harvey, brother of the groom, and Miss Ann Nolder attended the bride and groom. Donald, the son of Robert and Elsie Harvey, is an active member of the local Church of God. Evelyn has been for some time an attendant of our Sunday school. We pray their life together may be one of love, peace, and harmony, and a true type of the marriage of the Lord and His church. Mrs. D. G. Harvey.

ALBERT NEWMAN SIPLE

Albert Newman Siple, Hammond, La., born, July 23, 1870, at Lester, Iowa, died, November 6, 1950, at the Wiginton Memorial Hospital in Hammond at the age of eighty years. He was a resident of Hammond since October, 1890.

Bro. Siple will be missed greatly, especially by members and friends of the Happy Woods Church of God, where he was a good, faithful worker and a good example of a Christian man. He served as first elder of the Church for many years.

Funeral services were conducted, Tuesday, November 7, at the Thomas Funeral Home in Hammond. Bro. Vernis Wolfe, pastor of the Happy Woods Church of God officiated. Pallbearers were Elvin Campbell, Clarence Barnum, Sam Bottolfs, George Halverson, Warren Landry, and Martin Bankston.

Surviving relatives include two brothers and two sisters; one son, James of New York City; one daughter, Mrs. Thelma Coleman of Hammond; one granddaughter, Joyce Coleman of Hammond.

Mrs. W. J. Landry, Secy.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

"Had forty in Sunday school last Sunday!" —James Mattison, Rt. 1, Harlingen Texas.

Many "thank you's" go to the Dixon Ladies Dorcas Society. They spent hours selecting drapery material and making drapes for the windows in the new headquarters' building, also for the rostrum in the chapel. The drapes are being hung and look very good.

New Word. Bro. W. T. Roberts, Moody, Texas, in submitting an article for The Herald, confessed to having made some "fingergraphical errors."

"Robbie Bottolfs, five-year son of Bro. and Sr. Martin Bottolfs, recently returned home (near Hammond, La.), after submitting to a leg operation in Touro, New Orleans, La."-Mrs. W. J. Landry, Seey., Happy Woods Church of God.

New Building-not finished, but some departments are moving in.

HERALD RECEIPTS

Mrs. A. E. Karnett; Floyd Nedrow; Mrs. M. L. C. Kirkpatrick; Virda Sitler; Frances M. Pierce: Dorothy M. Gardiner; Wilda Mc-Corkle (2); T. F. Presley; Cecil A. Patrick; M. Robert Tyler; Mrs. Arthur E. Poe; Esta V. McInturff; Mrs. C. F. Klein; Mrs. Wayne Woodward; J. L. Humphreys; Mrs. Mary J. Pry; Mrs. Fred Schuld; Mrs. D. L. Orr; Mrs. R. D. Stanton; Emmie L. Stone; Mrs. Ida Jeffrey; Mrs. J. A. Patrick (3).

NEW HERALD RATES

Since the subscription price of The Restitution Herald nas been increased to three dollars per year, the price of single copies also has been increased to seven cents. State or district conferences, when using a full page for publicity, will be charged a minimum of sixteen dollars. For this charge of sixteen dollars, as many as 229 Heralds will be mailed (requiring, of course, an accurate up-to-date mailing list), and, if more than 229 copies are desired, the additional number will cost seven cents per copy.

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THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00.

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

ONE GOD: THE GOD OF THE AGES

)0 "One God: the God of the Ages," by R. H. 00 Judd, with introduction by G. E. Marsh, con-31 tains seventeen chapters and sells for \$1.00. 10 The book seeks to honor the Scriptures. Its າດ 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.

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 38 Kenilworth Ave. S., Hamilton, Ont. Prices for this tract are: each, 10c; per dozen. S0c; per hundred. \$6.00.

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| to i | finance the | 1950-'51 | - | the Gene | ral Confere | | \$1,000.00 Hoke Brothers | \$1,000.00 Ohio State Conference | Nov. 21 \$1,500.00 Delta (Ohio) Church |
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (III.) Church | \$500.00 Los Angeles Church Members | \$500.00 Vernon and Ruth Nichols | \$500.00 |
| \$400.00 Group "A" | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00. | \$300.00 | \$337.82 Group "G" | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- utors | \$350.00 Oregon Bible College Students |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker's Church (Chicago |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.00 Oregon (IIL) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbroo (Nebr.) Church |
| \$100.00 Mr. & Mrs. Marion Partlow | \$100.00 Mr. & Mrs. J. R. LeCrone | \$100.00 Lottie E. Young | \$100.00 Mr. & Mrs. J. D. Swartz | \$100.00 Golden Rule (Cleveland) | \$100.00 Mr. & Mrs. C. D. Whitmer | \$100.00 Shirley Logsdon | \$100.00 Mr. & Mra. Frank Partlow | \$100.00 F. G. Carpenter | \$100.00 Mr. & M Maurice Robinso |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | Church \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
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The Restitution Herald

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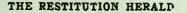
VOICE OF THE CHURCH OF GOD. "PILLAR AND GROUND OF THE TRUTH"

NUMBER 10

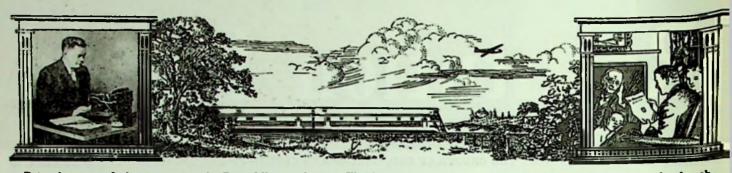


Jeffery Pine, Toughened by Howling Gales. --- See Editorial.

-Courtesy, T. M. Ferrell.



DECEMBER 5, 195



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Toughened by Tempest

"As one climbs the solid granite sides of Sentinel Dome, Yosemite National Park, to reach the site of windswept Jeffery Pine (8,117 ft. above sea level), he is filled with wonderment." Continuing his description of Jeffery Pine, Brother T. M. Ferrell asks, "How did the seed get there? Where did it find enough soil and food to get its inner strength to withstand the years of buffeting storms and howling gales? . . . It is an inspiration to behold this storm-scarred pine. Though buffeted by the elements of the world, though never allowed to stand upright like its brothers in the forest, with its roots anchored in the solid rock, Jeffrey Pine has grown both attractive and beautiful."

Neither stately nor symmetrical, Jeffrey Pine suggests, because of its providential origin and its vigor in overcoming opposition, the Lord Jesus who was made "perfect through sufferings" (Heb. 2:10). Looking at this lone tree, one sees also the lone Man who "endured the cross," who "endured such contradiction of sinners against himself" (Heb. 12:3) that He appeared to have "no form nor comeliness . . . no beauty that we should desire him" (Isa. 53:2). Still, although robbed of *normal* beauty, the "chiefest among ten thousand"! (Song of Sol. 5:10).

Jeffery Pine, toughened by tempests, well may symbolize, too, any follower of the Christ who has become strong by enduring persecutions, who also is "rooted and grounded" in the bedrock of faith and love, and who lays "hold upon the hope set before us ... as an anchor of the soul" (Heb. 6:19).

Blow, ye gales of Communism! Sweep the earth clean of its faltering civilization! Still, growing from the bedrock of faith and love, Christians, though twisted and bent, will grow and glorify God.

Oil in Iran

Anyonc who reads Ezckiel 38 and watches Jewish reconstruction in Palestine is watching, also, for signs of Russia's thrust southward to the Suez or the Persian Gulf. One reason for believing Russia soon may attack is the

development of rich oil deposits in Persia and Palestine. Arabia, Iraq, and Iran, constituting the Persian Gulf area, possess nearly fifty per cent of the proved petroleum reserves of the world. Fabulous mineral wealth in the Dead Sea adds luster to the oil target.

Meanwhile, behind the Iron Curtain, a Mongolian bear growls in hunger and thirst, either for oil or blood or both.

Terrific Devastation and Hope

President Truman has warned the Soviet that the United States may use the atom bomb in the Korean War. The public knows little about latest developments in manufacture of atomic bombs, especially about the H-Bomb. William L. Laurence, "top authority of atomic fission," believes that a hydrogen bomb may be made that, at its blast, would annihilate life throughout a radius of one hundred miles. In Hiroshima, the blasted area extended little more than one mile.

Increasing world confusion, more devastating means of destruction, and man's apathetic struggle to cope with earth's gigantic problems are reasons for Christians to become increasingly prayerful and more appreciative of "that blessed hope, and the glorious appearing" (Titus 2:13).

Inflation --- Deflation

Inflation, whether in the national currency or in religion, tends toward *de*flation. Today's national debt of \$258,000,000,000 means that every American already is "mortgaged to the tune of \$1,800" (*Trends*-Nov.).

Deficit spending, although sometimes essential, contributes to inflation. A 1940 seventy-five dollar war bond, although today worth one hundred dollars, is "actually worth only \$63 now in terms of 1940 dollars" (*Trends*). Are we Americans spending ourselves poor?

Similarly, religious enthusiasm sometimes so inflates a convert that he soars high above reality. Then, punctured by persecution, he lands abruptly without a parachute!... "How beautiful are thy feet with shoes"!

Trinitarianism Unmasked

The Unity of God-Article 3

By C. E. Randall, Tempe, Arizona

ONE of the most transcendent truths of the Bible is the unity of God. The Old Testament is built around the revelation: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). This pivotal doctrine is reaffirmed in the New Testament. The unity of God is centered in the person of God. The God of the Bible is a personal God, that is, a God that has body, parts, and passion. The attributes which Scripture ascribes to God are those which proceed from a corporeal being. The God of Trin-

itarianism does not have to be a God of substance or person to have personality or "ability to think, feel, and will." This reasoning is contrary to revealed knowledge. As far as revealed knowledge is concerned, either in the Word or out of the Word, the ability to think, love, act, feel, determine, and so forth, are products of the sense organs, which are a part of the physical. Destroy or impair these organs and the various attributes are similarly limited or destroyed. "The dead know not any thing" because the power to think

feel, and will belongs to the living conscious corporeal being. So with our God: He lives, and "is," and in the words of John A. Cargile in "True Theology," "The God of the Bible is *somebody*—a real, literal, tangible, substantial, personal God, with body, parts, and feelings." Some would divide this God up into three subsistences – Father, Son, and Holy Spirit, with the power to think, feel, and will independent of the substance called God. Personality and mentality which proceed from the corporeal cease to exist when separated from that which produces it. Any part of the corporeal being ceases its usefulness as soon as it is separated. So much for this line of reasoning.

Man was made in "the image of God" (Gen. 1:27). "Image" as used here is the same as used in Genesis 5:1-3, where we read:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."



C. E. Randall

In the same sense that Seth was in the image of his father Adam, so the first man Adam was in the image and likeness of God. If there was no more evidence in the Word than this, it should be sufficient to convince that "God is one."

When Moses was permitted to stand in the cleft of the rock as God passed by, he saw God's back parts. (See Ex. 33:17-23.) Moses was told he could not see God's face and live, yet he was permitted to see God's back

> parts. Back parts not only imply front parts but also require them, for there cannot be back parts without front parts. The front part of God is mentioned as "my face." Jesus assured the pure in heart that they shall see God.

> When Philip wanted Jesus to show him the Father, Jesus said to him: "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" In what sense could Jesus say that anyone seeing Him had seen the Father? We will allow Paul to

supply the answer in Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person." Jesus was the "express image of God's person." He being in the image of God like the first Adam or son of God, looked like God. He was "in the form of God" (Phil. 2:6).

Undoubtedly, man has marred the image of his Creator, but the image of the Creator was, and is, excellent. Someday when sin is subdued, man will have the full image of the heavenly. (1 Cor. 15:49).

The names of God revealed the excellency of His person. While we do not propose to go into the meaning of all the names which the Word ascribes to God, we do want to consider one which so many have construed as teaching plurality in the Godhead. This name is *Elohim*, which is the plural of *Elim* or *Eloah*. In the Bible, the meaning and usage of names, when those names were given on authority of God, reveal the work and character of the one having the name. For example, when God changed Sarai's name to Sarah: the Hebrew name for Sarah is "Saw-raw" which means princess. This is the same name that makes up "Israel." Here is the connotation of "Israel"—Isra (*Please turn to page 10*)

Modern Church Signs of Jesus' Coming

A Radio Sermon (WAIT) by Harold J. Doan, Chicago, Illinois

HE LORD Jesus realized from the beginning of His ministry that all who professed to be disciples would not prove true to the end. Some fell away in His own time; some forsook Him; one even sold Him into death. Jesus could see in this human failure a trend which would increase until He finally returned to earth as its King. Consequently, Jesus and the apostles foresaw and foretold that in the last days preceding the Lord's second coming there would be obvious and abundant signs of apostasy in the nominal church. It was hoped by these inspired prophets that the signs of the times in professing Christians would strengthen true Christians in the faith and give them added hope of imminent redemption. We are in a position to observe the fulfillment of New Testament prophecies concerning the lukewarm, apostate condition of the last-days' church. In this fulfillment of prophecy, one sees the soon coming of our Lord.

In prophetic answer to the apostles' question, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3), Jesus told of signs to be observed in Israel, in nature, among the nations, in social affairs of men, and in religious circles. Concerning signs in world religion, Jesus said in Matthew 24:5-14:

"Many shall come in my name, saying, I am Christ; and shall deceive many. . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. 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. 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."

This passage advises that a sign of the end of the world will be the appearance of false Christs, the persecution of the Christian church, and the consequent weakening of the faith and falling away of some Christians. It is also stated that, in spite of this turmoil within the church, the gospel of the Kingdom will be carried into all the world, to give men ample warning that the end is close.

Surrounding evidences indicate that these prophecies are about to be fulfilled. False Christs? At least two men in the world, representing hundreds of millions of people,

have usurped the honor due Christ alone by demanding the veneration of their subjects. Others also have made substitution for Christ, in the goddess of Reason, or the Savior of Science, or the new dignified Man. Such selfdeluded individuals as Abdul Ba Ha of Persia, and the Swami recently arrested in a south-side hotel for bad debts, who claim to be reincarnations of Christ, may also be fulfillment of prophecy. Be looking and beware of more and more imitators of Christ appearing these days with mystic signs and false gospels.

What of the persecutions Jesus foresaw for the lastdays' Christian? Fortunately, American Christians have been spared, though others in the world have suffered for the faith and are now suffering under the heavy hand of Russian Communism. There are straws in the wind, however, that lead one to believe that even evangelical American Christians, until now spared by enlightened government, will feel the pangs of persecution. Communist-dominated unions of creedless, faithless churches, even now are engaging in subtle forms of propaganda and activity against the fundamental believers of America. Meeting in the name of brotherhood, they are not above delivering the death blow to all that the true Christian holds sacred. Denying the divine Christ, the personality of God, inspiration of the Bible, and the value of a defined faith, they could easily turn from mere sneering to violence. Fellow believer, do not rest in ease thinking it cannot happen here, for persecution may come, and sooner than you think.

As Jesus predicted, the false Christs, false teachers, and persecutors of the Christian church are causing a falling away from the faith. The love of many is waxing cold. Several other New Testament prophecies speak bluntly of the lukewarmness and apostasy now in religious circles. Notice with me these words of the Apostle Paul:

"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).

The word translated "falling away" is in other translations "apostasy." The original word seems to imply not just a drifting away from the faith by isolated believers, but an out-and-out conspiracy of revolt among professing Christians against the true faith. One sees illustrations of such a revolt in Modernism's systematic denial of every truth once held essential by the Christian church. The Apostle John saw this vision of the last-days' church, represented by the church at Laodicea:

"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" (Rev. 3:15-17).

In another place Jesus, who had been speaking in parable form of the value of regular prayer, said, "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The kind of faith that prompts regular prayer, Bible study, and witnessing for the Lord will be sadly lacking when Jesus comes again.

All these prophecies testify today to the fact that in the last days the church will be sharply divided. A minority of believers will be declaring the true gospel of the Kingdom and upholding the name of Christ by word and deed. A multitude of spurious Christians also will be present, who will have a "form of godliness" but deny "the power." The latter will persecute the former and, for a time at least, will dominate the religious scene.

Are not you and I at the time? The nominal church speaks "great swelling words" (Jude 16), yet is ineffective against sin and has no love for the truth. It owns great buildings, sponsors great meetings, makes enormous boasts, and yet is as ineffective in stemming the tide of wickedness as an ant on a railroad track trying to stop a train. A church that prides itself in its knowledge and spirituality recently polled some of its members and found that only one third of them asked a blessing before meals, that less than fifteen per cent have special home prayers, and that only two fifths have prayers before retiring. Indeed, when the Son of man comes, "shall he find faith on the earth?"

These are but a few of the signs in the church that Christ's coming is near at hand. As you and I observe the apostasy, lukewarmness, and growing antagonism against Fundamentalism, let us take stock of our own lives. Are we true to Christ? Are we enduring faithfully? Are we upholding the true gospel? Are we keeping the faith? Since all signs point to the imminent return of Christ, are we ready to meet Him? Friend, "get right" with God, get into Christ, keep in the faith, do not waver for a moment, for *Maranatha*, our Lord cometh!

Stepping in the Light

By J. David Sprinkle, Royal, Arkansas



C OME 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).

What a wonderful advantage it would be if this mes-

sage were impressed in the hearts of America's youth! In plain words, God said:

"Do not follow the crowd in its sin! Be an individual! Let your actions separate you from them, and I will love you, and I will be to you as a father is to his children, and you can depend on Me as children depend upon their father."

Men near the top of life's ladder are the men who

recognized themselves as individuals, who used their own judgment and initiative in building for the future. The men studied in history, who changed the course of nations, were the men who made use of their knowledge and strength while the crowd wondered and waited. The men God used as prophets were required usually to be so separate in life and teachings that they were regarded by the crowd as radicals and sometimes as enemies.

The one perfect Man suffered the same fate. Jesus dared to be true and honest, regardless of the most popular opinion. He did not follow when the people were led to err. Instead, He cleared a straight and sure path to life as it should be. Christ prepared the way and invites you and me to follow. "I have work for you" is His message. "Come, follow me." If we would accept the invitation, we must leave the crowd, step out on our own faith, and recognize our personal responsibilities.

Dare to be an individual! Dare to walk out from the world to serve Christ, the King.

Let Us Examine Ourselves

By Glenn M. Birkey, Rochelle, Illinois

DAVID in Psalm 26:2 stated, "Examine me, O Lord, and prove me; try my reins and my heart." David was pleading for God to try his faith. In the New Testament, the Apostle Paul stated in emphatic language, "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. Examine yourselves, whether ye be in the faith; prove your own selves . . . how that Jesus Christ is in you, except ye be reprobates" (2 Cor. 13:1-5). (Webster defines "reprobate" as one wholly given up to sin.) Then, Paul ended the chapter by saying, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (v. 11).

Perhaps one of the best ways of examining oneself is to see as Brother T. M. Ferrell (October 31 issue of THE HERALD) so well explained about our sins of omission. It could happen that you and I are so busy thinking about the sins of commission, that we are guilty of not doing what we should do. In our life's work, it is just as important to do good deeds as to not do evil deeds.

Referring to a practical way of examining ourselves, you and I can discern in many ways by self-observation, thereby determining how we stand in our faith to God.

Do individuals practice what they preach? Does our nation live up to its reputation as being a Christian nation? Recently, while eating lunch in a restaurant in a near-by city, I observed a young Japanese lady lunching with several American young people. My thoughts were: If this young woman migrated to our land from her native Japan, previously having heard one of our American missionaries telling about Christian ideals, what would be her reaction to our young people's habits? Did they teach that it was Christian to blow cigarette smoke into her face while she was eating? If her American girl friends should invite her to a night club, would what she would see there increase her regard for the missionary teaching that came from America? I am wondering.

If we professing Christians read the Bible as much as we should, how many of us take all of it as the inspired Word of God? Quite possibly we do unless reading scriptures that do not agree with our line of reasoning. Then these scriptures are not inspired. I have heard ministers who believe in inherent immortality say that Ecclesiastes was not all inspired because chapter 3, verse 19, states that man and beast die the same death. Those who

do not believe immersion for baptism is Scriptural thereby think Romans 6:4 and Colossians 2:12 arc not necessarily inspired. Since woman suffrage is in vogue, and womanhood is engaged in political, commercial, and military activities, such scriptures as Genesis 3:16; 1 Corinthians 11; 1 Corinthians 14; 1 Timothy 2; Ephesians 5; 1 Peter 3; and other scriptures are far from being inspired. I have even heard that Paul was a bachelor and disliked women. Another apostle, Peter, had a mother-in-law, however, so must have had a wife. I still prefer to think these scriptures are inspired and that conditions would be different today had they been heeded.

It is hard indeed for me to vision that God had in mind, when He created man, that he would stand up in a saloon at a bar and drink a liquid that would make him temporarily crazy, and much less, a woman who would stand up at the same bar and crowd the man away so she could drink the same "stuff"!

As a finis to this article on self-examination, I would like to quote the last few verses of Galatians 5. They are also very much inspired in my opinion.

"This then is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to the Law. Now you know full well the doings of our lower natures. Fornication, impurity, indecency, idolworship, sorcery; enmity, strife, jealousy, outburst of passion, intrigues, dissensions, factions, envyings; hard drinking, riotous feasting and the like. And to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the kingdom of God." Now notice the fruits of the Spirit by way of contrast.

"The Spirit, on the other hand, brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be (*Please turn to page 9*)

The Bible

By Grover J. Gordon, Fonthill, Ontario

"This book contains the mind of God, the state of man, the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet."—Selected.

The Bible, as a book, has been the world's best seller, yet perhaps the least read, and undoubtedly misunderstood and misrepresented more than any book printed. In spite of what the Bible says about itself, that "no prophecy of the scripture is of any private interpretation" (2 Peter 1:20), men have put their own interpretation on plain statements of Scripture, such as the following:

All promises to the Jews are meant to be for the Gentiles; Israelite means Gentile; the return of Israel to the land is the enlargement of Gentiles; Jerusalem, the Temple; Mount Moriah (where the Temple stood) and Mount Zion (where the Temple did not stand) both mean the church; the throne of David that was promised to Jesus (Luke 1:32) is said to be the heart of the Christian; the Restitution, the conversion of the Gentiles; the kingdom of Israel, the Gentile dynasty; Jerusalem, Zion, and the mountain of the Lord's house are the church; the reign of Christ on the earth is the prevalence of the gospel; the coming of Christ is the coming of death; He that is the way, the truth, and the life is the symbol of death; Christ is God, therefore, Mary is the mother of God; man has an immortal soul, therefore, cannot die. The gospel of the Kingdom is sovereignty of truth. The first resurrection is the revival of principles.

What other book is so misrepresented?

How few think justly Of the thinking few? How many never think, Who think they do?

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever" (Psalm 12:6, 7).

Jesus said: "Thy word is truth." God chooses by belief of the Truth and sanctification of the Spirit.

About Man and Salvation

By Emory L. Macy, Gatesville, Texas

Facts About Mortality:

- "Mortal" means subject to death; destined to die. Man is mortal. (Job 4:17.)
- Man is destined to die. (Gen. 3:19; Eccl. 3:19.)
- Mortal bodies will be changed when Jesus returns. (1 Thess. 4:17; 1 Cor. 15:51.)

Facts About Immortality:

"Immortality" means not subject to death.

- Only God and Jesus have immortality. (1 Tim. 6: 13-16.)
- Jesus was the first to receive it. (1 Cor. 15:20.)
- Noah, Abraham, David, Peter, John, and others do not have it now. (Heb. 11:13, 40.)
- "Man has an immortal soul" is not taught in the Bible.

Facts About the Church:

The Greek word *ekklesia* means "called out ones." "Called out" for His (God's) Name. (Acts 15:14.) Many people were added to the Lord. (Acts 11:24.) Early church was known as "Church of God." (1 Cor. 15:9.)

Church is the body of Christ. (Eph. 1:23.)

Facts About One's Entrance:

Into the Kingdom by inheritance. (Rom. 8:17.) Into the fold or family through Christ. (John 10:9.) Into Christ by baptism. (Gal. 3:27-29.) In Christ, we are new creatures. (2 Cor. 5:17.) Into the church by acceptance of Lord. (Acts 2:47.)

Facts About Baptism:

"Baptism" means immersion.

- A commandment by the Lord for the remission of sins. (Acts 2:38; Mark 16:16.)
- Immersion follows correct understanding of the Kingdom. (Acts 8:12.)
- Baptism is essential for salvation. (Mark 16:16.)

Facts About Salvation:

- Saves men from consequences of sin through Christ unto all them that obey Him. (Heb. 5:9; Acts 4: 12.)
- Scriptures can make us wise unto salvation. (1 Tim. 3:15.)
- Salvation is of the Lord. (Psalm 37:39.)
- "Our salvation is nearer than when we believed." (Rom. 13:11.)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

THE END. Billy Graham, the evangelist, has been much in the limelight the past couple or three years through his evangelistic

campaigns. Many have called him the "Second Billy Sunday." He has been able to awaken the interest of thousands wherever he has gone. We have never heard him. He is reported as having said in the Rose Bowl at Pasadena: "Last year in Los Angeles, I told you that we had five years; now I think only two, and after that—the end."

Time setting has been the fatal mistake of many men who, in their zeal to proclaim the signs of the times and the coming of the Lord, have felt a special call to do what the Lord warned all against doing-that is, setting the time of Ilis appearing. There is no man who "knoweth the day or the hour," according to the Word. Some seek to slip around this curtailment by observing that it does not say "year." While it is true that the Word does not state that no one will know the year, it has been repeatedly proved by the numerous persons who have set the year and failed in their predictions, that they do not know the year. The thought in the language, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," appears to be that no one knows the time of His appearing, not even the popular Billy Graham.

CUCKOO METHODS. It is observed that the cuckoo lays its eggs in the nest of other birds, displacing the rightful offsprings and bringing confusion and disaster. The tactics of modernists of all types are cuckoo. They do not build new colleges, but try to poison the ones built by the courage and sacrifices of others. They do not establish new congregations and build new houses of worship; they place a liberal in the pulpit and denounce the doctrines of the Bible as outworn. And, if anyone suggests any curtailment of their nefarious schemes, they wail that it is persecution.—"The Presbyterian."

SIGNALS. The past few weeks have brought one railroad tragedy after another-all be-

cause signals were ignored. An engineer on the Pennsylvania admitted the train which he was operating, and which was carrying the Pennyslvania State Guard, ran past a red signal. The result, many of the boys were killed or injured. The Canadian troop train earrying boys to the Pacific Northwest ran into a standing passenger train. Again, many were injured and killed. Signals were ignored. The recent crash of two Long Island commuting trains, in which seventy-some were killed, was due to the engineer on the second train not heeding the signals. Here were three tragic wrecks, with the death toll running

close to two hundred, all because the engineers disregarded the signals.

Many signals or signs today indicate the world is approaching the end of the Age, but the majority of people are not heeding these warnings and are passing by them one by one. The result is going to be that the great mass of humanity will come face to face with the terrible realities of the end unprepared. Watch the signals! Do not pass them unheeded!

BIBLE READING. The American Bible Society has again instituted a "World-wide Bible Rending" program that extends from November 23 through December 25. The general theme selected for this year is, "The Bible—A Light and Guide. The Bible Society has presented some excellent thoughts in connection with the program:

"Your Bible is of worth according to the amount you use it. You lose its inspiration and the value of its helpful guidance if you do not allow its message to enter your life by regular, planned reading. One must use it right along, or else he will miss the needful vitality for daily living.

"Participation in world-wide Bible reading will help you, your friends, your church. It will impart added vigor to the ongoing program of the church, its classes, its societies, and the lives of its members. There is no substitute for Bible reading personally, Bible reading in the home, Bible reading in the church. Use it or lose it—starting with you!"

The strength of the Church of God depends on its use of the Word of God. Every member should be so conversant with it, that it would become a part of his life.

DISSOLUTION. Writing in "Words of Life" on "What Is Man?" G. H. Skelton gives some very clear thoughts when he says:

"Death is the antithesis of life (Isa. 38:1; Eccl. 4:2; 9:4; Rev. 20:5). When the union of the body and breath is dissolved by death, the living soul ceases to exist, for the organic body (male or female) without the breath, or spirit, is dead (James 2:26). The Apostle Paul wrote: 'I am already being poured out [2 Sam. 14:14], and the time of my dissolution is at hand' (2 Tim. 4:6). A person's identity is with the body, not an immaterial attribute possessed by the body (Luke 24:36-41; John 11:38-44; 10:40-42; 20:26-29; Acts 9:40, 41)."

The statement that a person's identity is the body was what struck my attention particularly. The body is the person. Apart from the body, there is no intelligence. Scripture teaches that when the body ceases to live, all thought ceases. (Psalm 146:3, 4.) When

Jesus was in Joseph's tomb, it was the only Jesus which the Bible speaks about. When the women came to the tomb to see the sepulcher, the angel said:

"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."

Here is positive evidence that the body was the real and only Jesus. Jesus did not exist prior to His body or during the time His body was in the grave. To make Him do so would make Jesus independent of His body, but Scripture says the body was Jesus. Jesus said of Himself: "Behold my hands and my feet, that it is I myself." As far as man knows, either from nature or the Word of God, animate life does not exist apart from the body.

SOVIET RULE. The rise and spread of the Communist menace has been so tremendous in the few years it has been in power, one cannot help wondering concerning its ultimate destiny and the purpose which it will work in the world. According to news dispatches, Soviet Russia now rules directly or otherwise some 752,878,000 people living in an area of 15,415,000 square miles. This is a 600,000,000 increase of population over the 1939 figure, or nearly 350 per cent gain.

According to the International Peasant Union, which is an organization of Eastern European exiles, it is estimated that the Soviet Union has absorbed 30,000,000 people and 415,000 square miles during this same period. The balance of the increase is found in the European and Asiatic satellites. Much of this gain to the Soviet Union is a direct loss to the Western Powers. It is not so much with the gain and loss of Communism and Democracy that we are concerned, as the effect which this titan of anti-godliness will have on the forces of rightcousness. That such a power would rise in the end-time and would be finally headed by the Antichrist has long been the view held by the Church of God, and development along these lines indicates that this view has not been ill-founded. The bear of the North started foraging on the bread of life that has spread to nearly all quarters of the globe, and evidently will not be stopped until the Son of God destroys, with the brightness of His coming, the Man of Sin, who will give this movement its most subtile and devastating leadership.

"GOD WILL come with vengeauce, even God

with a recompence; he will come and save you. 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."

Buying a Modern Trojan Horse

By Arnold T. Johns, Oregon, Illinois

Do YOU remember your ancient history? During the Greco-Trojan War when the siege of Troy by the Greeks had reached a stalcmate, the wily Ulysses conceived the idea of offering a great wooden horse to the Trojans as a gift of peace. Cassandra, daughter of the king of Troy, pleaded that the gift should be rejected, and said: "I fear the Greeks even when bearing gifts." She became as unpopular as most people who foretell disaster. The gift horse was admitted within the walls, and during the night, the Greek soldiers, who had concealed themselves within the giant horse, emerged quietly, opened the city gates, and admitted the whole Greek army. As a result, the Trojans were beaten and their city destroyed.

The motion picture industry is selling the public a "Trojan horse." No, they are not even giving it away. Why give it away if millions of us are foolish enough to pay for it? Let us look this "Trojan 'gift horse' in the mouth" and see all the vicious enemies hidden within, under the cloak of innocent amusement.

There we see smoking, drinking, dancing, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21).

Friend, can you recognize your enemy? Do you approve of the many scenes of wild parties, drunkenness, murder, robbery, gangsterism, and mob hangings? Do you wish to educate your children in these same acts of violence? If we have sown to the wind, shall we not reap the whirlwind?

Psychologists tell that people mimic what they see others do. This is especially true with children. Men and women did not use tobacco and alcoholic liquor so freely and unashamedly before the movies pictured their use as so-called "good taste."

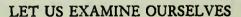
"Well," you ask, "what have movies to do with the Battle of Troy?"

Just this, friend, we all have read so much about spy trials, atomic secrets, secret files, unidentified witnesses, and pumpkins, that the whole mess sounds like a threeringed circus, and any mention of Communism as a menace to peace of the United States seems utterly ridiculous. The aim of Communism, however, is world revolution and eventual world control. The breaking down of public morals is essential to bring this about. Movies help them accomplish their purpose. Movies, the most powerful educational force in America today, because people mimic what they see others do on the screen, control attitudes, tastes, fashions, elections, and the morals of the nation.

"It can't happen here," you say? Well, perhaps! But some of our government leaders seem a little more than worried about the growing trend of thought of the American people. In fact, the Committee on Un-American Activities has published some booklets on Communism, one of which is called, "Communism and Education." Yes, the "Reds" aim at the very heart of America—our school children. Do you know that some of our highestpaid movie directors are Russian immigrants. Others come from Poland and elsewhere from eastern Europe. We all know that Communism thrives on greed and lust. It propagates the idea of getting something for nothing. They practice it openly, as you can see in China, Poland, and all the other nations they have swallowed up.

Now, can you see the evil forces of Communism hiding in the innocent amusement of the movies? We pay them to educate *our* children into *their* way of thinking.

Jesus taught that a bad habit must be replaced with a good one, else the last state of the person will be worse than the first. (Luke 11:24-26.) Only if we replace the "movie habit" with a "prayer habit" and study of the Holy Scriptures in desire for Truth, can we successfully default in our payment on the "Trojan horse." Do not send the children to Sunday school—bring your children and attend church each Sunday. "Search the Scriptures daily." "Ye shall know the truth, and the truth shall make you free."



(Continued from page 6)

governed by the Spirit's power. Let us not become vainglorious, challenging one another, envying one another" (Gal. 5:16-26, R. F. Weymouth translation).

Let us *examine* ourselves to see if you and I measure up to the fruits of the Spirit as outlined in the latter part of the quotation. There is no better mirror for us to behold ourselves in than the Bible (God's Word). Let us not neglect it in these last days.

Religion -- What Is It?

By Mrs. Milon Hall, Kokomo, Indiana

AN UNKNOWN writer summed up true religion as follows:

"In the home, it is kindness; in business, honesty; in society, courtesy; in work, thoroughness; in play, it is fairness. Toward the unfortunate, it is compassion; toward the fortunate, joy. Toward the weak, it is help; toward wickedness, resistance; toward the penitent, forgiveness. Toward God it is reverence, love, obedience."

Micah said: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.)

The Parable of the Prodigal Son is well known, but too often the part of the prodigal's elder brother is underemphasized. He had worked faithfully for his father, obeyed all his commandments. When his younger brother returned, humble and penitent, after squandering his fortune, the elder son was angry with his father for preparing a feast of welcome for his brother, when he himself had never been given a feast to make merry with his friends. Notice that it was with his friends he wanted to make merry, suggesting that his obedience to his father had been out of duty and for *personal* gain, rather than love. How many church members resent God's goodness to others whom they consider less worthy than they? Is ours an obedience of love?

Luke 7 tells of a notorious woman, a sinner, who washed Jesus' feet with her tears, dried them with her hair, kissed them, and anointed them with precious ointment. The Pharisees criticized Jesus for allowing such a sinful person to touch him, but He replied that one with much to be forgiven has more love to return than one with little to be forgiven. Still, do churchgoers look down upon and shun "sinners"? Jesus was the Friend of publicans and sinners. Are we better than our Lord and Master?

Jesus' townspeople cast Him out of Nazareth because He challenged their traditions. Samaritan villagers kept Him out because of racial prejudice. Herod exiled Him because He denounced his wicked government. Let us examine ourselves carefully and honestly, lest we be guilty of attitudes which tell Jesus, "Get out!"

TRINITARIANISM UNMASKED

(Continued from page 3)

(Saw-raw i.e., princess). El is one of God's names. Hence, Israel means God's princess, or God's wife, which she is according to Hosea.

We now come to the name *Elohim*. It was a common practice among Hebrews and peoples of other cognate languages to use plural terms of individuals when they desired to express excellence, dignity, or the superlative. Plurality oftentimes indicated superiority. In his book on the "Defense of the Precepts of Jesus," the noted Hindoo, Rajah Ramahun Roy said: "In the Hebrew, Arabic, and almost all Asiatic languages, the plural form is often used in a singular sense when the superiority of the subject of discourse is intended to be kept in view."

This is true in the Koran, when God is represented as speaking, and, as all know, the Koran upholds the oneness of God and "denounces as impious the doctrine of a plurality of persons in the Godhead." The "im" in *Elohim* signifies a plurality and not merely a trinity as some construe. Usually when the name *Elohim* is used of the one and only true God, it is used with a singular verb. Genesis 1:1: "In the beginning *Elohim* created the heaven and earth." "Created" is a singular verb. "Hear, O Israel, Jehovah our *Elohim* is one Jehovah" (Deut. 6:4). Our God is "One," because He is the "excellent One"—the "superior One," for no God is like our God.

Elohim is often used in the singular when applied to false gods or individuals. It is applied to Dagon in Judges 15:23. In Exodus 7:1, Moses is called a "god to Pharaoh," that is, an *elohim*.

Summing up, to the Church of God, our God is One, whose image we bear. He is a personal God—a corporeal Being—our *Elohim*, who is excellent and superior above all creation. To Him we ascribe all praise and believe that "He is, and that he is a rewarder of them that diligently seek him."

(In our next article we shall consider Jesus Christ, the Son of God.)

THE DIFFERENCE

As a missionary finished preaching in a market place in one of the villages of northern India, a Mohammedan stepped up to him and said: "You must admit that we have one thing you have not, and it is better than anything you have."

"What is it that you have?"

"When we go to Mecca," said the Mohammedan, "we at least find a coffin. But when you Christians go to Jerusalem, your Mecca, you find nothing but an empty grave."

Smilingly, the missionary explained, "That is just the difference! Mohammed is dead and in his coffin, and all false systems of religion and philosophy are in their coffins; but Christ is *risen*, and all power in heaven and on earth is given to Him. He is alive for evermore!"

He's Your Brother

He's your brother, this fellow (let's call him a man) Who's bearing his burdens as well as he can. Did you give him a lift, a word kind and true? That word might have helped him all the way through.

When crushed by a sorrow, perhaps unknown to you, Did you give him a smile, a handshake or two? Or did you pass by, as the Levite of old, Leaving your brother out there in the cold?

When lost and discouraged, he looked for your hand, Groping in darkness, walking in sand. It might have meant victory, that last long mile, Had you been a brother and thought it worth while.

"I call you brethren," One said long ago, Who now turns to you and wants you to know This man who, you say, means nothing to you, He's your brother—white, black, or whatever his hue.

-By T. J. Viske and selected by Mrs. John Coulter.

HE LEADS

"I cannot always trace the onward course My ship must take; But, looking backward, I behold afar Its shining wake Illumined with God's light of love, and so I onward go In perfect trust that He who holds the helm The course must know. "I cannot always see the plan on which He builds my life; For oft the sound of hammers, blow on blow, The noise of strife. Confuse me till I quite forget He knows And oversees, And that in all details with His good plan My life agrees. "I cannot always know and understand The Master's rule; I cannot always do the tasks He gives In life's hard school; But I am learning with His help to solve Them, one by one, And when I cannot understand, to say, 'Thy will be done.'" -Author Unknown.

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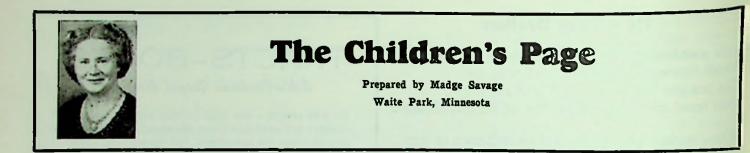
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"Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2).

Notes from My Bible—Psalm 23 Good Green P's in a Pod. Possession The Lord is my shepherd; Provision ____ I shall not want. Power _____He maketh me Place _____ In green pastures: Pilotage _____He leadeth me Peace _____Beside the still waters. Prosperity He restoreth my soul: Piety Pathway _____In the paths of righteousness Purpose _____For his name's sake. PilgrimageYea, though I walk Pain _____ Through the valley of the shadow of death, Protection ____I will fear no evil: PresenceFor thou art with me; Punishment _Thy rod [whom the Lord loveth he chasteneth"] and PersuasionThy staff Pleasure _____They comfort me. Preparation ... Thou preparest a table before me Persecution ... In the presence of mine enemies: Preservation _Thou anointest my head with oil [see Luke 4:18]; Plenty _____ My cup runneth over. Promise _____Surely goodness and mercy Pursuit _____Shall follow me Period _____ All the days of my life: Performance .And I will dwell Palace In the house of the Lord Perpetuity For ever.-Selected by R. H. Judd from Words of Life.

Seventy Sent Out

Jesus had raised the ruler's daughter to life. He had "called his twelve disciples together," and had given them "power and authority over all devils, and to cure diseases." ... He sent them to "preach the kingdom of God."

Jesus had told them: "Take nothing for your journey,

neither staves, nor script, neither bread, neither money; neither have two coats apiece" (Luke 9:3). In fact, Jesus gave the *Twelve* the instructions before He gave the same instructions to the Seventy.

The Twelve went preaching and healing and later returned. The good news became known, and people followed Jesus. Taking the five loaves and two fishes, He fed five thousand. (Luke 9:13-17.)

"After these things the Lord appointed other seventy also, and sent them two by two" to tell people that Jesus was coming. (Luke 10:1.)

Jesus Prepared Them

Jesus talked to these special messengers, saying, "The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Is there not a call for help *now* for laborers of Christ to go "into all the world, and preach the gospel"? Consider the riddle: Who can hear without a preacher? Who can preach without a "backing" (being sent)? Can we not occupy today? Cannot members be taught to give our church the financial help necessary to fulfill its mission toward our ministers?

Why Not Prayer?

The disciples failed in an attempt of healing. Jesus said that kind could be healed only by "prayer and fasting." Are those necessary elements left out of our lives to the extent that we are short of our spiritual food?

Happy Birthday Wishes!

David Arthur Jones, Dec. 4, age 6, Kimball, Minn. Duane C. Emigh, Dec. 4, age 12, Corvallis, Ore. Donald R. Mercer, Dec. 5, age 8, Macomb, Ill. Erna Marie Morris, Dec. 5, age 13, Royal, Ark. Dennis D. Thompson, Dec. 6, age 2, Limeton, Va. Kimberly V. Mills, Dec. 7, age 9, Cozad, Nebr. Sara Jane Peters, Dec. 8, age 7, Paynesville, Minn. Patrick L. Patesel, Dec. 10, age 10, South Bend, Ind. Timmie Zavitz, Dec. 10, age 8, Stamford Center, Ont.



The Holy Vision

During the life of the Prophet Isaiah, there occurred a fearful, yet marvelous experience. He had a vision of the overwhelming majesty and holiness of God, and felt by contrast the conviction of his own unworthiness and sinfulness. He saw God "high and lifted up," seated on a magnificent throne, and attended by seraphim who loudly proclaimed His glory and holiness.

Isaiah was presumably already a servant of God, for some of his work was done during the life of King Uzziah. (Isa. 1:1.) This wonderful vision occurred in the year of Uzziah's death. (Isa. 6:1.) Though he was probably already called to the prophetic office, Isaiah apparently needed a quickening of his spiritual life. He also needed a greater realization of the necessity of cleansing and sanctification if he were to be the mighty and fearless prophet that God desired him to be.

With characteristic honesty, Isaiah was ready to admit his need. "Woc is me!" he cried, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). No excuses or evasions—Isaiah was willing to name himself first as the sinful one, before mentioning anyone else.

How did Isaiah come to this realization of his condition? He had caught a vision of Him, whose perfect and radiant holiness afforded the true basis for measurement and contrast of man's weakness and sinfulness. "Mine eyes have seen the King, the Lord of hosts." When Isaiah looked into the mirror of his own heart and saw its imperfections and defacements, after gazing upon the Holy Lord of heaven and earth, Isaiah uttered his shocked cry, "Woe is me!"

Upon this confession of Isaiah, the Lord quickly showed His mercy, forgiveness, and cleansing. "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). Symbolically, this was done by a burning coal touched to Isaiah's lips by one of the seraphim, and thus God purged his sinful nature, giving him a clean heart.

Immediately after this, God said, "Whom shall I send, and who will go for us?" After performing this work of preparing Isaiah for truly consecrated service, the Lord revealed that a certain responsibility was entailed by such preparation. That Isaiah recognized this responsibility is apparent from his eager words, "Here am I; send me" (6:8). When Isaiah thus offered himself for service, after the Lord had prepared him, God immediately commissioned him and said, "Go!"

Evidence in this account of Isaiah's sanctification gives deep lessons for Christians of our day and age. From every step of the narrative, we may draw applications which will enlighten our understanding concerning the manner in which God calls and prepares His people for service.

First, God calls men to repentance—the godly sorrow in which one acknowledges his own sinfulness and utter unworthiness and God's rightcousness and goodness, for it is "the goodness of God [that] leadeth thee to repentance" (Rom. 2:4). Whether as sinners who repent unto justification, or children of God who repent unto sanctification, *repentance* always draws the person nigh unto God, and God nigh unto him.

This repentance may be induced by a vision or realization of God's holiness as contrasted with one's own condition, as in the case of Isaiah. Under the sense of God's nearness or presence, men are filled with a conviction of sin, as Paul taught in 1 Corinthians 14:24, 25.

Upon repentance, God cleanses men from sin, either in baptism, for those first coming to Him through Christ, or in forgiveness and sanctification, for His erring children who come to Him in repentance and confession of their sin and need.

God's call to service accompanies His cleansing, even if that service be merely to tell others of what He has done, thus glorifying Him. One who truly repents and experiences cleansing will have a strong desire to serve his heavenly Father in some way. God is willing to make His will known to them who seek it.

May we, Christians, experience in some manner what the faithful Prophet Isaiah experienced. May you and I, in some measure, come more fully to appreciate the ways our heavenly Father deals with us, and come better to know Him with whom we have to do.

"Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, A.S.V.).

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DECEMBER 5, 1950

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 7—Day of Prayer. March 4—Missionary Sunday. March 25—Easter Sunday. September 9—General Conference Sunday.

BELLE PLAINE, KANSAS

Bro. Lyle Rankin, Cashmere, Wash., writing from Wichita, Kan., under date of November 26, reports:

"I am in the home of Bro. and Sr. Nelson Anthony. One year ago, I baptized Nelson. Recently, on November 23, I baptized his brother, Lewis Emerald Anthony, Rt. 2, Belle Plaine, Kan. So, they now are brothers in the Faith. Emerald first learned of the Church of God Faith while attending services, in the year 1948, at the home of Bro. and Sr. C. J. Rinehart, near Wellington, Kan. Since then, he has attended more such meetings, associated with brethren here, and attended services in Arkansas City, Kan., where Bro. John L. Denehfield ministers. We pray this new brother in the Faith may continue to grow in grace and knowledge of the Truth."

LETTER FROM BROTHER MORGAN

Greetings in Christ to all who love God and His Truth: You will be happy to know that during the past sixteen months, I have delivered 184 Bible discourses, baptized nine converts into Christ, held series of meetings at twenty-five places in eight states, and mailed about two thousand books and nearly two thousand letters. There appears to be an increasing demand for more books.

Dear Brothers and Sisters, not being regularly employed or on a salary, I will need some financial assistance if more books are to be published. I believe you will be proud of the new book I wish to publish, and that you will be happy to lend it to your friends. My most recent photograph will be in each copy of the book.

Outstanding signs of the end of this Age show that the Lord will come soon. Whatever we Christians can do by way of service must be done soon. I hope to publish two thousand new books at the carliest date possible—to mail them before spring, if possible. Although this will mean hard work for me, I am happy to be of this service to help others to be ready for endless life in the ages of joy.

On my next birthday, December 25, I will be eighty-two years old. I pray that God will fill your hearts with lasting joy and happiness, and give endless life in the ages of endless coming joy. Please write soon; your words of good cheer and your prayers will be much help.

Loving regards in Christ, J. M. Morgan, Bristow, Oklahoma

FRANKLIN - GINGRICH

At 4:00 p.m., on November 24, 1950, Miss Alice Franklin, daughter of Mr. and Mrs. George Franklin, exchanged marriage vows with Mr. John E. Gingrich at Southlawn Church of God, Grand Rapids, Mich., in the presence of their immediate families.

Attendants were Miss Phyllis Gingrich, sister of the bridegroom, and Martin Goerce.

A reception, attended by nearly one hundred guests, was given in the church basement in the evening.

Alice is well known to many Church of God people, having attended Youth Rally and General Conference at Oregon, Ill.

For the present, the newlyweds will reside at 6555 Division Ave. S., Grand Rapids, Mich. R. O. Hardesty.

EVA BAILEY BREELAND

Eva Bailey Breeland, born on May 2, 1912, fell asleep in Jesus on November 18, 1950. She leaves her daughter, June, her husband, Columbus, a host of relatives, and friends to mourn her loss.

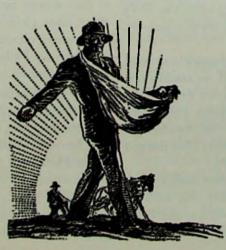
Eva was the church pianist and a faithful worker of the Blood River Church of God for many years. Laid to rest in the Carter Cemetery on the banks of Blood River, Eva awaits the resurrection call of her Master, whom she had served so well.

E. Richard Smith, Pastor.

Bro. and Sr. F. A. Stilson, South Bend, Ind., are winter vacationing in Florida.

HERALD RECEIPTS

Henry T. Cooper; Mrs. Paul Williams; Rosie R. Wilson; Mrs. L. W. McMinn; Mrs. Edith Richardson; Mrs. Faye Brown; Mrs. Ida Eastman (2); Glenn Canfield; Mrs. Iris Kirkley; Dr. Samuel Metheny; Patricia Rossner.



NEW PLEDGES RECEIVED

| W. D. Tierney Family | \$ 100.00 |
|------------------------------|-----------|
| Joe & Gladys Lawrence | 1,000.00 |
| Mr. & Mrs. Willard M. Naylor | 100.00 |
| Mrs. Mary Alice Pigg | 100.00 |
| Mrs. Nellie Ling | 100.00 |

NATIONAL BIBLE INSTITUTION

| Minn., State Missionary Soc. | \$ 47.50 |
|-----------------------------------|----------|
| Vernon & Ruth Nichols | 500.00 |
| Oregon, Ill., Church of God | 8.20 |
| Mr. & Mrs. Robert O. Hardesty | 20.00 |
| Pennellwood Church of God, Mich. | 25.00 |
| Joe & Gladys Lawrence | 500.00 |
| Mr. & Mrs. Willard M. Naylor | 100.00 |
| Mr. & Mrs. Glenn E. Canfield | 50.00 |
| Oregon, Ill., Church of God S. S. | 5.28 |
| | 5.00 |
| Phoebe Kessler | |
| Mrs. Mary Alice Pigg | 10.00 |
| Mrs. F. Moran | 2.00 |
| Mrs. Ora Thompson | 15.00 |
| Mr. & Mrs. John Savage | 5.00 |
| Mr. & Mrs. Clifford Eyster | 5.00 |
| Mr. & Mrs. Harold Doan | 50.00 |
| Mrs. Nellie Ling | 100.00 |
| Mrs. Ida Parker | 5.00 |
| | 10.00 |
| Mr. & Mrs. C. D. Whitmer | |
| Southlawn Park Church of God | 25.00 |
| | |

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Coming! Bro. R. H. Judd, sound and seasoned in all his writings, plans soon to prepare manuscript on John 3:5, a popular text in all Christendom, but a text, too, that challenges a more careful and thorough study than it usually receives.

Twenty-three Californians attended the recent Southwest Conference at Tempe, Ariz. Conference speakers were Bro. C. E. Randall, Bro. Norman J. McLeod, Sr. Emma C. Railsback, Bro. Gordon Landry, and Bro. Harry Payne.

Bro. Ernest Barnum, 409 West Morris Ave., Hammond, La., informs about a friend who is enjoying The Herald, especially the articles by Bro. Harold J. Doan.

"We certainly enjoyed the College boys at our Thanksgiving services."—Francis Burnett, Jordan, Mo.

"Government records fill 18,000,000 square feet of floor space, which costs \$20,000,000 a year, and . . . the filing equipment is worth \$154,000,000" (Nov.—"Trends").

Bro. Gordon Landry, 1313 5th St., Douglas, Ariz., reports, "We've been building a home of our own during every spare minute and hope to move into it within a few days."

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

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 immortali-zation 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.

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1.)

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TITHE AND TAXES

By Joe D. Lawrence, Sioux City, Iowa (President of the General Conference)

Is anything surer than death and taxes? (See 1 Thess. 4:17 for an answer.) The coming of our Lord is surer than either death or taxes. We should allow nothing to deter preparations for His coming.

I know some may question the importance and necessity of tithing, based, possibly, on such scriptures as Romans 3:20, Romans 10:4, and so forth. Without seeming to want to return to the law, may I say I believe we now should endeavor to obey the law, not because we fear becoming lawbreakers, but because of love and a desire to do that which our Saviour would have us do: knowing we cannot become perfect through keeping the law but only through the grace of our Saviour.

I can hardly bring myself to believe we are free from responsibilities when I read what the Saviour said in Matthew 5:17, 18,

Paul said to the Corinthians (1 Cor. 16:1, 2), "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."

On October first, the new tax law took effect. All who work on a salary have already felt the bite. The self-employed and other income earners will feel it on March 15.

We should be thankful income tax is levied on net income and not on gross income. Net income is that which is left after all exemptions have been deducted.

Contributions to your church organization are allowable exemptions. Therefore, your tithe, if paid before midnight, December 31, is not subject to taxation.

Undoubtedly, every church member has been contributing to the support of one of the churches. A financial report in a recent issue of The Restitution Herald is proof of your support of the General Conference program. Each time I look at the Pledges for 1950-'51, as published on the back of The Herald, I cannot help feeling God is with us and His blessing is upon our work.

If we have been following the order of Paul, and laying by as God has prospered us, there should be no difficulty in making our final 1950 contribution before December 31. This contribution should be made wherever you want to make, but it should be made without fail if you do not want part of it to be taken from the Lord's work by taxation.

Do you think God would consider us slothful servants if we allowed taxes to take money away from His work because we were neglectful in caring for His business?

"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).

It has been a privilege and a great pleasure to work with you people in God's vineyard. I pray His richest blessings on each of you.

1950 "BETTER DAY" CAMPAIGN 1951

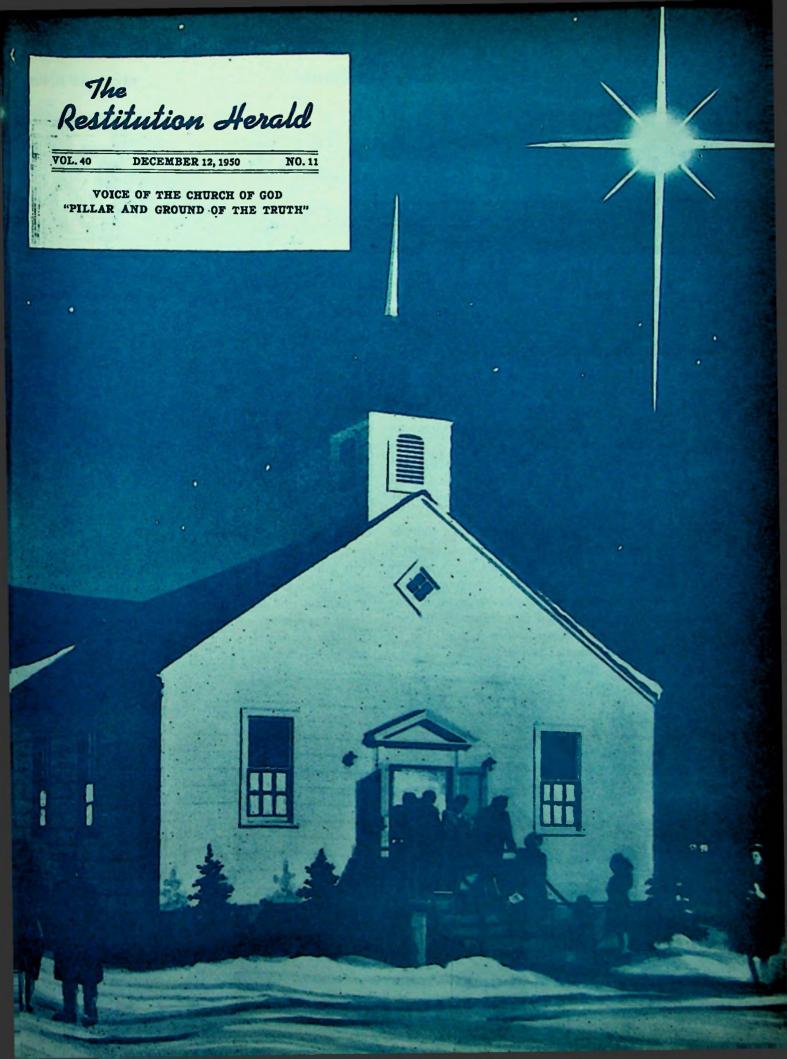
for funds supporting activities of the NATIONAL BIBLE INSTITUTION Oregon, Illinois

Evangelism The Restitution Herald Oregon Bible College Golden Rule Home

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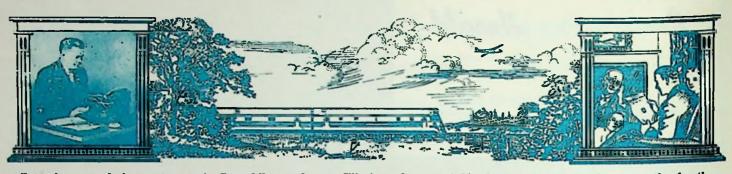
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| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker's Church (Chicago) |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 |
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THE RESTITUTION HERALD

DECEMBER 12, 1950



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

Christmas Texts and Meditations

Matthew 18:3, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," appeals to me as a Christmas text. Correctly, Christmas festivities appeal to children, are planned for children. Always, children love Jesus, believe in Jesus! If given half a chance, they pray; and Providence hears and oversees. (V. 10.) Help us all, O God, truly to become like little children—converted! Otherwise, Christmas crucifies.

Genesis 3:15 records God's promise in Eden that the seed of Eve would bruise the Serpent's head. Notwithstanding Satan's foul success in checking Christ's progress ("Thou shalt bruise his heel"), Eve's descendant, Jesus, eventually and ultimately will crush the Serpent. Jesus "must reign till he hath put all enemies under his feet" (1 Cor. 15:25). Prophecy thus schedules a fatal blow for the Devil. He who was born "Saviour" (Luke 2:11) will

"destroy him that hath the power of death, that is the devil" (Heb. 2:14).

Isaiah 9:6, a text frequently quoted to support Trinitarianism, prophetically exalts Jesus to glorious heights, but several careful translations reveal that the Hebrew words did not speak prophetically of Jesus as "The mighty God" or "The everlasting Father." Rather, the Child to "be born," to "be given," to bear the government upon His shoulder, would be "Counsellor of the called mighty God," the last part of the verse reading, "The Everlasting Father shall call his name the Prince of Peace" (Leeser's Translation).

Micah 5:2, foretelling the

Messiah's birth in Bethlehem, is quoted frequently by Trinitarians to prove that Jesus pre-existed. The text reads:

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Certainly, all Bible students agree that Jesus' birth in Bethlehem fulfilled some of this prophecy. One scarcely can say, however, that all Bible students are agreed that Jesus "is to be ruler in Israel"! That would be Zionism or Futurism! The last clause of the foregoing quotation, though, is the real *puzzler*—"Whose goings forth have been from of old, from everlasting." Usually, theologians apply this text to Jesus, saying it means that Jesus was pre-existent and active from the very beginning, even "from everlasting." Analytical study 'reveals, however, that this clause refers not to Jesus, but *to Bethlehem*! Bethlehem's "goings forth" are equivalent to Bethlehem's



"outgoings," or her borders. Similarly, men today speak of the "outskirts" of a city—meaning its boundaries. Bethlehem's boundaries (outgoings), or Bethlehem's location, had been known for a long, long time.

John 16:21, seldom associated with Christmas texts, reveals nonetheless that in Israel joy attended the birth of a son because the mother somewhat hoped against hope that *her* son might be the Messiah. (Cp. with "man child"—Rev. 12:5.)

Luke 2:10 reveals the essence of true evangelism. Evaggelizomai (from which derives "evangelism") reads, "I bring good tidings." Good tidings of an Heir to David's throne, not of clatter-bang "revivalism"! **DECEMBER** 12, 1950

PAGE 3

Three Gifts, a Gift, and Gifts

By V. E. Kirkpatrick Saint Cloud, Minnesota

"When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:11).

MATTHEW 2:1, 2 presents the account of the Wise Men who came from the East to Jerusalem in search of the King of the Jews. Verse 11 tells of their finding Him, worshiping Him, and giving Him gifts. For some time we kave been intrigued with the gifts: why these three gifts listed, and no more? Why the particular items given? Was there any significance to the gifts? Can one find a lesson in them? Did the Wise Men see more than a physical king on a physical throne shortly to be established over the Jews in that day? or may we believe they understood that *this* king was Messiah, the Son of God, who was to usher in a new Age?

We note, first, that the expression "unto him gifts" is used frequently in the Old Testament of oblations presented to God, and is seven times used in the New Testament, always in a religious sense of offering to divinity. Undoubtedly, therefore, we are to understand the presentation of the gifts of the Magi as being a religious offering.

We note, second, that visits were seldom paid to sovcreigns without a present. (1 Kings 10:2.) A foretaste of this was shown in Psalm 72:10, 11, 15 and Isaiah 60:3, 6, which was in a small sense fulfilled by the Magi, but only to show what great gifts and adoration will be His portion in the near future.

Three Gifts

In each of the *three gifts*, one sees foretold something of the life and work of the Lord. Gold. For all ages, gold has been symbolic of wealth, of something precious. "Unto you therefore which believe he is precious" (1 Peter 2:7a). Jesus has become precious to us. He is our wealth, more lasting than the metal. The metal is a symbol of something of genuine worth and great value, great in purchasing power. Our Gold also, "Himself took our infirmities, and bare our sicknesses" (Matt. 8:17b). The metal is the most precious medium of exchange. Through our

Gold, we have the payment of debt, when He took our sins upon Himself and nailed them to His cross. (Col. 2:10-14.) The song well expresses it:

"I will sing of my Redeemer, And His wondrous love to me; On the cruel cross He suffered, From the curse to set me free. Sing, oh, sing of my Redeemer, With His blood He purchased me, On the cross He sealed my pardon, Paid the debt, and made me free."

Gold is a precious metal, but Peter wrote that "the trial of your faith, being *much more precious than of gold* that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:17). Again, Jesus, through John, invites, "Buy of me gold tried in the fire, that thou mayest be rich" (Rev. 3:18).

Perhaps the Wise Man foresaw not all this as he gave his gift to the Babe, but we, looking back, can see how his gift of gold symbolized in a small measure the work of the Receiver of his gift.

Frankincense. This was an incense, a sweet savor, an

aromatic used in sacrificial offerings. (Ex. 30:34-38.) It was one of the ingredients of God's perfume, in which He delighted. (Isa. 42:1-4.) Another sweet perfume to God, in which He delighted, was the Son who shall not fail nor be discouraged, who will set judgment in the earth. (Matt. 3:17; 17:5.)

Frankincense was used on the offerings made to (Continued on page 10)





King Herod

By Gordon Landry, Douglas, Arizona

WHERE is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The Wise Men stood before King Herod and blandly proclaimed this fact. No fear here! Hardly even recognition of kingship!

More than mildly interested, Herod leaned forward: "'Born King of the Jews,' eh? Hmmm. Who could that be? I have no new son. Born King of the Jews! Hah!" Terrifying thoughts, though, were being entertained in Herod's quick mind. If this One of whom the Magi were

speaking did eventually become King of the Jews, Herod's position, or that of his descendants, would be greatly endangered. Something had to be done about this Upstart, this Babe-in-Arms. Nobody would overthrow Herod! Was not Caesar favorable to him? And who-man or god-was more powerful than Caesar?

Why worry about anyone thinking to usurp the authority of King Herod? Still, why not worry? These Jews were fanatical in the extreme. If only a leader were procured for them, would they not put forth every effort to rid themselves of the accursed Roman yoke? They would indeed! This small land was more of a headache to Roman authorities than many of the subjugated lands that had preceded Rome in holding sway over the world of civilized governments. Yes, there was something to worry about. Anything was likely to occur now, that is, if this news became widely known among the common rabble of the streets.

"What to do? What to do? There must be a way to silence this one born to be 'King of the Jews.' Why did this have to take place in my time? Oh, yes, there were uprisings years ago when the Maccabean princes thought to cast the Roman yoke off the weary necks of this peculiar people. But *born* to be 'King of the Jews'? Never before! Why now?

"Oh, well, might as well face the issue instead of wishing it had never occurred. What to do? Destroy him! Yes, but how? First, I will need to know where he is, then ——. That is it! The priests and scribes have been

bragging incessantly that there would come a king to deliver them. I will learn from them where he was to be born. I will pretend that I am interested in their forlish prophecies. Locate him first! After that .---."

The chief priests and the scribes of the people stood before Herod. Their manner of life, their segregation from the common people, their "do as I say and not as I do" attitude had often displeased Herod; yet, for the sake of security, he had tolerated them. What were they whispering about among themselves? Had they guessed his reason for gathering them before him? This was no time for Herod to show his anger, but how could anyone contain himself when peering into these half-smirking, know-it-all faces? Now self-control had fled: there was no interest, no plea—this was a demand that required an immediate answer: "Where will He be born that is to be King of the Jews?"

Why become so angered at such an insignificant question? Especially when the answer was so quick in coming! "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda. art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:5, 6).

"Bethlehem! So, that is the place! Bethlehem hardly seems a fitting place for a king to be born. Yet, if Bethlehem is the birthplace of this child, I must go to seek him. I must destroy him.

"Wait! Those Magi! They were the ones who started all this trouble in the first place. They want to find the new king. Well, let them. They can tell me where he is, and save me the trouble and expense of looking for him. My request, though, must be subtle. They must never discover my true intent."

Privately, so as not to arouse the suspicions of a constantly suspicious people, the Wise Men were called before the king.

"The star you say you saw in the East—what time did it appear? Think carefully now, the exact time."

"Well we remember the exact time, O King. We will gladly tell all to you: our studies that led us to place the correct interpretation upon a star of such brilliance, our long trek across desert sands amid many difficulties, and our ultimate arrival in this thy court."

"Never mind all that. The exact time is what I want."

After learning when the star first appeared, Herod sent the Wise Men to Bethlehem, saying to them before their departure: "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also" (2:8).

After a reasonable length of time had elapsed, and the Magi had not returned, Herod's wrath again took control of his better judgment. "Mock me, will they? I will show them, and this boy-king, too! Though I may not know his exact whereabouts, I do know the vicinity of his birth... Captain of the guards!" A tall, lean soldier of the Roman government stepped inside and said, "Yes, sire?"

"Take as many men as necessary. Go down to Bethlehem and there and in neighboring communities destroy all children two years of age and under."

"But, sire . . ."

"No 'buts,' Captain. Do as I say." The captain quickly obeyed Herod's orders.

"Mock me, will they? Hah! History will record me as a great man. Books will read: "This is *the* Herod"—the one who killed Him who was (*Please turn to page 14*)

The Meaning of Christmas

By Ellsworth Routson, Blanchard, Michigan

HRISTMAS marks the time of rejoicing and a time of thanksgiving to God, who sent His only begotten Son unto men. The spirit of Christmas seems to envelop everyone, both young and old, although each has his own way of celebrating.

To the shepherds on the hillsides of Judea that first Christmas Night, long ago, Christmas meant the birth of a Saviour. For so many years, God had been silent. They long had looked for the fulfilling of that prophecy: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth . . . that is to be ruler in Israel" (Micah 5:2). Whether or not the shepherds understood the full significance of the event happening, they knew it was of great importance and was surrounded with the glory of God; and "the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:20).

To the world at that time, Christ's birth meant ushering in a new era. Shortly after His birth, a calendar was adopted whereby the world could officially mark time. Thirty years later, this same baby, grown up, began causing perturbation in the hearts of men and in the governments of peoples.

The modern world celebrates Christmas in many ways. Some praise God for His "unspeakable gift," which is Christ; some celebrate by merely exchanging gifts; some highlight sumptuous meals and alcoholic parties.

To Christians, Christmas is a day of rejoicing, for our hopes are fulfilled in Christ. You and I look forward to His Second Coming with anticipation. Christians look for a better day, a better life, a better Kingdom, all possible because Christ was born. He could not have died and been resurrected without first being born. As the shepherds and Wise Men gathered around to worship Jesus, so Christians will join in a great chorus of joy and redemption, praising Jesus for having redeemed them "out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

To the individual, Christmas means just what he lets it mean. The Shepherds were humble, poor, and uneducated, yet privileged to worship Him first. Christ came not only to the shepherds, however, for the Wise Men came from afar. They were rich and educated, and tradition tell that they were of different nationalities. So, Christ came to *all*, and likewise, *all* have the privilege to worship Him.

The Bible does not state on which day of the calendar Jesus was born, but it does say that it was "in the fulness

of time" (Gal. 4:4). Also, you and I know that in the "fulness of time," He shall come again as "King of kings and Lord of lords" (1 Tim. 6:15). As many as have received Him and have become sons of God will become "joint-heirs." If you have not, will you not now receive Him with joy, for "your redemption draweth nigh"?



PAGE 6



The King for the Kingdom

By H. Gary France, Wenatchee, Washington

G OD related the coming of His Kingdom to the birth of Christ. Because God, at Christ's birth, refreshed the minds of men concerning His plan for the Kingdom, students suggest that the Biblical

teaching of the Kingdom of God cannot be separated from the birth of the King. Further, one may suggest that the hope of the coming Kingdom was intended to bless the true spirit celebrated on Christmas Day. To millions, Christmas Day is a day of gifts or happiness of family reunions. A few, however, say, "Today, I am celebrating the birth of a King. May that King return soon to establish His Kingdom!" The joys of family reunion and gifts last from a few hours to seventy years. Then comes death. The hope of the Kingdom of God lasts a lifetime; then comes eternal life in that Kingdom, *if one has followed God's instructions*. Let us consider several references linking the Kingdom of God to the birth of the King.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). The prophecy of raising the branch unto David was fulfilled at Christ's birth. The next prophecy speaks of a King reigning, prospering, and even executing judgment and justice *in the earth*. No evidence indicates that there is any more righteous justice and judgment in the earth today than when God made this prophecy. Lo, we conclude that the Kingdom of God is *yet* to be established, though these two events are inseparably linked by this prophecy of Christ's birth.

When the Angel of God announced to Mary that she would bear the Christ, he said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). These words of the Angel unquestionably teach that this King was born that He might rule an everlasting Kingdom.

The Wise Men asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:2). Why did they use the term "worship" if they did not recognize His majesty? Even the chief priests and scribes testified that the Scriptures taught the birth of a ruler. The Wise Men arrived at the house where Jesus lay, and, being in the presence of a King, "fell down, and worshipped him" and presented to Him gifts appropriate for Royalty.

One may ask, "When will the King sit upon His throne?" The King Himself answered this question before He ascended into heaven. Jesus 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). Paul revealed the time when he wrote his Second Letter to Timothy. He wrote of Christ, "Who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1), indicating that Christ's appearance would occur at the establishing of the Kingdom.

Daniel wrote that he saw the Son of man come with clouds, and He was then given His Kingdom. He said:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages. should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Also: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

During this season of celebrating Christ's birth, man has the opportunity of doing so in hope, in anticipation of the Kingdom of God. One enjoying that hope must be seeking that Kingdom with intense diligence, for no mediocre effort will avail one of the blessings God is offering. Jesus said of His Kingdom, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). In verse 14 of that same chapter, Jesus taught, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Strive to enter that Kingdom!



The Last Christmas

By G. E. Marsh

The stars grew dim in the midnight sky, A long, long time ago; And earth was bathed in a mystic light, And heaven was all aglow. An angel came from the throne of God, As the shepherds shrank in fear, And thrilled their hearts with a strange new joy, As he spoke those words of cheer:

"Fear not, O trembling ones," he said, "Good news to earth I bring; For unto you is born this day In Bethlehem a King!

Long promised by your ancient seers, He comes to bring release

To Israel's bound and scattered sons. And to the whole world peace!"

Then suddenly angelic hosts Appeared in heavenly light, Their voices with hosannas rang

And echoed through the night: "Glory be to God on High"---

The vibrant tones increase—

"Good will to men who please the Lord, And on the earth be peace!"

Two thousand years have come and gone, Since the echoes died away,

And glory faded from the sky,

On that first Christmas Day.

And ceaseless Time still marches on, War's ravages increase;

Fear fills the hearts of all mankind, Vain seems the hope of peace.

But faith still burns, a deathless flame, In the souls of those who know

That God is true, and soon anew

The heavens again will glow With shekinah light that filled the night With glory so long ago!

Soon He shall come, who once did come, The dead in Him shall rise— The living changed—together called To meet Him in the skies; With Him forever more to be;
With Him forever reign,
Till every knee to Him shall bow,
And sin and death and pain
Be banished from His world-wide realm,
To never come again.

But sin and death and pain still rule O'er all the tribes of earth;
No more we hear a voice to cheer The hearts of men to mirth.
The children's dancing feet are stayed, Their lilting voices stilled;
Drawn from their mother's straining arms, Whose hearts with dread are filled.

"How long, O Lord! how long?" we plead, "Wilt Thou not hear our cry, And send our great Deliverer back From Thy right hand on High?" Perhaps He'll hear—I KNOW He'll hear! While we His children pray; And this may be, O blissful thought!— Earth's last sad Christmas Day!

Christmas Morn

By Edith Andrew Burchell

Softly fell the peace of twilight Over Judea's trembling rills And the winds made murmuring music From the mountains to the hills.

While nighttime shadows deepened On the flowering plains afar, Shepherds watched their flocks that evening— Guided by a wonder Star.

And in Bethlehem's quiet city, Wise Men knew a King was born: Yes, a King, our Lord and Saviour, Born to us on Christmas Morn.

Little Christ Child in the manger, Long ago a song began!
To the world is born a Saviour. Peace on earth, Good will to Man! —Dedicated by the author to her great uncle, Bro. A. J. Eychaner.



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News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A CONFUSED WORLD. Surely the world is in a confused condition. It is like a crazy quilt pattern. China, a friend for many years of the United States, and who has been befriended by good-natured Uncle Sam, is now our enemy. We fear Communist Stalin, but recently gave millions to Communist Tito, and yet remain cool toward anti-Communist Franco, Spain remained on the sidelines during World War II and until recently was refused aid by the United States, whereas, Italy fought against the United States and has been heavily endowed with American money in her rehabilitation. The United States fought Japan to keep her from defeating China and from controlling a large part of the Pacific. Now, five years later, Japan is an ally in our fight against China. To what does it all sum up? Simply this: human governments are motivated by selfish and fleshly desires with political considerations an impelling motive in their relationships one with another. Were it not for the Biblical picture of the traits and characteristics of nations, and the ultimate outcome, one would be hard pressed to maintain a hope that would be above the plane of desperation. All those who follow the ups and downs of nations, according to the Word, know that while they mingle themselves together, they will not cleave one to the other as pictured in the history of nations revealed in the metallic image, particularly the feet and toes of the image. Daniel 2:42, 43 reads:

"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 mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

ORGANIZATION PERFECTED. The Na-

tional Council of Churches of Christ was formed at the conference recently held in Clevcland, Ohio, Bishop Henry King Sherrill of the Protestant Episcopal Church was elected president. This new organization will represent 31,000,000 American Protestants and Eastern Orthodox communicants. In his prepared address to the delegates, the new president said:

"The real problem which confronts the churches is not the strength of the enemy without, but the quality of the spiritual life



within. We struggle in the international field for a reign of law and order, through countless negotiations and conferences. But, as yet the great majority of men do not seem to realize practically that there can be no law without a lawgiver in whose sight even the nations are a very little thing."

The Bishop further stated: "The gospel has to do with international relations, with peace or war, with the atom bomb, with economic conditions, and with family war, for nothing human can be alien to the love of God in Christ."

The impact that this new Council will have on the religious world remains to be seen. If the organization pursues its course of endeavoring to rule in "every aspect of life," then its mission will become political in character. Time will reveal the potential good or evil of the new National Council of Churches of Christ.

EVANGELISTIC ADVANCE. The Methodist churches of Arizona maintain a simultaneous State-wide Evangelistic Campaign involving sixty-five churches. Fifty visiting ministers from out of state will lead in this effort. Early this year, such an effort was put forth in Philadelphia, Fa., when ten thousand additions to the church resulted. This is the first attempt on a state-wide basis, and the program will be interestingly watched by religious leaders of all faiths. The program calls for "evangelistic preaching services and visitation in each church with detailed program to meet local community needs."

HARD KICKING. Jehovah's Witnesses have

found their opposition to governments and battles against established religious bodies a stiff and goading struggle. Evidently, they have learned that it is difficult to kick against the pricks. We have always had a warm affection for their zeal, while, at the same time, feeling that their tactics and methods were too violent and unnecessarily conducive of retaliation.

Some years ago, a member of the Church of God was working in her kitchen and heard someone speak. She went to the front of the house, and a member of Jehovah's Witnesses had enterd the house, set up the little gramophone, and was playing portions of a talk by Judge Rutherford. This hedy had no legal or moral right to enter the home of a total stranger without invitation and start playing her records.

At their recent conclave in Yankee Stadium in New York City, the Witnesses in an overwhelming vote agreed to conduct themselves along "peaceable" lines and maintain their lives after a "well-ordered" manner. Perhaps they have concluded that zeal tem-

pered with a Christian regard for the rights of others will accomplish as much or more than unbounded fervor that sometimes trespasses on the rights of those whose convictions lead them over different paths.

SUNSET OF LIFE. Ministers of the gospel as a class have not had the remuneration for their services that other professions provided, and as a result, those who labored for the salvation and welfare of others, oftentimes found themselves in the sunset of life without adequate means of livelihood. Most of the larger denominations have made provision for retirement pensions, yet, these in the majority of cases are not sufficient to provide a comfortable old age.

Recognizing this need among a deserving class, J. C. Penny, founder and head of the J. C. Penny Stores, created a Memorial Home Community in Florida in 1927 in honor of his father and mother. His father was a preacher. This home was built to help retired ministers and missionaries whose pensions were insufficient to sustain them in the declining years of their lives.

Just recently a \$1,000,000 quadrangle with 120 one-room apartments was dedicated. These will provide for ministers or their wives left alone through death, who do not need the larger apartments.

The work that Mr. Penny has done for ministers and their wives is commendable, bringing comfort and happiness to many who otherwise would have suffered the ravages of hardship when their workdays for others ended.

NATIONS SAVED. When a boy, I was reared with the teaching that when the Lord would return, the dead would be raised —righteous ones to immortality—the living righteous changed, and the resurrected wicked and living wicked destroyed. All this was to take place in a moment and twinkling of an eye. Of course, the righteous would be somewhere in the air when the destruction would be poured out on the wicked. Following the burning up of the wicked, the Lord would return and set up His everlasting Kingdom and rule from the New Jerusalem which came down from heavon. The carth would be free from all sin and sinners.

One day, I was reading Revelation 22: 14, 15, where it speaks about Jerusalem and the tree of life and certain murderers and idelaters outside. The question came to my mind: If the wicked are all destroyed in a moment and twinkling of an eye before the Lord returns and the New Jerusalem is set up, who are these wicked outside the eity, which are not permitted to enter? The historical interpretation of prophecy that I had heen taught suffered a relapse then and there,

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The Word "Soul"

A Radio Sermon (WAIT) by Harold J. Doan, Chicago, Illinois

HE SCRIPTURES admit to existence of the soul. In fact, the word "soul" is used 586 times in the Bible. The religious world is filled with theories, assumptions, vague ideas, and borrowed phraseology as to the meaning of this word. We are not concerned today with traditions of men nor cliches of clergymen as to the true meaning of the word "soul"; we are interested only in the meaning placed upon it by the Bible itself. What is the soul? Is it mortal or immortal?

In the Old Testament, the English word "soul" is always translated from a Hebrew word *nephesh*: This word *nephesh* is also translated in the Old Testament in various other ways than "soul," including dead "body," "creature," "mind," and other meanings. In the New Testament, the word "soul" is translated from the Greek word *psuche* (or *psyche*). We use this word in the term "psychology," which, literally translated, means "the study of the soul." If we could read the Old Testament in Hebrew, we would often see the word *nephesh*; and it would have a variety of meanings, depending upon where it was used. The same would be true of the word *psyche* in the New Testament.

The first usage of the word "soul" in the Bible gives the real key defining it. Genesis 2:7 reads: "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 verse clearly states what the soul is: it is "man." "Man became a living soul." What made man a living soul, and of what did he consist? God made a body of the dust of the ground, but this was not "a living soul"! He breathed into his nostrils the spirit, or breath of life, but this in itself was not "a living soul"! But when the body and breath combined and lived, the result, man, was known as "a living soul." A soul is a creature with life. It is not the body, or the life alone, but the product of the two combined.

Let us illustrate with water. Water is made up of two gases, hydrogen and oxygen. Hydrogen is not water. Oxygen is not water, but the two correctly combined make water. So, a soul is the result of a divine combination of a body and the Spirit of life which emanates from God. What happens at death is the actual dissolving of the soul: "Then shall the dust return to the earth as it was: and the spirit [breath of life] shall return unto God who gave it" (Eccl. 12:7). A soul does not necessarily have to be a man; in fact, the Bible often speaks of beasts as souls. Genesis 1:20 says, "God said, Let the waters bring forth abundantly the moving creature that hath life." In this verse the word "creature" is translated from the same word, *nephesh*, which in Genesis 2:7 is translated "soul." The fish in the sea are living souls and are so called in Revelation 16:3. One can conclusively say that the word "soul," as used in the Bible, means the whole living being. Man is a soul!

Important questions about the soul are: What is its nature? Is the soul mortal or immortal? The words "soul" and "spirit" are used more than seventeen hundred times in the Bible and never—not once—are they called "immortal," "never-dying," or "eternal." In fact, the Scriptures are explicit in showing the soul to be mortal and destined to die.

Ezckiel 18:4 and 20 are most direct in stating the fact, "The soul that sinneth it shall die"—a phrase used twice here. Anything that can die is mortal. If the soul can die,

it is mortal! The soul is mortal! Jesus said, "Fear him [God] which is able to destroy both soul and body in hell" (Matt. 10:28). If the soul can be destroyed, it is mortal. God will destroy the sinful soul.

The Apostle Peter, in a very offhand manner, as if stating a truth so well known that it needed no emphasis, said, "It shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3: 23). The unbelieving soul shall be destroyed. The soul is mortal!

We have read in Genesis 2:7 that man is a living soul. More than five hundred times in the Bible man is presented as being mortal. If man is mortal, and if man is a soul, then the soul is mortal!

In 1 Timothy 6:15 and 16a, the Apostle Paul stated: "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." ... God only has inherent immortality. Man is a mortal soul and God only is an immortal soul.

Thirteen times in the Scriptures the word *nephesh*, often translated "soul," is used for beings already dead. An example of this is Numbers 9:6, 7, and 10, where the words "dead body" are the same as *soull* In our present state, we humans are mortal souls destined to die.

Another question important to us is this, Will man ever be an immortal soul? If so, when? We believe the Scripture teaches that the time will come when believers in Jesus Christ will become immortal souls, remembering, of course, that a soul is a living creature. First Corinthians 15:51-54 tells of the change that will occur at the second coming of Christ, which will change believers into immortal souls.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Now we are mortal souls; then we shall be immortal souls, made like Jesus. "This mortal must put on immortality." This is our hope as Bible believers. We have no hope of going to our eternal home at death. We have no hope of living in any form after death. We have hope for eternal life only in Jesus at His second coming. We place our confidence in Jesus' promise of resurrection to immortality to those who are now in Christ. Is this your hope in Jesus? We ask you only to study the Word, without prejudice, to purify your understanding and clarify your hope!

THREE GIFTS, A GIFT, AND GIFTS (Continued from page 3)

the Lord. (Lev. 2:1, 12.) Our Lord, greater than the perfume, became the sacrifice for mankind. (Isa. 53:10-12.) Genesis 8:20, 21 tells that God, smelling the sweet savor, no more would curse the ground for man's sake. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1, 2). Christ thus becomes our frankincense, our sweetsmelling savor, to take away the curse from man. Following Christ's example, we, too, must become such a sweetsmelling savor to our fellow men, that the blessings may be obtained. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Cor. 2:14-16).

Myrrh. Myrrh, a drug, a stupefier, an ingredient in perfuming ointment, a preservative, an anointing oil, is used for embalming. According to Mark 15:23, it was given to Christ to deaden His pain of the cross. Christ puts to sleep, blinds, stupefies the individual to the things of this world. "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). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

According to Exodus 30:23-30, myrrh was used in the holy anointing oil. Samuel used this holy anointing oil on the kings-to-be of Israel. (1 Sam. 10:1; 16:12, 13.) Another King of Israel was anointed, but with a different type of anointing oil. (Acts 10:38; 4:26, 27.) Here, God was anointing His Son as King. The receiver of the oil is the Anointed.

Mark 14:8 records an expression of Jesus regarding His burying and the anointing for the event. Myrrh was used in embalming Christ a short time later. (John 19: 39.) Thus, it became a preserver of the body. Carry this thought to John 15:1-19, where one finds Jesus as the vine, but the unfruitful branches are destroyed. The fruitful, however, are preserved by the great Preserver. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17: 2). Jesus thus is the Preserver of men for God—our Preserver for the life to come.

A Gift

From God! You and I think of ourselves as sons of God. Children like to receive gifts from their parents. God gave the greatest gift that we, His children, have ever received, for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave life; man forfeited it, but through the Father again comes hope and promise of something better for His children all to come through His greater Son. (Rom. 5:15-18; 6:23.)

From the Christ. Our elder Brother, too, gave a gift, the gift of freedom from guilt of sin, the gift of hope, the gift of eternal life to come, when He paid the required cost of the gift, and died on the cross that the gift might be ours.

Gifts

Christmas season for man is largely a time of giving of presents: gifts to loved ones, to members of one's family. Love, as much as custom, lies behind the practice. As one sees the giving and receiving of gifts, he sometimes wonders if all us Christians keep in mind 1 John 3:1, 2, declaring that we are the sons of God. As sons of His, and as having received the great gift of life from Him, ought we not to give Him the greatest gift on this Christmas Day of giving? Do we remember our elder Brother who loved us so much He became our Saviour, our Redeemer. What gifts do we give to our Father, to our elder Brother?

SALVATION

By John R. Fiske, Winfield, Kansas



R OMANS 11:5, 6, Titus 3:3, 7, Ephesians 2:8, 9, and 1 Corinthians 15:10 frequently are quoted to prove salvation by grace only. This is erroncous. These references clearly prove that grace is a necessary element in salvation, but fail to prove that grace, alone, is sufficient. One's salvation depends upon

baptism (1 Peter 3:29), fear (Jude 23), hope, (Rom. 8:24), memory (1 Cor. 15:1, belief (Rom. 1:16), repentance (2 Peter 2:9), and work (Rev. 20:12, 15; Rom. 2:5, 10). Shall one conclude that salvation is possible by any of these seven conditions? No! It requires these seven conditions, plus grace, thus making eight necessary elements in the way of salvation. Some thought in James' time (James 2:14, 26) that faith only would justify, as some now think grace only will suffice. James showed, however, that a man is justified "by works" as well as "by faith." He declared that "faith without works is dead." If dead, then such faith does not count in God's eyes, and "without faith" is is simply impossible to please God (Heb. 11:6). How, then, can such be saved? Can the impossible happen? Be absolutely safe! Have all eight of the foregoing elements in your plan of salvation. If any of the eight is omitted, salvation is impossible. All are absolutely necessary. To build upon just one is building upon the sands of death. Beware!

Now man, independent of the unerring Word, following the carnal mind (Rom. 7:18; 8:7; 1 Cor. 2:12, 14), is worthless in God's cyes (Eph. 4:18); but when the "savour of his knowledge" comes to him, it is either a "savour of death unto death" to him, or one of "life unto life" (2 Cor. 2:14, 16). It depends upon his reaction towards this "savour." If he believes and obeys it (Rom. 1:16; Acts 2:38; Rom. 2:5, 10), salvation is certain. If he omits these conditions, "death" in the fiery "lake" is certain. (Heb. 11:6; Eph. 4:18; Mark 16:15, 16; Gal. 6:7, 8; Rom. 8:13; Rev. 20:12, 15.)

Now, when one "believes," "repents," "confesses," and is "immersed," and has good "works" thereafter (Rom. 1:16; Acts 2:38; Rom. 10:9; Gal. 6:7, 8) with God's "grace" so operating (1 Cor. 15:19; Phil. 3:1, 9), the rightousness produced is that "of Christ," for it is through Him that the foregoing steps of salvation were made possible. Independent of Christ and His way of salvation, one's righteousness is but "filthy rags" in God's eyes, and he is lost (Acts 10:2, 22, 11:14.)

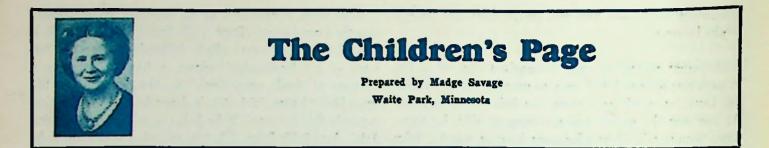
After getting into Christ through faith and obedience, you and I are expected to "grow in grace" (2 Peter 3:18) by observing the seven Christian graces. (2 Peter 1:4, 9.) If this is done, things of the flesh once loved will lose their attractiveness and charm.

Let us repeat: Knowledge in itself, if not obeyed, could not save and transform Paul or anyone else. If its terms are not complied with, instead of saving one, it is death producing. (2 Cor. 2:14, 16; Mark 16:15, 16; John 3:18, 19; 9:41; 15:22.) But once complied with, it is capable of saving the chief of sinners, even Paul. Paul was obedient to "the heavenly vision," complied fully with God's terms of salvation, and was wonderfully blessed. If anyone will do the same, nothing can separate him from God's love. He is certain of salvation.

Considering 1 John 4:14, though God plans to "save" the world, that salvation is predicated upon "belief" (John 3:16, 17). *If* all men will believe and obey, all will be saved. Otherwise, Christ says they will "perish."

In conclusion, we consider God as "love" itself—it is purely out of His love and goodness that anyone is granted terms of salvation. It is not His fault that all do not comply. Personally, the great Father wishes that "all should come to repentance" and not "perish." (2 Peter 3:9.) But, since Paul said it is impossible to renew certain ones to *repentance* (Heb. 6:6), it is impossible for all to be saved, though God is "willing." Paul solemnly declared the "end," finality, of such is "to be burned" to "destruction" (Heb. 6:8), and he wept over such. (Phil. 3:18.)

May the truth that they finally will "perish" (Job 20:7) sink into every heart. Rather, may every one who hears the Word fully qualify and be saved.



"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).



I Saw His Star

"I saw His Star above a hill When sky and fields lay

calm and still, When pines hung low in ermine white, Like Wise Men watching in the night.

"I saw the heavens open wide, And angels standing side by side; I heard their mellow voices ring: 'Yea, come and worship Christ the King.'

"And down I went on bended knee, "O, Christ, my Christ, I come to Thee. I saw Thy Star above the hill; Now draw me closer, closer still."

"And on this silent Christmas night, With snow about and stars for light, And drooping sprays of evergreen, 'Pray, make me Thine, O Nazarene!'"

-By Roy Eddy, a Minnesota Poet.

Jesus, Son of God

The Lord God sent the Angel Gabriel to a city of Galilee called Nazareth. Gabriel also had been sent to Daniel to explain some visions. (Dan. 8:16; 9:21.) The word "Gabriel" means "man of God." He was sent by the Lord God. He is not subject to time for length of life. You and I have a hope that someday we will not need worry about time, either, as to length of days of life and service to our God.

God sent Gabriel to a young woman, Mary, engaged to a man named Joseph. Both Mary and Joseph were of the house or family of David. (Luke 1:26-35; Luke 1:46-49.)

Undoubtedly, this angel frightened or confused her. He told her, "Fear not, Mary." Gabriel said she was highly favored, and indeed she was, for the Lord was with her. The angel told her she would bear a son, called Jesus, who was to be great and the Son of the Highest. He would be given the throne of His father David. He was to "reign over the house of Jacob for ever." Of His Kingdom there would be no end. This has not yet been completed, though Jesus was born of Mary; born to be our Saviour; born to be King of the Jews.

Mary, understanding she had been chosen of God for this wonderful special mission, said:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name" (Luke 1:46-49).

This same Jesus shall come to earth again, perhaps, sooner than you and I think! He shall come to set up His Kingdom—God's Kingdom—with righteousness everywhere.

Jesus Thought of Others

Jesus, our perfect example, grew from a baby to manhood. When he became a man and went about His mission in life, He healed the sick, took pity upon them, and showed examples of how life will be in His Kingdom. He was happy when friends showed faith in Him. He had twelve close friends or followers. One of these friends betrayed Him, but the other eleven received the Holy Spirit, and when Christ arose from the dead, they carried on His work of preaching the gospel of the Kingdom of God throughout the whole world.

Happy Birthday Wishes!

Elizabeth F. Ryan, Dec. 11, age 8, Pueblo, Colo. Linda Le Ann Barnett, Dec. 12, age 3, Holbrook, Nebr. Edna Schliegmeyer, Dec. 20, age 13, Hammond, La. Nancy King, Dec. 20, age 14, Lawrenceville, Ohio Juanita J. Gainey, Dec. 21, age 14, Hammond, La. Beatrice Richardson, Dec. 21, age 6, Hammond, La. James Capps, Dec. 23, age 13, Shady Springs, W. Va. Dwaine Morgan, Dec. 24, age 7, Hammond, La.

The Berean Page

William Wachtel, Editor Oregon Bible College, Oregon, Illinois

The Prince of Peace

By Mary Mac Nedrow

Christmas should be a time of great rejoicing, as we Christians then commemorate the birth of our Saviour Jesus Christ. Almost two thousand years have passed since the angel announced to the shepherds the glad tidings of the birth of our Lord. The angels sang, "Glory to God in the highest, and on earth peace, good will toward men."

World events are happening at such an alarming rate, that one cannot help feeling the end of this Age is fast approaching. Though the world today is in turmoil, we Christians are promised an enduring peace. Only through Christ can this be accomplished. Deep down in the heart of every Christian is a longing for the time to come when war will be no more, when God will set up His Kingdom, and Christ will reign as King of Kings and Lord of Lords.

We Christians cannot trust in our own power to right the wrongs that are committed in the world. Many sincere Christians are burdened with cares and anxiety, being forced to suffer because of circumstances not of their own making. In these days of great adversity, we pray for Christians, everywhere. We pray, too, for our enemies, in the sense that God will soften their hearts as He did the heart of the daughter of the wicked Pharaoh, who sought to oppress God's people. The efforts of man to bring about world peace have not been successful.

In Isaiah's prophecy of the return of Christ, he foretold that Christ is to reign as "Prince of Peace." Christ's reign will be a peaceful reign. True Christians must "follow peace with all men, and holiness, without which no man shall see the Lord."

As the holiday season approaches, commemorate the Saviour's birth in humility and true devotion to God. Proclaim the gospel story to those who never have heard about the saving grace of Jesus Christ. Tell them to accept God's greatest Gift to mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When Jesus comes, He "shall judge among the na-

tions, 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." Pray that the Prince of Peace may soon appear.

Star of Jaith

By Mary Mac Nedrow

The wondrous star that shone so long ago Still brightly shines, that all mankind may know The Prince of Peace, our King, shall soon appear! The time of His return is drawing near.

We wonder what our blessed Lord would say, Were He to come to earth this very day. Would Jesus find us in a quiet spot— Or choosing with the world to cast our lot?

A modern Babylon now rules the race, Of which no rule nor power can efface. The Star of Faith can banish every fear— Rejoice! The Prince of Peace will soon appear!



"The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

DECEMBER 12, 1950

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 7—Day of Prayer. March 4—Missionary Sunday. March 25—Easter Sunday. September 9—General Conference Sunday.

WENATCHEE, WASHINGTON

Two haptisms were made this fall by the Wenatchee pastor, Bro. II. Gary France. One was his sister, Helen Salley, who came into Christ on September 10; the other was a friend who had been attending meetings for some time, Mae Cavenaugh, who was haptized on October 1. Helen has three little girls who attend Sunday school with their mother. Helen has no permanent address at present. but may be reached in care of her parents or brother Gary. Mae Cavenaugh's address is 245 N. Mission, Wenatchee, Wash. May God bless both abundantly now and give each eternal life when Jesus comes.

Vivian France, Secy.

BLOOD RIVER CHURCH OF GOD Southwest of Hammond, La.

Bro. E. Richard Smith recently conducted the funeral services for Sr. C. S. Brceland, who was our pianist. She will be sorely missed by friends and relatives.

We members of the Blood River Church were very glad to meet Sr. Smith's parents and grandmother who visited down here about three weeks ago.

The members are very glad that our Sunday school building, started in July, is now ready for use.

Rally Day and Home-Coming services were held at the Blood River Church on November 26, 1950. The attendance soured to 104. A basket dinner was served on the grounds after the morning service. An afternoon service was held, also. All present very much enjoyed the events.

Lucille Lobell, Berean Reporter.

OREGON BIBLE COLLEGE

All we students thank the Lord daily that He has answered our prayers and has made it possible for us to have a new College building. The classrooms are bright and cheery, and it is a pleasure to have classes in them. At this writing, the chapel is not entirely completed, but we are looking forward to being able to hold chapel services in it soon. We now have a large bulletin board where we can post the activities for the College. Anytime any of you happen to be in Oregon, we would be happy to have you visit the College.

The Student Council has been working on a set of "Working Rules" for the College.

Practice for the cantata "Love Divine" has been resumed again after Thanksgiving vacation. The students are planning to present it on December 15.

Virginia Wagenaar, Reporter.

MRS. WILLIAM SCOTT

Funeral services for Mrs. William Scott, Reasselaer, Ind., who fell asleep in death at Jasper County Hospital, Friday night (likely, Nov. 24—Ed.), were conducted from Jackson Funeral Chapel, and burial rites were at Weston Cemetery, Bro. Milou Hall of Kokomo, Ind., officiating.

Mrs. Scott, new Mattie Hemphill, was a beloved figure in Rensselaer life, descendant of a family closely linked with Jasper County life since carliest days of the County. She was prominent in church, social welfare, and public life of the community, a devout member of the Church of God at Rensselaer.

Mattie Hemphill Scott, the daughter of Walt and Rebecca (Grant) Hemphill, was born, October 13, 1874, near Rensselaer. After completing her high school education, she studied music and became a music teacher. Later, she was graduated as a trained nurse from Columbus Hospital, Great Falls, Mont., thereafter returning to Rensselaer, where she served a number of years as superintendent of the Rensselaer Hospital and as a member, thereafter, of its executive board. She was married, September 5, 1923, to William Scott, Rensselaer, who survives her.—Adapted.

MRS. FRANK SMICE

Myrtle Effie Reed was horn on October 1, 1886, at Pine Creek, near Oregon, Ill., and died, December 5, 1950, at her home in East Oregon.

She was married, February 26, 1907, to Frank Smice, Oregon, Ill., to which union were born six children: four sons, Harvey, Glenn, Howard, and Leon, and two daughters, Mrs. Orpha Hays and Mrs. Helen Clapper, all of Oregon, Ill.

Left to mourn her death, besides her husband and children, are three brothers, Henry and Clifford of Oregon, and William of Mount Morris, Ill.; two sisters, Mrs. Minnie Pauls, Oregon, Ill., and Mrs. Flora Williams, Sioux City, Iowa; also eighteen grandchildren.

Deeply loved by her family, Mrs. Smice will be missed, sorely, but memories of her kindness and patience in suffering will help to heal the grief.

Assisted by Bro. Leon Driskill, East Oregon pastor, we officiated in funeral services, December 7, speaking on, "The Light Shineth in Darkness" (John 1:5). Sydney E. Magaw.

KING HEROD

(Continued from page 5)

born to be "King of the Jews." . . . So raved King Herod.

Many years later, a Man walked on the shores of the Sea of Galilee, teaching and preaching the gospel concerning the Kingdom of God, and proclaiming Himself as King of that Kingdom. This Man was the same One that Herod "killed" in his destruction of the children of Bethlehem.

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GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Merry Christmas to everybody. Worship the coming King of the real United Nations! "All nations shall serve him" (Psalm 72:11).

Sr. Charles Pearson, West Milton, Ohio, writes, under date of December 3. "We finally dug out of the snow, after being snowbound three days."

"May God bless all the Church of God in these terrible conditions of such an evil world."--Mrs. J. M. Kiger, Marengo, Iowa.

Born, November 12, a daughter, Delores Helen, to Bro. and Sr. Leonard Brown, Baraga, Mich. . . Congratulations! . . (Leonard a former student of Oregon Bible College, is doing some pioneer exangelistic work at Baraga and Zeba, Mich. Largely through his influence, all members of the Brown family the mother, two sisters, and a brother—are in front lines of service for the King of Kings.)

The Burr Oak, Ind., Church of God celebrated its Jubilce year on December 10. Bro. F. L. Austin, Oregon, Ill., was guest speaker. Bro. Harry Sheets is the pastor.

THE RESTITUTION HERALD

PAGE 15

Faith Makes Righteousness

By Kirby N. Davis, Lawrenceville, Ohio

SOMETHING about faith makes one rightcous in the sight of God. Every man possesses the ability to have faith: whether in God Himself, or in any ideal or effort. Only faith in God, however, will make one rightcous. From the very beginning, God has accepted a particular type of faith. Righteous Abel had it; so did Enoch, Noah, Abraham, and many others. These men had the type of faith that will qualify them to enter the Kingdom of God.

An important fact about this type of faith is that it causes one to act. Those actions may be different in every individual, but the correct faith brings about some action on the part of every person possessing it. Abel's offering was more acceptable because of his faith. Noah built the ark in faith. Had he built in unbelief, he would lose his place in the Kingdom— though saved from the Flood.

Abraham believed that God wanted him to sacrifice his only son. He went about to do so because he believed in God. God showed him that He did not require that type of sacrifice. Abraham did not think of offering his son thereafter, but he was still guided by the same faith in his Creator. "He believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). Though many acts that Abraham did were not righteous, God put righteous marks on his report card because Abraham believed that God required faith with works. This particular type of faith made Abraham righteous. It will do the same for you and me.

This is not all there is to faith, but it is an important part of the faith that justifies one before God. May each of us have that particular type of faith.

Prayer: Father, increase our faith, that we may become like Thee. Amen.

Q

An Ordinary Church Member



"Just an ordinary member Of the church," I heard him say, But, you'd always find him present Even on a rainy day. He had a hearty handclasp For the stranger in the aisle, And a friend who was in trouble Found sunshine in his smile.

When the sermon helped him, He told the preacher so;
And when he needed comfort, He let his pastor know.
He always paid up promptly And tried to do his share, In all the ordinary tasks For which some have no care.

His talents were not many, But his love for God was true; His prayers were not in public, But he prayed for me and you. An ordinary member? I think that I would say, "He was *extraordinary* In a humble sort of way."

-Lillian M. Weeks.

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EVANGELISM

The Restitution Herald

VOLUME 40

OREGON, ILLINOIS, DECEMBER 19, 1950

NUMBER 12

"In the Beginning---God"

By Robert O. Hardesty, Grand Rapids, Michigan

THE very first sentence of the Bible presents a simple statement of fact—"In the beginning God created the heaven and the carth." No lengthy argument attempts to prove the existence of God. No apology accompanies the statement, for it needs none.

A fundamental principle of teaching is to begin with

something known and proceed to the unknown. God's message of salvation to mankind follows this principle. That the heavens and earth exist, everyone is aware. Intelligent men recognize the presence of a Supreme Ruler of the universe. The logical beginning of the Word of God is, therefore, this simple statement that "God created the heaven and the earth."

Everything worth-while has its beginning in God. Life is a gift of God, and the conditions and provisions which sustain life are

likewise from Him. While temporal, material blessings mean much to us Christians, spiritual gifts from God are more important. Each of them originates with God: His love to all men, redemption through Christ, the gift of eternal life.

Every year added to our lives is from God, and it should be used for His glory, as should all blessings He gave us. At the beginning of the New Year, you and I customarily wish one another, "Happy New Year!" Just what do we mean? Prosperity? Material blessings? Health? Pleasure? These blessings may help to bring happiness for a time, but for the Christian a "happy new year" is made of the joy, peace, and contentment which come from living close to God. To increase in knowledge of God's Word is far greater gain than to increase in worldly wealth. No joy can surpass the joy of having shown another the way to salvation. It is possible to have a "happy new year" without prosperity, without perfect health, without material abundance.

The world and far too many professing Christians begin the year with the Devil. The manner of celebration with which they acclaim the arrival of the New Year speaks for itself, whether it be for the glory of God or



Robert O. Hardesty

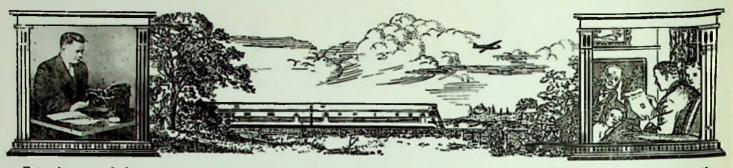
for the glory of Satan.

The Jews begin their civil year by making resolutions to live more closely to God. They begin their sacred year by celebrating the Passover, commemorating God's wonderful deliverance of their fathers from the bondage of Egypt. They begin with God both their civil year and sacred year.

Christians ought also to begin their new year with resolutions to live more closely to God. If we would draw near the heavenly Father at the beginning of this new year and

let Him be our guide and companion all the way through, we certainly would have a "Happy New Year."

Remember that the year is composed of three hundred sixty-five days. The way you and I live each of those days will determine the kind of year we shall have. If each day is filled with Christian meditation, thanksgiving, love, and kindness, it will be a happy year. God wills that His children should have the best that this life can offer. That is why God instructed the Israelites to teach their children the ways of the Lord-to begin the day with God, to talk often about the laws and promises of God, to end the day with God. Family devotions each morning is a means of preparing for a pleasant, successful day. You say you do not have time in the morning because of the rush to get to work or to school? Better to arise ten minutes earlier and take time for Scripture (Turn to page 10) reading and prayer.



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Prosperous New Year!

The bloody sun of 1950 gradually sinks behind the hills. . . Unspotted, because man has not yet trampled it, a clean new year begins to dawn. Notwithstanding "distress of nations," Christians welcome the coming New Year, courageously.

Accompanying "Happy New Year!" greetings, friends commonly express to one another their best wishes for prosperity. The intended prosperity means, of course, success in worldly enterprise. Writing to his "wellbeloved Gaius," John said: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).... Soul prosperity?

Yes, looking forward into the New Year of 1951, we Christians believe God will continue to bless all His people. God never fails! We sincerely hope for the prosperity of all God's people in their daily toil. More essentially, however, ought we Christians to labor and to pray for one another's prosperity of soul. What means good health to anyone if he forgets God? What avails an increase in business if one forgets God? Indeed, one well may be afflicted in body, or fail in financial enterprise, if by no other means he will be humbled to honor, to serve, and to love God. The ideal, of course, is to attain full prosperity: first in one's relationship to the Lord, then in health, and—least in importance—in achievements and financial successes.

"Be of Good Cheer"

Jesus said to His disciples: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Today, the "foundations of the earth do shake" (Isa. 24:18). Statesmen of all nations recognize that "Time is running out." Well did Isaiah foretell the present calamity, saying, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again" (Isa. 24:19, 20). Thus far in his prophecy, Isaiah promised no remedy, no respite, no cheer. At sinking of the sun, the world now gropes and wobbles.

Isaiah did not foretell that a United Nations would establish world-wide peace or solve international disputes. Isaiah did not foretell victory of the West over the East. Isaiah did not foretell American supremacy and victory by a monopoly or superiority of the atom bomb.

The Prophet did foretell, however, an event more glorious than today's drunken world can comprehend: an event so grand that, figuratively speaking, the "moon shall be confounded and the sun ashamed." Did not Isaiah foresee the second coming of Jesus Christ to rule from His promised throne? . . . "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (v. 23). The resurrection draws near! Turmoil in the world indicates hardship and tribulation, but "be of good cheer" because Jesus soon will come!

Hardware Theology

God said to Adam, "In the day that thou eatest thereof, thou shalt surely die." Adam sinned, died. God had not said, "Thou shalt die twice." "The wages of sin is death" —not two deaths. More, "He that is dead is freed from sin." Therefore, theologians may reason: when a sinner dies, he has paid the required price for his sinning, dies himself into freedom of guilt, and, consequently, in the resurrection will be ready and open to receive salvation.

No! At a hardware store, a foolish man may pay twenty-seven cents for a tool, receive a "paid in full" receipt, yet, upon arriving home, discover he purchased a left-handed monkey wrench. A receipt is not a pass!

Men die now not for their own sins, else death never would smite children. Men die now "in Adam" (1 Cor. 15:22), because the race fell in Adam. (Rom. 5:12.) God declares a coming day wherein "every one shall die for his own iniquity" (Jer. 31:30) and calls *that* death "the second death" (Rev. 20:6; 21:8). He who dies as a drunkard is not forgiven because he dies, nor is he forgiven by death. Jesus, not Death, redeems!

Paradise --- Do You Want It?

By James Mattison, Harlingen, Texas

VERY shortly, paradise shall be upon carth. Paradise will not come from efforts of any or all nations. When the fullness of time is come, God shall send Jesus our Saviour to earth to restore "all things" as they were in Eden. (Acts 3:20, 21.) You and I say paradise shall be upon earth very shortly because current events coincide with Bible prophecies about the end of the world. This will be the Christians' real New Year, even a new life

without end to spend in an ageless era of unmeasurable joy, goodness, and peace.

Let us pass swiftly into paradise to see what shall happen to earth's inhabitants, according to Scripture. First, consider the meaning of paradise (garden). The word is used three times in the New Testament: Luke 23:43; 2 Corinthians 12:4; and Revelation 2:7. In the first passage, the thief asked for remembrance in Jesus' Kingdom. Jesus answered that the thief shall be with Him in paradise—paradise and kingdom meaning the same. In the

second passage, Paul mentioned "third heaven" as being synonymous with paradise. Peter called this "third heaven" the "new heavens and . . . earth" (2 Peter 3:13). In the last passage, the overcomer was promised access to the restored tree of life which is in God's paradise. One can see clearly that paradise is yet to come, and will be the eternal home of God's loved ones.

Now, returning to our main theme, how shall the remnant of earth's inhabitants conduct themselves in paradise? Read these passages that teach there will be peoples (called in Scripture "the nations") in God's thousand years who will not have immortality. (Matt. 25:31-46; Rev 21:24-26; Rev. 2:26, 27; Zech. 14, esp. v. 16; Isa. 60:10-12; Isa. 66:18-22; Isa. 2:1-4; Psalm 2:7-12; Zech. 2:7-12; Isa. 11:10-12; 5:26; Armos 9:11, 12; Psalm 72:7-17; 102:19-22; Dan. 7:27; Jer. 3:14-19; Ezek. 39:21; Rev. 22:2.) This is a different class from the saints who rise to meet Christ in the air and return with Him to earth.

All shall not end abruptly when Jesus comes. Only the enemies of the Lord, the wicked among the living nations, shall be destroyed at His coming. (See 2 Thess. 1:7-10; Isa. 11:4; Rev. 19:11-21; Zech. 14:16.)

Many students cannot understand why God will spare ccrtain ones. They see two main groups, good and evil. "Where," they ask, "does anyone else fit in?" God said in the preceding verses that there will be many people then living, the remnants of the nations, who shall worship Him. Who am I to doubt the statement?

No, all shall not end abruptly when Jesus comes. Those who are not plotting actively against Christ (or supporting those who do) will be permitted to live out their natural lifetimes, which shall be increased somewhat. (Isa. 65:20.) They, like us now, will be given choice:

> obey and live; disobey and die. Remember, the called out ones, the saints, at that time shall be already reigning, but the nations can hope for no such exalted blessing. They will be content with life and worship.

> Now, consider a more detailed perusal of these mortal peoples who will not be killed when Jesus comes. "Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts" (Zech. 14:16).

The armies of these people will go to fight at Jerusalem. (14:2.) At least five-sixths of the men in these armies will die (Ezek. 39:2) because of God's wrath. Revelation 14:14-20 describes the great river of blood in that day to be two hundred miles long and as deep as the horses' bridles. The "house of Israel" shall bury the dead for seven months. (Ezek. 39:12.) Now, what of the living remnant?

God shall give the living remnant a choice: worship Him, or no rain! (Zech. 14:17.) If still some may be rebellious, then the plague! (Zech. 14:18.) Isaiah 60:12 states plainly; "The nation and kingdom that will not serve thee shall perish."

Then, after the cleansing, Scripture describes a wonderful picture. The majority of the peoples left shall desire to worship the Almighty and to follow His laws. (Isa. 2:1-4; Micah 4:1-4; Zech. 8:20-23; Rev. 21:24, 26.) Yes, the nations that are saved will walk in the light of New Jerusalem, God's city which He has prepared for them that love Him.

No more will the Russians look to Moscow for instruction, nor the Germans to Berlin, nor the Americans to Washington, for Jerusalem will be the city of our God, and His law shall go forth from Jerusalem.

This very week, you and I see the "king of the north" (Please turn to page 10)



James Mattison



Why Church?

A Radio Sermon By Harold J. Doan, Chicago

D^{R.} F. A. LOWERY of the Baptist Church says that the American people today spend less than thirtynine cents apiece per year for evangelism, while the per capita debt for war is \$2,300.00. The cost of the first atomic bomb would have financed 10,000 missionaries in the field for 100 years at an average cost of \$2,000.00 per year per missionary. The *Metropolitan Church Life* reports that 92 percent of the young people in New York City have no church connections. Only 25 per cent of the people of the United States will attend church next Sunday morning. Less than 1 per cent will attend that night. Yet, in the face of these facts some have the audacity to call this a *Christian* land, and they maintain that righteousness is making progress.

The question which naturally evolves from these facts is, "Can a person be a Christian and not attend and work with a church?" The answer is, "Yes, he *can* be, but nine times out of ten he will *not* be." As attendance at church has decreased and people have become less interested in anything religious, morals have crumbled in direct proportion. Consider this opinion expressed by the Chicago *Herald-American*:

"The nation's moral standards are crumbling to dust. Chicago sociology authorities said today . . . A disintegration of religion was blamed for the shattered standards of the times by George Gibson, president of the Chicago Church Federation. . . Dr. David Rotman, Municipal Court psychiatrist, believed emancipation of women was the greatest responsible factor. Alcohol was second."

As the church has been scorned (partially because it has lowered its own standards to conform to liberalism), crime, drunkenness, divorce, and other evils have increased in enormous proportions. Since church has been sacrificed to so-called "individualistic" or radio-type Christianity, the Devil has been rubbing his hands in glee and reaping a harvest of new converts.

Many people are misguided as to the Scriptural purposes for maintaining a church and a pastor. The church

is not an end in itself, but the means to an end. To join a church does not culminate your Christian experience; it marks only the beginning. You have joined with others to increase the scope and benefits of your service.

What are the reasons for church? Why must we Christians work wholeheartedly with the church to maintain our Christianity? The first purpose of the church and all its services should be *worship*. Since the beginning, God has desired that His people worship Him, and He has provided them a place and a time of worship.

In the Creation story, Adam talked each morning with God in a place upon which he and God agreed. The first indication of Adam's sin was that he was not in his accustomed place of worship in the cool of the day. Sin and failure to worship God at the accustomed time always have walked hand in hand. Of course, Adam had an excuse for not being there!

When Israel was established in the Land of Promise, God required the building of the Temple. This was a permanent place of worship—having pricess and regular services. The Temple, the house of God, was from then onward the center of the whole life of the people. It unified them, reminded them of their obligations, and brought God near them in a very tangible way.

All this was done under specific direction of God, because He knew, as we now know, that humans must have a definite place of worship, a time for worship, a form of worship, and a leader in worship, or they will drift rapidly away into neglect and indifference. Adam had the Garden; Israel had the Tabernacle, and then the Temple; and we have our churches.

Worship is not, however, the only reason for church. The second great work of the church is to promote Christian service. Hebrews 10:24-26 says, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

The writer was here telling converts that they should never forsake assembling themselves together until the last days. No matter when that may be, we Christians should band together regularly. For what purpose? To provoke one another to love and good works. This, to me, is one of the great values of the church. It encourages and promotes the basic work of Christianity.

One of the first of these necessary Christian services rendered by the church is instruction in righteousness. When Jesus and the apostles went to church, it was not to hear the political situation discussed, or to review the latest Roman novel, but it was to instruct and be instructed in righteousness. When Jesus went to the synagogue, He stood up to read, and Luke 4:17 says, "There was delivered unto him the book of the prophet Esaias." Jcsus read a passage, then preached from what He had read. Second Timothy 3:16, 17 tells:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

The Word is to be used for instruction in righteousness. This is one of the primary purposes and services of the church. Here, at regular time in a regular place, we Christians can hear the Word of God read and explained. In various classes of the church, we can study and discuss together the things of God. We have the benefits of various ideas and experiences which otherwise would be missed.

The fourth and last good reason why it is necessary for Christian people to maintain active interest in church is in that it rebuilds personal faith and spiritual strength. We gain strength for daily living through fellowship and communion with one another.

It is natural for people of the same belief to band together in a strong union to promote those beliefs and strengthen one another. In this union of kindred hearts is strength. We see it in politics, with different political parties. We see it in labor unions, where men of common ideas and engaged in similar work unite to promote their ideas. These facts alone are enough to justify different churches, where people of common goal and similar beliefs can unite to promote those ideas and strengthen one another's service.

Jude 19 speaks of those who "separate themselves, sensual, having not the Spirit." Those who say they do not need the church more easily fall into sin. Jude implied as much in this saying. The ones who separated themselves from the early church soon drifted into sin and indifference.

Men cast away on desert islands soon forget how to

speak their native tongues, because they have no one with whom to talk. So it is with a Christian who lives in selfinflicted isolation. He soon forgets his worship and service, because he has no renewed strength from meeting with others like him.

There is a power in meeting together which a Christian cannot afford to miss. No matter how poor the speaker may be, you can worship God and be strengthened by your communion with others and with the Lord. In this modern Age, when church has come to be considered a failure because it has lowered its moral and doctrinal standards, people think they can get along without it. Consequently, sin is increasing by leaps and bounds.

There are several reasons why church is indispensable to Christianity. First, the church fulfills God's desirc for a definite place and time of worship. Second, church (Please turn to page 10)

Stepping in the Light

By J. David Sprinkle, Royal, Arkansas



UR 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 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." (Matt. 6:9-13.)

In these few words called "The Lord's Prayer," one can see poetry and great beauty of expression. Yet, the greatest beauty lies not in the words themselves, but in the desires expressed. Here, a child of God finds every need for prayer supplied.

This Prayer betokens the deep and abiding faith that is satisfied with the simple and real necessities of life; a faith that is confident and unafraid to pray, "Forgive me to the extent that I forgive others."

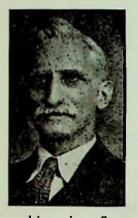
The Lord's Prayer betokens the longing of a Christian heart for God's Kingdom to be established and for God's will to be done in all the earth. "Oh God, establish Thy Kingdom" is the thought, "but until that time keep me from evil and furnish the things I need to do Thy will." Here is a perfect example of the Christian purpose, followed with Christian patience.

This Prayer will be fully answered, for one cannot "ask amiss" when its simple but beautiful pattern is followed. Pray it, "lest ye enter into temptation."

What Does John 3:5 Teach?

By R. H. Judd, Toronto, Ontario

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."



ACCORDING to the majority of religious magazines that come to our hand, this verse (John 3:5) is supposed to teach water baptism and the necessity for its observance. So generally is this view accepted, that anyone differing in such belief frequently is adjudged to be in serious error in reference to Bible topics: That the verse has no reference to water baptism has been for decades the conviction of

this writer. Some years ago when a particular circumstance induced me to express my belief on this matter to a beloved elder in our church who was highly esteemed, to my surprise he admitted that my view of the matter was his also; but with earnestness he begged me not to divulge the fact. Why? Because he feared that if the knowledge of his belief got abroad, it would have a detrimental effect in reference to the esteem in which he was held and his testimony in the church on other topics. Now that it is some years since he was laid to rest, awaiting the great Resurrection Day, I think I may rightly mention the circumstance, though mentioning no name. That he was not alone in such an attitude I am convinced -also that there are still some who feel under the same restraint for similar reasons. "Brethren, these things ought not so to be."

Like Nicodemus, many of us have felt, at times, the difficulty and consequent reticence of openly expressing our findings in Bible study. The writer believes that the prevailing opinion that this verse has reference to water baptism is an excellent illustration of the tendency among us to accept, without question or investigation, the expressed opinion of leaders. It is not an unnatural attitude. There is a vast difference, however, between opinion and belief. The latter results from proved conviction, the former not necessarily so.

That there must have been some plausible basis for the current interpretation of this verse I am assured. Can such a source be traced? I think so. The source to which I make particular reference is to be found in marginal references. Helpful as these references undoubtedly are, they are sometimes the cause of human error. The marginal references given from John 3:5 are Mark 16:16 and Acts 2:38. In neither of these texts is there any mention whatever of new birth resulting in new being. That new birth was unquestionably the thought in mind of both Nicodemus and Jesus the Christ, I think none will dispute. You and I before baptism were "flesh and blood," and we remained the same after baptism. There was no change of being. Thoughtful students will realize that baptism and birth are not convertible terms. This writer, a firm advocate of baptism, believes that it is divinely appointed and divinely required, but he does not believe this verse rightly can be quoted in support. He believes that when Scripture speaks of being "born again," the terms are to be literally understood as indicating new being.

"Born of water" has reference to actual, natural, physical birth. The expression is not misunderstood among Eastern peoples, who have not been indoctrinated with Western ideas. The reader is invited to look up Time magazine (May 29, 1950) and the Reader's Digest (December, 1950) under title of "Birth, the Universal Miracle." He will see that the human embryo is literally cradled in water until the time of birth in what is known as "the bag of waters." Mankind is thus literally "born of water," as every Easterner will admit. At resurrection, we Christians shall not be born of water, but will be born of Spirit. Jesus the Christ said; "Ye must be born again," and He meant just that! His remark may also be correctly translated, "Ye must be born from above" (marg.). He meant that also, for the Spirit "proceedeth" from God who is above, and resurrection into life (new life) cannot be accomplished any other way. Actual "living again" has never been accomplished by baptism, and never will be!

Verse 3 expresses the same thought, for without new being we will not be able to "see" the Kingdom of God. I repeat that baptism is a Bible doctrine, but it is not taught in these verses. (I trust readers will forgive my boldness in thus expressing what I believe to be Bible doctrine on this important verse.)

"The words of a wise man are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war" (Eccl. 9:17, 18).

Love and the Church

By Orville Westlund, Saint Cloud, Minnesota

N THE year 64 A.D., a great fire raged in the city of Rome, and a large part of the city was destroyed. Nero, emperor of the Roman Empire at that time, was seemingly accused as being the arsonist or instigator of the fire. To avoid the accusations and probable consequences, "Nero declared that the Christians had set fire to the city." As a result of that declaration, thousands of Christians were "tortured and put to death, among them Saint Peter by crucifixion, in the year 67; and Saint Paul by

being beheaded, in the year 68." This could easily remind us of Adolph Hitler, who, during World War II, used the Jews as a means to a Nazi end. When one looks back upon the pages of church history, however, and reads about the vivid experiences of the early church, one can easily pause, and say, "Why did our carly forefathers render their bodies to be a living sacrifice for the church?"

Our forefathers died for the church because they understood, particularly one thing-love -a love so moving, so real, that a sword

through their heart or the devices of torture upon their bodies could not prevent their faith. They remembered the words of their Lord, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"Polycarp, bishop of Smyrna in Asia Minor, died in 155 A.D. When brought before the governor and commanded to curse the name of Jesus Christ, he answered, 'Eighty and six years have I served him, and he has done me nothing but good; and how could I curse him, my Lord and Saviour!' He was burned to death." Members of the early church fully understood that their Lord had given up His life, "that they might have life, and that they might have it more abundantly" (John 10:10). Also continually in their minds was the cardinal requirement of their Lord, of which He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). So emphatic was the Christian's love for the church that by 313 A.D., Constantine, later emperor of the Roman Empire, issued an edict proclaiming that the persecutions of Christians should cease and that Christianity should be the religion of the Roman Empire. It was fulfilled! Exactly, then,

how important was that love of the early church?

Their love, for the church and obeying the commandments of Christ, was so important that the Apostle Paul, martyr, evangelist, and missionary of the early church, stated in a Letter to the church at Corinth, Greece, 55 A. D., that "if I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing" (1 Cor. 13:2-Smith and Goodspeed).

Orville Westlund

With surety, the love of God was the motivating and binding power of the early church; and with that love, they conquered; and for that love, they died. That same love, which they possessed, has made the church possible in this modern era.

In this modern era, however, the church is tending not to fulfill the cardinal requirement of our Lord, to love God and man with all its soul, strength and mind, but the church tends more to fulfill the prophecy of our Lord, who stated that, "The love of many

shall wax cold." This statement by our Lord was given to the church as a sign, indicating that the church would be almost completed, and that the head of the church, Christ, would return to the earth to establish peace and righteousness. Please read Matthew 24 and 25. Can this be happening? Is the church's love, in this modern period of church history, waxing cold?

The Church of God, in the past few years, has been having financial troubles, for which there is no need. The Church of God, up to the present time, does not have churches established in the majority of states in the United States. At present the average pay for ministers is somewhere in the neighborhood of \$125 a monthhardly enough to support a family and do accurate work for the Master. Membership of the Church of God during the past few years has been decreasing, not increasing. Nevertheless, some souls are receiving the Words of Life, but not enough! Where is the Church's motivating and building power? Where is our zeal to give and work? Or, what has happened to our love at this point in church history? We must understand love. Is the love of the church now, in this modern era, any different from the early church when the saints died for the Faith and rent themselves from the (Please turn to page 10)





News and Prophecy Digest

C. E. Randall, Tempe, Arizona

FRAGILE HOPES. The hopes of men seem so fragile and founded on such faulty foundations. In a recent editorial in the "Canadian Forum," the following paragraph speaks for itself:

"The success of UN action in Korea has revived hopes of establishing by UN a permanent and effective system of collective security against further acts of aggression. In the Korean case, however, the UN was able to act because of a combination of circumstances which may well be absent in any future outbreaks. A commission on Korea had been established for some time, had gained considerable knowledge of the country, and was able to report quickly to the UN that aggression had occurred; Russia, carrying on its boycott, was not present to veto Security Council decisions; American troops were stationed at near-by Japan."

Here was hope that the UN would be able to establish a "permanent and effective system of collective security against further acts of aggression." On what was this hope based? The previous successes in Korea. How fragile the hope! Within a few days, the success that attended the UN forces that gave rise to the hope that at last a system had been developed which would give effectual security against aggression was turned into one of the greatest routs in American history. At this writing, there is a feeling abroad that we are facing another Dunkirk of far greater proportions. The hope which the world had at this moment is very fragile and hangs perilously in the balance. My friends, if ever we needed to heed the advice of David it is now. He counseled: "Put not your trust in princes, nor in the son of man, in whom there is no help."

NO ALTERNATIVE. Students of the prophetic Word know that there lies ahead of the sons of Israel that great time of trouble called by Jeremiah the "Time of Jacob's trouble." Their home-going will lead them into this great climax of suffering, but what else could they do? They have no alternative. The following comment by Albert Shea in "The Canadian Forum" gives a fair appraisal of their world situation:

"No country has more problems per square mile than Israel. The economic difficulties facing the country are enormous. Politically and socially, there are sharp divisions. Yet there is a core of people in the country possessed of supreme determination to make a success of the state they have brought into being. They have utmost confidence—a confidence reinforced by their startling military success. To Jews hounded from inhospitable lands, determined to create a land of their own on the traditional site, there is one stock

answer to every challenge: No alternative. After centuries of fear and flight, they have stopped running and made a stand."

INTERCOMMUNION. The forces of unright-

cousness that are running riotously over the world, are forcing the staid Church of England and the Free Churches of that country together. The movement was started or given impetus by the lectures of the Archbishop of Canterbury at Cambridge University, in 1946, when he suggested full intercommunion. Both groups accept the so-called Apostles Creed and the Nicene Creed. The claims to historic succession by the Church of England would not be altered in this movement. The episcopacy would be maintained by creating a sort of a bishopric in the free churches.

POTATOES. Potatoes are again in the news.

Wanton destruction of millions of bushels by the Government continues. According to "Our Times," there are hills of potatoes in New Jersey and Maine that have been dyed green so they cannot be resold. There were 78,-000,000 bushels of surplus potatoes in 1949. The net cost to the taxpayers of the potatoes destroyed or made inedible has been 80 cents per bushel. The people who have been helped by this program have been largely the marginal potato producers, while the poor and undernourished have been hungry. Last year, 400,-000 tons of wheat were considered surplus. The surplus eggs, butter, powdered milk, all have been bolstered up under price supports, and now, while millions starve, these spoil. Is this good economy? Is it the right thing to do? Already \$4,750,000,000 have been spent on creating great surpluses for destruction. \$2,000,000,000 more has been appropriated.

FORGETTING GOD. An old friend of mine

living in Grand Rapids, Mich., sent me a copy of the "Grand Rapids Shopping News" for December 4th. An unsigned article on the "Faith of Our Fathers" filled most of the front page. It was a very challenging article, and I am going to give you a couple or three paragraphs from the article. It reads:

"What part does God Almighty occupy in our plans for national defense, and in our inventory of forces available for the successful conduct of war?

"Let us face the fact that we have been leaving the Most High God out of our thinking and our planning. We have relied upon men, and guns, and planes, and ships... we are even considering resort again to the A-bomb... but what about God' We are deeply concerned about our allies; our State Department does its utmost to retain all the

assistance and support possible among the other powers of the earth; yet, to what extent do we seek to lay hold upon the power of God in our behalf?

"The night before Thanksgiving Day, we learned of the worst train-wreck our nation has sustained in years! Thanksgiving Day of this year was truly the most Thankless Thanksgiving in this writer's memory. Fewer churches advertised special services; less was said in appropriate comment on the air. God was all but forgotten on Thanksgiving Day. . . . That same day, a blizzard set in which within three days had paralyzed the chief centers of industry, particularly the vital war industrial centers; steel, rubber, coal, and radar centers were brought to a complete standstill, just as truly as if an enemy had struck. . . . At the same time, our boys were turned into retreat, after they had been assured that they would be ready to return home by Christmas! Isn't it time for Christian America to pause for a moment, in order that we may hear God speaking?"

FATAL COURSES. It seems that in some respects, people are ever learning, but never able to come to the knowledge of the truth. How slow all of us are to learn that "There is a way that seemeth right unto man, but the end thereof are the ways of death." Throughout the checkered history of Israel, which has been set forth as lessons for us, we find this people bent on backsliding because they followed after their "own counsels." They "refused to return" to God. They thought their own ways were right and consistently ignored the warnings of the prophets. Today, the paths of indifference and negligence are trod by the great majority of people who profess the name of the Lord. These courses of life will in the end be fatal to all who take pleasure in them.

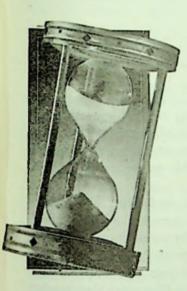
CHANGE OF HEART. The Roman Catholic

Church has been a prime mover in opposing bans on certain types of gambling and games of chance. More, they have used this means of raising funds for church purposes. An encouraging report comes out of Quebec, which reports Bishop Melancon as directing all the pastors in his diocese to stop all games of chance. The letter singled out bingo in particular and said in part:

"We therefore absolutely forbid you for the present to organize, patronize, hold or allow to be held, these evenings for the benefit of any cause, and we romind you of your obligation to respect and have respected, without exception, the law governing games of chance." One of the reasons cited against games of chance was, that they "porverted true generosity."

When Is "Too Late"?

By H. Gary France, Wenatchee, Washington



DEHOLD, I come as a) thief," said Jesus. "Blessed is he that watcheth . . . and he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:15, 16). "Armageddon," a picturesque name of prophecy, has carried much meaning to students of the latter times. "Armageddon" means "mount of slaughter." The term signifies the day in which God Himself will fight against all nations of the world, interrupting their self-

ish scramble for Palestine loot. Bible students anxiously watch world events in anticipation of this climactic and decisive battle, the Battle of Armageddon.

"Too late" will be a very common term to millions of individuals at Christ's second coming. "Too late" will carry the same significance as "Armageddon"—doom! To avoid this situation, a prevalent tendency is to remain outside the fold of Christ, watching the signs of the times with the purpose of joining the church at the last minute. This probably will not be successful for these reasons: 1) repentance based on the plan that one will have to be Christian for only a short time is not true repentance, and, therefore, probably will not be acceptable, and 2) the idea that anyone will know exactly when Christ will return is subject to scrious question.

Paul wrote, "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" (1 Thess. 5:2, 4). This statement may mean that Christians will know when Christ will return, but it does not necessarily mean this. It may mean that active Christians will be ready when Christ returns (whether or not they know when that will be) and thus they will not be overtaken as by a thief.

Jesus' statements indicate that though Christians may know the *approximate time*, they will not know the *exact* time. In the Parable of the Fig Tree (Matt. 24:32-36), Jesus used the terms "summer is nigh" and "it is near, even at the doors." These statements indicate that Christians may know the general time, but whether they will know the exact hour is subjected to question as Jesus continued, "But of that day and hour knoweth no man."

When, then, is "too late"? Certainly at Jesus' coming, but further than that no one can say. The fact that we Christians do not know makes the principle of waiting until the last minute unsound. One who does this is sitting on a keg of powder with a concealed fuse burning. He is expecting to get off the last minute. ... He will!

Speaking of sinners in the last days of Noah, Jesus said that they "knew not *until* the flood came, and took them all away" (Matt. 24:39). *Then* they knew! Everyone knew all about it! No doubt existed in anyone's mind. Everyone knew that God existed, and everyone believed that it was "a fearful thing to fall into the hands of the living God" (Heb. 10:31)—but *it was too late*!

At the coming of Christ, "two" shall "be in the field; the one shall be taken, and the other left" (Matt. 24:40). The person who is left will believe by that time. Maybe he "half-way believed" before, but then it will be too late. "Watch, therefore: for ye know not what hour your Lord doth come" (v. 42). Not only are we Christians at a loss to know the exact hour Jesus will come, but He said, "In such an hour as ye think not the Son of man cometh" (v. 44).

Jesus emphasized the futility of waiting until the last minute. "Know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up" (v. 43). The adage "Don't lock the barn after the horse has been stolen" is the modern counterpart of Jesus' statement. Why, then, do men and women persist in waiting? They may be too late.

The Parable of the Ten Virgins (Matt. 25) illustrates the tragedy of waiting until it is too late. The five faulty virgins *were interested* in the second coming. They simply were too late. Jesus said, "I know you not," and He concluded, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." If one prayerfully watches the signs of the times, he will be prepared for Jesus' coming. Therefore, it behooves Christians to maintain constant and prayerful vigilance. Time is slipping away; eternity fast approaches!

A New Year's Recipe



TAKE twelve luscious, full-grown months. See that they are free from all memories of bitterness and jealousy. Separate them completely from all clinging particles of spite. Pick off all little specks of pettiness. Have them as fresh and clean as when they first came from the storehouse of time.

"Cut these months into thirty parts. This portion

will keep for only one year. Do not attempt to make the whole bunch up at one time, as many people spoil the whole batch this way. Prepare only one day at a time as follows: into each day put twelve parts of faith, eleven of patience, ten of sincerity, nine of cheer, seven of confidence, six of rest, five of loyalty, four of hope, three of charity, two of prayer, and one well-selected resolution.

"Add to this one heaping teaspoonful of spirits and a dash of fun, a pinch of gayety and a sprinkling of play, and a heaping cup of good humor. Pour into the whole a liberal amount of love and happiness and mix with mirth. Cook thoroughly. Garnish with laughter and a sprig of joy. Then serve with quietness, unselfishness, and courage."—Selected.

PARADISE-DO YOU WANT IT?

(Continued from page 3)

stirring up feeling against the "king of the south" (Dan. 11:40-45) in the oil fields of Iran. Who knows how long it will be before the "evil thought" (Ezek. 38:10) enters the heart of the forces of the North, the thought of taking a spoil within the humanly unprotected country of God, *Palestine?* Very shortly, *very shortly*, the nations will begin the last battle which shall end in Armegeddon at Christ's second coming.

Christians, paradise will be a place to be greatly desired. The work of restoration will begin as soon as Christ comes. Paradise will have a small beginning, even as the mustard seed, but will grow to fill the whole earth. Then, Jesus' reign will be over all the earth—"from sea to sea, and from the river unto the ends of the earth." Then, the knowledge of the Lord "shall fill the earth as the waters cover the sea." The earth will be completely blanketed by righteousness, and all evil must flee. The

remnants of the nations, in themselves a mighty multitude, shall worship God forever.

How sad that many will allow pride to keep them from that day! How sad, yet how just, that countless thousands will be cast into the fiery second death! Which reward will be ours, paradise or death? an enjoyable new year to come, or the old one passed away and we with it? Let us follow God's ways a little more closely, and take no chance on being cast away.

WHY CHURCH?

(Continued from page 5)

offers a place for instruction in righteousness through sermons and class discussions. Third, the church sponsors and promotes works of charity and hospitality, which would be neglected or impossible to the average single Christian.

Last, the church offers a place and time for renewing faith and spiritual strength by communion with others of like mind and problems, and by partaking of the power of the Saviour who there meets with His people.

Support your church, for it is your means of worshiping God, regularly, and of serving Him more abundantly!

"IN THE BEGINNING-GOD"

(Continued from front page)

They are of much more value than the extra few minutes' sleep. To start the day with God is to give purpose to your living that day. You will be happier! A day filled with happiness and satisfaction multiplied by three hundred sixty-five equals "A Happy New Year."

May you and I begin the new year with God—resolving to live closer to Him throughout the year; resolving to begin each day with God.

LOVE AND THE CHURCH

(Continued from page 7)

materialism of the world? Definitely not! This love for the church is no different now in this present modern era than back in the days of the early church. The love of God never changes! It is the church that changes! Christ, the head of the church, was the "same yesterday, and to day, and for ever" (Heb. 13:8). We may know, as Paul wrote to the early church, "all the secret truths." We Christians may "possess all knowledge." We probably have faith to "move mountains," but, if we do not have love, we are "nothing." So, if you and I can quote verbatim from the Book of Daniel or Revelation, explain the importance of Abraham, explain the future Kingdom of God on earth, know every detail about baptism, and have not love, we are "nothing." If the word "nothing" means "a thing of no value," a person who is "of no value" in the sight of God will be "nothing" when the Kingdom will be established on the earth. Or, a person who is "of no value" will not share the Kingdom with Christ or have an inheritance! This love that the Apostle Paul described to the church at Corinth, during the early church age, has not changed and never will change. We must understand love.

Love is not acquired in a vacuum or inherited; love is learned. Love is learned through those who are consecrated to God. It is learned through those understanding the love of Jesus and His death for our sins. Love is learned through those zealous believers who do not live a self-centered life or a partial centered life. As our Lord said, "If ye love me, keep my commandments" (John 14:15). Therefore, love is the opposite of selfishness and the key for salvation. "Love covereth all sins" (Prov. 10:12).

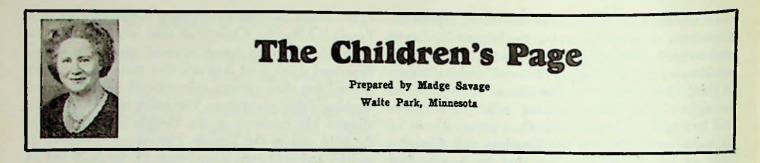
Brethren, remember the woman who washed our Lord's feet with her hair? Her name was not given, but our Lord said, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke 7:47). Remember, also, when our Lord was speaking in the Temple at Jerusalem, that He "saw the rich men casting their gifts into the treasury." He saw "also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:1-4). Beloved, she gave "all the living that she had."

Then, we Christians have our Lord, who bravely carried His cross to Calvary and freely gave His life that we might have life, and not the price of sin. Beloved, Christ bravely walked to His death, and allowed a Roman soldier to pierce His side, and men to drive nails into His hands—a few examples of love. Love in our Church today, however, seems interpreted as partial giving of one's life and service, instead of losing one's life. We give of our service and life to the church as we love the church and our Lord. What, then, is the importance of love in the church?

So important is that changeless love, that if one does not possess it, one shall not receive entrance into the Kingdom of our Lord. If you and I would have the love that the early church possessed, the Church of God would have churches in all states. Is our love waxing cold? The early church brought Christianity to the entire Roman Empire! Also, the Church of God would never have financial difficulties, but a financial surplus to expand the gospel throughout America. Our ministers would not be paid less than garbage collectors, on an average, and working a dual occupation. The policy of our God never allowed His ministers of the Temple to work both in the field and in the Temple. Please read Nehemiah 12 and 13, and note especially chapter 13, verses 29 and 30.

In briefly summarizing, the importance of love of the church toward God our Father; the love written of, spoken of, and the love that our forefathers died for during the early church age, is no different now. We may possess all "secret truth," but if we do not possess love, we are "nothing" or "of no value." Without godly love, Satan would be victorious in the church, and no one could be saved for eternity. Without godly love, there would be no understanding in the church, and members would be very miserable individuals. Love is learned, transferred from those who know God, and is the cardinal requirement of our Lord. Love is the opposite of selfishness. Jesus gave His life to cover our sins. We give as we love. Therefore, brethren, we must not be selfcentered or selfish if we expect to receive eternal life. You and I must fulfill the cardinal requirement of our Lord and obey His words; "If ye love me, keep my commandments."





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

Pressing On

Let us take inventory! What shall you and I add to our list of "faith" with "works"? Can we see any aid given to someone to understand the Word more plainly? Have our friends been visited when sick? Of course, no one would expect you to go into your pal's home if he had the *mumps*. You could, however, send him a pretty card. Do you remember some good you might have done, yet failed to do, because it would have caused you to change your habitual schedule? For example, Mary has the mumps. You live closer to her than most of the youngsters in her grade. Yet, if you took her homework to her, you would need go a few blocks out of your way. So, you just forget to volunteer when the teacher inquires for helpers.

Too much the same attitude is taken by us in so many things. We become thoughtless of others. "Let George do it!" is the correct answer only *if* you cannot help. Otherwise, the offer should be answered, "Let *me* help!" If you should save a little of your allowance regularly and often, you would be surprised at the end of the year how much was saved! Good deeds, though small, add up, too.

This reminds me of a statement, a tongue twister, but one that makes good sense: "A lot of a little is better than a little of a lot." Say it faster! Now say it slowly, and think what it means. It means everyone of us can have "faith" with "works" because everyone can do a little and, most likely, do it often.

Doing Good

Mary and Paula packed a number of special baskets for the Christmas-Giving party. Their club would pass them out to the poor and lonely.

Julie and Jeane did not pack any special boxes, but they *did* visit Mrs. Gregory every week and give her a little of their food. They did invite her for Christmas dinner, even though she was not a relative.

Which two girls are better examples of ECE Club members? Mary and Paula—who gave a little or lot, but seldom"? Or Julie and Jeane—who gave a "little, often"?

"Everyday Christian Expression"!

The Christian way is a special type of living to be lived everyday. Christianity should be *all* of your life. When you and I belong to Christ, He owns *all* of us. We sing, "All there is of time and talent, all I bring to Thee." That includes our possessions, time, loyalty, and talents, every day, every hour, and every year.

Singing in Judah

When we Christians are happy, we like to sing. In "that day" when God sends His Son Jesus to rule the earth, people will sing in the land of Judah. The song, about strength, salvation, righteous nation with truth, perfect peace and trust, will undoubtedly include, "Open ye the gates" and "Trust . . . in the Lord for ever." (Isa. 26:1-3.)

These pcople of Judah were scattered. Now their song is not heard. They are again a nation, and someday soon, we will hear the Jews call upon Jesus as their Messiah. Not looking for Him to come as a babe, the Jews expected to see Him come as Christians are expecting to see Him come—in power and glory, to receive His own, and to set up a holy and righteous Kingdom to govern the world. Does the world need a righteous ruler? Does it need a holy people to teach the heathen? Pray for Christ's soon return.

Happy Birthday Wishes!

Harlan Swanson, Dec. 29, age 6, Hector, Minn. Curtis Matheny, Dec. 29, age 9, Blackduck, Minn. Tommy F. Stabler, Dec. 29, age 11, Tempe, Ariz. William Gaspar, Dec. 29, age 8, Eden Valley, Minn. Margaret Ann Guillory, Dec. 30, age 13, Hammond, La. Dwight E. Smith, Dec. 31, age 6, Big Spring, Nebr. Millicent Kennedy, Jan. 1, age 12, Hammond, La. Susan Hoskins, Jan. 1, age 17, Corvallis, Ore.

"To every thing there is a season, and a time to every purpose under the heaven . . . a time to get, and a time to lose . . . a time to keep silence, and a time to speak" (Eccl. 3:1, 6, 7).

The Berean Page

William Wachtel, Editor Oregon Bible College, Oregon, Illinois



Early Leaders

Around the middle of the last century, two early leaders in the Church of God zealously advocated the Truths that present-day Bereans hold so dear, in semi-monthly periodicals of which they were the editors. These two leaders were Benjamin Wilson, translator of the *Emphatic Diaglott*, and Thomas Wilson.

Benjamin Wilson was the editor of the Gospel Banner and Millennial Advocate, published in Geneva, Illinois, beginning about 1854; Thomas Wilson was the editor of the Herald of the Coming Kingdom, published in Chicago, Illinois, beginning about 1868. Very likely, as the direct or indirect result of their labors, many presentday brethren have come to the knowledge of the Truth.

From the March 15, 1870, issue of the Herald of the Coming Kingdom, read this editorial, written presumably by Thomas Wilson, for "he, being dead, yet speaketh."

The Gaith That Works by Love

"Without faith," said the Apostle Paul, "it is impossible to please him" (Heb. 11:6). Again, "The just shall live by faith" (Rom. 1:17). "Faith without works is dead," said James. (James 2:26.) What kind of works are necessary? Our text informs us—works of love.

How many there are who profess to be of the one Faith who are utterly destitute of the great and vital element of Faith, namely, loving works! There is no faith, however, that will please God except that which is vitalized by works of love. A man may have all knowledge, and understand all mysteries, yet if he has not love, he is nothing. (1 Cor. 13:2.)

The congregations of God, in all ages, have undoubtedly been cursed by the presence of men who prated much about the Faith and made great displays of knowledge, but whose hearts were hard as iron. The Lord loves a "broken and a contrite heart" (Psalm 51:17.) Such are precious in His sight. How few there are, however, who possess this inestimitable treasure!

Knowledge tends to puff up. There are but few who can resist this tendency and maintain that childlike disposition that "thinketh no evil." Yet love of the true sort "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unscemly, seeketh not her own, is not easily provoked... Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7). Love is a pearl of great price and one that few possess.

Will a person who is imbued with this spirit seek the overthrow of a brother? Will he rejoice in swing the wounds he has caused by malicious words and hard speeches? Will he rush into the presence of his brethren with keen sarcasms and unprovoked attacks on the character of those whom he ought to guard as he would guard his own life? No! Never! Such actions are not the product of the Spirit of Christ, but of the old man of sin. They are fruits of the flesh which, in the end, will bring forth corruption. Yet there are those, even in our day, who are lost evidently to all sense of propriety, judging from the standpoint of men of the world, even, to say nothing of Christian requirements. Yes, there are those in the congregations of God, whose conduct would call forth just condemnation from men who make no profession of Christianity at all, and yet they talk louder and louder than those whose example in Christian life should put them to the blush.

It is a true saying, "Ye shall know them by their fruits" (Matt. 7:16). Brethren, do not be deceived. "Try the spirits whether they are of God" (1 John 4:1). "He that doeth righteousness is rightcous" (1 John 3:7). If a man preaches much, and practices none, depend upon it, he has not the root of the matter in him. He is a dangerous man with whom to keep company. Associate, rather, with those who are humbly serving God with contrite hearts, no matter how poor or despised they may be. Drink from a pure fountain, and keep clear from the muddy waters of turbulent spirits. They are of no service, but are a source of constant irritation to the body, serving only to distracting and dividing it wherever they go.

Be sure, brethren, that your faith works by love, and do not be deceived by those whose faith is dead, being alove. These are trying seasons, and we Christians cannot be too careful with whom we associate, nor where we place our affections.

Minnesota for Christ

On October 5, 1950, the Minnesota Bereans conducted their Fall Conference at Saint Cloud. Present were young people from Minneapolis, Eden Valley, Kimball, Paynesville, Litchfield, Blackduck, Saint Cloud, Minnesota—also from Oregon, Illinois, and Graytown, Wisconsin. The "Missionaires" from Oregon Bible College gave excellent messages through songs and praises.

President James Gaspar opened the Conference on Saturday afternoon. Orville Westlund taught the class.

On Saturday evening, Brother Stanley Ross led the song service, and Raymond Brown, a graduate of Oregon Bible College, preached the sermon. Afterward, all enjoyed a social hour at the Thomas Savage home.

On Sunday morning, William Dick preached the sermon, after which a basket dinner was served. . . . The College students directed the afternoon service of ducts, solos, and quartets, and short talks. . . . A short business meeting ended the eventful Conference.

Thank you, Saint Cloud, for your hospitality. We are looking forward to an inspiring spring conference at Litchfield in 1951. Marion Otto, Secretary.

DECEMBER 19, 1950

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 7-Day of Prayer. March 4-Missionary Sunday. March 25-Easter Sunday. September 9-General Conference Sunday.

OREGON BIBLE COLLEGE

Students of Oregon Bible College received much edification from a special Christmas worship service in chapel on Friday, December 15. The program consisted of appropriate Christmas music, prayer, and talks by the following: Ronald Rankin-"The Birth of Christ"; Sr. F. L. Austin-"Symbols of Christmas"; Sr. Otto Dick-"Christmas in Other Lands"; and James Watkins-"Keeping Christ in Christmas." Other chapel programs throughout the week were conducted by Curtis Simpson, Bro. Otto Dick, and Mary Railton.

"Love Divine," a cantata depicting the life of Christ, was presented by the college students at Oregon Church of God on Friday night. The student choir was conducted by William Dick, and the entire program, including pageant scenes, was directed by David Holouist.

Stanley Lawrence and Mary Railton are contributing their talents to the Lord by conducting a Sunday school in a country schoolhouse near Byron, Ill. Church worship services were held there, Sunday, December 17, when William Dick preached the sermon. Curtis Simpson supervises a Sunday school at Flagg Center, Ill., and preaches for morning worship services on Sundays. Leon Driskill finds himself busy, also, with his duties as superintendent at the East Oregon Chapel. He leads Sunday school, preaches for morning and evening services every Sunday, and conducts Bible study on Wednesday nights.

Several students, under direction of Kyle Davis and Stanley Lawrence, presented a devotional service of Scripture reading and Christmas carols on Monday night at Golden Rule Home.

The typical snow-packed, slippery roads that accompany winter weather frequently cause automobiles to get in each others' way. Four students, so far, have had to send their crippled cars to the garage.

Sometime during the two-weeks' vacation from school, nearly all students plan returning to their homes to worship with their families on Christmas Day. William Dick, Reporter.

HERALD RECEIPTS

Ripley Co-Workers; Mrs. Emma Swan; F. G. Carpenter; Mrs. E. C. Railsback (2); W. E. Boyer; Mrs. W. H. Holland; James H. Vance; Mrs. Anna Cochran (2); Lewis Lindsay; Orlie Patton; Mrs. Rose Barton; C. B. Smead; Verna C. Thayer; Jennie E. Townsend; Elvera Edwards; R. E. Hood.

CHRISTMAS GIFT TO CHRIST

Because an eye affliction necessitates my avoiding all but the most essential reading and writing, I decided not to send Christmas cards to friends. For several years, my main Christmas present was to Jesus, and I intend always to continue presenting my main Christmas gift to Him, because Christmas is intended to celebrate His birthday. More, money usually spent for gifts at Christmas really is needed to support Jesus' work. So, let us give a liberal cash gift for maintaining gospel work-thus saying, "Happy birthday, Jesus!"

NATIONAL BIBLE INSTITUTION

| Kenneth L. Juden | \$ 10.00 |
|--------------------------------|-------------|
| Mr. & Mrs. Clare LeCrone | 4.00 |
| Mr. & Mrs. M. W. Lyon | 12.00 |
| Mr. & Mrs. John Hayse | 10.00 |
| Mr. & Mrs. G. E. Marsh | 25.00 |
| Elmer H. Magaw | 3.00 |
| Brush Creek Church (Tipp City) | 50.00 |
| Golden Rule S. S. (Cleveland) | 25.00 |
| Blessed Hope Church (Rockford) | 30.00 |
| Mr. & Mrs. A. E. Karnett | 10.00 |
| Inez M. Titus | 25,00 |
| Mr. & Mrs. D. W. Kirkpatrick | 50.00 |
| Hoke Brothers | 500.00 |
| Verna C. Thayer | 10.00 |

W. G. Moffet, Rt. 2, Magazine, Ark.

Gleanings from the Field

"The field is the world."- Tesus.

Bro. John R. Fiske, Rt. 4, Winfield, Kan., informs that a Bro. Benjamin Louden, who lives in New Jersey and is about eighty-five years of age, has traveled in all states of America and all nations of Europe, except Switzerland. He was baptized into Christ seventy-one years ago. His mother was baptized by Dr. John Thomas, whom Bro. Fiske calls "Our first church editor in America." Bro. Louden, a very brilliant scholar, held a high position in one of the great steel factories in the East. He is a devout student of the Bible-read it through seven times last vearl

"A Puritan once said, 'If you are a child of God and you marry a child of the Devil, you can expect to have trouble with your father-in-law."-Pennellwood (Grand Rapids, Mich.) Church Bulletin.

"Louisiana Rally Day, including three preaching services and a basket dinner, is scheduled, Sunday, December 31, for the Happy Woods Church of God, southwest of Hummond, La. Prior to this gala day, the editor will preach, nightly, starting on Thursday, 28th, on prophetic themes."

Spare-Tire Religion may be defined as that quality of religion that depends upon God only in emergencies. Even a spare, however, requires an occasional reinflating. More, very few and only foolhardy professionals would jeopardize their success by using a whole set of punctured, patched, and reinflated spares.

Happy New Year! May the Lord bless every member of His family throughout the coming new year.

"The best solution I have to offer persons frequently remarking they already are receiving too many religious periodicals and do not have time to read them is that they send in a subscription or a renewal for The Restitution Herald and let other magazine subscriptions expire. Soon, they will be receiving only one, but it the best in print today. I confess that I am partial to our Herald, but why shouldn't I be? It bears articles of Biblical and truthful depths which cannot be found to equal or to surpass in any or all other current religious papers or magazines. It presents clearly and squarely both the problems and solutions of all spiritual needs." -Ernest E. Graham, pastor Holbrook, Nebr., Church of God.

"May God bless all the ministers who are contributing splendid articles to The Restitution Herald."-Alvera Edwards, 5002 N. 41 St., Omaha, Nebr.

Over the Top? Gradually, pledges approach the 1950-'51 budget goal of \$29,306.25. See page 16; then help to put this "over the top." The General Conference needs you, too.

P.F.T.A. Acquafraedda Micheline, S.P. 79033-T.O.E.-French Army-via Paris, France, writes appreciatively of The Restitution Herald and prays: "May God bless richly always Oregon Bible College and everyone who attends the churches!"

No Herald Next Week! Please he not disturbed because you receive no Herald next weck. As customarily, no Herald will be published on the last Tuesday of December. During the intermission, we hope to move all our printing equipment into new quarters.

THE RESTITUTION HERALD

KITTY HUMPHREYS

Mrs. Kitty Humphreys died, Tuesday, November 28, 1950, at the home of her daughter, Mrs. Esther II. Sprinkle, Royal, Ark. She had attained the age of eighty years and was a resident of Garland County for seventyeight years.

She was united in marriage, May 13, 1892, to Mr. R. A. Humphreys. (Her husband preceded her in death fifteen years ago.) Twelve children were born to this union, four of whom preceded her in death.

In early youth, she became a member of the Church of God, always lived a devoted Christian life, and was loved by all who knew her. She was a faithful member of the Church of God at Bear, near Royal, Ark.

She leaves to mourn her death, three sons, S. J. Humphreys, Campbell, Calif.; Jesse L. Humphreys, Royal, Ark.; and John R. Humphreys, Wellington, Texas; five daughters, Mrs. Esther H. Sprinkle, Mrs. Ruth Kinsey, and Mrs. Rachel Morris, all of Royal, Mrs. Mary Kinsey, San Jose, Calif,; and Mrs. Olive Stephenson of Vidor, Texas; also two brothers, T. G. Munerief and J. L. Munerief, Jr., and one sister, Mrs. John Cunningham, all of Royal; also twenty-nine grandchildren, five great-grandchildren, and a host of relatives and friends.

Funeral services were conducted by the writer, Thursday, November 30, at 2:30 p.m., at the Lowe Cemetery where she was laid to rest to await the resurrection.

H. Scott Smith, Pastor.

RALPH E. DOWNING

Ralph E. Downing, a beloved member of Southlawn Church of God, Grand Rapids, Mich., for the past fourteen years, died on December 4, 1950, of injuries received three days previously when struck by an automobile.

Bro. Downing was born in Newaygo County, Mich., on July 20, 1879.

On April 1, 1900, he married Mabel Cooper, who lived about three miles from his own home, and to this union were born three sons and three daughters.

He was baptized into the body of Christ on April 12, 1936, and was ever loyal to his God and his church.

He leaves to mourn his loss, his wife, Mabel; two sons, Cecil of Grand Rapids and Milton of Detroit; three daughters, Mrs. Myrtle Shaul, Mrs. Iva York, and Mrs. Crystal Manley, all of Detroit; one brother and ono sister; seven grandchildren, and several nieces and nephews. One sou, Rolland, died three years ago.

The funeral service was conducted at Vanderpool's Chapel, December 7, after which he was laid to rest in Oak Grove Cemetery to await the day of resurrection.

Robert O. Hardesty.

NEW PLEDGES RECEIVED

| Mr. & Mrs. M. W. Lyon | \$ 50.00 |
|-------------------------------------|----------|
| Mr. & Mrs. G. E. Marsh | 100.00 |
| Blessed Hope Church, Rockford, 111. | 220,00 |
| Incz M. Titus | 25.00 |

HARVEY LEON HOTCHKISS

Harvey Leon Hotchkiss, one of five children, was born to Mr. and Mrs. Norton Hotchkiss, June 20, 1900, at Arcadia, Mich. His mother and father preceded him in death by a few years. Two brothers died also at the age of twenty years: one being taken by influenza in 1918, and the other by burns suffered in a gasoline explosion in 1924.

After living in Arcadia, Sterling (Colo.) and Grand Rapids, Mich., the family moved to Saranac, Mich., in 1921. There, Harvey attended school and met his wife, Maxine M. Shaver, to whom he was united in marriage, August 8, 1926. To this union were born four daughters, Eleanor May, Betty Jane, Frances Ferne, and Lois Jean.

Harvey had been a member of both Southlawn and Pennellwood Churches of God. He was haptized on October 5, 1930. For several years, he was an active worker and taught Sunday school classes of teen-agers.

He died suddenly, Sunday afternoon, December 10, at the Fisher Body Plant where he had worked the past fourteen years. He leaves to mourn, his wife Maxine, four daughters, two sons-in-law and a grandson-Mr. and Mrs. Edward Brown and Eddie, Mr. and Mrs. Harold Hubbard, Frances Hotchkiss, Lois Hotchkiss — two sisters, Mrs. Gladys Horton and Mrs. Leota Foster, one nicce, Mrs. Wallace Eaton, and one nephew, Philip Foster. Also, a multitude of friends will mourn his absence.

Burial was made, December 13, at Restlawn Cemetery. We trust it will not be long before Jesus comes and calls forth His faithful who sleep. C. E. Lapp.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

The Restitution Herald advocates: the near The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrec-tion of the dead (John 5:28); the immortali-zation 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 repent-ance and immersion in the name of Jesu Christ for the remission of sins (Acts 2:38). and a consecrated life as essential to salvation.

"Songs of Truth" are as important as Words of Truth They live in memory far longer

"Songs of Truth" has been especially designed for the discriminating leader who considers it as important to uphold Bible truths in song as well as in preaching and teaching.

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 20 or more, per copy, \$1.45

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1951

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The Restitution Herald Evangelism Golden Rule Home Oregon Bible College

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| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 | \$328.29 Group "J" | \$337.82 Group "G" | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- utors | \$350.00 Oregon Bible College Students |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker's Church (Chicago) |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 |
| S100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.00 Oregon (I1L) Church |
| S100.00 Silas Claypool | S100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbrook (Nebr.) Church |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. Marion Partlow | Mr. & Mrs. J. R. LeCrone | Lottie E. Young | Mr. & Mrs. J. D. Swartz | Golden Rule (Cleveland) Church | Mr. & Mrs. C. D. Whitmer | Shirley Logsdon | Mr. & Mrs. Frank Partlow | F. G. Carpenter | Mr. & Mu Maurice Robinson |
| \$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 |
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The RESTITUTION HERALD

VOLUME 40

OREGON, ILLINOIS, JANUARY 2, 1951

NUMBER 13

Resurrection

By our beloved deceased Editor, Sydney E. Magaw

RESURRECTION as taught in the Bible is deliverance of the dead from their graves (Dan. 12:2; John 5:28, 29; Acts 24:14, 15; Rev. 20:11-13). The several resurrections of Bible times, where only temporal life was restored, are only types of the real deliverance, a coming work of Christ. Closely akin to the coming resurrection work is an instantaneous change of the living faithful to the same new life of the resurrected faithful (1 Thess. 4:16, 17), and that new life will be the glorious life of Christ, immortality (1 Cor. 15:49-53).

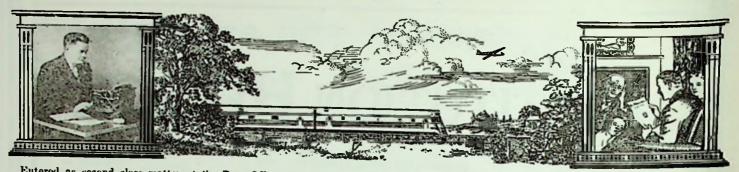
Resurrection is beautiful, but complex. Like archaeologists, scholars are ever uncovering deep and long-hidden truths. Resurrection of the faithful to immortality is not all of the resurrection work. A nation, even Israel, is to be resurrected (Ezek. 37: 11-14). John "saw the dead, small and great" (Rev. 20:12); and Paul taught "a resurrection of the dead, both of the just and unjust" (Acts 24:15). Christianity is about due a new birth. (Rom. 8:17-23; 1 John 3:2.) Justice will be resurrected. (Isa. 16:5; Rom. 14:10.) Then will "judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24). Some will be raised "heirs of God, and joint-heirs with Christ"; some will plant and build; some will be "least in the kingdom"; some will be raised for judgment.

No arc nor angle of geometry suggests resurrection. Science offers no "Q.E.D." to our theme. That is as it should be, for faith, not sight, marks the path and life of the people of God. "Your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5), and "without faith it is impossible to please him" (Heb. 11:6).

Resurrection is prophetic. Therein is a reason for human inability to demonstrate it. Bible prophecy invariably refers to the incredible that, when fulfilled, men may know that God is true. Anyone with two guesses can predict whether an unborn child will be a boy or a girl, but God foretells the seemingly impossible.

God said there would be a Flood. Few, very few, believed. The unbelievable Flood came! Pharaoh little regarded Moses: but there was an Exodus! How could Zedekiah be led captive into a land he would not see? It happened, for his eyes were first burned out! God said of Nineveh, "I will make thy grave": and at last Nineveh was buried! A fallen Temple was unthinkable to the Jews in Christ's (*Please turn to page 10*) THE RESTITUTION HERALD

JANUARY 2, 1951



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

Vain Help Grom Egypt

Speaking for Jehovah, Isaiah warned the children of Israel, saying:

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me . . . that walk to go down into Egypt . . . to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion . . . for the Egyptians shall help in vain, and to no purpose. . . . Their strength is to sit still."

Thus preached Isaiah to Jerusalem's Jews twenty-six centuries ago! (Isa. 30:1-7.) If Isaiah were living today, the public would brand him an "isolationist."

Because Assyria's invading armies were conquering all peoples between India and Greece, Isaiah's rebellious charge, Israel, and especially the Jews, frequently sought help from Egypt. Loyal to God, Isaiah knew Judah's strength depended upon obedience to the precepts of monotheism. Away with Egypt's gods! Indeed, *away* with Egypt! for turning to Pharaoh was turning away from Jehovah!

Usually. Egypt was shrewdly "willing" to enter into alliances with Judah, for Judah served as a buffer state b:tween Egypt and the Assyrian aggressor. Let Judah first fight the foe, reasoned Egypt; then perchance we can save our own necks. Isaiah kept both eyes open. If you ally with Egypt, he warned Jerusalem and her Jews, you will discover that all Egypt's promised help is vain. Egypt's help will be "to sit still"! Worse, by misplacing your trust in "this broken reed" of Egypt (36:6), you will deny to God the implicit faith He requires and thus bring upon yourselves *His* rebuke. By your efforts of strategy and intrigue, you forfeit God! Isaiah, Godappointed secretary of state to several of Jerusalem's kings, preached one unchanging foreign policy for the Jews: "Make no foreign alliances."

"Associate yourselves, O ye people, and ye shall be broken in pieces." "Take counsel together, and it shall come to nought." Where, Isaiah, did you get your isolationist viewpoint?

"The Lord spake thus to me . . . and instructed me that I should not walk in the way of this people, saying [i.e., the Lord saying], Say ye not, A confederacy, to all them to whom this people shall say, A confederacy" (Isa. 8:11, 12).

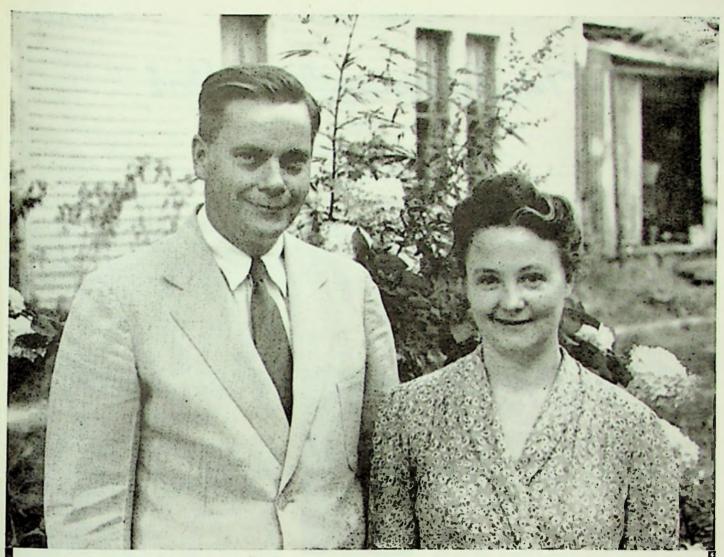
Isaiah died. Centuries passed. Few statesmen remembered the Prophet's writings or treasured the Jews' monotheistic religion. No Assyria remained to frighten anybody, and no Egypt remained to tempt anyone into an alliance. Hitler, though, was on the march! Although he was unable to cross the English Channel, we Americans imagined his leaping the little Atlantic Lake. How could America escape *blitzkrieg* destruction? Russia! Ah, Russia! Answer from Heaven! A possible army of twenty million men to help us save the world! That Russia's government was non-Christian, atheistic, and murderous made little difference. Why mix religion with politics? Isaiah did, but Isaiah was *dead*.

America's artists drew hideous cartoons of the Japanese—the *heathen!* Germans suddenly grew weird features. "Uncle Joe" Stalin, though, was a smiling, quietmannered old codger, and, by "playing ball" with Joe, we could save America for democracy. So, shifting into reverse from a former stand, America officially recognized atheistic Russia. "A confederacy," we cried! (Isaiah turned over in his grave.)

For a few years, America's alliance seemed profitable. "Look," we cried in theatrical glee, "we are hugging a bear!" Isaiah was dead. The Bible was just an old book. Christian diplomats purposely avoided prayer in international peace conferences. The Bear began to hug more tightly. In good showman style, Roosevelt laughed and feigned, "It doesn't hurt."

Today, America, bleeding, rips herself loose from Russia. Slowly Acheson and Truman and you and I are learning to say, "Not a confederacy," for any "Egyptians shall help in vain."

(Brother Magaw wrote the foregoing editorial for this issue just before starting his ill-fated trip.—P. C. J.)



"The Night Cometh"



HESE words of Jesus echo through the years to remind us that our days of service, no matter how faithful or successful they may be, must inevitably end in the lengthening shadows of the night. In the years that Brother and Sister Magaw devoted to service they found much to do and they did it well. That service is now ended. For them the night has come wherein "no man can work." They have shared the common lot of all those who minister. The path has not always been easy nor the burden light. Like

all those who serve, they have known days when faith alone remained to prove the value of their daily tasks. The shadows have gathered about them. Their next conscious thought will be the voice of the One they learned to know through the years, a voice awakening them to the pleasure of witnessing the fruits of their labors. There is no doubt that among those fruits there will be many attainments unrevealed in life, eternal fruitage from a word of encouragement here, and an enlightening phrase there. Many little seeds of faith will be revealed that have been planted to grow unattended and unknown along the path of life. The tragic accident on the morning of December 26 brought to a close twelve years and three months of service to the General Conference. Those twelve years were devoted to the welfare of the General Conference, the growth of Oregon Bible College, and to extending the value and influence of THE RESTITUTION HERALD. We can trust only that when the mists of the night give way to the dawn of the Resurcetion Morn, these lives of service may find their great reward in the words of Him who is pleased to say, "Well done, thou good and faithful servant(s) ... enter thou into the joy of thy lord."



Article 4-Jesus Christ, the Son of God

By C. E. Randall, Tempe, Arizona

ONE of the basic principles of Biblical interpretation is set forth in the words of Jesus: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (John 13:19). Prophecy is given before its fulfillment. To make Jesus the eternal, pre-existent subsistence, which Trinitarianism does, would violate this principle of truth set forth by the Master. It is worthy of note, as Dr. George H. Dewing in his book on "New Testament Theology" says: "Jesus never discussed His

right to the Messiahship from the premise that He had a pre-existent life or dignity." Jesus repeatedly reminded His hearers this is done that the "Scriptures might be fulfilled." He was the fulfillment of the promises and prophecies concerning His birth, life, death, and resurrection; therefore, they should have believed when they saw this fulfillment.

The Real and Only Christ

Scripture speaks of one Jesus-one true Messiah This Anointed One was born of woman, and, being born of woman, became

the seed of the woman according to prophecy. (Gal. 4:4; Gen. 3:15.) This was a new thing in the earth that a woman should compass or go ahead of a man. (Jer. 31: 22.) This physical, corporeal Being made under the law became the second Son of God. He was made and He was born. Jesus said of Himself: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit [phantasma—Griesbach] hath not flesh and bones, as ye sec me have" (Luke 24:39). The Jesus of the Old Testament and the One prophesied in the Old Testament was not a dual individual, whereby He could be independent of His body. The physical was the Christ. When the women came to the tomb, the angel said unto them, "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). Real Trinitarianism makes Jesus something apart from, and independent of, His body.

Article Four of the Thirty-Nine Articles says: "Christ did truly rise again from death, and took again his body, with flesh, bones and all things appertaining to the perfection of man's nature." (Emphasis ours). The expres-

sion "took again his body" makes Jesus and His body as separate entities. Trinitarianism makes this separate entity exist co-eternally with the Father. Immortal soulists make the real Jesus as a separate entity from the body and teach that while His body was in the grave, the Christ was away somewhere preaching to departed spirits in prison. The only difference between Trinitarianism, pre-existence, and immortal-soulism is the time element. One view makes Jesus exist prior to His birth, and the other makes

Him continue to exist following His so-called death.

Jesus and the Word

Much is made of the fact that Jesus is associated with the Logos, or Word, in John 1, and, as this Logos is said to have been in the beginning, so Jesus must of necessity been in the beginning. A careful study of the usage of Logos will reveal that primarily it means what Alexander Souter in his Oxford Greek Lexicon says, namely: "A word, an utterance, speech, discourse, saying, frequently of God

through His messengers; the genitive expresses either this origin or the subject of the word; by spoken word, by word of mouth; the gospel news, e.g. Luke 1:2; Acts 14: 25; (b) the personalized Word or divine utterance, a conception of Palestinian or Alexandrian theology, referred by the Fourth Evangelist to Jesus the Messiah, John 1:1, 14; (c) an account, Acts 20:24; 1 Peter 4:5; hence (d) reason, a reason, 1 Peter 3:15, rightly, deservedly, Acts 18:14; (e) analogy, to correspond to, be analogous to, be instead of something, Phil. 2:16."

In commenting on Hebrews 1:3, where Jesus is said to be the "image of his [God's] person," the "Pulpit Commentary," although holding to the Trinitarian view, says there was no definite doctrine of the Trinity in apostolic times. Here is the statement: "The definite doctrine of the Trinity, though apparent in the New Testament, had not as yet come under discussion at the time of the writing of this Epistle, or been as yet scientifically formulated." As a matter of fact, this same commentary says, "It was long after the apostolic age that this scientific use of the word became fixed."

We are told in John 1:14

(Please turn to page 11)



C. E. Randall

Christian Hames

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

HE family and the home were ordained of God not alone for the purpose of continuing the race, but also to stabilize mankind. The things that are impressed on the minds of children in the years when they are under their parents' guidance and instruction largely determine what kind of men and women they will be. Of course, schools and fellowship with other children make up part of the influence upon children, but, if we could only realize it, parents have the first opportunity and the

greatest influence on their children. How we lay hold of this opportunity and the kind of influence we exercise upon our children may determine their salvation and that of many other people.

The Bible presents an example of what was done for righteousness by a wise and influential father. He was Jonadab, the son of Rechab, who commanded his children never to drink wine and to have neither houses, vineyards, nor fields. They were to live in tents, that they might live long in the land.

We may not agree with Jonadab about living in tents though I might not have a cold if I had always lived in one—but in 1913, twenty-five thousand families were found in Trans-Jordan who claimed to be descendants of Jonadab. This is surely in fulfillment of the promise which God made to the Rechabites for their faithfulness in the days of Jeremiah, saying:

"Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever" (Jer. 35:19).

God has not instructed us Christians to live in tents and to possess no fields, but He has given us His Holy Word, the Bible, and He told us by the mouth of the Apostle to study it to show ourselves approved unto Him. We are commanded also to "bring them [our children] up in the nurture and admonition of the Lord" (Eph. 6:4). One of the best ways of doing this is to have Bible reading in the home. It will impress upon the mind of the child and all members of the family the importance of God's Word and will help all to have and to keep the respect for God that is due Him. The Church of God would bring more honor to God if *all* our church homes, instead of only about one third, practiced regular Bible reading. Only one third of Church of God homes, according to a recent poll, regularly ask the blessing at meals. I never cared much for the fable about Santa Claus, because it scemed to me to detract from the real meaning of Christmas, but my mother told me a little fable when I was too young to understand that chickens cannot swallow water like horses do. When I asked why the baby chickens always raise their little heads to the sky after each sip of water, she said, "It must be they are thankful to God



Harvey U. Krogh

for the water they drink." Since that day, I never have seen a chicken that did not appear to give thanks for every drink of water! By this story, Mother impressed upon my mind that I should always be thankful to God.

Giving thanks at mealtime may not make your children grow up to be faithful Christians, but it certainly will help them to be. It may be embarrassing for you to start giving thanks at meals if you have not been doing so, but it probably was embarrassing to step up to the county clerk and say, "I want a

marriage license," yet most people believe it is worth it. Testifying aloud of your thankfulness to God will bring you more blessings. Plan to start soon, if you do not now give thanks at mealtime.

It was found that only about one half of our church homes keep Christian magazines or literature available regularly for reading. THE RESTITUTION HERALD is read each week in our home, and we believe there is no better way to be kept in contact with our fellows and always to be reminded of the blessed hope that is ours. Its good articles build one's faith and promote Christian living. I am glad you are reading it.

We are happy to know that in nearly all Church of God homes, Bible story books and other Christian literature are provided for the children.

In less than forty per cent of our Church homes, according to the recent poll, are Bible topics discussed regularly or even irregularly. The weather is discussed, the war, the football game, the latest book, or maybe in some homes the latest movie, but what could be more important than the life and death matter of salvation?

In less than one third of the homes was tithing found to be the method of church financing. Tithing is the paying of one tenth of one's increase (*Turn to page 7*)

Before Jesus Comes

A Radio Sermon (WAIT, Chicago) by Harold I. Doan

CHRISTMAS must have been a rather empty time to people who think the birth of Christ was an ordinary occurrence, and that it was not until He was grown that Jesus was distinguished from other men. The birth of Christ was no accident or surprise to God. It was a foreordained, planned, preadvertised event of great significance. The really strange thing about it was that, though it climaxed long preparation and came at an opportune moment, it was so little observed and so lightly esteemed. Here is where our lesson lies. Though the birth of Christ climaxed a long series of important teachings and events, the people were caught totally unprepared and hardened against it.

The people had known and claimed to believe for years that a promised Messiah and Saviour was to be one day born unto them of a virgin. It had been one of the basic points of their hope; it was a primary factor in the Abrahamic promises; it had been the message of the prophets. The people believed it—at least with their minds. Their great national hero, Moses, once had said:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, 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" (Deut. 18:15-19).

The people believed this, or professed to believe it. When Jesus began His ministry, someone one day said, a little reluctantly, "This is of a truth that prophet that should come into the world" (John 6:14). The Israelites believed in the Messiah, but it did not stop them from turning from Him when it became inconvenient to follow Him. They even knew where their Messiah would be born, for Micah had said:

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

When the Wise Men came to Jerusalem, they asked where the baby was who had been born king of the Jews. Herod gathered all the chief priests and scribes of the people together and "demanded of them were Christ should be born." They said unto him, "In Bethlehem of Judea: for thus it is written by the prophet" (Matt. 2:4, 5). The Jews knew where Christ was to be born, even here were informed, and the information that He was born troubled them.

Here is the picture of the days preceding that first Christmas two thousand years ago. The people knew and believed that a Messiah was promised to be born unto them. They knew He was to be born in the little town of Bethlehem, and they knew the year in which it was to happen. They knew also when it did happen, because of the Wise Men's inquiring in the city of Jerusalem and telling about the star. They knew all this; they had an intellectual interest in these facts; they were faintly interested in the possibilities, but they were just too busy making a living to care much or do much about it. Consequently, though they had had ample time and knowledge to be fully prepared for Jesus, they were completely unprepared for the Messiah when He did come. Only a few shepherds who were specifically instructed and three strangers from a foreign country welcomed the Messiah. Herod the king wished only to kill Him. The rest of the people were completely disinterested.

There is a lesson here for us Christians. Jesus said in His ministry, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Jesus had observed the poor reception He received even when He was expected, and it caused Him to reflect that, when He comes again, conditions are likely to be much the same. We find ourselves in a world not much changed from the world into which Jesus was born. Christmas week in 1950 was not unlike that week before Christmas in the year 1. If Jesus had returned on December 25, 1950, would He have been any more widely and joyously received than in the day of His birth?

Jesus' birth was foreordained and preadvertised, even the date and place being set. So is His second coming! We know He will return; we know it shall be to the Mount of Olives; we know some of the signs of His coming, enabling us to discern the times. Yet, even as His birth, His coming will be a surprise to most people and will be in vain for most people because they have not prepared for it. Why? For the same reasons men were unprepared for our Saviour's birth.

First, false and corrupt religions and religious ideas are at work in the world, lulling mankind to sleep. Not all that carries the name of Christ is of Christ—especially in these very last days. Men arc being lulled to sleep by false religious ideas, by form, by morality, by faith in man. See about you the idea that as long as a man votes regularly, has his name on church books, supports the United Nations, and contributes to the Red Cross, he is doing all that Christ requires of him. Though he may not be an evil man, he will be surprised and chagrined by the second coming of Christ. Corrupt religion is one agency responsible for the apathy of the world concerning the promised coming of Christ.

The second reason that the world will be taken unawares by Christ's coming is also like that which made Judah insensitive to the birth of its expected Messiah the cares of this life. Love of pleasure and love of money superseded love of God in the week of the first Christmas as it did in 1950. Jesus has given us a warning in Luke 21. After His long and elaborate explanation of His coming again and the events to occur immediately before and after, He 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. For as a snare shall it come on all them that dwell on the face of the whole carth" (vv. 34, 35). Jesus, a prophet, knew the conditions that would exist in the day of His coming again. He knew that drunkenness and the cares of life would so fill people's lives that they would be taken as if in a snare in the day of wrath. He knew that love of pleasure and wealth would turn men from anxious watching and praying for His return, to selfish interests.

Do you and I really believe the promises of God deep down in our hearts, so we will allow nothing to come between us and thorough preparation for the great event, or do we just have a surface theological belief in the fact of Jesus' coming again? Are we changing ourselves, praying more, reading more, witnessing more, watching more, or are the amusements, the dollars, and the cares of life so occupying our minds and time that we cannot be bothered with preparing ourselves. If Jesus came tomorrow would He find faith, or just belief? We can answer only for ourselves, but we do see all about us the same signs of apathy and indifference which preceded Jesus' advent. We see the same corrupted religion, the same personal greed for money that Jesus saw two thousand years ago. For some, Jesus' birth was in vain; for some, Jesus' coming again will be in vain.

The Hebrew writer said, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Are you looking for Him?

"Without confidence in the love of God we cannot cheerfully submit to His discipline."

CHRISTIAN HOMES

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(Continued from page 5)

to the Lord's service as that which is due Him for providing life and strength and all things for us. Most tithers will testify that God gives the tithe all back in various ways, sparing them from illness or accident, giving them favors by way of unexpected gifts or good fortune, and, above all, a satisfaction of knowing we are returning at least the amount God required of His nation Israel. Of course, most people start to tithe because they feel that it is a satisfactory method of church finance and is surely pleasing to God.

Less than fifteen per cent of Church of God homes have special prayers in the home as specific needs or problems arise. This practice of calling upon God, whose Son said, "Ask and ye shall receive," will do much not only to help young lives to find absolute peace and security in a world of fear and uncertainty, but it will give parents the faith needed to guide their children in the ways of God. Some may feel the need would have to be "terribly great," or the problem a very serious one, if prayer should be offered concerning it, but *when we learn to take the little problems to God in prayer as a family, the problems seldom ever become large ones.*

This last report states that less than one third of these homes consider themselves united on matters relating to Bible doctrine, religious views, or church life and attendance. To me, this is just a reflection of the other reports. It may be the result of the foregoing percentages, or they may be partly the result of that lack of unity. Well, that is not the important thing, for this probably will take care of itself if we can have more Bible reading in the homes, more asking of the blessing at meals, more talking about the things of God, more tithers, and more prayer.

Prayer: Dear Father in heaven, help us all to be more diligent in doing these things which will help our children and those about us to love and serve Thee better, in Jesus Name.—Amen.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PREPARE FOR WAR. The greatest peace offensive in history has been waged by the United Nations, but in spite of all that it has done, nations are preparing for all-out war. The Prophet Joel, speaking of the nations in the last days, said they will say:

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: heat your plowshares into swords, and your pruninghooks into spears."

The President of the United States has declared a "national emergency" and called the people of the nation to prepare for civilization's greatest crisis. It is hard to foresee the effects this mobilized effort to bring our whole economy into a state of readiness for global conflict will have on individual life. A person remarked to me a few days ago something to this effect: "We will never again enjoy the liberties which we have been taking for granted."

Many cities are issuing "dog tags" for people to wear. These tags include identification and type of blood. Allentown, Pa., a city of 106,000, has issued these identification tags to the entire population. West Coast schools are teaching children the six essential things to do in case of an air attack. Factories are starting air-raid drills. The real thing is at hand1 The prophets said this would come to puss.

FUTURE DAYS. In a Thanksgiving prayer

that was published in "The Southwest Jewish Chronicle," by Rabbi Israel Chodos, which we are submitting in part, we find the rabbi following the generally accepted view that peace in our time can be secured. He said:

"In the future days which we seek to make secure, we look forward to a world founded upon the essential four human freedoms: freedom of speech and expression—everywhere in the world; freedom of every person to worship God in his own way—everywhere in the world; freedom from want which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world; freedom from fear, which means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor everywhere in the world.

"'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... 'But they shall sit every man under his vine,

'And under his fig tree;

"And none shall make them afraid.""

What a change it would make in the thinking of people if only they knew that the only hope for permanent peace rests in the coming of the Prince of Peace!

EGYPT. In writing of the conflict between

the King of the North and the King of the South, Daniel, speaking of the former, said that Egypt, the Ethiopians, and the Lybians shall be at his feet. We understand that the King of the North is the same one as "Gog of the land of Magog." and that these two prophecies apply to the dominant role which Russia will play in the final world struggle. Thus far, Egypt, Ethiopia, and Libya have not appeared to be on the side of the Russians. Recent developments tend to indicate, however, that they are leaning toward closer fellowship with Russia and may be very near being at the "steps" of the Russian Bear.

Early in December, King Farouk announced Egypt's intentions to revoke the 1936 Anglo-Egyptian treaty. The king renewed his demand that the British get out of Egyptian territory. Britain has been supplying Egypt with military supplies, and has sent her several of Britain's latest tanks. When London decided to curtail selling war materials, Egypt announced she would procure them from Russia. Later, she announced that Russian technicians had been asked to supervise her light arms factories.

We Christians need not worry how events will shape up, so Egypt, Ethiopia, and Libya will be at the feet of the King of the North. The Word says they will be, and that should be sufficient.

THE CHRIST SPIRIT. Recently, a strike was carried on in some of the major railroad centers of the nation. (The railroads are technically under operation of the United States Government.) Injunctions, issued by courts, were for a while ignored. The authority and power of the Government was flouted and ignored. Christmas mail, which brings joy to millions, was temporarily refused at post offices. Recently at the post office, I heard several turned away with their parcels with the announcement, "We are unable to handle them on account of the railroad strike."

While American boys were fighting and dying in Korea, vital war supplies were standing on sidings. Selfish motives take precedence over the welfare of others.

How different the spirit of Christ, whose birthday we celebrate at this season of the year! Selfish motives never entered into His life. He lived not for self, but lived to serve and bless His fellows. It is the Scrooge spirit of selfishness that deliberately prevents chil-

dren from getting their Christmas presents in order to gain a few paltry dollars or a bargaining advantage. While men are ruled by such attitudes, the world is a long way from the Christ spirit of peace on earth and good will toward men!

NO GOD. A few days ago, twenty-six Wom-

en's organizations in Phoenix were conducting a public forum on World Communism. A lady, if she can be called such, stood up and said she was a Communist and then said, "I don't believe in God." There was no discussion concerning God and any reference to the Almighty was entirely beside the subject under consideration. This outburst against God reveals the attitude of the average Communist. He has no place for God in his ideology. David perhaps had Communists in mind when he said, "The fool hath said in his heart, There is no God."

DAY OF PRAYER. December 24 was set apart by the American Council of Christian Churches as a day of special prayer for "peace and freedom and President Truman." Representative F. Edward Helert (La.) wrote the President, suggesting that he call a special day of prayer. Apparently, the President felt that his call for prayer in his Thanksgiving Proclamation was sufficient. The call for prayer issued by the American Council of Churches said in part:

"We are asking the churches related to our councils to consecrate Sunday. December 24, as a time of special prayer to Almighty God in the name of the Prince of Peace and freedom.

"We shall pray for a national confession of sin, a turning to Jesus Christ in repentance, and faith for the United Nations forces in the field, for the honor of freedom itself that there shall be no so-called justifiable compromises with aggression, and for the President of the United States in this time of tremendous strain and superhuman responsibility, that he may receive special grace to lead us aright."

HOLY COMMANDMENT. The East German

Communist controlled government has recently passed a law which makes support of the Western Allied policies warmongering. The penalty can be "beheading on the guillotine." The Parliamentary Committee reporting on the bill, said:

"It is dreadfully strong because it is directed against a dreadful cause. The law is a commandment for mankind, ns necessary and holy as only a commandment can be."

This is a sample of what can be expected to come. As the spirit of the Antichrist grows, conditions will be more evil. Illinois

SPONSORED BY ILLINOIS CON-FERENCE, ZEALOUS PROMOTER AND CHAMPION OF EVANGEL-ISM. "WHEN THE CHURCH BUILDS EVANGELISM, EVAN-GELISM WILL BUILD THE CHURCH."—J. W. MCLAIN.

On Tuesday, November 7, at 3:15 to 3:30 in the afternoon, a new Illinois radio broadcast began. Bro. Kenneth Milne, Macomb pastor, in co-operation with the Ripley congregation, is broadcasting each week at this time from Station WKAI—Macomb. We urge all people within range of this station to tune in regularly and boost the work.

* * * *

Everyone was thrilled with the new Rockford church. It is a neat, beautifully appointed place of worship in a nice community. As the scene of a successful Fall Illinois Conference, the building was well-initiated into the service of the Church of God. We all pray it will be the center of a great future work for the Lord in the city of Rockford.

* * * *

The Macomb Church proudly and thankfully announces that it is now free from debt. This church, which observed its eighth anniversary November 12, is making real progress in the Lord's work. The strides being made here emphasize the real value of evangelism as championed and carried out by the progressive Illinois Conference. Oh, how we should be straining in the yoke these days to carry the gospel of the Kingdom into all the world.

* * *

Truth Seekers' Church (Chicago) rejoiced when Sr. Myrtle Talbot, 950 N. Lockwood, accepted Christ and was baptized into His body.... This church (like Macomb) has found a great blessing in tithing its income. About \$35.00 per month is being placed in an evangelistic tithing fund, to be used for National and State evan-

H. J. DOAN, Editor 5420 W. Cortez, Chicago 51

Evangelist

gelism. The remainder has been sufficient for our needs—in fact, has allowed good financial progress. We praise the Lord for the demonstrated truth of His promises, and whole-heartedly suggest that other churches try tithing—from the bottom up. It works!

Truth Seekers' Bible Class wishes to thank all who responded to its pleas for prayers and funds. We are in a position to pay all December and January bills. (See fi-

Here are a few excerpts from recent letters received in response to broadcasts:

nancial statement below.)

Send me the sermon you gave on the sole (sic.) . . . The sole is something I know very little or nothing about and would like to know.—D. B., Waukegan, Ill.

Recently you sent me the messages on God's Plan of Redemption. I received much help from it. . . . Please send me another. --D. C., Plymouth, Ind.

Please send us the talk you gave on war and the last days.... It was so very good and well-given; will try to listen every Sunday. —I. B., Libertyville, Ill.

We were impressed with its (the message's) importance. We would like to have the four messages on Jesus' Second Coming."—Mrs. L. F., Syracuse, Ind.

Surely the Word is being fulfilled today and we will be praying for your future broadcasts.--Mrs. E. E., Battle Creek, Mich.

They (Second Coming broadcasts) are very informative, and I shall pass them on to others.—R. B., Chicago.

Please send copy of the last series of your programs. You have a wonderful program.-Mrs. K. R., Georgetown, Ill.

I would like some of your literature. . . I was very much interested in your talk.-Mrs. B. L., Lawton, Mich.

Please send copy of the radio talks on God's Future Plan for the World. I was much interested in each of the broadcasts.--Mrs. L. M., Linn Grove, Iowa.

STATE OF THE TREASURY

| Truth Seekers' Bible Received Spent | Class: \$2,024.41 1,619.63 | Illinois Conference Receipts Spent | \$1,035.75 229,52 |
|---|----------------------------------|--|----------------------|
| Balance, Dec. 11 | \$ 404.78 | Balance, Dec. 11 | \$ 806.23 |

LISTEN TO TRUTH SEEKER'S BIBLE CLASS THIS WEEK

WAIT-CHICAGO-8:15 a.m., SUNDAY KRYL-McCOOK, NEB.-8:15 a.m., WEDNESDAY



RESURRECTION

(Continued from front page)

time, but the Temple fell! Yesterday men died to make the world safe for democracy, and war was thereafter outlawed, but Christ's prophecy of "wars and rumours of wars" is being fulfilled in Asia, Africa, Europe, the Americas, Australia, and remote islands of the seas. More, a doubting clergy is today mocked by the Jews' return to Palestine. Such are prophecy and fact!

The voice that speaks of resurrection is the "more sure word of prophecy" — more sure than science and sight. "Despise not prophesyings" (1 Thess. 5:20). "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) "God is not a man, that he should lie" (Num. 23:19), and "the things which are impossible with men are possible with God" (Luke 18:27).

Hope of the Hebrews

The word "resurrection" is from the Greek anastasis, hence does not appear in the Old Testament. The Hebrew writers believed in resurrection, however, and wrote vividly of it:

Job, before the days of Moses, asked, "If a man die, shall he live again?" (14:14). He answered his own question, "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" (14:14, 15), and, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26).

Abraham "offered up Isaac . . . accounting that God was able to raise him up, even from the dead" (Heb. 11:17-19).

Joseph charged Israel to carry *his bones* out of Egypt into the Promised Land when the Exodus should take place. (Gen. 50:24, 25.) Surely he visioned the morning of resurrection.

David wrote, "My flesh also shall rest in hope, for thou wilt not leave my soul in hell [sheol, i.e., grave]; neither wilt thou suffer thine Holy One [Christ] to see corruption" (Psalm 16:9, 10), and "as for me, I will behold thy face in righteousness: I shall be satisfied, when I awake. with thy likeness" (Psalm 17:15).

Isaiah prophesied, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust" (26:19).

Jeremiah prophesied resurrection of the babies slain by decree of Herod when Jesus was sought, saying, "Refrain thy voice from weeping, and thine eyes from tears ... they shall come again from the land of the enemy.

... Thy children shall come again to their own border" (31:16, 17).

Eschatology

Pagan thought has warped modern theology. Often at funerals, the dead are whisked off to heaven because they were so very good, you know, and they are pictured as more alive than when alive. The Bible says, "David is not ascended into the heavens" (Acts 2:29, 34), though he was a man after God's own heart. Close study of Acts 2:29-36 will reveal this significant truth: the one to be exalted "by the right hand of God" was the Messiah— "both Lord and Christ." Had David ascended to heaven, he would have fulfilled that office! Such did not happen, however, and David knew that place was reserved for the Saviour, and prophesied of it. Docs it not follow that persons who claim their place at death is in heaven with God are encroaching upon the exalted position of Christ?

God said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). God said to Hezekiah, "Thou shalt die, and not live" (Isa. 38:1). Solomon said, "The dead know not any thing" (Eccl. 9:5). Paul said, "The wages of sin is death" (Rom. 6:23). Jesus said, "Lazarus is dead," and "I go, that I may awake him out of sleep," and, "Lazarus, come forth"; and when Lazarus came forth from his tomb he told nothing of a trip to glory. According to Martha, he had started to corrupt. Only resurrection power of Christ saved him. (See John 11: 14, 11, 43.)

The earth is planted with the dead. The seven seas are vast, cold tombs. Only resurrection power of Christ can redeem the dead who are scattered everywhere. Jesus, modest, but Heir to God's power, said, "I am the resurrection, and the life" (John 11:25). Only that Nazarene could say, "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)—not Dante's hell, but *hades*, i.e., the grave. Think of the sealed vaults with their treasures awaiting the return of the One who holds the keys! He is coming.

When Christ Comes

When Jesus ascended "and a cloud received him out of ... sight" (Acts 1:9), angels said that He would "so come in like manner" (v. 11). Jesus had also promised, "If I go ... I will come again" (John 14:3). Peter wrote, "When the chief Shepherd shall appear, ye shall receive a crown of glory" (1 Peter 5:4).

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). "The trumpet shall sound, and the dead shall be raised" (1 Cor. 15:52). Christ "died for us, that whether we wake or sleep, we should live together with him" (1 Thess. 5:10). He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). "Now we see through a glass, darkly: but then *face to face*" (1 Cor. 13:12). A thousand years before the nativity, David wrote: "I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15), for "no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Order

That groups will be raised at different times is indicated in, "every man *in his own order*" (1 Cor. 15:23), and in, "Blessed and holy is he that hath part in the *first* resurrection" (Rev. 20:6), and in, "The rest of the dead lived not again until the thousand years were finished" (v. 5).

It is apparent that each group will have its own position before God. Persons in the first resurrection of Revelation 20:6 are to be kings and priests, and the second death will have no power on them. Others raised will have inferior positions and, following the "great white throne" judgment of Revelation 20:11, some will be "cast into the lake of fire," "which is the second death" (Rev. 20:15; 21:8). Jesus is "the firstborn among many brethren" (Rom. 8:29), and "afterward they that are Christ's" will be raised "at his coming" (1 Cor. 15:23).

It is folly not to belong to Christ. The wheat will be spared, and no one need choose to be a tare.

Baptism and Resurrection

Christ's baptism was not to wash away His sin; He had none. "To fulfil all righteousness" (Matt. 3:15), Jesus consecrated Himself to God, knowing it meant death, burial, and resurrection. In His baptism that was typified. The shadow of Calvary's cross reached the banks of the Jordan River, and Jesus walked in that shadow to His death. He "endured the cross" because of the "joy that was set before him" (Heb. 12:2). Baptism meant that much to Christ! How else shall we explain Christ's words: "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50)? Hence, also, came His question, "Are ye able . . . to be baptized with the baptism that I am baptized with?" (Matt. 20:22).

Are you, friend, able to be baptized in the watery grave, knowing that it typifies the offering of your life to Christ?

There is a promise to help you! The promise, in Paul's words, is, "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). The promise in the words of Christ is, "He that believeth and is baptized shall be saved" (Mark 16:16).

(The foregoing article is available in tract form and may be obtained at 25 cents per dozen, or \$1.60 per hundred from National Bible Institution, Oregon, Illinois. Bro. Magaw, being dead, yet speaks.)

TRINITARIANISM UNMASKED

(Continued from page 4)

that the "Word became flesh." It was the same Word that brought into being the Creation, that said to Mary that "holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). In the beginning it is recorded time and again: "And God said." Commenting on this, David put the matter in these words: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . He spake, and it was done; he commanded, and it stood fast" (Psalm 33:6, 9). It was the spoken Word that brought into being the earth and all things therein. It was the spoken Word that brought forth the Son of God made of a woman.

Jesus the Son of God

Jesus made only one claim in respect to His being the rightful One to redeem what the first Adam lost; that was according to the flesh. Matthew and Luke set forth the lineage of Jesus according to the flesh. John supported them with the words: "And the Word was made flesh."

One of the laws which God has decreed is that the natural precedes the spiritual. "Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual" (1 Cor. 15:46). Christ was first natural, and, at His resurrection, He became endowed with the life of the Spirit. Jesus, in His conversation with Nicodemus, supported this same order of life. Trinitarianism reverses this order; it makes the spiritual first-then the natural. In "New Testament Theology," George Dewing says: "No one should try to defend a doctrine that the implied teachings might seem to support unless the direct and plain teachings of the Book itself support identically the same doctrines." According to the law of redemption, it befell the next of kin to redeem the lost estate. The first Adam lost the first dominion, and according to the law of redemption, Jesus being the second Son of God, it bccame His lot to restore the first dominion-and this He is in the process of doing. Jesus is the second-not the first Son of God. Adam was head of the old creation; Jesus is Head of the new creation. To be on the safe side, let us stick to the Word of God and not be entangled with a doctrine that did not become "scientifically formulated" until "long after the apostolic age."

In our next and concluding article of this series, we shall consider "The Holy Spirit."

"Pray that you may know God's will in all wisdom, may walk worthy of Him; strengthened by His power, and may comprehend His great love."



The Children's Page

Prepared by Madge Savage Waite Park, Minnesota

"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" (Genesis 2:7).

Creations of God

We who go to church are familiar with the verse, "In the beginning God created the heaven and the earth" (Gen. 1:1). It is interesting to read another translation of that verse. "When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters" (Gen. 1:1, 2, Am. Tr.).

God made the dry land appear. He caused day and night to follow each other. Do you notice the evening began the day? "Evening came, and morning, the first day" (v. 5, Am. Tr.). That undoubtedly is the reason the Jewish day began at sundown.

Man was formed after the light and darkness were separated, after the stars, sun, and moon were placed in their paths or set at their stations. Vegetation was started. Grass and fruits were yielding. The birds and fish were made. The beasts of the earth were made. God saw all was "good." Then, upon the sixth day of creation, God formed man. Adam was made of a kind of reddish clay. He was not a real, live being until God blew the "breath of life" into Adam's nostrils. Then Adam became alive—a person, a being having animal life, not immortal life. The word "soul" means "animal life," or life that is mortal. Jesus poured out His *soul* unto death (Isa. 53:12). After God had made Adam and Eve, He looked upon His creation and, "Behold, it was very good" (Gen. 1:30b).

God Blessed the Seventh Day

God finished all His work. On the seventh day, He rested from all the work which He had made. He rested not because He was tired. He was setting an example. He blessed and set apart this day for worship and rest. Man today still acknowledges one day a week for rest from daily work and for worship. Now, however, many people use this day which the government sets aside for their own pleasures.

God gave a promise to Israel, His holy people, that it they did not do their own pleasure, or seek their own ways, but would honor God upon His holy day, they would "ride upon the high places of the earth," and be fed "with the heritage of Jacob." (Heritage of Abraham?) Jacob, son of Isaac, son of Abraham—all had received the same promises.

Some people worship upon Tucsday. Other people in other lands worship God on Thursday. Some still worship upon the Sabbath.

You and I are no longer under the old laws. The early Christians mct upon the first day of the week to "break bread" and to pray after Jesus left them. A Christian worships God every day by honoring Him in His life. We not only meet publicly on Sundays, but whenever there is opportunity to gather to study and worship. Christians are happy together. They grow stronger by this fellowship.

It is sometimes said that when Christ returns, many of the old laws will again be in order: not because they are laws, but were *principles*. We must remember, however, that time itself will be no more. Finally, life will have no end. All time and life will belong to God.

Paul stated the important things Christians need to avoid. "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well" (Acts 15:28, 29).

Enroll in ECE Club!

See your name in print! Send your name, birthdate and address to me, Madge Savage, Waite Park, Minnesota. When your birthday comes, see your name in print!

Happy Birthday Wishes!

Lawrence E. Biesterfeld, Jan. 4, age 4, Itasca, Ill. Gayle Pryor, Jan. 5, age 3, Hendersonville, N. C.

"Blessed are the dead which die in the Lord. ... Yea, saith the Spirit, that they rest from their labours; and their works do follow them."



William Wachtel, Editor, Oregon, Illinois

1951 -- Year of Opportunity

As we Bereans enter this new year, it is profitable that we should "take stock" of ourselves as a national organization and consider ways and means of improving and extending our work. According to its constitution, the National Berean Society has been organized for the following purpose: "To promote and unify state organizations, isolated societies, and isolated members among the young people of the Church of God and their associates, with a view to aiding them in Bible study and training them for more intensive Christian activity in adult life, and to this end to plan and publish a systematic course of Bible study for the use of all members" (Article I, Section 2).

To accomplish the foregoing objectives, the National Berean Board, also Bereans in session at the annual business meeting, formulate a program of work each year. During the past several years, this program has included three projects: 1) support of Brother James Mattison's evangelistic work in lower Texas; 2) sponsorship and planning of an annual National Youth Rally held at Oregon, Illinois; 3) publication of the *Guiding Star*, a quarterly magazine containing the official Berean lessons prescribed by our constitution. (See above.)

Brother Mattison's work in Texas has been fruitful, as shown in the growing congregation under his ministry and the newly acquired church building, and we are glad the Bereans decided in the annual business meeting to assist his work another year. Thus far, however, this decision has not brought forth the financial contributions necessary to sustain our commitment through the coming year. No contributions have as yet been received specifically earmarked for his work; indeed, contributions as a whole are inadequate to sustain any of the program that was formulated.

The 1950 National Berean Youth Rally was quite successful, both as to the numbers who attended and as to the benefits the attendants received. Financially, the Rally had a bright aspect also, for besides being self-supporting, it showed some profit (which, however, may have to be used in meeting other commitments). It is hoped that the 1951 Rally may be even larger and better; the Berean Board has already begun to make plans for it. Another large commitment was made when the business meeting decided to continue publishing the *Guiding Star* and to send it free to all newly baptized ones in the Church of God. This, of course, has enlarged its circulation, but without the corresponding increase of income from subscription price. This commendable project has to be subsidized and supported by contributions and dues. We believe that this worth-while magazine should be continued, and that every Berean society and member should receive and support it.



Berean Dollar Day, to be observed on Sunday, January 28, has been set aside to remember, in a special contribution from all Bereans, the needs of the *Guiding Star*.

In addition to the three main projects mentioned, the National Berean Society plans quarterly rallies, has a part in assisting Brother S. S. Manoah, a missionary in India, and maintains a weekly page in THE RESTITUTION HERALD. Quarterly rallies already are tentatively scheduled for this year, the first to be held at Waterloo, Iowa.

It can easily be seen that the Bereans have planned for themselves an active and far-reaching program. To be successful, it needs the prayers, co-operation, and financial assistance of every member. If we will all determine to work together zealously for the Lord's cause, there is no limit to the work that may be accomplished! Berean societies, pay your dues! Individual Bereans, contribute to your National work, attend rallies, subscribe to the *Guiding Star*. The year 1951 can be made a year of real progress; despite the trying conditions about us. It can be a year of opportunity!

Treasurer

Bereans, address all contributions, dues, and *Guiding* Star subscriptions to Wesley Somers, National Berean Treasurer, 1926 N. Church Street, Rockford, Illinois. The *Guiding Star* is still obtainable at the low price of sixty cents per year.



JANUARY 2, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 7—Day of Prayer. January 28—National Berean Dollar Day. March 4—Missionary Sunday. March 25—Easter Sunday.

September 9-General Conference Sunday.

SYDNEY E. AND MARGARET MAGAW

Sydney E. Magaw, son of Elmer and Emma Magaw, was born April 1, 1904, at Lester Prairie, Minn., and Margaret E. Hatch, daughter of Jeremiah and Mary Hatch, was born July 14, 1904, at Kempton, Ind.

They were united in marriage September 23, 1923, at Harvey, Ill., by Orin Jenks. Both died in an automobile accident on route 51 near Minonk, Ill., December 26, 1950.

To this union seven children were born, five sons and two daughters. The members of the immediate families are: Paul M. Hatch, Oregon, Ill., brother of Sr. Magaw; Mr. and Mrs. E. H. Magaw, Lester Prairie, Minn., mother and father of Bro. Magaw; one sister, Dorothy, of St. Paul, Minn.; one brother, Vivian, and his wife Ruth, with their three sons and one daughter, Tipp City, Ohio; their own family: Ivan with his wife Marie; Chicago, Ill.; Iola with her husband Gary France, Wenatchee, Wash.; Malcolm, Brunswick, Ga.; Milo, Durham, N. C.; Norma, Sidney David, and S. James of Oregon, Ill.; also some other relatives, and a host of friends throughout the country.

They were both baptized in the name of the Lord in early life—she by Bro. S. J. Lindsay, and he by "Unele" Jim Martin, and have served the Lord and the church in pastoring the churches at Graytown, Wis.; Lester Prairie and Eden Valley, Minn., Brush Creek Church near Dayton, Ohio, and Oregon, Ill.; serving as secretary of National Bible Institution, editor of The Restitution Herald, and instructor in Oregon Bible College, and in numerous other places in evangelistic meetings.

Whatever success was attained, and whatever credit, is due to both alike. The church has lost two of its faithful servants, and they will be greatly missed. But there is a measure of comfort in the words of our Lord, "Be thou faithful unto death, and I will give thee a crown of life."

Churches from many sections of the country were represented at the funeral. An especially large group was present from Brush Creek, Ohio.

Funeral services were conducted at the Church of God in Oregon, Ill., December 30, 1950, by J. R. LeCrone, pastor, and G. J. Gordon of Fonthill, Ont., after which they were laid to rest in the Daysville Cemetery four miles southeast of Oregon, Ill., to await the call to life and immortality at the coming of Jesus Christ whose servants they were.

Come Lord Jesus. Come quickly. G. J. Gordon.

THE MAGAW ACCIDENT

In the early morning hours of December 26, 1950, Bro. Paul Hatch, accompanied by Bro. and Sr. Sydney E. Magaw and two of their children Sidney David and Jimmy, and Sr. Ruth Hoskins left Oregon, Ill., bound for Hammond, La. Bro. Magaw expected to perform the marriage ceremony for his son Ivan and Marie Barnum on Wednesday night and preach for the Happy Woods Church of God near Hammond a few nights before returning to Oregon.

Their plans, however, were violently ended about a hundred miles from home on a curve north of Minonk, Ill. A flurry of snow apparently blinded the driver causing the ear to leave the pavement and crash into a tree.

Bro. Magaw died instantly and Sr. Magaw soon afterward. Little Jimmy (whose seventh birthday is today, January 1) is all right and at home. Bro. Hatch, Sr. Hoskins, and Sidney David are in serious condition at Saint Mary's Hospital, Streator, Ill. All three are suffering from broken bones. The full extent of their injuries has not been determined because they could not be taken to the x-ray room.

Remember these three with letters, cards, and prayers. As soon as possible they will be moved to Warmolts Clinic in Oregon.

NAYLOR - FURBER

Miss Patricia Naylor, daughter of Mr. and Mrs. Willard Naylor of Nappanee, Ind., became the bride of Thomas Furber in a double ring ceremony read, Sunday afternoon, December 10, by the writer, assisted by the pastor of the Grace E. U. B. Church, Nappanee, where the vows were exchanged. Mrs. John Yoder, of Goshen, Ind., sang three selections --"Through the Years," "At Dawning," and "O Promise Mc."

The bride, given in marriage by her father, wore a gown of white satin with fitted bodice, long sleeves, and sweetheart neckline. Her veil of French illusion, edged with three rows of Chantilly lace, was held by a tiara of tiny seed pearls and crystal beads. She carried a white Bible, centered with a white orchid, stephanotis, and satin streamers.

Miss Donna Uline, cousin of the bride, served as maid of honor. Mrs. Robert Clingerman and Miss Margaret Farrington were bridesmaids, and Marlene Reichert served as flower girl.

Thomas France attended the groom. The two hundred guests were ushered to their scats by Charles Stump, Stanley Naylor, John Yoder, and Gene England.

The bride is a member of Hope Chapel Church of God, South Bend, Ind., and is the present sceretary of the Indiana Conference.

Following a reception in the church basement, the couple left for a short trip to Florida. Upon their return, they will reside at 858 E. Walnut St., Nappanee, Ind.

That God's richest blessing may abide with them is our prayer. Harvey U. Krogh, Jr.

OREGON BIBLE COLLEGE

Our whole school is stanned and deeply grieved because of the loss of Bro. and Sr. Sydney E. Magaw, Words cannot express the depth of our feeling. Adjusting ourselves to the truth of our loss is very difficult. In the difficult days ahead we shall need much faith, courage, and your sincere prayers. At least for the three weeks remaining in the present semester of school we shall use substitute teachers for Bro. Magaw's classes. Bro. Richard LeCrone, pastor of the Oregon Church, will teach major prophets. Mrs. Otto Dick will teach composition, and the writer will teach world missions. We realize that the executive Board has a difficult problem to face in our present emergency and know that our student body will be sympathetically patient until such time as the board can find someone to fill the vacancy left by the death of Bro. Magaw. Otto E. Dick, Superintendent.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Copy and layout for this Restitution Herald were prepared almost in full by Bro. Magaw before he left Oregon for Louisiana. Pages 1 and 3 were substituted for what he had planned.

Radio and Illinois Conference information can be found on page 9 of this issue.

Sr. Idona Romine, formerly a matron at Golden Rule Home, Oregon, Ill., writes an appreciative line from her new address—3641 W. 61 St., Los Angeles, Calif.

Sr. Verne Edwards, matron at Golden Rule Home, Oregon, Ill., wishes to thank those who sent prunes, apples, and dates from various places for the enjoyment of members of Golden Rule Home.

Sr. Marie (Mabel) Barnum and Bro. Ivan Magaw were married, Tucsday, December 26, 7:30 p.m. at the Barnum home, Hammond, La. Bro. Vernis Wolfe, pastor of Happy Woods Church of God, read the service. Only relatives and a few close friends were in attendance. Their home address will be 11821 Bell St., Chicago 41, Ill.

Sr. Emma C. Clark, Clear Lake, Wis., wishes to thank Bro. Raymond Brown and others who made it possible for her to meet in church services with the Graytown brethren. Sr. Clark was especially thankful for the birthday surprise and prayer on her behalf. She extends greetings of the season to brethren everywhere.

OMAHA, NEBRASKA

Our ladies Bible class gave a Christmas party for all members of our church, Thursday, December 11. We had a very good attendance. We played games, after which they exchanged presents. Refreshments then were served, and everyone had a very enjoyable evening.

Funeral services were held for Sr. Elvira Edwards, Wednesday, December 20. She fell asleep in death December 17, 1950. She had been in failing health for some time. Sr. Edwards was a very good worker for the church and always helped with our entertainments. We will miss her a great deal. She was laid to rest in Forestlawn Cemetery.

Bro. and Sr. James Sorenson celebrated their golden wedding anniversary, December 20, at Miller Park Pavilion, Bro. Al Karnett was master of ceremonies. He had little playlets of different periods in their married life which were very good. After the program everyone had a chance to get acquainted. Then refreshments were served. It was a very pleasant evening. F. G. Carpenter.

PRISCILLA CLARK

Priscilla Bouk, born to Peter II, and Mary Bouk, was born, March 12, 1855, in Thorold Township and died at the Lavonia Rest Home in Fonthill, Ont., December 12, 1950. She was married to Edward Clark on November 9, 1886, who preceded her in death by twentyfive years. She was baptized by Elder R. V. Lyon when she was a young lady and became a member of the Fonthill, Out., Church of God. She was the last surviving member of a large family. (Her father, Peter H. Bouk, was one of the founders of the Church of God at Fonthill.)

Funeral services were conducted by the writer at the Drake & Barron Funeral Home. December 15, and she was laid to rest beside her husband in the Fonthill Cemetery to await the resurrection morning.

G. J. Gordon.

NATIONAL BIBLE INSTITUTION

| Mrs. H. H. Kent | \$ 9.00 |
|--------------------------------------|---------|
| Burr Oak Church of God | 30.00 |
| Mr. & Mrs. George Reye | 5.00 |
| Mr. & Mrs. George P. McMurtrie | 10.00 |
| Mr. & Mrs. Harold Burnett | 100.00 |
| Mrs. Mary Luman | 5.00 |
| Mrs. Geraldine Miller Stewart | 10.00 |
| Ripley, Ill., Church of God S. S. | 46.03 |
| Mrs. Ora Thompson | 12.00 |
| Shirley Logsdon | 30.00 |
| Little Rock, Ark., Church of God | 5.00 |
| An Isolated Sister | 23,00 |
| Pennellwood Church of God | 25.00 |
| Mr. & Mrs. Elzie Robbins | 2.60 |
| Mr. & Mrs. Floyd A. Stilson | 50.00 |
| Minnesota State Conference | 29.52 |
| F. H. Burke | 100.00 |
| Morle Patrick | 45,00 |
| Maurertown, Va., Church of God S. S. | 20.65 |
| Verneille Lawrence Brown | 350.00 |
| Mr. & Mrs. John Sheaffer | 5,00 |
| An Isolated Sister | 7.00 |
| Gospel Gleaners, Brush Creek S. S. | 3.00 |
| Mr. & Mrs. A. E. Weathers | 50.00 |
| A Family | 2.00 |

WILLIAM O. JENTER

William O. Jenter, son of William and Elizabeth Jenter, was born in Thorold Township, November 20, 1866, and died quietly while taking a nap at his home in Niagara Falls, Ont., November 21, 1950. He married Louise Read on October 10, 1906. To this union six children were born, all of which survive, together with his wife, Mrs. Louise Jenter. They are: William, Jr., Paul, and John of Niagara Falls, Ont.; Oscar, Fonthill, Ont.; Mrs. Vivian Zavitz and Mrs. Reta Harrod, Niagara Falls, Ont, He was baptized in June, 1902, by Elder Oakley and throughout his long life remained a stanch believer in the doctrines taught by the Church of God. He will be missed from his place in the church, (He was in his usual place two days prior to his death.)

Words of comfort and of his faith were spoken by the writer at the home in Niagara Falls, Ont., and he was laid to rest in the Fairview Cemetery to wait for the trumpet sound which will herald the coming of the Lord and the resurrection from the dead to life and immortality. G. J. Gordon.

During the holiday season, the print shop equipment was moved into the new building. We are enjoying larger quarters but are spending a little time looking for some of the smaller items lost in the shuffle.

HERALD RECEIPTS

Harold Hightower; James L. Maggard; Dewey Overmyer; W. A. Reid; Mrs. Arthur Poe; T. M. Ferrell; Mrs. Jesse Chase; Perley Cross; Azalia Winfrey (2); Mrs. J. M. Prime: Eleanor Ragan; Grace Skinner; Mrs. Inez Jefferies (2); Silas M. Claypool (2); Ivan Porter; Mrs. Lela Drake; Glen Hoskins; Leota B. Hanson (2); W. P. Corbaley; Mrs. R. O. Turner; F. W. Ficken (2); Mrs. Donna Miller; Don Huffer (2); A. C. Boyer; Mrs. Ora Thompson; Mrs. Eugene Myers; Virda Sitler; Dr. J. W. Lent; Mrs. L. Simpson; Minnie Telschow; Mrs. Margaret Rankin; Charles F. Doll; John B. Mock; Hedvie Jackson (2); W. A. Sundwall; Mrs. John W. Newell; Mrs. A. P. Leamon (4); Forest Carpenter: Thomas H. Davis; Mrs. W. H. Rose; Joseph H. Fletcher, Jr.; Mrs. J. A. Swihart.

WILLIAM J. ROBERSON

William J. Roberson, Cleveland, Ark., was born January 18, 1895, in Van Buren County, Death came to him December 18, 1950. He made confession and believed the Church of God doctrine.

Those who mourn his death are these: his wife, Mrs. Clementine Roberson; two sons, Jerry Ray Roberson, Morrilton, Jesse Lay Roberson, Washington, D. C.; two daughters, Mrs. Stincy Dee Scroggin, Cleveland, and Mrs. Mary Evelyn Beleele, Oklahoma City, Okla.; a brother, J. M. Roberson, Morrilton; a sister, Mrs. Lizzie Campbell, Cleveland; and nine grandchildren. C. Alan McLain.

MARY ANGER

Mary Etta Auger, daughter of Abram and Rachel Kilmer, was born in Humberstone, Ont., February 11, 1873, and was stricken at about eleven o'clock, Saturday morning, November 18. She was taken to the Welland Hospital, where she died a few hours later without regaining consciousness. She was married, November 5, 1891, to William Anger. A son, Roy, and a daughter, Pearl, preeeded her in death. Those remaining to mourn their loss are: her husband, William Anger; a daughter, Mrs. Mabel Bunn; and two sons, Maurice and Ross, all of Fonthill, Ont. She was baptized by Bro. F. L. Austin, February 11, 1912, and was a faithful member of the Fonthill Church of God throughout her life. She always was in attendance when possible and will be greatly missed from her usual place. (She was there on the last Sunday before the end came.)

Funeral services were conducted from the Drake & Barron Funeral Home, the writer being in charge. He spoke of the hope of those who sleep in Jesus, "The Resurrection at His Coming." With this hope, she was laid to rest in the Fonthill Cemetery to wait for G. J. Gordon. the call of her Master.

"God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

NEW PLEDGES

| Mr. & Mrs. A. E. Weathers | \$ 50.00 |
|----------------------------|----------|
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THE RESTITUTION HERALD

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NUMBER 14

The Christian's Light

By E. E. Giesler, Moorefield, Nebraska



WE CHRISTIANS "have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn" (2 Peter 1:19). Humanity has arrived at the threshold of a new age. From where you and I now stand in prophecy, we can see the dawn of a new day, a new world. A valley of darkness lies, however, between us and the new day. (Isa. 60:2.) The shadow of ugly specters closes in on every side. Still, we Christians are not afraid! We have a light that cannot be dimmed. These ugly shadows indicate the coming *Dawn*.

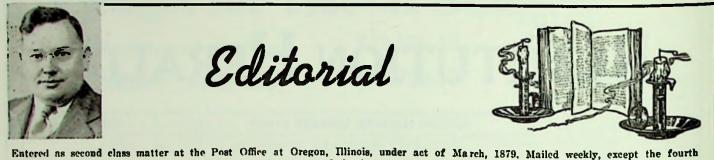
The Red Beast raises its ugly head. The harlot of Revelation 17 prepares to take her last ride on the back of this Red Beast—to her final destruction. Communism spreads like wildfire through all the earth. The nations

surrounding Jerusalem will agree and give place to the Beast of Revelation 17:17. Still, we Christians are not afraid. God will open a way, as He did for Israel at the Red Sea.

The time has come for this evil world to be punished (Isa. 13:11), but God's people will be hid during this time of trouble (Isa. 26:20). Truly, "The day of the Lord so cometh as a thief in the night" (1 Thess. 5:2), but, "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (v. 4). Christ has revealed to His people the secret way of escape. (Luke 21:36).

How is it with you, my brother? Are you troubled? Does worry make your heart sick? Then lift up your head, and look. Behold, the day dawns! Behold, the coming of the Lord is at hand! Keep busy for the Lord; the harvest field is white. There is work to do! If you cannot go, you *can* help to send someone.

Yes, we Christians have a "sure word of prophecy." Abide in it. Help keep the home fires burning. Give of your time and means to the Lord's work. Then, you will have no time to worry! James M. Watkins, Editor



Tuesday of August and the last Tuesday of December. \$3.00 per year Paul C. John

Paul C. Johnson, Associate Editor

"What Man.. Shall Not See Death?"

From the day he is born, each individual is face to face with the possibility of death. The possibility often becomes a reality at strange times and in strange places. Even our Lord was not spared the shadow of this mortal experience.

It is also true that death, when it comes, brings with it a corresponding sense of loss and confusion. Death brings the reorganization of family, business, and friends. With all these problems and frustrations, there comes also an added determination that life must go on.

In assuming, for the present, the work of Brother Magaw, we are making no attempt to fill his place. To make such an attempt would create comparisons. There is an individuality about all Christian service. No man can fill the place of another. Each in his own way can, and must, contribute something vital that continues as a living and enduring memorial to his period of service. The reality of death terminates the aims, ambitions, and accomplishments of one, and necessity welds them into the beginning efforts of another.

Under the nurture and oversight of many faithful workers, the primary purpose of THE RESTITUTION HER-ALD has gone unchanged through the years. That purpose is more enduring than any individual. The obligation of any editor is to maintain decisively, without fear or favor, the doctrines for which we stand, the highest possible standards in their printed expression, the utmost evangelistic purpose in their presentation, and the fullest measure of the Spirit in their application. Without this added Spirit there is no fruitage to the Lord. These rules of editorial service will never change. They are the established and enduring foundation of our work.

Time must be taken by the Board of Directors to come to a just and sound decision regarding plans for our future organization. While this is being done, and for the period of time that we fill the joint positions of General Manager and Editor, we shall judge the success and failure of our work by the degree to which we fulfill these standards of aim and purpose.

The Search for Certainty

It is sometimes difficult to realize the extent to which personal actions are influenced by a quest for certainty. It is reflected in the lives of those who grasp at archeological discoveries to bolster faith in the authenticity of the Scriptures, as well as in the life that builds its trust from the reflected faith of another individual. It is seen in the agnostic, whose argument is little more than an invitation to be convinced, and the person who calls upon God for some material sign of His presence.

If time continues, there is no doubt that this groping attempt to build and justify faith will be greatly increased. Many forces are at work in the world to create doubt about everything associated with God and the Bible. Many so-called higher critics openly scoff at the accuracy of the Scriptures. One commentary we recently consulted had this to say, "The Book of Joshua *professes* to narrate the invasion and conquest of Palestine by the Hebrews." Thus by the subtility used by the serpent in the Garden of Eden, an element of doubt is injected to undermine the certainty of the entire book. This is true also of most comments on other books.

This element of doubt creates an added uncertainty in the lives of men. When a man doubts his neighbor, his family, or his future, life becomes very uncertain. When he doubts the Bible and its statements, his faith becomes futile. The uncertainty destroys all possible good.

The very uncertainty and doubt which exists in the world can provide our greatest opportunity. The church or individual who can provide the answer to the lurking questions that haunt the average man will be looked upon as a Gibraltar of strength. The prophetic or the implied answers of the Bible that explain the trend or outcome of our national indecisions will, because of their very certainty, become a gratefully accepted part of the lives of many persons.

We have devoted much of this issue to some answers to doubt. We should always remember the certainty of our national indecisions can become a gratefully accepted part of the lives of many persons.

The Prophetic Outlook

By T. A. Drinkard, Arlington, Texas

According to the Word of the Lord, we Christians have a "sure word of prophecy" whereunto we do well if we take heed to its teaching. (2 Peter 1:16.) Just where are you and I on the pathway of time: on the divine map of the ages as given by Daniel and all who have spoken under the Spirit's guidance concerning world events? Is it possible for us to read these prophecies with the assurance that they will guide us safely? Peter taught the church of his time that it would do well to take heed unto them, and the same being profitable to them, they will bring us, also, a blessing in our day.

As one looks now at the world situation, it is anything but peaceful; it looks gloomy and dismal all along the line-no permanent peace to be seen on the earth. According to reports, preparation for war is going forward at a tremendous speed, a speed never known before among nations. What does it all mean? Does world war bring peace? Did the War of 1914-1918 settle the matter? Did the Second World War bring the desire of nations? Will the looked-for Third World War bring permanent peace? The rushing of preparations for war clearly indicates that nations do not expect peace for which the First and Second World Wars were fought. The expenditure of untold billions more money for preparedness tells in cold terms that the nations are looking for serious trouble. In fact, it appears that it has already started on its final march. The real solution is the coming of Christ to establish His Kingdom.

For many years, religionists have taught the people that this Kingdom of prophecy was established long ago: some saying it was set up during Christ's personal ministry, while others are claiming that it was established on the first Pentecost after the resurrection of Jesus Christ. Facts of divine truth clearly show that both these claims are false and unreliable. Conditions of the earth themselves disprove these human claims. When those prophecies concerning the establishment of God's Kingdom on carth are fulfilled, they then will bring to the earth a different system altogether than has been, or ever will be, under the rule of man.

One needs only to read the brief prophecy of Daniel that covers the entire history of the rise and fall of all earthly kingdoms of men from Nebuchadnezzar to the last human ruler, and then show that the mighty Kingdom of God will be established on the earth. After presenting the prophetic picture as he did in Daniel 2:28-43, the Prophet said in verses 44, 45:

"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."

Now read verses 34 and 35:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The dream and the interpretation revealed that the gold, silver, brass, and iron represented the four kingdoms of the world which followed each other in succession: Babylon, Medo-Persia, Greece, and Rome. (This is verified by the four beasts of Daniel 7.) The mountain-Kingdom of God is to strike the "Image" on the feet, and those "feet" were not in existence on the day of Pentecost, for a king of Rome was on his throne. (Luke 2:1.) Too, the inspired Apostle Peter taught the church of his day that the "everlasting kingdom of our Lord and Saviour Jesus Christ" was still future from his time.

When pressed to answer the claim of the inspired Apostle, some in error have replied that we are not in the everlasting phase now—only in the *temporal* phase. Yet they claim to speak where the Bible speaks! There is no Bible teaching concerning a temporal and spiritual phase of the Kingdom of God. Such are only the false teachings of man to help prove a false position. Daniel clearly showed that after the Kingdom of God is established upon the earth, no kingdoms of man will exist, since they become as "chaff" and pass away. They will give place to the mighty Kingdom of the Lord, thus fulfilling Revelation 11:15: (Please turn to page 10)

Celebrate With Meaning

By Lyle Rankin, Cashmere, Washington

WHY celebrate the birth of Jesus Christ, and at the same time deny the very purpose of His birth? Yes, men even deny promises made by the Father and His Son.

In Isaiah 9:6, 7, we read in part, "For unto us a child is born, unto us a son is given: and 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."

Here, God, the Father of Jesus, promised that a Son would be born to "us," and that He would have ruling authority over the Kingdom, on the throne of David. Can anyone intelligently apply the "us" to the church and not to Israel? David's throne was also known as the throne of the Lord (1 Chron. 29:23) and was over Israel, nationally.

In a recent article about Israel, the following statements were noticed: "There is no future Biblical return of the Jews . . . Today they are not God's people; we are." (1 Peter 2:9, 10.) The "we" was self-applied to a present-day religious group.

The Angel Gabriel, in speaking to Mary about the Son she would bear, said of Him, "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). Here the angel, in a direct message from God, declared that Jesus would reign over the house of Jacob, on the throne of David. Nowhere in the Scriptures is the church spoken of as being the house of Jacob, neither is it spoken of as Israel.

Israel, the house of Jacob, was scattered nationally because of disobedience to God. Also contained in the prophphecies are promises that they shal be regathered nationally to be reckoned with. In Isaiah 11, promise is made of a time when the Branch (Christ) shall reign. It is the time when even the animals shall be peaceable, when the earth shall be under righteous rule. "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from

Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. 11:11-13).

In due course of time Jesus Christ was born to occupy the promised throne of David. According to His word, that time is to be "When the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25: 31). He has not yet come with all the holy angels, therefore He has not yet assumed that promised throne.

Today the church is to be subject to Christ who is sitting as mediator at the right hand of His Father in heaven. Tomorrow (when He comes) He will sit upon the throne of David, and the overcoming saints will sit with Him. (See Rev. 3:21.) What will their authority be? It is to rule the nations with a rod of iron. (Rev. 2: 26, 27.) The church does not possess that power today. Christ, with the faithful, shall rule all nations as well as restored Israel. When God has set His Son on the holy hill of Zion, then will come to pass this promise: "And I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:6, 8). Jeremiah also prophesied of the time when the "Branch" shall reign: "In his days Judah shall be saved, and Israel shall dwell safely" (Jer. 23:6). He did not say, "In his days the church shall be saved."

There is also the promise of the Saviour to the chosen apostles; "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

One cannot safely deny that Israel is to be restored nationally to the land between the Euphrates River and the River of Egypt. Nor can we say they are gone forever and that the church is now Israel. Read Isaiah 65: 13-15 and see if there is reason for any Gentile to want to bear the name Israel.

If we are to celebrate the birth of Christ, let us do it, not in mere words and form, but in truth. He was born to be king (John 18:37); King of Israel (John 1:49);

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King of the heathen (Psalm 2:8); King of all the earth (Psalm 72:8; Zech. 9:10; 14:9); King of the saints, for they will be co-rulers with Him (Rev. 3:21; 2 Tim. 2:12); King of kings, for He will be over all the saints who have been made kings before God (Rev. 5:9, 10; 20:6); and, together with the saints, He shall reign on the earth for a thousand years (Rev. 20:6). The time of that thousand-years' reign and work of restitution is shown to be yet future. Christ will not come to His throne until He comes with all His holy angels. (Matt. 25:31.) It is yet future because the saints are not made kings and priests unto God until they are redeemed (Rev. 5:9, 10); and redemption is not complete until Christ comes with power and great glory. (Luke 21:28.)

Furthermore, the saints are not rewarded by the inheritance of the Kingdom and their reign with Christ until the time of the reward. The time of reward is at the return of Jesus. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). The time of reward is at the resurrection of the just (Luke 14:14), known as the first resurrection (Rev. 20:4, 5), for the promise of resurrection order is, "they that are Christ's at his coming" (1 Cor. 15:23).

We cannot truly celebrate the birth of the Saviour and deny that He is to return for the work of restitution by which he is to perfect the earth, and then deliver up His rulership to the Father. (Acts 3:19-21; 1 Cor. 15:28.)

Church Attendance

By Roy G. Graham, Saint Louis, Missouri

DO YOU ever stop to consider the condition of your church? Is it a bright and shining light in your community? or docs it just struggle and drift along without any apparent guidance or spirit to survive? If your church is a progressive one, there must be reasons why this is true. On the other hand, if your church is just aimlessly existing (spiritually dead) there must also be reasons why this is true. If the church merely exists, then it is not doing the work for which Jesus brought it into existence. A dead church cannot be of any value to its community! If the church is dead inside, then it appears dead on the outside, also. Such a church cannot be attractive to the people in the community who are looking for a place to worship where the Spirit of God is present.

Two opposing forces are at work in the world today. One is that "still small voice" that leads us to God and leads us to forsake the pleasures and cares of this life. It prompts us to make every possible effort to promote God's work in this wide, wicked world. The other powerful inductive force is loud in its demands that we enjoy to the full the boisterous pleasures of the world. This powerful force attacks the most vulnerable spot of our mortal, carnal make-up. It exciites the flagrant desires of lust and inborn desire to seek those easy and pleasant things of life. This force attacks our youth. It weakens those who have not had experience enough to see the futility of the carnal, frivolous things of life. That kind of life always follows a definite pattern and definitely does not lead to God and His glorious plan of salvation, but down the broad road that will eventually lead to destruction.

Since it is not possible for our youth, by themselves, to understand the error of these worldly ways, it becomes the duty of every parent to see that his children are given every possible opportunity to learn the right ways of eternal life. Does it not appear that this was the very reason God commanded the children of Israel to teach His way to their children? "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

The children of Israel were continually enticed to mingle, think, and act as the heathen nations about them. Marriage between the children of Israel and the heathen who lived near them was forbidden. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou not take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3, 4). We are told by Paul that those things which happened to the children of Israel were for types and examples to keep us from the evil things they did and to help us do God's will.

(Please turn to page 10)

Another Way

By Harold J. Doan, Chicago, Illinois

HE WISE MEN from the East were patient, learned, and faithful men. This is apparent from a study of their brief history in the Book of Matthew. Of all men in the world, they alone, it seems, from their study of the prophets, realized that the birth of Messiah was at hand. So great was their faith, and so earnest their expectation, that God sent them a sign, the supernatural star, to guide them to the place where Messiah was born. After a long and patient search, conducted according to the Scriptures and the leading of God, the Magi found Jesus. They paid their homage and gave their gifts. They were satisfied that here was indeed the long-promised Messiah who was soon to be their Saviour and one day to be their King. In their homage and giving we see the wise men's full acceptance of Christ and all He stood for, and we observe their willingness to be His servants.

When the visit was over, God sent word to these faithful men that it would be detrimental to Christ and to themselves to return "as they came." So, the Scripture says, "they departed . . . another way." They went home a new way—changed men-servants of a new King.

Is the experience of the wise men not that of all who faithfully and patiently seek the Saviour? Can you not see in the journey of the Magi, the route followed by all true Christians?

Like the wise men, we were born as if in a foreign land, outside the family and fold of God. We were born in sin; coming into the world with the chains of Satan and the brand of death already upon us. All of us were, in the words of Paul, "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). A great light has come into the world, however, and it shines for all who will love light rather than darkness, and will follow it patiently and faithfully. Jesus said, "I am the light of the world." We, today, by patiently seeking God's Word, and by following the leadership of God's Spirit, can come to the Saviour of men and give ourselves to Him, knowing that with Him as our King we can attain full salvation.

When the wise men found the Saviour, they departed another way. It must also be so of the Christian.

It is not enough to find the Christ and to understand Him, if finding Him does not cause us to change our course in life. We must leave the place where we have met and accepted Christ our Saviour another way-new people set out on a new way of life. It would have been dangerous for the wise men to have returned as they came, and it is fatal for the Christian who has found the Messiah to continue in his old way in life.

It is recorded of the shepherds, also, that after they had come to the newborn Child, "the shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2:20). The shepherds were no better off financially and they still had to go back on the cold hillside and tend their sheep, but they were changed spiritually. The Consolation of Israel had come; the Messiah was there; hope dwelt in the breasts where there had been only despair. The Magi saw Jesus and a new way was opened; the shepherds found Jesus and went away new men, filled with joy and hope. What happened when you found the Lord? What should have happened? And you, friend, who have not yet found Him, what can you expect to happen to you when you do find Him?

When Paul found the Lord on the road to Damascus (we might better say, when the Lord finally got through to Paul), the immediate change in this man's life was so remarkable that no one could believe he was the same person. Pride, cruelty, rebellion, selfishness, hardheartedness, scheming, and self-righteousness were replaced by the most loving, self-sacrificing, Spirit-led life lived since the ministry of Jesus. Paul found the Lord and went away a new man, upon a new way, rejoicing and glorifying God. Had this change been less obvious, Christians would never have believed him and the world, too, would have doubted Paul's conversion. The evidence of our having found the Saviour is a new way of life, and the joy and praise of Christian service.

When three thousand people, on the Day of Pentecost, found the Lord, the effect was similar to that experienced by the Magi, the shepherds, and Paul. In Acts 2:45-47 we read that they "sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to the church daily such as should be saved." Gladness, zeal, and praising God were evidenced in the lives of these newly consecrated servants of the King. They went upon a new way, rejoicing and praising God!

Is this change natural? Is it to be expected? Most certainly! Anyone who has found the Lord will be quite thoroughly changed by the experience. If not, it can be surmised that He came as a tourist and not really seeking Christ. When Christ comes in, sin goes out. When we have found Jesus as our personal Saviour and coming King, old friends, old loyalties, old ways are forgotten in favor of the new. Upon finding the Lord, drunkards become free from their bondage, blasphemers become preachers, cowards become martyrs, atheists become street preachers, and the common man becomes outstanding.

There is not one who is faithfully, patiently seeking the Saviour who, upon finding Him through the Word and the Spirit of God, can go away the same. If you are satisfied with yourself the way you are, friend, do not seek after Christ, for when you find Him you will never be the same again. He is not difficult to find, in fact, He is near by every one of you. The Word tells the way, and God will guide you unerringly as He did the wise men. When you find the Saviour, God will lead you on a new way, and there will be rejoicing in your heart. Do not stop short of finding Him. Do not be satisfied until you have experienced that change felt by the Magi, shepherds, apostles, and disciples down to our own day.

IN MEMORY

-

By Esta L. Starbuck

With fierce and tragic swiftness—unannounced, The hand of death has struck its cruel blow, And taken from us those we loved so well,

And filled our hearts with sadness, pain, and woc.

We'll miss their friendly counsel through the years, Their place in life can never be refilled; And yet, through those whose lives they helped to mold,

They'll speak to us, although their voice is stilled.

We sorrow not as "those who have no hope," E'en tho with aching hearts we say goodbye, Assured that in God's great, eternal Day, We'll meet again where none shall ever die.

Sleep on and rest in peaceful, dreamless sleep, Unbroken by earth's turnoil, war, and strife; Sleep on until the Master comes again, And wakens you to everlasting life.

Then in that glorious Resurrection Day, Forover freed from all our tears and pain, We'll meot and know the meaning of His words: "Because I live, ye, too, shall live" again.

Oh, haste the day when faith shall turn to sight, When all earth's tears and sorrows ever past, We'll stand in glad reunion, face to face,

And know that "death is swallowed up in victory" At last!

Prophecy and the New Year

By Mildred L. Crofton, Milledgeville, Illinois

CHRISTMAS carols and Santa Clauses fade into the background as we pass another stepping stone of history. We stand on the threshold of a new year. Though the season has been one of gaiety and happiness, we can hear and feel deep undertones of sorrow and suffering; of war and death. Most of these personal trials are far removed from us, but they cannot be ignored or passed over lightly.

We have come to picture the old year as an old, old man and the new year as a tiny infant. As we begin this new year, we wonder what that little babe holds in its tiny hands for us. Perhaps it is best that we cannot lift the curtain and peer into the dim shadows ahead. Perhaps it is best that we pick each step carefully as we go, and that we walk by faith, firmly believing that all is well and that "whatever is, is best."

We feel very small and very insignificant as we lift our eyes to the "hills from whence cometh our help." It is a measure of comfort to know that even the wisest of the wise lack some knowledge and cannot understand all.

Paul, who was well educated and deeply inspired, said, "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

If we have a little diligence, a little patience, and a desire to learn we can, by searching the Scriptures, findmany golden nuggets of wisdom. These nuggets will provide gems of enlightenment and understanding.

The voices of God's holy prophets have echoed and re-echoed down through the centuries, warning us, as Noah of old warned, of the things that must come to pass upon the earth. We see all around us evidence of these prophecies being fulfilled.

One scripture in particular should bring us comfort: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). We cannot see very far into the future. Our own futures are very uncertain. Through prophecy, the future of the world is not so much in doubt. God's Word is true and everlasting. We know these foretold events must and will come to pass.

Compassion Grows in Israel "Three Arab murderers sentenced in Israel to die got a reprieve because Israel couldn't find a person willing to take the post of executioner. Now a bill is being introduced to abolish capital punishment."—Prophecy Monthly.

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News and Prophecy Digest

C. E. Randall, Tempe, Arizona

WHAT IS A JEW. This is a partial reprint of an article appearing in the "Southwest Jewish Chronicle" from the writings of Leo Tolstoy: the sum of the curse. The cure of mortal

"What is a Jew? This question is not at all so odd as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged—and in spite of all this is yet alive! What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion?

"The Jew is that sacred being who has brought down from heaven the everlasting fire, and illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

"The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. The Jew is everlasting as is eternity itself."

Paul, writing to the Romans, asked the question, "What advantage then hath the Jew?" He then answered his own question by saying: "Much every way: chiefly, because that unto them were committed the oracles of God." The world in general and the church in particular owe a great debt of gratitude to the Jews for the Scriptures which they have given them, and through which you and I have salvation. In commenting on this great contribution, Paul further said:

"If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

EUTHANASIA. The determined efforts of some to get legislation passed permitting the legal killing of incorrigibles and incurables that are constant sufferers continue with increasing zeal. These "mercy killings" they elaim, are practiced by many doctors and should be legalized. The question came before the recent World Medical Association meeting in New York, and, after a spirited debate, a resolution was passed condemning the practice.

From a humanitarian angle, considerable argument can be presented in favor of the practice. The evils involved are too great to give legal latitude to mortal men. Certainly, be in better state silently resting in death than suffering the sins of parents or the fleshly pangs of the curse. The cure of mortal creatures in the maladjustments of life and deliverance from the sins of parents must await the day, however, when the Redeemer of earth's inhabitants will set them free from the bondage which the whole creation now suffers.

Man is not a fit subject to determine who shall or who shall not live. That was fully evidenced during the recent horrible days of Nazism.

LOBBYISTS. Jesus said of His followers in

the Sermon on the Mount that they would be the salt of the carth. That the church has been a savoring influence down through the centuries is well testified by history. Using the church in the sense of Christendom, it has also been-at times-a leaven of evil. Like the Pharisees, of whom Jesus said their doctrines were leaven in an evil sense (which leaven always is), so the teaching of Christendom has been in part through its teachings and works leaven rather than salt. In Washington, several of the larger church bodies are maintaining full or part-time lobbyists to work for the passing or the defeat of bills before the Congress. In the long run, we doubt if this type of work will prove to be the salt of righteousness.

MILLIONS IN ADVERTISING. In a country where religion cradled our civilization, it should not be necessary to urge people to attend church and take an active part in that which has produced such enduring aud satisfying profits. But people soon forget, and in this country, the man on the street has forgotten that "rightcousness exalteth a nation: but sin is a reproach to any people." To reawaken interest in the church and the things for which the church stands, a campaign to bring back "Religion into American Life" is being sponsored by a National Laymen's Committee, headed by G. E. Wilson, presi-dent of General Electric. Twenty-one religious bodies are behind the campaign. The Advertising Council, a public service organization of American business, is giving three million dollars worth of free advertising to the effort.

The campaign has two objectives: 1) "To emphasize the importance of religion and its institutions as basic to a free, American life; 2) To convince all Americans that it is vital to choose a church or synagogue and support it actively."

We hope this campaign reaches many Church of God communities and stimulates some of the negligent of our own persuasion in the need of regular church attendance. **POETRY.** A coming Sunday evening service in one of the Phoenix churches is announced as a reading of poems written by Edna Millay, with a brief review of her life. We are not familiar with many of her poems, but, as we read the announcement, our mind went to Paul's prophecy concerning those who should be preaching the Word of God. He said, "The time will come when they shall not endure sound doctrine."

ADVERTISING. One of the crimes which the liquor and tobacco interests are promoting against our society is the unscrupulous type of advertising which they are continually carrying in the secular press. The Mexican Government prohibits the advertising of alcoholic drinks by radio or television. Hundreds of daily and weekly papers in the United States refuse to pollute the minds of their readers with the poisoned propaganda of the liquor and tobacco interests. One of the worst offenders in seeking the profits of the liquor industry is "Life." This excellent periodical carries the highest type of advertising, and it is too bad that it resorts to base liquor advertising to boost its income.

PREACHERS HUMAN. Too often, ministers

of the gospel are exalted to a pedestal of prominence and idealism so high above the natural man that they are unable to live up to the standard expected or required. People forget preachers are human; preachers err as well as other humans. Maybe not as often, yet they are tempted in all points like their follows. In a recent biography of Martin Luther by Roland Bainton, Luther's weaknesses are described by the story that Luther, when interrupted at mealtime by his wife, on one occasion, retorted with biting words: "I wish that women would repeat the Lord's Prayer before opening their mouths." Yes, preachers are human!

A REFUGE. Many beautiful passages of Scripture reveal the great Jehovah as a refuge to His people or as providing a way of escape to those who call upon Him in sincerity and truth. These assurances of protection are not idle promises, neither do they come from One who is unable to provide the security that they offer. One promise of safety becomes of increasing importance as the church approaches the time of the Great Tribulation. Jesus mentioned it, speaking about the time of "men's hearts failing them for fear." He related it to the needs of the people that would be living the life of faith at the time that condition prevails. He said: "Watch yo 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).



By Mrs. C. O. Hoskins, Corvallis, Oregon

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

IN THE Parable of the Sower, Jesus spoke to a multitude, including disciples. He said in Matthew 13:22: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

That man does not hear or understand when he listens, does not really see when he reads, so his life is unfruitful. We are not to allow making a living or earning money for the sake of seeing it pile up become our chief aim, for it is detrimental to our spiritual growth. Our "treasures in heaven" would then become "grounded," and it would undoubtedly follow that our hearts would become "grounded," also.

Money, even in great abundance, need not be an enemy, if it and its owner are wholly dedicated to God and the cause of the Kingdom. Far from it! When what we have is earned that we may be able to give to him who has not, and to the church that there may be "meat" in God's house, it becomes a blessing. It is redeemed, purified, risen to a new life (purpose or destiny). (Read Prov. 11:24.)

If we struggle and toil to fill more "barns," for the pleasure of counting our wealth, then our money and reasons for attaining it become decayed. Because the money has become an end in itself, it becomes an idol. Man *is* not able to stand when he is double-minded, for he cannot serve two masters. He becomes unstable in all his ways.

Perhaps, that is the reason many of us fail in other ways. To fail in one way weakens us and makes us vulnerable to attacks from other sources. To be overcomers in this matter, we must rule mammon and shear its hold on our lives. It then becomes of service to God. In this way it is a tool, a valuable one, and will not fail us. With God as partner, everything we are or have becomes vitalized and His. We are fruitful and find it good to serve Him. When we conquer in even this one thing, we are stronger for the next "tilt." Thus we become masters, not servants, of this so useful commodity called money.

The Revelation

By C. E. Randall, Tempe, Arizona

THE REVELATION of Jesus Christ." These are the opening words of the Book of Revelation. They reveal the scope and content, and are the real title of the book. The title given at the beginning of the book, "The Revelation of St. John the Divine," is a man-conceived title and does not fit into the purpose of the book. The book records, not the "Revelation of St. John," but the "Revelation of Jesus Christ."

"Revelation" comes from a Greek word meaning the "unveiling." This "unveiling" of Jesus Christ will take place when He comes, and "every eye shall see him" (Rev. 1:7). Peter used the same word, translated "appearing," in 1 Peter 1:7: "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the *appearing* of Jesus Christ." Here it is plain that the *apokalupsis* means the coming or appearing of Jesus Christ. The same thought holds true in the Revelation—it prophesies the appearing of Jesus Christ, events that will take place in connection with the return of Christ, and His subsequent rule. During Christ's rule, He will reign to "put down all rule and all authority and power" (1 Cor. 15:24).

One reason why Revelation has been such a confusing book is that men have interpreted it as a history of the church, rather than an account of the appearing of Christ. The book concerns itself with the Lord again working with Israel, following the completion of the church and Christ's return to earth. All imagery of the book is of Old Testament origin when the Lord was working with His Kingdom, Israel.

The future John saw as recorded in the book, was through a vision of the "day of the Lord." The "day of the Lord" is in contrast to the "day of man," or "man's day," otherwise called the "times of the Gentiles." What John saw was associated with the "day of the Lord." The great event that will mark the beginning of that "day" is the "Revelation of Jesus Christ." The Book of Revelation is a vision of this event put in the form of prophecy. Jesus called it the "book of this prophecy."

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

THE PROPHETIC OUTLOOK

(Continued from page 3)

"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Prophetic teaching shows that after the Kingdom of God is established on earth, the kingdoms of men will pass away. (Daniel 2:44.) This never has become a fact, and the wresting of the Scripture to sustain error only deceives the people. (2 Peter 3:16.) The Day of Pentecost was not the time for the Kingdom of God to be established, since the prophecies of Daniel 2:44 and Isaiah 2: 2-4, that are used to sustain the claim, were absolutely not fulfilled then. Not one of this theory's defenders has been able to sustain his position with which he sought to deceive brethren.

Since the Kingdom of God according to prophecy when established would break to pieces the kingdoms of the world, and since after nearly two thousand years since Pentecost the world still continues to grow worse and worse, and since her kingdoms are still here, therefore the theory is false that the Kingdom of God has been established. Consider the prophecy of Isaiah 2:2-4. Read it carefully. See if any part of it has been fulfilled. The result of Christ's reign and judgment among the nations is that "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." Did this prevail on Pentecost, and does it prevail now? Only by faithful "study" of the Lord's Word shall we be able rightly to divide it as it pleases God. (2 Tim. 2:15.)

WHAT IS FAITH?

By Roy Humphreys, Oregon Bible College

"Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

DID YOU ever question whether or not the Bible is true? Need there be any lack of certainty? The Bible has proved itself time after time through fulfillment of prophecy. In Amos 9:14, 15, we read, "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon the land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The Jews are going back to their homeland and to their capital city, Jerusalem. The desert is beginning already to blossom as a rose. As more fruit is raised and more land is brought into production, the desert is taking on a new glory. Springs are breaking forth to water the land and irrigation projects extend the use of the water.

Since "faith is the substance of things hoped for, the evidence of things not seen," this literal fulfillment of prophecy should increase our faith in the Bible.

"Faith without works is dead" (James 2:26). Faith without charity is dead. Paul wrote to the Corinthians, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. 13:2).

As we begin to see the fulfillment of "things hoped for," we can do no less than show a similar degree of works. This should be a type of work that will reflect the greatest possible amount of Christian charity.

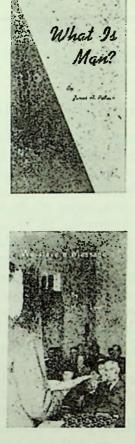
CHURCH ATTENDANCE

(Continued from page 5)

Why do so many parents evade religious services by sundry, so-called reasons which are usually no more than flimsy excuses invented to satisfy the occasion? After a short time, these excuses fool no one except the one who invented them! Perhaps most people who are absent from church services do not realize the damage they are doing to the church. You may say, "But who am I, that I should be missed?" It makes no difference either who you are or what you are, your presence is necessary and demanded by God if you profess to follow Christ. We owe our complete allegiance to God and absolutely none to the world.

Wake up, brethren! Think it over; Christ is coming!

GCAST THY BREAD"





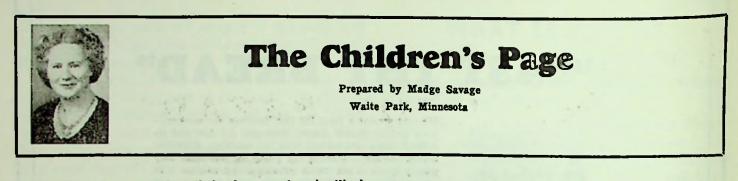
We here present a tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible students.

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National Bible Institution,

Oregon, Illinois

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"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" (Genesis 3:19).

A Song of David

"O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. 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: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" (Psalm 8.)

Sin—Sorrow

Eve ate of the fruit that God had forbidden her to eat. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17).

God knew Adam and Eve had sinned. They knew it, too. "The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:22-23). God cursed the ground. Never before were there thorns and thistles. Weeds grew. Adam, in order to exist, was forced to work the soil.

The day Adam and Eve ate of the forbidden fruit they became dying individuals. They no longer could visit with God, their Father. They were cast out of the Garden. So Adam and Eve would not return, "Cherubims, and a flaming sword which turned every way" (v. 24) guarded the "tree of life."

God Repented He Had Made Man

God, our Lord, while talking to Noah, said that He would destroy mankind from the face of the earth. God was sorry that He had made man. (Gen. 6:5-7.) The heavenly Father had seen man's wickedness upon the earth. "Every imagination of the thoughts of his heart was only evil continually" (v. 5).

How is the world's condition today? How is the heart's condition? What are man's imaginations building today? Are the things built for good or evil?

Was it not our Jesus, Saviour of mankind, who said, "As the days of Noe were, so shall also the coming of the Son of man be"? (Matt. 24:37.) Do not these present conditions tell that *Christ will soon return*?

"The earth also was corrupt before God, and the earth was filled with violence" in Noah's day! (Gen. 6:11.) What about our day?

Are You Ready—

For Christ's return? For a world of peace? For a life without end? For your Saviour's smile?

Happy Birthday Wishes!

Charlotte Ann Robinson, Jan. 8, age 5, Hammond, La. Carole Barnett, Jan. 9, age 8, Holbrook, Nebr. Fay E. McKinney, Jan. 9, age 6, Hammond, La. George A. Hartman, Jan. 10, age 8, Sauk Rapids, Minn. Mildred J. Avara, Jan 10, age 12, Hammond, La. William D. Savage, Jan. 12, age 11, Waite Park, Minn. LaVonne Madden, Jan. 12, age 7, Holbrook, Nebr. Joyce Ella Macy, Jan. 13, age 12, Gatesville, Texas



The Berean Page

William Wachtel, Editor Oregon Bible College, Oregon, Illinois

Giving

By Grace Skinner, Corvallis, Oregon

The trend of today's thinking scems to be for man to see how much he *can* get. Each is taught to strive to gain for himself the highest positions, the most possessions, and the most friends. It has become common to hear some young person say, "It is not *what* you know, it is *who* you know that counts." This results in fawning on those who may be *useful*, rather than putting forth a genuine effort to be worthy.

God's Word does not stress getting, though the greatest gift of all is offered for the taking, but the Scriptures do stress giving. In the time of Moses, the Israelites were instructed to give offerings to the Lord—whosoever was "of a willing heart" (Ex. 35:5). Again, in the New Testament, Paul, writing to the Philippians, commends them for their giving (4:15), telling them it has been "wellpleasing to God" (4:18).

The Bible teaches that we should give:

- 1. Systematically—"first day of the week" (1 Cor. 16:2).
- 2. Individually—"every one of you" (1 Cor. 16:2).
- 3. Proportionately—"as God hath prospered" (1 Cor. 16:2).
- 4. Cheerfully—"God loveth a cheerful giver" (2 Cor. 9:7).
- 5. Willingly—"willing of themselves" (2 Cor. 8:3).
- 6. Sacrificially—"all that she had" (Luke 21:3, 4). "deep poverty" (2 Cor. 8:2).
- 7. Ungrudgingly-"not grudgingly" (2 Cor. 9:7).
- 8. As Christ gave, out of love—"grace of . . . Christ" (2 Cor. 8:9).

Many rewards are promised to those who give:

- 1. Acts 20:35-"more blessed."
- 2. Matt. 6:20—By giving, you "lay up for yourselves treasures in heaven."
- 3. 2 Cor. 9:7-"God loveth."
- 4. Heb. 13:16—"God is well pleased."
- 5. Mal. 3:10-"pour you out a blessing."
- 6. 2 Cor. 9:6, 8—"reap bountifully."
- Some excellent illustrations of giving are:
 - 1. John 3:16-"God so loved . . . he gave."

2. The Macedonians:

- a. 2 Cor. 8:5-"gave their own selves."
- b. 2 Cor. 8:2-"joy . . . abounded."
- c. 2 Cor. 8:4-needed no urging.
- d. 2 Cor. 8:11-"perform the doing of it."
- e. 2 Cor. 8:7—"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Finally, remember that "the gift without the giver is bare." Be motivated by love. Then consider Romans 12:1 —our motto for the coming year—for surely now, more than ever, "our salvation is nearer than when we first believed" (Rom. 13:11).

Help!

Patient: One distraught Berean editor.

Diagnosis: Has a disturbed outlook because of lack of articles, Berean reports, questions, letters, poems, etc., that should be sent to him.

Remedy: Let a sufficient quantity of the aforementioned items be administered every week until condition improves.





JANUARY 9, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-26-Mid-Winter Ministerial Conference in Oregon, Ill.

January 28-National Berean Dollar Day. March 4-Missionary Sunday. March 25-Easter Sunday.

September 9-General Conference Sunday.

TEMPE, ARIZONA

Our church people were shocked by the news of Bro. and Sr. Magaw's tragic death. Our pastor, Bro. C. E. Randall, left by plane Thursday night for the funeral at Oregon.

At our annual December business meeting, church officers for 1951 were elected. Members of the new board are as follows: elders —Carl Bunch and Almus Dimmick; deacons —Lawrence Miller, Paul Trimble, Howard Saylor, and Francis Howell; sceretary— Laurence Howell; treasurer—Joe Bunch; trustees—Ray Saylor, Loren Burnett, and Howard Huey; deaconesses—Phyllis Mumford and Ruby McCombs; Sunday school superintendent—Loren Burnett.

During the past year, four were added to the church by baptism and six by letter. Church attendance has increased the past year, but Sunday school attendance is somewhat static. The Southwest Conference in November was very much enjoyed.

We are pleased to have various visiting brethren from the east with us again this winter. These include Bro. and Sr. Weinberg of Michigan and Bro. and Sr. Frank Partlow from Casey, Ill. We are having wonderful weather—80 on Christmas Day.

Bro. Jerry Cooper for some time has been able to come to all Sunday morning services. He is still at Saint Luke's Sanatorium in Phoenix. Sister C. E. Randall is not quite so well with her arthritis. For more than five years the writer, with a different type of the same ailment (osteo), has made a hard fight to carry on his work. It has slowly become a losing battle and I am compelled to use a cane. It is hard going, even then. May the Lord soon come!

Bro. C. E. Randall continues his radio broadcasts at Mesa and Bisbee with increasing interest. Laurence Howell, Secy.

HERALD RECEIPTS

C. R. Randall; Kirby Davis; Clifford Eyster; Paran Anderson; William Wachtel; Ray Foster; George W. Schabacker; Vern Todd (2); Elvin Campbell; W. J. Halls; W. J. Kirkpatrick; Mrs. W. Schrank; Marie Brown Schreiber; Edna B. Nelsen (2); Mrs. Phil Jefferics; Floyd L. Kessler; Roscoe V. Halstead; E. T. Renner; Mrs. Ray Maysilles; Eugene DeMcin; G. G. Class; Sylvan Richey (3); Floyd Swihart; Ella Johnson; Francis H. Gibson; Edith G. McKinney (9); Frank Laning; Kate Olmstead (2); M. O. Williamson.

OFFICE AND COLLEGE WORK REARRANGED BY DIRECTORS

Plans for the rearrangement of National Bible Institution office, editorial, and teaching activities were laid by the board of directors at an emergency meeting in Oregon on Saturday, December 30, 1950.

Part-time teachers, with an additional burden of another class for Superintendent Otto E. Dick, were to be arranged for by the general manager, who himself was to take over the editorial work formerly done by a combination editor-teacher.

The accidental death on December 26 of Bro. Sydney E. Magaw necessitated these changes.

> J. Arlen Marsh, Secretary National Bible Institution.

NEW PLEDGES RECEIVED

| Freeman & Morell Fike | \$ 200.00 |
|--------------------------|-----------|
| Mrs. Lorrin L. Gainey | 20.00 |
| Golden Rule Family No. 2 | 100.00 |

NATIONAL BIBLE INSTITUTION

| Samuel Hoke | \$ 60.00 |
|-----------------------------|----------|
| Mr. & Mrs. Paul C. Johnson | 20.00 |
| Oregon, Ill., Church of God | 8.00 |
| A Family | 17.00 |
| Mr. & Mrs. H. D. Hathaway | 50.00 |
| Mr. & Mrs. J. D. Lawrence | 387.00 |
| Mr. & Mrs. J. Arlen Marsh | 2,40 |
| Charles & Mary E. Jones | 5.00 |
| Golden Rule Family No. 2 | 100.00 |
| Mr. & Mrs. W. J. Halls | 50.00 |
| Mrs. Hattie Long | 25.00 |

Gleanings from the Field

"The field is the world."-Jesus.

On January 3, 1951, six Minnesota persons, close relatives of Sr. Ruth Hoskins, visited friends in Oregon and Oregon Bible College while en route to Streator, Ill. At this date, all the children of Sr. Hoskin's are with her, hoping for a speedy recovery.

"I enjoy The Herald very much. May God bless you in your work."—Mrs. Phil Jeffries, Rt. 1, Box 220, Abiline, Texas.

On Friday, January 3, 1950, Bro. Dick, superintendent of Oregon Bible College, received an enrollment paper from Thomas Zirklebach (Wiggins), Eden Valley, Minn. God again answered our prayers for an inercase of students. Why are you waiting? Enroll for the second semester, beginning January 22, today!

Word comes to us via a Hope Chapel bulletin of Bro. Harvey U. Krogh's that Bro. and Sr. Rolland Stilson also shared the misfortune of an auto accident in Georgia on their way home from a holiday visit in Florida. We are pleased to report that neither was seriously hurt with the exception of cuts on the face of Sr. Stilson. They hope to have their car repaired and continue home. We pray that they may have a safe journey.

The zealous co-operation that has been devoted to raising the budget is paying dividends. Only \$5,810.66 remains to be raised. Let's finish the job!

"The Restitution Herald is good spiritual food: keeps us warmed up and helps much in our Bible study."-Mr. and Mrs. A. E. Weathers, Roy, N. M.

Many letters have come to us during the past week expressing sympathy to the Magaw family, and sorrow over the death of Brother and Sister Magaw. Many of these letters have been answered personally. Others have been accepted in the spirit in which they were sent and given to the Magaw children. Due to the number, it is impossible to acknowledge the content of each letter in our columns. On behalf of the Magaw children, we express our thanks to all for the consideration that has been shown.

A letter from Bro. R. H. Judd reminds us that he passed his eighty-first birthday, January 3. He is very active in spreading the gospel by means of personal correspondence and published material. Next week we hope to begin a new series by Bro. Judd entitled "God's Wonder Book." We hope he may continue his fruitful activities for many years to come.

We were pleased to have many of those who were present for the recent functal of the Magaws visit our new building. We hope that all will return at a later time under much happier circumstances. Time in which to visit was very short, but it was good to have a personal word with those who came.

Bro. Paul Hatch, Sr. Ruth Hoskins, and Sidney David Magaw, who were injuried in the recent accident with the Magaws, continue to remain in a serious condition. The fact that they are holding their own brings hope. Your prayers and good wishes are very much appreciated. For the present, cards will reach them at Saint Mary's Hospital, Streator, Ill.

POMONA, CALIFORNIA

Bro. George P. Lichty officiated at the baptism of Mr. and Mrs. Harold Tjossem at the Pomona Church on November 12. Sr. Tjossem is the daughter of Sr. Marie Schreiber of San Bernardino, Calif. The Tjossems live at 322 W. 16 St., San Bernardino, where they came to live from Boise, Idaho. We present them to the household of faith throughout the land as our newest members.

Bro. Bob R. Emery has enlisted in the U. S. Navy, and is assigned to the U.S.S. Epping Forrest, F.P.O. San Francisco. Bro. Norman John McLeod, Jr., is at the Lackland Air Force Base, San Antonio, Texas. These two young brothers are missed a great deal, especially because of their active part in the church in Pomona.

Bro. George Rahn is somewhat better now after a long siege with a heart attack and complications. He is able to be up and around the house. Sr. Marjorie Ferrell, mother of Bro. Terry Ferrell, also has been down with a heart ailment. (She is the writer's sister). She is somewhat better in spite of the fact that she has had several attacks. All of these illnesses have made serious inroads in our church attendance. Norman J. McLeod, Sec.

MRS. ELVERA H. EDWARDS

The Omaha, Nebr., Church of God has suffered a severe loss in the death of Sr. Elvera Edwards. She died on December 16, from a sudden stroke while she was eating her evening meal at the hospital. She was only fiftyeight.

It was a terrific shock to us all. She had been at the Christmas party at the church Thursday night, enjoying the party with the rest. That night she had a heart attack, and was taken to the hospital, only living a day and a half until the stroke that took her so suddenly. She had not been in good health for several years, but had taught school up to the day she was taken sick. She was a teacher in the public schools for about thirtyeight years, and a very talented and willing worker in the church. Many of the most successful programs over many years were due to her efforts, which were always given most willingly. Her fertile mind was full of fruitful ideas, many of which were adopted by the church, making its work more effective. She was a lover of poetry, and we are indebted to her for many poetic contributions to the church and the Bercan Echo. She was faithful always to the church, and generous in her gifts to the Lord. Many are those who can testify to the thoughtful gifts she sent out at times least expected, and the encouraging words in due season that she penned for the blessing of no one knows how many. She will he sorely missed among us!

The large number of friends gathered for the funeral testified to the esteem in which she was held. Many of the teachers were there, with whom she had worked so long. She was laid to rest in Forest Lawn Cemetery on December 20, 1950, from which we hope she soon will arise to meet her returning Lord.

M. W. Lyon, Pastor.

FREDERICK HUGH McCALLUM

Frederick Hugh McCallum was born December 23, 1919, in Saskatchewan, Canada, and died at the Queen of the Angels Hospital in Los Angeles, Calif., on December 20, 1950.

He graduated from Chaffey Junior College in Ontario, Calif., January 18, 1941. He enlisted in the Army Air Corps in 1942, completed his training as a Second Lieutenant, and trained to fly a heavy bomber. On his return from the army, he operated his own service station in Ontario, Calif., until 1949. At that time he became an employee of the Metropolitan Life Insurance Company from the Pomona office.

He leaves to mourn his loss, his wife, Charlotte; and two sons, James Frederick and Donald Hugh; his parents, Mr. and Mrs. N. D. McCallum; a sister, Mrs. Alva McLaughlin; and a brother, Lloyd, all of Upland, Calif.

He was well loved by all those who knew him because of his sunny disposition and his complete devotion to his family.

Interment was made in the Belleview Cemetery, Ontario, Calif. The writer officiated, assisted by Bro. Harry Payne of Los Angeles and Bro. George P. Lichty of Pomona.

Norman J. McLeod

NATIONAL BIBLE INSTITUTION

| Omaha, Nebr., Church of God | 15.00 | t |
|------------------------------------|---------|----|
| Omaha, Nebr., Bereans | 5.00 | |
| F. G. Carpenter | 8.35 | |
| Mrs. R. E. Murdock | 25.00 | |
| Mr. & Mrs. Ivan Hughes | 40.00 | r |
| Mrs. Nora Johnson | 30.00 | ť |
| Phoebe Kessler | 5.00 | |
| Mr. & Mrs. Frank C. Montross | 304.00 | tz |
| Michigan State Conference | 8.26 | t |
| Ada C. Simpson | 5.00 | f |
| Gospel Gleaners Class, Brush Creek | 3.00 | (|
| Mr. & Mrs. M. Robinson | 10.00 | t |
| Hope Chapel Contributors | 26,25 | 8 |
| Mr. & Mrs. F. L. Austin | 5.00 | t |
| Mr. & Mrs. Harry A Sheets | 100.00 | a |
| Southlawn Park Church, Grand Rapid | s 25.00 | |
| Mr. & Mrs. C. D. Whitmer | 10.00 | (|
| Mrs. Kate Olmstead | 5.00 | |
| Mrs. Anna Cochran | 2.00 | (|
| Hattie A. Woods | 2.00 | บ |
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THE RESTITUTION HERALD

HARRY LUVERN PALMER

and Mary Palmer, was born December 6,

1887, in Clinton County, Iowa. He died on

December 10, 1950, in Long Beach, Calif.

Surviving are his wife; two sons, Harold of

Waterloo, Iowa, and Gerald of Cedar Falls,

Iowa; two daughters, Mrs. Harold Fickess, Cedar Falls, and Mrs. Jack Schneller, Long

Beach; seven grandchildren; also one sister,

Mrs. Floyd Freed of Grundy Center, Iowa;

and four brothers. Otis of Haywardin, Iowa,

Gay of Grundy Center, Floyd of Sanford, Fla., and Ray of Oroville, Calif. He was pre-

ceded in death by his eldest son, Clayton L.

Bro. Palmer was a member of the Church

Funeral services were conducted on De-

cember 15 from the Dahl Funeral Home in

Cedar Falls, with the writer offering the hope

that "If we believe that Jesus died and rose

again, even so them also which sleep in Je-

sus will God bring with him . . . for the

Lord himself shall descend from heaven . . .

and the dead in Christ shall rise." May God

Linford Moore.

comfort with the hope of the resurrection!

of God, and at one time served as caretaker

of Golden Rule Home at Oregon, Ill.

Palmer.

Harry Luvern Palmer, son of Thomas J.

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

Subscription rate: 50 issues per year, \$3.00.

The Restitution Herald advocates: the near ceturn 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:S); 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), nd a consecrated life as essential to salvation.

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

Address .

Name

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| Ple | to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience. Hoke Brothers | | | | | | | | |
| \$450.00 | \$450.00 | \$450.00 | \$500.00 | \$500.00 | \$500.00 | \$500.00 | \$500.00 | \$500.00 | \$1,000.00 |
| Group "A" | Group "A" | Burr Oak (Ind.) Church | Eden Valley (Minn.) Church | Group "D" | Group "D" | Ripley (Ill.) Church | Los Angeles Church Members | Vernon and Ruth Nichols | Joe & Glady Lawrence |
| \$360.00 | \$400.00 Pennell- | \$400.00 | \$400.00 Brush Creek | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$500.00 |
| Rockford (Ill.) Church | wood (Mich) Church | Group "F" | (Ohio) Church | Brush Creek (Ohio) Church | Group "A" | | | | Group "L" |
| \$250.00 | \$300.00 | \$300.00 | \$300.00 | \$300.00 | \$328.29 | \$337.82 | \$350.00 | \$350.00 Hope | \$350.00 |
| Group "E" | Southlawn (Mich.) Church | Group "D" | Maurertown (Va.) Church | | Group "J" | Group "G" | Dixon (Ill.) Church | Chapel Contrib- utors | Oregon Bible College Students |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker's Church (Chicago |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 |
| \$100.00 Mr. & Mrs. | \$100.00 Golden | \$100.00 Mr. & Mrs. | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 Mr. & Mrs. | \$100.00 Arkansas | \$114.50 | \$120.00 | \$125.00 Oregon |
| George P. McMurtrie | Rule Family | Willis Roose | D. W. Kirkpatrick | A Nebraska Brother | C. E. Mills | City (Kan.) Church | Group "C" | Mr. & Mrs. C. E. Randall | (IIL) Church |
| \$100.00 | \$100.00 Saint Cloud | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 Holbrool |
| Silas Claypool | (Minn.) Church | Mr. & Mrs. Leslie LeCrone | Mrs. Roy E. Murdock | Olaf Lewis | A Family | Virda Sitler | L. P. Marsh | Mr. & Mrs. John E. Miller | (Nebr.) Church |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 Colden | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. Marion Partlow | Mr. & Mra. J. R. LeCrone | Lottie E. Young | Mr. & Mrs. J. D. Swartz | Golden Rule (Cleveland) Church | Mr. & Mrs. C. D. Whitmer | Shirley Logsdon | Mr. & Mrs. Frank Partlow | F. G. Carpenter | Mr. & Mi Maurice Robinson |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. Howard H. Moore | \$100.00 F. H. Burke | \$100.00 Golden Rule Family No. 2 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. A. E. | \$100.00 Eden Valley (Minn.) | \$100.00 W. D. Tierney | \$100.00 Mr. & Mrs. Willard M. | \$100.00 Mrs. Mary Alice | \$100.00 Mrs. Nellie | \$100.00 Mr. & Mrs. Charles | \$100.00 Mr. & Mrs. G. E. | \$100.00 Vena and Juanita | \$100.00 Group |
| Karnett | Ladies' Aid | Family | Naylor | Pigg | Ling | Lapp | Marsh | Logsdon | "K" |

The January 16, 1951 Restitution Herald

VOLUME 40

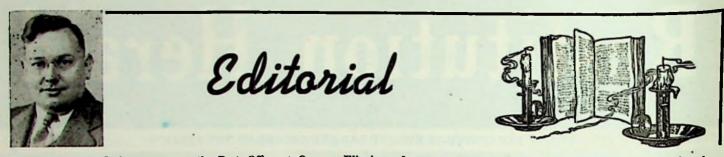
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 15

-Douglas Dam (Authenticated News Photo)

PROGRESS --- BUT PERPLEXITY!

"Influence on rising generations is bound to have undesirable effects by undermining the reliability of the Book of Books." See "God's Wonder Book," page three.



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. \$3.00 per year James M. Watkins, Editor

Paul C. Johnson, Associate Editor

Progress --- But Perplexity

Our front page picture of the Douglas Dam in the Tennessee Valley tells a great story without words. Since 1933 great progress has been made in this locality by harnessing the Tennessee River and developing the surrounding area. There can be no doubt that this work has been a great contribution to the social and economic progress of many families. It is estimated that more than four and one-half million people have received, directly or indirectly, the benefits of this great project.

In spite of this unquestioned evidence of progress, the on-coming generation may well look upon these great advancements with a twinge of misgiving and perplexity. Economic progress alone does not supply the answer to many problems of life. Every step forward is judged finally at the bar of human experience. Here, each step is weighed in the balance of true values; each stands or falls upon the contribution it has made toward answering the questions inspired constantly by the needs of present or future existence.

The child of today must have an adequate philosophy of life. He must be able to settle satisfactorily in his own mind the reasons for the things which exist. He also must foresee a greater possibility in everything that is created or transpires. He must incorporate within his heart and mind the elements of faith and a personal assurance that transcend the pitfalls of doubt and suspicion. Above all else, he must be able to look upon the awe-inspiring creations of progress without the nagging doubts of misgiving and fear. Unless this be true, progress will do little more than add to the perplexity of our growing generation.

Because present-day attempts to undermine the reliability of the Bible have gone largely unchallenged, great progress is being made toward this end. The easiest way to destroy anything is to undermine the foundation upon which it stands. This is true of Christian faith. By the subtle methods of causing our young people to doubt the reliability of the written Word upon which our faith is built, grave doubts and questions are being brought to their minds. This is being done in many insidious ways. These methods are often unrealized or unquestioned by defenders of the faith.

Some time ago, we went through a large museum in Chicago. The displays and educational material to be seen in this museum are designed completely to uphold the theory of evolution. Charts and displays of every kind, present this thought in simple but unmistakable ways. Any child, giving consideration to the things he sees, will come away with a natural feeling that the Biblical story of the creation of man cannot face the logic of known facts.

Many recent archaeological discoveries are interpreted by the daily press to uphold this theory of evolution. A recent article in one of the leading Chicago newspapers, which was spread over several pages, attempted to leave the reader with the impression that the matter of evolution is a settled thing, because the so-called "missing link" has been found. If such thoughts are presented as unchallenged facts long enough, they will be accepted as truth.

Almost every commentary or individual who professes a deeper insight into the composition of the Scriptures, uses such prestige as he is able to muster to challenge the truth of every factual assertion made by the Bible. Any person who gives consideration to these constant rejections of divine inspiration will soon doubt both the Bible and the very faith it inspires.

These writers and modernistic thinkers who are boring into the very foundations of our Christian faith have become one of our greatest challenges. We must understand their methods and realize their intentions. If we fail to do so, we will become the greatest generation of doubters that history has produced.

As our growing boys and girls look upon the great progress of our time, they should give proper historical credit to those who have brought these things to pass; but they must also be given an answer to the perplexity which is growing with it. That answer can come only from God's Word and a living, missionary-minded church.



The Bible: Its Accuracy of Statement

By R. H. Judd, Toronto, Ontario

NOTE: Many persons, including some ministers known to the writer and some not known, are, in these days, denying the very foundations of the Scriptures through the columns of the public press. Even the first chapter of the Bible has been described as "bunk." Miracles are denied. All prophecy is said to have been written after the event. Doubt is cast on the story of David and Goliath. The story of Jonah is myth. The account of the three He-

brews in Daniel 3 is accounted unbelievable, "written by goodness knows whom." The literal resurrection of Jesus Christ is denied. The Gospel of Luke is said to be unreliable, as are other portions of the Bible. Attacks against the Book of Books easily could be extended. They are by no means new, having been well answered by earnest Christian men in days gone by. The fact that they are being renewed calls for earnest effort so that the great heritage of our Bible may remain with us.

THE Toronto Daily Star recently drew attention to the remarks of two prominent leaders of religious thought in Britain, add-

ing considerable comment by clergy and ministers of note in Toronto. The first mentioned was Doctor E. H. Whitely, Oxford professor, who was represented as teaching that "the Bible is all wrong about creation." The second man was Doctor J. C. Wright of Saint Augustine's College, Cambridge. This man, high in the esteem of the churches, gave expression to his disbelief in the literal resurrection of Jesus Christ, saying, "There are a number of possible and permissible theories of what is called the resurrection." It will be noticed that one strikes at the foundations of the Old Testament, and that the other seeks to destroy the fundamental doctrine of the New Testament.

Our purpose will be to consider both of these propositions, for coming, as they do, from men so widely known and who are considered to be eminent in literary and scientific circles, their influence on the rising generations is bound to have undesirable effects by undermining the reliability of the Book of Books. It is proverbial that doctors differ. It is equally true that doctors of divinity and professors differ. Hence, it is clear that *facts*, and not merely expressed opinions, must be the basis of belief on all subjects that come within range of our study. Some persons are content with that which lies only on the surface, forgetting that while a surface foundation may be suitable for light structures, deeper foundations are necessary for more enduring buildings. It is the belief of this writer, founded on many years of patient Scripture study, that no book yet produced can compare with the Scrip-

> tures in *accuracy* of language and ability to express *briefly* and forcibly what it has to say.

For centuries past, belief has been widespread that the Bible and science are at variance with each other. Specially is this true in regard to origins of the earth and its inhabitants, and the starry heavens above us. These have captured man's imagination ever since he first came into being. Unlike any book produced by man's unaided intellect—and we have no wish to decry the power of that Godgiven intellect—the Bible stands alone in one remarkable respect, namely, it is an unfathomable mine of ever-fresh thought, constantly revealing something *new* every time it is

approached with sincere purpose. This book breathes the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law."

The present-day tendency of some men occupying "high places" to appear "scientific" above their fellows is not new. A name is given by them to "science" as if it were the name of responsible personality from which there can be no appeal. Any statement of conclusions reached, put forward as emanating from that source, is supposed to be final. When it is recalled, however, that the "science" of yesterday is not necessarily the "science" of today, futility of such an appeal becomes abundantly evident.

Some, such as Kurtz and followers of Hugh Miller, have said that the first chapter of Genesis is poetry or parable, or a series of prophetic visions. To state thus is simply another way of saying, indirectly, that it is not historic statement. This is just what the would-be objectors assert. There are none of the peculiarities of Hebrew poetry in the chapter. The style is full of dignity, but it is that of prose narrative. (*Please turn to page 10*)



R. H. Judd

Redeeming the Time

By Harold J. Doan, Chicago, Illinois

ALL PERSONS should have a time of reckoning, when a personal inventory can be taken, the past viewed, and the slate wiped clean for a new start.

The nation of Israel, under direction of God, had such a time when the whole nation could wipe the slate clean and begin again. It was called the year of Jubilee and occurred every forty-ninth year. In this year, according to Leviticus 25, all the wrongs of the past fifty years were to be made right. Land was returned to the original owner, debts were cleared, and all slaves and bond servants were freed. A minor jubilee occurred every seven years. The point is that God recognized and provided for the need for a regular time of reckoning.

Times of reckoning and beginning again every seven, and forty-nine years, are practical for a nation of several million people but not for individuals. Some of us would scarcely make it from one time until the next. Our time for personal inventory and readjusting must be more frequent. Jesus suggested first a daily reckoning, saying in His famous Sermon on the Mount:

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

As you come to the close of each day and prepare to come before God in prayer, take a personal reckoning of the day's activities. If you have done some evil against your neighbor, go and make it right before going to God. In other words, each day is to be dealt with as it comes, correcting errors in that very day. A daily reckoning is suggested so that each new day can be started with a clean slate, lived for itself and what it may hold.

All things cannot be accomplished in a day. Some tasks may carry over from day to day and require months before their results are known. These are the principles of living, the long-range plans and purposes, the sum total of life's activities which cannot be measured and analyzed day by day. This necessitates another time for personal reckoning, perhaps once a year. This season has come to carry that very idea. The New Year season is the time to look over the past year-your habits, your purposes, your accomplishments - and prepare, too, for the new year.

So we Christians should take stock each day, to keep

the details of every day on the highest plane possible. We should also maintain a time of yearly reckoning to analyze and correct the over-all habits, plans, and motives of life.

Now, just what is to be accomplished by this time of reckoning? What form should one's self-analysis and correction take? How can we best be benefited by our time of reckoning?

The first thing we should say to ourselves at the close of the day, and at the close of the year is, "How much good have I accomplished this day or this year?"

The purpose of our Christian lives is not the negative idea of refraining from evil, but the positive quality of loving God and doing good for our fellow men. This is, then, the first question of life, "What have I really accomplished which is of benefit to my God and my neighbor?"

The question is not to be asked for the purpose of glorying in our good works, but for the purpose of showing just how little we really have done this day and this year. A good counterbalance question is, "How much could I have done?" or, "What were my opportunities?" These questions, asked frankly and answered honestly by ourselves at our daily and yearly personal inventory, will do much to increase our Christian usefulness and, consequently, our happiness.

The second question to be asked, as freely and frankly as the first was, "What evil have I done this day or this year? Where have my habits and motives and daily living brought dishonor to the Name of Christ or discomfort to my fellow man?" These questions are more likely to hurt our personal pride. Thus we are less likely to be frank and honest with ourselves. If, however, we

DAILY READING HELPS

- M. Jan. 22. Gen. 17:15-22; 18:1-19. Abraham and Sarah are promised a son.
- T. Jan. 23. Gen. 21:1-12. Isaac is born.
- W. Jan. 24. Gon. 22:1-18. The supreme
- test of Abraham's faith.
- T. Jan. 25. Heb. 11:1-13. "These all died in faith."
- F. Jan. 26. Heb. 11:14-40. "That they might obtain a better resurrection." S. Jan. 27. Gal. 3:6-29. They who believe
- as did Abraham are blessed with him.

are to take a personal inventory and wipe the slate clean, these sore spots must be opened and thoroughly cleansed.

When you have dragged these skeletons out of your mind, stand them before you and say, "Now, what can I do about them?" In every case, the only thing you can do is to try your best to rectify the wrong. In many instances this is impossible; in many others it will mean temporary humiliation or "loss of face." It must be done if reckoning is to be honestly accomplished and the way cleared for future living.

Remember the words of Jesus that we read before. You and I are to leave our gifts at the altar and go to our brother and make our difference right before coming to God for forgiveness! To wipe the old slate clean means that one must first do all he can to make right the wrong.

Do you realize the practical significance of this? We are now at the time of reckoning. To begin the new year we Christians must all look our past year's mistakes in the face and, if possible, rectify them, whatever may be the cost. You may have to admit to someone that you have been wrong; you may have to admit you lied; you may have to pay money due someone; but, whatever it is, it should be done before going to God to ask forgiveness for the things you cannot rectify.

When you have called to mind honestly and frankly your successes and your failures and have done everything within your power to rectify your mistakes, the next step is to forget them. That is right; forget them completely! You have paid the price of repentance and humiliation. You can, through the wonders of God's grace, be completely forgiven of your sins, thus wiping the slate clean in God's cyes. If you repent of your wrong, and truly try to make it right, God forgives like the loving Father He is. This, to me, was one of the most wonderful works of Jesus. We can, through Him, be set free of the burden of sin, the burden which our guilt and conscience places upon us. We can forget the past as if it never was.

What was it the Apostle Paul told the Philippians? "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" (Phil. 3:13, 14).

Paul had been a blasphemer, a murderer, a persecutor of Christians, but now he was an apostle, forgiven and a new creature with no stigma of past sin upon him. "I cannot understand it," said he, "but this I know. I am forgiven, I have forgotten the past, and I am looking only ahead at what I can accomplish for the Lord."

The same holds true with us. We can, through Jesus, be forgiven, forget the past, and (*Please turn to page 9*)

Stepping in the Light

By J. David Sprinkle, Royal, Arkansas



J. David Sprinkle

W HERE did the Bible originate? Many persons ask this question, but comparatively few can answer. Many have a somewhat hazy idea that God presented the world with a completed Book, and others, realizing it was written by men, have little or no idea as to when it was written. Ask yourself, "How many years elapsed between the first and last writings of the Bible?" If

you know the answer, you are probably one in five thousand.

Writing of the Bible covered a period of approximately sixteen hundred years, the Book of Job being regarded as the oldest. Each book in the Bible today passed the most rigid tests of genuineness—the most exacting test undoubtedly being the constant study of honest men throughout centuries. The Bible has passed this test, consistently, and with flying colors! Spurious and untruthful books, written and offered as inspired works of truth, have fallen again and again into the oblivion they deserved. In contrast, the Bible has endured, despite the most bitter and unfair opposition.

The Book itself testifies concerning its origin and purpose. Second Peter 1:20 and 21 reads: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (or Holy Spirit).

Why do you and I have a Bible? Second Timothy 3:16, 17 answers this question, saying: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

The Old Testament in Rhyme

In Genesis the world began; 'Twas then that God created man. In Exodus the law was given As Israel's guide from earth to Eden. Leviticus, from Levi's name, The tribe from which the priesthood came. Then Numbers tells about the way, That God would have us do and say. Deuteronomy, which means "twice told," The Truth once told must ne'er grow old. Then Joshua came in Moses' place. When law had failed, God bro't in Grace. He next by Judges Israel ruled: His love toward them never cooled. And then the story sweet of Ruth Foreshadows very precious truth. In Samuel First we read of Saul, The peoples' king; his rise and fall. In Second Samuel then we hear Of David, man to God so dear. In First of Kings the glory filled The Temple Solomon did build; And Second Kings records the lives Of prophets, their sons and wives. In First of Chronicles we're shown The house of David and his throne. And Second Chronicles records King Solomon's good deeds and words. Then Ezra builds God's house again, Which had for long in ruins lain. And Nehemiah builds the wall Round Judah's city great and small. And Esther, Jewish maid and wife, Raised up to save her people's life. And Job, his patience sorely tried, At last God's dealings justified. Then come the Psalms, whose sacred page Is full of truth for every age. The Proverbs which the Wise Man spake, For all who will their teachings take. Ecclesiastes shows how vain The very best of earthly gain. The Song of Solomon as of old, The sweetest story ever told. Isaiah, first of prophets, who Foretells the future of the Jews. Then Jeremiah, scorned by foes Yet weeps for faithless Israel's woes. The Lamentations tell in part The sadness of this Prophet's heart. Ezekiel tells us, in mystic story,

Departing and returning glory. Then Daniel, from the lions' den. By power Divine is raised again, So grieved for sin on Ephraim's part. And Joel tells of judgment near; The wicked nations quake and fear. Then Amos from herdsmen sent, Calls hardened sinners to repent. In Obadiah, Edom's fall Contains a warning word to all. In Jonah, God's plan is clearly seen As the working out of John three, sixteen. Then Micah sings in sweetest ways The glory of Millennial days. And Nahum tells the fear and gloom Of Nineveh and her doom. Habakkuk, though the fig tree fail, His faith and trust in God prevail. Then Zephaniah tells of grace And love that comes in judgment's place And Haggai in the latter days Repeats: "Consider well your ways." In Zechariah's wonderful book, We find eight visions, if we look. Then Malachi, the last of all, Speaks sadly still of Israel's fall.

-Selected by Mrs. Emery Dixon.

"The Bible, or parts of it, has been published in 1,118 languages. But there are at least 1,000 more tongues, spoken by nearly 300 million persons, into which the Bible has never been translated."—Pathfinder Magazine.

Paste This in Your Bible

An omer was six pints. A gerah was one cent. A farthing was three cents. A shekel of gold was \$8. A talent of silver was \$538.30. A talent of gold was \$13,809. A cubit was nearly 22 inches. A shekel of silver was about 50 cents. A hin was a gallon and two pints. A mite was less than a quarter of a cent. A piece of silver, or a penny, was 13 cents. A day's journey was about 23 1-5 miles. A Sabbath day's journey was about an English mile. -World Evangel.



The Meaning of Griendship By Mary A. Gesin

Reprinted from the May 20, 1930, RESTITUTION HERALD

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—Jesus.



RECENTLY, a couple of young folks kidnaped a rather jaded middle-aged person whose opportunities for recreation were few and far between. It was a soft evening in May, and balmy breezes were most soothing to tired nerves. They took her to a quiet nook, and there surrounded her with

the evidences of their love for her. She had almost forgotten that there was such love in the world, such restful places where one could feel the jangled nerves soothing themselves out and enjoy the relaxation that is nature's most wonderful remedy. As the precious moments flitted by, the strain of past months scemed to slip from her, and she was almost young again. Every little attention was bestowed to prove the love of these young people.

As the sun set and dusk came on that beautiful, hushed hour between the glaring day and the dark, quiet night, she realized anew that here were two hearts who really cared. She was able once more to shoulder her share and go on, knowing that everything was worth while with comrades such as these along the way. Of such substance true friends are made.

In the beautiful fifteenth chapter of John, read between the lines and sense the love that Christ has for us. In the first few verses, He shows how the followers of Christ need each other and how we all need Him.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (v. 4). The fruit we readily recognize as those Christian virtues which Paul enumerates for us—love, joy, peace, longsuffering, gentleness, goodness, and faith.

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit" (v. 5). By this figure, Jesus seeks to teach us how completely we should depend upon Him, how thoroughly we should draw from Him strength to continue in Christian service. If we Christians commune daily with Him, we will "abide" in Him, walking ever more closely in the way He has laid out for us.

If one walks alone in life, he cannot develop these fruits, for he becomes self-centered, narrow, and even bitter at times. With the inspiration of a great friendship, the hardest lot in life grows easy. If one allows Christ to be what Christ wants to be—a true Friend—life broadens out, burdens ease, and sorrows are softened.

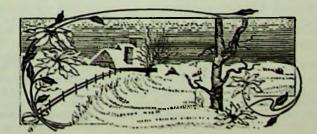
Further in the chapter, Christ portrays His Father's love for Him and His love for us. "As the Father hath loved me, so have I loved you: continue ye in my love" (v. 9). Daily, we are surrounded by the evidences of that love. Jesus tells how to continue in the love that means more than any earthly love can mean to us. It is a joy to fulfill the desires of a dear friend, not a task, for there is nothing one wants more to do than serve the one loved.

"Greater love hath no man than this, that a man lay down his life for his friends" (v. 13). The same is true with Christ! He loved us enough to give his life for us. If we do whatsoever He asks of us, then as His true friends, we will abide in His love always.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (v. 11). Jesus has revealed to us His desires, His wishes, that we may know them and manifest them. Fulfilling the desires of this Friend cannot but bring joy to Him and to us as well. Just as the more intimately we know an earthly friend, the better we learn the things that please him, so more and more is revealed to us the desire of that greater Friend as we study His will concerning us.

What a simple thing Christ asks of us! "These things I command you, that ye love one another" (v. 17). Only a few words, but a wealth of meaning is hidden therein. The reason that it is so simple and yet so comprehensive is because loving one another transforms our whole lives, even as the love of friends transformed the weary one of our story. Loving one another eliminates the weeds of discord, hatred, strife, envy, and cultivates the fruits of the Spirit, the graces of the true Christian.

"Ye are my friends, if ye do whatsoever I command you."





News and Prophecy Digest

C. E. Randall, Tempe, Arizona

GROUNDED AND SETTLED. The Apostle

Paul in writing to the Colossians spoke about some who were "grounded and settled" in faith. Such was the editor of The Restitution Herald, our beloved Brother Sydney E. Magaw, "Syd," as he was personally known to me for years dating back when we were both in Minnesota, believed in the Church of God and its teachings. His convictions were "grounded and settled" in those tenets of faith as set forth in the Bible. I assisted in his ordination along with Brothers James Patrick and Thomas Savage, Sr., both of whom, with Syd, now sleep the sleep of death. Syd maintained a steadfast loyalty to his ordination vows which he took in the church at Eden Valley, Minnesota. He was not carried about by "every wind of doctrine." The teachings which he received of the fathers, he espoused until the morning of his death.

In the years which he served through the General Conference, particularly as editor of The Restitution Herald, and dean and instructor in Oregon Bible College, Church of God teachings were of paramount concern. They transcended with him personal friendships and set before him goals of aspiration and achievement. With his passing, the Church of God has lost a friend and valued worker.

Our personal friendship over the years held fast. Our doctrinal views were akin and, generally, we were in agreement on policies; but whether we saw eye to eye on these made little difference, the bond of brotherly love remained. It was with a sense of pleasure and moral obligation that I traveled the long distance to be at his funeral and pay tribute and homage to a dear friend and, as we passed in farewell respect, say in heart and mind: Good-bye, Syd!

While many kind words will be said about the faithful work which Brother Magaw performed, Sister Magaw, in hor unassuming but faithful role as mother and wife in the home, is descrving a tribute, too. No matter how many or how often folks came to their fireside, a cheerful welcome was always felt if not audibly expressed. Their home was your home when you were there. Together, Brother and Sister Magaw reared a fine family—all of whom, when they came to age of responsibility, followed obediently in the steps of faith walked by their parents.

To the children who must bear the heartaches of life without the studied counsel of their parents, we extend our deepest sympathy.

STONE STOLEN. The Stone of Scone, otherwise called the "Coronation Stone," over which many British monarchs were coronated has been stolen. In British national and historical life, this stone has peculiar significance. During World War II, it was safely hidden in Canada, and only two people in that country knew of its whereabouts. Scotland Yard has been unable to solve the theft. Of course, it is only natural to suppose that every effort will be put forth to recover this valued piece of limestone.

The advocates of the Anglo-Israel theory have steadfastly maintained that this "Coronation Stone," was the stone which Jacob set up in Bethel and latterly became the throne of David or the "throne of the Lord over Israel." In the light of this teaching and with the theft of the stone, one wonders if the "throne of the Lord" has been stolen by sinful perpetrators? Maybe our slant on the whole affair is wrong, but it doesn't appear to us that the throne of David on which Christ will sit when he returns is dependent on the watchful eye of Scotland Yard. At any rate, with all the romance that surrounds the Stone of Scone, we hope the authorities will soon be able to restore it to its original place in legend and history,

TRUTH SERUM. For several years, doctors and police officials have been experimenting with certain drugs on people whom they suspected of committing a crime. Sodium pentothal has been the main drug used. Some amazing confessions have been obtained where other evidence to convict was wanting. The drug is injected into the antecubital vein in the arm. The individual is kept in a state of narcosis in which the upper or higher centers of the mind that act as censors are kept relaxed, and the subconscious mind reveals the truth of the matter sought. In some instances, individuals have been proved innocent through the injections of truth drugs.

In the day when the secrets of men are made known, it will not be necessary to use truth serums. The judges in those days will be able to discern the intents of the heart and to bring to light the hidden things of darkness. It is written that judgment shall be according to truth, and the truth of every act is written in the secret counsels of every individual's life.

YOUNG BOYS. The draft is calling thousands and thousands of our young men into

sands and thousands of our young men into military service. Exemptions from military training are constantly being reduced—it is becoming a "must" in the lives of the youth of our nation. Specialized training that is underway allows for postponement of callup date. Theological students are granted exemption. We do not believe that young men should seek the call of the ministry to escape the draft. We do feel that parents should encourage their sons and daughters to prepare themselves for greater and larger service. We should be grateful that our government ree-

ognizes the value of such preparation by granting exemptions.

In making the trip home from the funeral of Brother and Sister Magaw, we traveled via train. At most station stops, groups of young men boarded the train bound for some military camp. What struck our heartstrings so heavily was the serving of liquor on the train. These young men-many of them sick at heart in leaving the home firesides for the first time in their life-were encouraged to drink and have a good time while they had opportunity. The same government that compelled them to forego the home surroundings licensed the temptation that means the ruination of many of them. It does not seem consistent with reason or right, but there appears no way of correcting the evil other than surrounding the young people with the armor of rightcousness that is able to defend and protect them against all the "wiles of the devil."

NOT ENCOURAGING. The Southeastern Jurisdiction of the Methodist Church meeting in Savannah, Georgia, gave out this bit of information on drinking in the nation's capital: "More intoxicating drinks per capita are sold in Washington and the District of Columbia than in any other comparable area in our nation."

Could it be that this excessive drinking in our national capital where our laws are passed and enforced, where our national and international relations are considered, and where our policies are formed has been somewhat responsible for the dilemma in which we now find ourselves?

Drink and debauchery have always been associated with the downfall of nations. If reports of some who were in attendance at Teheran, Yalta, and Potsdam are to be believed at all, the heavy cocktail parties played important roles in many of the evil arrangements made at those conferences. The fall of Babylon came during a drunken orgy. Drink and catastrophe are the world's oldest twins.

ALERT. While dark shadows of World War

III hover over humanity, rays of bright sunshine are to be seen from various vantage points. It is encouraging to observe the cries of "Behold, He cometh!" rising from so many believers in the soon return of the "Prince of Pence." This message becomes the most paramount need of the hour. This does not mean that plans for future work should be relinquished or any cutback in efforts to build solidly. This means that all of these labors should lead to one goal—individual and collective preparation for the appearing of tho Son of God. To sit and rejoice that the "hour is at hand" is a sure way of becoming careless and indifferent.

"Ye Shall in No Case Enter"

By H. Gary France, Wenatchee, Washington

WHAT IS essential for salvation?" is a question often asked and discussed. Of course, the question is as important as salvation itself. Paul wrote, "Work out your own salvation with fear and trembling" (Phil. 2:12). Peter advised, "Wherefore the rather, brethren, give diligence to make your calling and election sure" (2 Peter 1:10). To follow either of these admonitions, one must know what God requires of man for salvation.

Man's opinions of salvation requirements are abundant. Man is not the one offering eternal life. Therefore, one would do well to go directly to the Bible to determine what he must do. God pointedly advises man not to rely on his own understanding; he should trust God's understanding. Just because something scems right for salvation does not mean that it leads to life. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). Solomon also wrote, "There is a way which scemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). One desiring to know what he should do for salvation is not advised to seek man's understanding. The Bible can answer.

Working out one's "own salvation" as is quoted above may suggest that one has the freedom to figure a plan of salvation to suit himself, and that as long as he thinks he is right, God will accept the person. "The end thereof are the ways of death." "Own salvation" simply denotes that each person should see to it that he prepares for the one salvation God offers.

Among other factors, salvation is dependent upon doctrine. The differences between denominations is due largely to doctrine, making it a very unpopular word. Because of the thought that doctrine causes trouble, people are prone to minimize its importance. Doctrines (the teachings of the Bible) do cause trouble in that they are sharper than a two-edged sword. Whether or not man has conformed to doctrines of the Bible will be an issue of judgment. It is well to remember that doctrine carries with it the authority of Scriptural support. Paul told Timothy that heeding oneself and the doctrine would save Timothy and his hearers (1 Tim. 4:16).

Bible doctrine and Word of God are terms carrying the same definition: God's teachings and principles. James wrote, "Receive with meckness the engrafted word, which is able to save your souls" (James 1:21). In answering the question, "What should one do to be saved?" one should not forget the necessity of receiving the teachings and principles of God taught in the Word.

Belief is another necessity for salvation. Jude reminded the sanctified that "the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not" (Jude 5). "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "The gospel . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16). "He that believeth on him is not condemned: but he that believeth not is condemned already" (John 3:18).

Baptism saves. It is understood, of course, that when men of God taught that truth, they realized the necessity of other factors of salvation. "Baptism doth also now save us" is a clause taken from 1 Peter 3:21. Mark 16:16 has already been quoted. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "He saved us, by the washing of regeneration, and renewing of the Holy Ghost" is a short portion of Titus 3:5.

Salvation is dependent upon a group of clearly taught fundamental factors. It is given to one at Jesus' return. Accept no human opinion. Believe the Bible.

REDEEMING THE TIME (Continued from page 5)

strive in the coming year toward the goal of perfection.

Just by way of note, it is as important to forget past successes and good done, as it is to forget past failure. Some 1950 Christians still measure their faith by good they did twenty years ago. As a business can live but a short time on its name alone, so a Christian can continue as such only so long on past merit.

These are the first three steps to the daily or yearly reckoning. First, call to remembrance what good you have done, and what opportunities for good were yours: then call to mind your failures. Second, do your utmost to rectify your mistakes and heal the wounds you have caused, no matter what may be the cost; then ask the Lord's forgiveness for the past. It is as simple as that. Now you have wiped the slate clean and are ready to begin again.

GOD'S WONDER BOOK

(Continued from page 3)

•There is no mention of prophetic vision—no prophetic formula employed. It does not state, "The vision which Moses saw," nor "I lifted up mine eyes, and behold." The prophet, or historian, is kept entirely out of sight, and the narrative begins at once: "In the beginning God created the heaven and the earth," and then goes on to relate in simple, straightforward manner the processes involved in "renewing the face of the earth" (Psalm 104:30) for the coming of man.

The book of Genesis *is history*—historical introduction to all following revelation. The first chapter, as the inseparable beginning of the whole, must be historical also. Some, indeed, hold that in reading our Bibles, distinction is to be made between statements relating to religion and those relating to physics, that the former are to be received and the latter disregarded. What are we Bible students to do when the subject is both religious and physical, such as, "God created the heaven and the earth"? The atheist and the strict evolutionist would throw out the very first and most fundamental statements. Such action would be deemed preposterous even in relation to any secular book claiming the serious attention of thoughtful readers.

To those who question the truthfulness and accuracy of Genesis 1, Professor A. McCaul of King's College, London, England, makes the following pertinent remarks, "If the first chapter (of the Bible) be the offspring of human error, where does divine truth begin?" Again he says, "If it be not given us to teach the facts and order of (the present) creation, why is it there at all in all its circumstantiality?" To quote once more this stanch defender of the Christian faith, who lived in an earlier generation: "Are we to believe that Divine revelation begins with an unscientific misstatement of physical truth?" We gladly take up the challenge and throw down the gantlet of defiance to those who would unsettle the minds of millions of this present generation. We believe the preceding statement to be so well and forcibly expressed that it is well worth special attention. Read the question over, and we believe that every reader who considers the matter earnestly will answer with an emphatic "No!"

Let us now begin with the opening words, embraced in a single sentence, and comprising the first verse of this wonderful Book.

"In the beginning God created the heaven and the earth"

Special emphasis has been placed on the words "In the beginning," not only because they are first in order, but because of the paramount importance of understanding them. Such a statement in the mind of a thoughtful person prompts the question, "What beginning?" In search of an answer, the reader almost invariably turns to the head of the page where the chronology is recorded as B.C. 4004. By adding approximately two thousand years since the birth of Christ Jesus, he arrives at the conclusion that six thousand years is the age of this earth. To this finding, scientific men who have given long and earnest study to the question, raise vehement protest, with the serious result that keen conflict has arisen beween science and theology that is most difficult to eradicate. It is not without reason the scientists declare that the material evidences of geology and astronomy place the age of this earth as many times six thousand years.

The differences between the Bible and true science, in this particular instance, are not due to the scientists. They are due to the theologians who have failed to realize that the first verse of Genesis is complete in itself. They fail also to recognize that through it Moses announced, in one briefly expressed majestic sentence, that the God he revered is the Creator of the entire universe. This unique fact is clearly brought out in Newberry's Bible by space between verses 1 and 2. (Newberry was a trinitarian, but in that he strangely contradicts himself by his own scholarly handling of the details of translation.) Having said that, Moses immediately took up the theme of the preparation of the earth for the coming of man.

In this our first article, we will advance no further than a word-by-word study of this first verse. We believe that in it are to be found some of the answers that will satisfactorily dispose of some of the difficulties and differences that are supposed to be irreconcilable between the Bible and science.

As already intimated, the first supposed difficulty in the Mosiac statement is the age of the world. According to the teaching of geology and astronomy, the existence of the heavens and the earth is to be reckoned by myriads of thousands of years. According to Moses, they are *alleged* to be but of yesterday. To know whether this difficulty is real, it is necessary to know what Moses actually said. We are not proposing to introduce anything new, though it may seem so to some, but to revert to a well-authenticated ancient exposition of the phrase "In the beginning," for upon this the question really turns.

Many will doubtless be surprised to learn that the phrase "In the beginning" has no article, definite or indefinite, expressed or implied in the original Hebrew. Moses said, "In *reshith* [not in the *reshith*] *Elohim* created the heaven and the earth." Thus rendered there is positively no statement as to point of time. The antiquity and correctness of this rendering are proved by the Septuagint, Chaldee, and Syriac versions. It also is found in

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John 1:1. The uniformity of the reading and the care with which it has been preserved for centuries—notwithstanding the temptation to supply the article—testify that there was a uniform tradition attached to it, different from that which was possible if the article had been retained. The meaning is plainly seen from the first verse of John's Gospel. Most authorities agree that John made specific reference to Genesis 1:1, and that the words *en arche*—"In [the] beginning" express *duration or time* previous to creation. Dean Alford says it is equivalent to "*before the world was.*" Meyer takes it as expressing duration before time, and says that it is equivalent to the Septuagint Version of Proverbs 8:23, and of Paul's "Before the foundation of the world" (Eph. 1:4).

All these authorities, and others we could mention, are agreed that "beginning" refers to *duration*, not to *order*, and that it is indefinite in signification. Onkelos says that it signifies "ancient time," "former time," "eternity." What is time? Have you ever really endeavored to think out the question asked? It is surely one of those marvelous "things" that can hardly be said to actually "exist," for the very moment it is here, it has also passed away. In our language, perhaps, the best synonym is the word "duration," by which the mind visualizes continual movement of that which is not material.

In Hebrew, the same thought is expressed by the word reshith and in the Greek by the word arche. Our translators have rendered these words in English by the word "beginning," which to the modern mind expresses that which has no past. Yet, it must be recognized that there is difficulty in changing a word which has become familiar by constant use. There are many words in every language which carry more than one sense. While the word "beginning" is a correct translation of the original, other words may be substituted which more correctly convey the sense intended in any particular setting. In Genesis 1:1 and John 1:1, the word "antiquity" (indefinite past time) would have more correctly expressed the sense intended in those passages, for it must be realized that the sense of any particular work is determined by its use in differing circumstances.

In the Chaldee, Psalm 68:33 is rendered: "To him that rideth upon the heavens of heavens of *antiquity*." We could go on adding much testimony to the same effect, showing that the words of Moses are not contrary to true science, for the Hebrew word used by him may embrace millions of years as easily as thousands.

Biblical Error. The "Printer's Bible" was an edition published prior to 1702 in which the word "printers" mistakenly occurs, making Psalm 119:161 read: "Printers (princes) have persecuted me without a cause."

The Millennium

THE WORD "millennium" is derived from two Latin words *mille*, a thousand, and *annus*, a year, and signifies, therefore, "a thousand years." It is used to describe the belief that Jesus Christ, who is now at the right hand of God, will return to the earth for the purpose of establishing His Kingdom thereon and, in association with His immortal and glorified saints, rule the world in righteousness for this period.

The indifference manifested in religious circles in regard to this undeniably glorious future for the earth is not difficult to account. It is attributed to a prevailing misconception of the purpose of God and of the salvation revealed in the Scriptures. Consequently, the religious world has embraced a hope which conflicts with the doctrine of Christ's reign on earth—a hope which, notwithstanding its general acceptation, is wholly unscriptural.

It is manifest that the future of the earth can excite but little interest in the minds of religious people generally. Their hope has no relation to the earth. They desire to leave it and ascend to a better world on high. Their expectation is, that at death, they will immediately wing their flight to heaven, at once to receive the fulfillment of the promises and enter into the realization of the goodness promised by God.

Gibbons the historian says, "The assurance of a Millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor of the son of Constantine. Though it might not have been universally received, it appears to have been the reigning sentiment of the orthodox believers. . . The doctrine of Christ's reign upon earth was at length rejected as the absurd invention of heresy and fanaticism."—From "Thy Kingdom Come" by J. O. Woodruff.

ANTIDOTE FOR AGE

"It is a trusim that age is a state of mind. Longfellow once pointed out this fact poetically when a friend commented on his physical vigor and mental power, despite his white hair and many years. Pointing to a blossoming apple tree near by, Longfellow said: "You see that apple tree? It is very old, but those blossoms are as lovely as it bore when a young tree. The reason is that the tree grows a little new wood each year and from that wood comes these young blossoms. Like the apple tree, I try to grow a little new wood each year."—Marie M. Davis in *Present Truth Messenger*.



"The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psalm 103:8).

An Ark of Wood

Moses was called by the Lord God to come up Mount Sinai to talk with Him. While Moses was there, with God in a cloud, the Lord God wrote the Ten Commandments on stone with His finger. (See Ex. 31:18.) As you know, Moses broke these two pieces of stone when he came back to camp and saw the Israelites dancing around the golden calf.

Later, we read, Moses was called once again to the mountain top. There again God wrote the Ten Commandments. Moses had to prepare the tables. "Hew thee two tables of stone like unto the first" (Deut. 10:1).

The wording of the next few verses (Deut. 10:1-4) may not be plain about who did the writing. Let us read from other translations:

"The Eternal wrote on the tablets as before" (Deut. 10:4a, Moffatt). "When the Lord had reproduced the former inscription on the tablets" (Deut. 10:4a, Am. Tr.). These portions of verses should leave no doubt as to whom the "he" in Deuteronomy 10:4 (King James Version) refers. God again wrote the laws on the tables of stone.

After the words had been written again, the Lord had Moses put them in an ark that God had asked him to build. These laws were kept safe in this ark.

The Lord did not hold this breaking of the laws against Moses. He was very merciful.

God Chose Israel

The Israelites were God's chosen people. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" (Deut. i0:12, 13).

Sometimes We Forget

"Behold, the heavens and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14).

Sometimes we forget that God is the Maker and Owner of the heavens as well as the earth. We, too, are His and belong to Him. Work for Him today. The only opportunity we have to work for Him is now.

God Calls Men of Faith

The Lord wants persons to work and live for Him who believe in Him. We learn about God, our heavenly Father, and of His only begotten Son, Christ Jesus, by reading the Word of God, our Bible.

Many kinds of interesting stories are in the Bible. There are stories of people, and places; stories of births and deaths; stories of heaven and of sin; stories of salvation through Jesus Christ, our Saviour.

Set your mind upon being like Christ, on being a Christian. Then attend worship and study services to learn more of Him. We are not to forget to assemble, to worship, to pray, to wait for Christ's appearing.

Learn to Tell

Learn of Christ and the future Kingdom, not only for your own salvation, but learn that you may tell others. If you do not spread the gospel news, you become a stagnant puddle instead of a moving stream. Keep the love of God flowing through your life to others.

ECE Club Membership Call

Why put off any longer that birthday that should have been sent long ago? The birthdays listed in our corner are from ages one to fourteen. Send in to start the New Year right. Send to Mrs. Madge Savage, Waite Park, Minnesota. Be sure your address and birth date are on the card. Your membership card will be sent to you soon.

Happy Birthday Wishes!

Carol Ann Schakelaar, age 11, Jan. 15, Wray, Colo. Pamela P. Thompson, age 2, Jan. 15, Limeton, Va. Mary O. Jeffrey, age 13, Jan. 16, Orange, Calif. Rosemary R. Gould, age 4, Jan. 18, Jacobson, Minn. Rachel Krogh, age 10, Jan. 19, South Bend, Ind. Elaine Lapp, age 14, Jan. 19, Grand Rapids, Mich. Vivian Long, age 14, Jan. 19, Arapahoe, Nebr. William M. Cooper, age 14, Jan. 20, Washington, D. C. Cheryl Macy, age 6, Jan. 21, Gatesville, Texas Sally Tremaine, age 7, Jan. 21, Corvallis, Ore.



Mixed Marriages

The question has been asked: "Why should not I (a member of the Church of God) consider marrying a Roman Catholic?" It is evident that many Church of God young people are concerned in some way with this question, for an increasing number are entering into marriage with partners of that faith. Perhaps, as Bereans, it may be profitable to consider this vital issue which in modern American life has become so important.

In doing so, we shall not be primarily concerned in criticizing the Catholic faith, nor shall we attempt to judge the moral or spiritual qualities of its adherents. We shall merely be concerned with some of the aspects of mixed marriage and the implications these aspects hold for both partners.

That mixed marriages are a great problem is well attested by the abundance of literature on the subject. Most of these writers strongly urge young people of different religious background not to intermarry. Many authorities discourage such marriages for social reasons alone; others consider the doctrinal element as a basis of disapproval.

An outstanding social aspect of mixed marriage is that there are about twice as many divorces or broken homes among such couples as there are among couples having the same faith.

The difficulties and misunderstandings introduced by a difference in religion can erect an almost insurmountable barrier to the happiness and harmony of a marriage. Religion and belief have an emotional and spiritual root that goes far back into the childhood of every person. They influence in some way everything one says or does.

The Catholic Church officially discourages marriages between its members and those of other churches. The disapproval of this church is manifested in its rules governing marriage. According to the Canon Law of the Catholic Church, "the Church forbids marriages between baptized persons, one of whom is a Catholic and the other member of a schismatical [Greek Orthodox] or heretical [Protestant] sect." Under certain circumstances, the Roman Church will permit such marriages, but they are considered distinctly "second rate" and not as good as a marriage of Catholic partners. In mixed marriages, the non-Catholic partner is required to sign a paper stating that any children resulting from this marriage will be reared in the Catholic faith, and that he will in no wise try to influence his mate against her religion. The Catholic partner, in turn, is urged to use every means to proselytize the non-Catholic partner to the Catholic Church.

Any fair-minded person can immediately see how onesided this is, even many Catholics will readily acknowledge to its one-sidedness. Such a practice cannot help stirring up a feeling of resentment in the non-Catholic partner which may be detrimental to the marriage.

In considering the particular faith and practice of the Church of God, one cannot help being impressed about the vast difference from Catholicism, a difference even more pronounced than that existing between orthodox Protestantism and Catholicism. Our doctrines are almost completely opposed to those of the Catholic Church. The whole hope and outlook of one of our brethren is worlds apart from that of a Catholic, and the nature of our belief makes it impossible for both ours and theirs to be true at the same time.

Young people, Bereans, think long and pray much about this matter. Many counselors advise even against having "dates" with a Catholic, lest a great affection should arise which may lead to mixed marriage. Such a marriage will lead at least to some unhappiness and discord, and may result in divorce or separation. Without attempting to judge the spiritual standing of Catholics before God, we say that it would be dangerous for one of our own faith, to enter a relationship that might draw him away from the path of salvation. If we believe in the value of our doctrines, we must also believe we have a greater responsibility. Temporal relationships must not be allowed to interfere with eternal relationships.

Treasurer's Quarterly Report

| Balance, August 1, 1950 | | \$ 623.05 |
|--------------------------|------------------------|-----------|
| Youth Rally Fund | | |
| Receipts | \$12 4 1.17 | |
| Expenses | 1077.73 | 163.44 |
| General Fund | | |
| Receipts | 67.28 | |
| Expenses | 31.15 | 36.13 |
| Guiding Star Fund | | |
| Receipts | 61.50 | |
| Expenses | 141.31 | -79.81 |
| Mission Fund | | |
| Receipts | 0.00 | |
| Expenses | 250.00 | -250.00 |
| Balance, January 1, 1951 | | \$492.81 |
| Wesley Somers, Na | ational Berean T | reasurer |
| | The 1 of 1 and 1 | |

1926 N. Church St., Rockford, Illinois.

PAGE 14

JANUARY 16, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 23-26-Mid-Winter Ministerial Conference in Oregon, Ill.

January 28-National Berean Dollar Day. February 16-18-Northwest Quarterly Conference at Corvallis, Ore. (Bro. Lyle Rankin, guest speaker.)

March 4-Missionary Sunday.

March 25-Easter Sunday.

September 9-General Conference Sunday.

OREGON BIBLE COLLEGE

The beginning of school for the new year was not a joyous occasion due to the death of our beloved instructor and his wife. Bro. Magaw's teaching of prophecy, his favorite subject, will be missed throughout the coming years. We feel that, with co-operation, the work will continue well. May God give the added strength necessary.

During the holiday, the college building had many visitors from out-of-state and surrounding communities. Visitors were as proud of the building erected for God's work as those who work and study in it.

On Tuesday, January 2, Bro. and Sr. II. Gary France, Wenatchce, Wash., visited our chapel period. Bro. France was the first speaker in our new chapel. On Thursday, January 4, Bro. Otto Dick preached, Bro. F. L. Austin conducted the service on January 5. All three speakers gave us courage and uplifting talks.

January 19 will be the end of first semester, giving of final examinations, and will he "deadline" for term papers.

We are happy to know of three new students, Tom Zirkelbach, Russell Thoms, and Ronald Dilimarter, who are coming for second semester.

Darrel Maddock, William Wachtel.

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00.

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 (Isn. 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 Jesua Christ for the remission of sins (Acts 2:38) and a consecrated life as essential to salvation.

Gleanings from the Field

The Gutenburg Bible. The first printed Bible was the Gutenburg Bible, the earliest book known that was printed from movable metal type. It was printed in Latin at Mainz, 1452-1456 A.D. The material comprising it was derived from earlier existing manuscripts.

There are two chapters in the Authorized Version of the Bible which are alike. They are the nineteenth chapter of Second Kings, and the thirty-seventh chapter of Isaiah.

"We thank our friends for their expressions of sympathy in our loss of Sydney and Margaret and the Oregon Dorcas ladies for their help."-Mr. and Mrs. E. H. Magaw and Dorothy, Lester Prairie, Minn.

Bro. Alfred Anthon, 435 Kings Rd., Corvallis, Ore., announces that the Northwest Quarterly Conference is to be held at Corvallis, February 16-18, 1951. Guest speaker is to be Bro. Lyle Rankin of Cashmere, Wash.

"It seems the articles appearing in The Restitution Herald are of special interest. The one entitled "Paradise-Do You Want It ?" by Bro. S. J. Lindsay's grandson, James Mattison, just answered our discussion in one of our ladies' get-togethers."-Mrs Clara L. VeNard, Sherrard, Ill.

We are interested in hearing of your plans or program for evangelizing your community. The time is short and it is good for all to profit by experience of others. Do not neglect to keep us informed concerning any local evangelistic work your church is doing.

"Many ministers and missionaries are giving up the doctrine of the trinity as utterly untenable. Those who profess it differ widely as to what it actually is. Their views are antagonistic to one another; nor can any of them be expressed in Scripture language. Whereas belief in one God in the strictest sense the words convey, can be expressed briefly in the very words of Scripture. (See Deut. 4:35-39; 6:4; John 5:44, R.V.; John 17:3.) John 20:31 clearly states the purpose of his Gospel, namely, "That ye may helieve that Jesus is the Son of God.' Nowhere does he state that 'Jesus is God,' as do ministers and missionaries. Yes, 'Jesus is the Christ'; therefore not God."-R. H. Judd, 543 Milverton Blvd., Toronto, Ont. Bro. Judd's book "One God: The God of the Ages," is available from National Bible Institution or the author at \$1.00 per copy.

Work has been started on the new front to be put on our old building. We hope, soon, to be finished with our building project.

A men's fellowship has been organized at the Dixon, Ill., Church. This group is looking forward to the value of added fellowship and co-operation in church work. Some of the most successful work in other churches has been done through live men's organizations. In some denominations, men's classes numbering three hundred to one thousand are the rule rather than the exception. Perhaps this is a field we have neglected.

"We were greatly shocked at the recent death of the Magaw's and will miss the vast part he served, as editor of The Herald; also as friends, having met the family some years ago. We extend our sympathy to every one concerned with the hope of eternal life when our Lord returns."-Mrs. Andrew Forsberg, Stillwater, Minn.

Bro. R. H. Judd informs that he has been saddened recently by the death of his youngest brother. We are constantly reminded of the many results of the curse. Out of these sorrows of life grow a greater interest and faith in the coming King.

A letter from Mr. Edward C. Diobel, Rt. 1, Washington, Ill., states he recently has become interested in our work, principally through the WAIT broadcasts. He informs that a small group whose faith is similar to ours meets regularly in this community. He invites any who happen that way to visit the class or make prior arrangements to teach one evening.

Mrs. Fannie S. Knight, 354 E. McKinley Ave., Sunnyvale, Calif., expresses wholehearted appreciation for the Saviour and faith she has learned to love through the years. She is in her eighty-ninth year and is able to be up and around the home. She is eagerly looking forward to the coming Kingdom and the fulfillment of her faith.

Word from Brother C. E. Randall tells that a third radio station is being added to the Arizona chain carrying his messages. He visualizes the possibility of other stations being added before the end of the year. It is good to see the gospel going forth in everincreasing channels. If Christ is to appear soon, too little has been done too long towards spreading the gospel.

"The field is the world."-Jesus.

MIDWINTER MINISTERIAL CONFERENCE

Tuesday, January 23

- 8:00 a.m.-Breakfast 9:00-9:30 a.m.-Devotional Period, C. Alan McLain
- 9:30-10:30 a.m.—"The Threat of Cathol-icism," C. E. Randall
- 10:30-10:40 a.m.-Intermission
- 10:40-11:50 a.m.-"Prerequisites of Baptism," G. E. Marsh
- 12:00 noon-Dinner
- 1:30-2:30 p.m.-General Conference Hour
- 2:30-2:40 p.m.-Intermission
- 2:40-3:40 p.m.-"Is tithing for the Present Age?" G. J. Gordon
- 3:40-3:50 p.m.-Intermission
- 3:50-4:50 p.m.—"Teen-Age Evangelism," Harry Goekler 5:30 p.m.—Supper

7:30 p.m.-Worship Service, Sermon by Kirby Davis

Wednesday, January 24

8:00 a.m.-Breakfast

- 9:00-9:30 a.m.-Communion, J. R. LeCrone 9:30-10:30 a.m.-"Counseling Concerning the Physical Side of Marriage," Dr. Lloyd R. Wood
- 10:30-10:40 a.m.-Intermission
- 10:40-11:50 a.m.-"Exposition of Jeremiah 33:17, 18," Francis Burnett
- 12:00 noon-Dinner
- 1:30-2:30 p.m.-General Conference Hour
- 2:30-2:40 p.m.-Intermission
- 2:40-3:40 p.m.-"Counseling Concerning the Spiritual Side of Marriage," M. W. Lyon
- 3:40-3:50 p.m.-Intermission
- 3:50-4:50 p.m.-Open Session
- 5:30 p.m .--- Supper
- 7:30 p.m .- Worship Service, Sermon, "Shepherd or Pet Lamb," John L. Denchfield

Thursday, January 25

- 8:00 a.m.—Breakfast 9:00-9:30 a.m.—Devotional Period, H. U. Krogh, Jr.
- 9:30-10:30 a.m.-Business Session
- 10:30-10:40 a.m.-Intermission
- 10:40-11:50 a.m.-"Personality Conflicts in the Congregation," J. M. Watkins 12:00 noon-Dinner
- 1:30-2:30 p.m.-"Promoting Missionary Zeal in the Local Church," J. W. Me-Lain
- 2:30-2:40 p.m .- Intermission
- 2:40-3:40 p.m.—"Building Church Attend-ance and Financial Support," C. E. Lapp
- 3:40-3:50 p.m.-Intermission
- 3:50-4:50 p.m .-- Open Session
- 5:30 p.m.—Supper 7:30 p.m.—Worship Service. Sermon by Kenneth Milne

Friday, January 26

8:00 a.m.-Breakfast

- 9:00-9:30 a.m.-Devotional Period, Ernest Graham
- 9:30-10:30 a.m.-"Re-Baptism of Candidates From Other Communions," Walter Wiggins
- 10:30-10:40 a.m.-Intermission
- 10:40-11:20 a.m.-Open Period
- 11:30 a.m.-Dinner

NATIONAL BIBLE INSTITUTION

THE RESTITUTION HERALD

| Vena & Juanita Logsdon | \$ 20.0 |
|----------------------------------|---------|
| Mrs. Fannie S. Knight | 5.0 |
| Virda Sitler | 25.0 |
| Jessie M. B. Kauffman | 5.0 |
| A Louisiana Sister | 20.0 |
| Anonymous | 5.0 |
| Mrs. Emma B. Coleman | 10.0 |
| Truth Sceker's Church of God | 20.0 |
| F. B. Winfrey | 100.0 |
| An Isolated Sister | 18.0 |
| Frank Switzer | 2.0 |
| Mrs. Ray Maysilles | 5.0 |
| Pennellwood Church, Grand Rapids | 25.0 |
| Mr. & Mrs. Fred Austin | 25.0 |
| Saint Cloud Minn., Church of God | 13.4 |
| Dixon Ill., Church of God S. S. | 10.0 |
| Hope Chapel S. S. | 24.5 |
| Hope Chapel Church | 10.0 |
| Janice Johns | 9,0 |
| Mr. & Mrs. George McMurtrie | 10.0 |
| Brush Creek Church, Ohio | 50.0 |
| C. R. Stearns | 100.0 |
| An Illinois Sister | 23.0 |
| Mrs. Iola & Betty Lou Cunningham | 3.0 |
| Mr. & Mrs. A. E. Karnett | 10.0 |
| Mr. & Mrs. Charles Notts | 5.0 |
| Delta Church of God | 125.0 |
| Mr. & Mrs. H. Moore | 10.0 |
| Mr. & Mrs. W. A. Lawrence | 11.5 |
| | |

HERALD RECEIPTS

Virda Sitler; Mrs. W. Doeden; Willis A. Roose; Alva G. Huffer; S. Ward Lindsay; Mrs. Ross Drew; Mrs. Richard E. Powell; C. R. Stearns; Mrs. Kenneth Rutt (2); Cora Shipman; C. R. Edwards; Mrs. A. E. Karnett; Bell Weaver; Mrs. Geo. Star (2); Mrs. Anna Cochran; Mrs. Ted Snell; Mrs. F. Zhinden (2); Mrs. A. Forsberg; J. Harold Domigan; Alfred R. Reighard; Lynn Leighty; Mauvine II. Greene; A. M. Jones (2); Frank Switzer; Darrell Maddock; Emory Macy; Mrs. Gerald Rose; Mrs. Helen M. Doll; W. P. Corbaley; Verna C. Thayer; Mrs. Richard Pascoe.

NEW PLEDGES

Mr. & Mrs. Don Overmyer Mr. & Mrs. Fred Austin

\$ 100.00 100.00

1950

"BETTER DAY" CAMPAIGN 1951

for funds supporting activities of the NATIONAL BIBLE INSTITUTION Oregon, Illinois

The Restitution Herald Evangelism Golden Rule Home Oregon Bible College

1 (we) will pledge \$ toward the "Better Day" Campaign for the coming year. I (we) will make monthly payments of \$

Name

Address

LAVONA MAY STAMBAUGH

Lavona May Stambaugh was born April 0 3, 1870, in Atchison County, Mo., a daughter 00 of Joseph and Emily Bunn Davids. Most of her life was spent in Schuyler County, Ill. 0 She had lived in Macomb the past cleven 0 years.

0 Mrs. Stambaugh was a member of the)0 Open Bible Church of God at Macomb, Ill,)0 She was united in marriage on November 16, 1892, to Arthur Stambaugh who has pre-ceded her in death. She is survived by five)() 10)() daughters, Mrs. Elsie Barrett of LaHarpe, 10 Mrs. Elizabeth Akers, Mrs. Grace Tatham, n and Mrs. Gladys Potts of Macomb, and Mrs. Ruth Powell of Glover, Mo.; a sister, Mrs. 17 Abbie Dean of Industry, Ill.; twenty-three ì grandchildren and twenty-one great-grand-60 n children. She had reared one grandson, Paul Hubbs, from the time he was two years old. ю)() She was preceded in death by one daughter Emily Marie, who died in infancy; two brothers, Adelbert and Wesley Davids; and)0 0)() four sisters, Mrs. Emily Wilson, Mrs. Amelia Knoll, Mrs. Charlott McLain, and Mrs. Al-0 0 zina Gorsuch. Four brothers and sisters died in infancy. Mrs. Stambaugh had been in her ۱Û usual health until December 17, when she became ill and was taken to the hospital, later returning home where she died suddenly, Thursday, January 4, 1951.

Funeral services were held at the Clugston Funeral Home, Saturday January 6, with the writer officiating. Interment was in the cemetery at Industry, Ill.

Kenneth Milne.



| Pledges | for | 1950-'5 I | Budget |
|---------|-----|------------------|--------|
|---------|-----|------------------|--------|

Conference Budget Received to Date

\$29,306.25 \$23,943.59

\$177.06

\$1,000.00

Ohio

\$1,000.00

\$3,000.00 Reported on 3 bottom

rows Nov. 21

\$1,500.00

Delta

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.

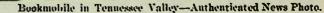
| Ple | dge now; p | oay at your | convenien | ce. | | | | Ohio | Delta |
|------------------------|-----------------------|------------------|------------------------|-----------------------|---------------|------------------|-------------------|-----------------------|-------------------|
| | | | | | | | Hoke Brothers | State Conference | (Ohio) Church |
| | | | | | | | Diothers | Sourcemee | |
| \$450.00 | \$450.00 | \$450.00 | \$500.00 | \$500.00 | \$500.00 | \$500.00 | \$500.00 | \$500.00 | \$1,000.00 |
| Group | Group | Burr Oak | Eden Valley (Minn.) | Caretta | Group | Ripley | Los Angeles | Vernon | Ice & Glady |
| "A" | "A" | (Ind.) | Church | Group "D" | "D" | (Ill.) Church | Church | and Ruth | Lawrence |
| | | Church | ondica | D | | Church | Members | Nichols | Lawrence |
| \$360.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$100.00 | \$500.00 |
| Rockford | Pennell- | | Brush Creek | | | | | particul rate | |
| (Ill.) | wood (Mich) | Group "F" | (Ohio) | (Ohio) | Group | | | | Group "L" |
| Church | Church | | Church | Church | "A" | | | | T |
| \$250.00 | \$300.00 | \$300.00 | \$300.00 | \$300.00 | \$328.29 | \$337.82 | \$350.00 | \$350.00 | \$350.00 |
| | Southlawn | - | Maurertown | | | K INK | Dixon | Норе | Oregon |
| Group "E" | (Mich.) | Group | (∀ a.) | Group "K" | Group | Group | (III.) | Chapel | Bible |
| E | Church | "D" | Church | "K" | "ງ" | "G" | Church | Contrib- utors | College |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | | \$200.00 | - | | Students |
| \$200.00 | \$200.00 | 3200.00 | 3200.00 | \$200.00 | \$200.00 | 5200.00 | \$201.85 Group | \$220.00 | \$250.00 Truth |
| | - Charles - Con- Con- | | | and the second second | 1990 - 1990 - | The second | "H" | Group | Seeker's |
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| \$161.73 | \$180.00 Omaha | \$180.00 | \$200.00 | \$200.00 Freeman & | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 |
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| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$10.00 | \$114.50 | \$120.00 | \$125.00 |
| Mr. & Mrs. | Golden | Mr. & Mrs. | Mr. & Mrs. | | Mr. & Mrs. | Arkansas | 1 1 1 1 1 1 | Mr. & Mr: | Oregon |
| George P. McMurtrie | Rule Family | Willis Roose | D. W. Kirkpatrick | A Nebraska Brother | C.E. Mills | City | Group | C. E. | (111.) |
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| | Saint Cloud | Mr. & Mrs. | Mrs. | | | Line Street | | Mr. & Mrs. | Holbrook |
| Silas | (Minn.) | Leslie | Roy E. | Olaf | _ A | Virda | L. P. | John E. | (Nebr.) |
| Claypool | Church | LeCrone | Murdock | Lewis | Family | Sitler | Marsh | Miller | Church |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. | Mr. & Mrs. | | Mr. & Mrs. | Golden | Mr. & Mrs. | | Mr. & Mrs. | 4100.00 | Mr. & M |
| Marion | J. R. | Lottie E. | J. D. | Rule | C. D. | Shirley | Frank | F. G. | Maurice |
| Partlow | LeCrone | Young | Swartz | (Cleveland) Church | Whitmer | Logsdon | Partlow | Carpenter | Robinscn |
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| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. | A DECKER AND A | Go'den Rule | Mr. & Mrs. | Mr. & Mrs. | | | | | |
| Howard H. | F. H. | Family | Don | Fred | | | | and the second second | Pa |
| Moore | Burke | No. 2 | Overmyer | Austin | | | | | |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. | Eden Valley | W . D. | Mr. & Mrs. | Mrs. | Mrs. | 'Mr. & Mrs. | Mr. & Mrs. | Vena and | |
| A. E. | (Minn.) | Tierney | Willard M. | Mary Alice | Nellie | Charles | G. E. | Juanita | Group |
| Karnett | Ladies' | Family | Naylor | Pigg | Ling | Lapp | Marsh | Logsdon | "K" |
| | biA | | | | | | | | |

The Restitution Herald

VOLUME 40

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

NUMBER 16



"KNOWLEDGE SHALL BE INCREASED"

"Education is worthless unless it makes a change in one's way of thinking and manner of life." See "The Effect of Hope," page three.



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. James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Knowledge Shall Be Increased

The Prophet Daniel made it clear that the close of the age would be characterized by a great increase in knowledge. The fact that we are in that period of time cannot be questioned. Newspapers carry a daily, up-to-the-minute message into millions of homes. Digest magazines and other publications devote themselves to details of current happenings. Every field of interest that is of any importance at all is covered by a magazine or periodical that devotes itself to the task of keeping its readers informed about the latest happenings and methods of progress. "How-to-do" titles have become a passport to successful reader interest.

Even the non-reader is not without his allotment of daily facts. He can stretch out comfortably in his easy chair and have the day's news read to him by pleasing radio voices. If he desires, he can go a step further and hear what he is supposed to think about it.

Bookmobiles which carry their messages of thought to outlying communities are a good example of the everexpanding opportunity for those who desire to increase their knowledge. Knowledge is certainly on the increase. Discussion of the atom, one of science's most complicated brain-childs, has become commonplace in many American homes. A recent issue of *Pathfinder Magazine* carried a picture of an actual photograph of the atom. The orderly precision of its formation is very thought-provoking. There can be no doubt that these new scientific instruments will open many new avenues of knowledge.

The only real wisdom that is reflected from knowledge is the way in which knowledge is used. It is to be doubted sincerely if there is any great wisdom in the way the world contemplates using its understanding of the atom. Wisdom requires that knowledge must be put to wise and beneficial use. Modern educational opportunities teach us much in the course of a month or a year. It is unfortunate that it has so little value, because we fail to put it to use.

What is true of our secular life is also true of our religious life. As weeks and months tick off on the clock of God's time, we learn much that would benefit us in our Christian effort. Unfortunately, many of the things we learn are carefully stacked away in the closets of our mind to be forgotten. God reminds us daily of many facts that point out opportunities for progress in the church. Many of these facts are indisputable, yet, we lay them tenderly away to be forgotten and they never inspire action.

We cannot tell ourselves successfully that man is not interested in receiving the truths of the Bible or the faith which we believe and teach. This week, we bring you the story of Dad Hall on page 6. This man, in the sunset years of life, is finding great personal satisfaction from daily telephone conversations with individuals interested in the gospel. He receives from 600 to 1100 phone calls daily from persons who are interested in discussing the Bible and seeking help. To stop here, as we usually do, and spend our time discussing the wisdom or worth of what he teaches is to lose sight of facts, and not put what we have learned to good use. The point is, there are people in the world actually hungry for the Word of God. What are we doing to help satisfy that hunger?

In the last fourteen years, total church membership in the United States has increased from 55½ million to over 82½ million members, an increase of at least 43 per cent. The Seventh Day Adventists increased membership over 102,000 in that period, an increase of almost 75 per cent. Knowledge offers us these facts, but wisdom asks the question, To what extent have we shared in this progress?

Our opportunity to share knowledge and assimilate facts is equal to that of any other group who profess to s rve Christ. Facts do not permit us to say that people are no longer interested in church or the Bible. The only real wisdom is reflected in the way we use that knowledge. If we are willing to profit by known facts and practical experience, there is great opportunity before us. The bcokmobiles of today may tell us we are in the days of Danicl's prophecy, but they also tell us that we are failing our trust if we do not profit by growing opportunities.

The Effect of Hope

Article One

By Harold J. Doan, Chicago, Illinois

OUR KNOWLEDGE, from the Word of God, that Jesus may soon return to earth as Judge and King, is worthless to us unless it produces an effect in our lives. A college education is worthless unless it makes a change in one's way of thinking and manner of life. A knowledge of God's Word is also worthless unless it produces a change in one's way of thinking and way of living.

As fundamental evangelical believers in God's Word, we are convinced and share with an overwhelming number of Christians the hope that the return of Christ is at hand. Our study of prophecy and signs of our times makes us believe that these are the last days, the very end time of this Age. A multitude of God's people profess to be of the same mind, yet we wonder, as we look about us in the vineyard, exactly how many laborers really expect the Master soon to appear. We say this because we cannot yet observe in the Christian world the full effects that such a knowledge and hope as ours should produce. If all believers were thoroughly convinced of their profession, you and I would see such a fervor of activity among Christians that the whole world would be cognizant, at least, of our hope. True, we do see signs of awakening, cleansing, and powerful evangelism, but the full effect of our knowledge and hope has not yet been realized.

Genuine conviction that Jesus will soon come would have these results among Christians: (1) There would be a great inward looking and self-examination. (2) There would be a great purge of evil from lives and churches and emphasis upon separated, holy living. (3) There would be an increased zeal to evangelize and win the unconverted of the world to Christ. In the messages of this series, we will study these natural effects of a genuine conviction that our Lord is soon coming.

The Scripture indicates that the first result of knowing that Jesus is coming to judge "the quick and the dead" will be self-examination. We will instinctively look inward and say, "Am I ready to meet Him?" Like David, we are always tempted to apply Scripture to the other fellow, but in this instance, "Thou art the man!" Before looking about us to judge how others are prepared to welcome the return of Christ, we had better look within to see if we are ready!

At the close of His great prophetic sermon concerning

signs of the end of the Age, Jesus said to His closest friends and followers, "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). Jesus' application of prophecy was not first to the world, nor the Gentiles, nor Israel, but to the church. You Christians, look first at yourselves and see if you are ready, before you turn to examine others. Watch your own lives, examine your own thoughts, correct your own weaknesses first!

On another occasion, Jesus addressed His own close friends and believers, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13: 32-37). The admonition to watch and be ready was first to the disciples and then to all. An inevitable result of real understanding and conviction that Jesus is coming will be self-examination by all who believe. We all will seriously ask ourselves, "Am I in Christ? Am I one of His? Am I ready to meet Him? Will I find salvation or judgment in Him?"

Many Bible students delight in theorizing about what effect Christ's return will have on various peoples of the world. They have the place of Israel all outlined and defined. They know just what God is going to do with the Hottentots and the people from Adam to Moses. They have a place for the babies and for the insane. How some shrink away from the question, "And what about me?" If you really believe, friend, that the end is near, this question, embarrassing though it may be, will be the first you will ask. You will not only ask it, but you will do something about it, if you weigh your life in the balances and find it wanting.

The faithful Apostle John warned in the words of Jesus, "Remember therefore how thou hast received and heard, and hold fast, and (Please turn to page 10)

God's Wonder Book

The Bible: Its Accuracy of Statement-Part 2

By R. H. Judd, Toronto, Ontario

OTHER interesting remarks may be mentioned regarding the word "beginnings." In Genesis 1:1, the order is "heaven and carth," in agreement with ancient Jewish belief that the earth was a later creation. That order, however, is reversed in some notable instances in Scripture, not accidentally, but purposely. On this feature, we hope to call attention later to some remarkable facts which clearly demonstrate the wonderful exactness of Scriptural testimony. In the meantime, we revert to further consideration of the word "beginning."

In Genesis 1:1, that word is expressed in the singular number because of its association with the word "created," which also is in the singular. It almost invariably has reference to *first* occurrences, to things that are *new*, to that which has not had *previous existence*. Turning, however, to two other passages that have evident relation to Genesis 1, namely Psalm 102:25-27 and Hebrews 1:10-12, which latter is quoted from the former, we find that the word is plural—"in the beginnings" (see Newberry's Bible). In each passage, it is of interest and significance to note that "earth" is mentioned first in order. It is therefore of the *earth* that the plural of the word "beginning" is used. We quote from Newberry's Bible: "Thou Lord in [the] beginnings hast laid the foundations of the earth."

Not a few scientists, probably most, agree with Sir William Dawson that there have been several surface renewals (beginnings) of the surface of the earth (Psalm 104:39), each having a new series of flora and fauna (see Cassell's Concise English Dictionary). Here again it will be noticed that in Hebrews 1:10, as in Genesis 1:1, the definite article is omitted in reference to the foundations of the earth—the earth itself. Thus, once more the Bible agrees with science that no date can be fixed concerning the age of the earth.

In this connection it is of further interest to note that in both Psalm 102:25-27 and Hebrews 1:10-12, the word "vesture" (R.V., "mantle") is used, which undoubtedly describes an *upper* (see Diaglott interlinear, also text), or *surface* garment. Thus, in figure, we have the assurance that "the earth abideth for ever" (Eccl. 1:4), and that only of the surface is it said, "as a vesture thou shalt fold them up, and they shall be changed" (Heb. 1:12).

To the diligent student is revealed the marvelous accuracy of Scripture in the choice of words. We will come back later to further consideration of the change in formula from the phrase "heaven and earth" to "earth and heavens." In the study of it, we shall find it to be one of those significant and purposeful changes in the use of expression that so clearly and forcefully demonstrate the accuracy of Scripture.

The next word in this unique verse of Genesis 1:1 is, perhaps, the most important in the whole verse, namely, *Elohim*, meaning "God." Not only is it the most pivotal word in the sentence, but it is the "Rock" (2 Sam. 23: 3) upon which the whole universe is built. It is one of the most frequently used words in the Bible, occurring about 2500 times. Yet, unfortunately, it is one of the least understood and the most seriously misinterpreted even by the Bible exegetics. This Hebrew word *Elohim*, translated "God," occurs twenty-eight times in Genesis and is the only word used throughout.

It is not a name but a title expressed in the plural number. Unlearned persons have hastily concluded that a trinity of persons is implied. Why? There is nothing in the narrative, or indeed in Scripture, to suggest such a thought. Plurality may be extended to any number without being limited to three. To offset any such idea, we may point out that this same plural word is frequently used to express an unquestioned singular (see Judges 6:31 and page fifteen of "One God: The God of the Ages"), which is remarkable proof that it does not predicate a trinitarian conception.

In Hebrew, the plural form of words is often used to convey *emphasis* or to impart greatness to the subject.

DAILY READING HELPS

- M. Jan. 29. Gen. 25:19-34. The strife between Jacob and Esau begins.
- T. Jan. 30. Gen. 27:1-17. The basis for increased strife is laid.
- W. Jan. 31. Gen. 27:18-29. Jacob deceived his father for the blessing.
- T. Feb. 1. Gen. 27:30-46. Esau threatened
- to kill Jacob. F. Feb. 2. Gen. 28:1-15. Blessing renewed.
- S. Feb. 3. Gen. 35:9-15. Jacob blessed.

THE RESTITUTION HERALD

The use, therefore, of the plural word *Elohim* is most fitting in a chapter dedicated to the manifestation of creative power, to which there is no limit attached. It is the same creative Being from start to finish, who claims that "all the earth is mine" (Ex. 19:5). It is the same God (*Elohim*) who, in Isaiah 45:18, is spoken of as the "God himself that formed the earth and made it." Here it is notable that the definite article is expressed in the Hebrew. It scarcely needs to be pointed out to the general reader that such language cannot be applied to more than one personality.

The word next in order-bara meaning "he created"-

is additional proof, if needed, that but one personality is represented. The Hebrew word is in the singular number. If still further proof is required, we would point out that the personal pronoun "I," which directly follows the quotation from Isaiah 45:18 previously quoted, is emphatic in the original.

A little intensive study of this word "create" will bring to light much that is of interest. There are three words employed in the Old Testament in reference to the creation and formation of the earth. The first, *bara*, is never predicated of any created being, angel or man. God alone (*Please turn to page 10*)

Beware, Lest Ye Be Deceived

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

"Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them" (Luke 21:8).

We Christians look upon the large religious gatherings claiming great work in the Name of Jesus, it is time we take heed to our faith lest we be deceived.

The most powerful and effective work that Satan does to mislead mankind is through those who come in the Name of Jesus. We are beginning to witness a rising tide of those who claim the gift of healing. Granting that they often send some of the sick away cured or with a greater sense of well-being, if they preach contrary to the Word of God, they may easily deceive their hearers. Unless we are very careful, we will accept the subtleties of Satan instead of following the instruction of God.

Matthew 24:24 tells us, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

We shall not be able to justify ourselves by saying we believed them to be righteous because they came in the Name of Jesus. Jesus said,

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26).

Unless you and I look to God for wisdom to guide us through these trying times, we will be found partakers of evil works. These works may be done in the Name of Christ but are not of Christ. We know that Satan has great power on earth. The result of this power is multiplied greatly if he can work through someone that can claim to fulfill the purpose of Jesus. In this manner he may deceive many sincere followers of Christ.

For forty days Jesus was tempted by the Devil, but Satan failed to get Him to worship him. Satan then began working through men. Many of these were to come in the Name of Jesus, deceiving many.

We read 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. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God."

A great number of those that influence and preach to multitudes do not confess that Jesus Christ came in the flesh. They say He came from heaven where He had been from before the foundation of the world. Let us take heed, lest we be deceived!

Jesus said in Mark 13:37: "What I say unto you I say unto all, Watch." It is difficult not to believe much of what seems great and good work is not of God.

We are told that such work as healing the sick cannot be done by the Devil. Let us not forget that Jesus said:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name have cast out devils: and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

Not only will some that do these things deceive many, but they themselves may be deceived.

Have You Read About Dad Hall?

I T DOES us good to read about Dad Hall—James Jefferson Davis Hall. He has now passed his eighty-sixth birthday and long ago had every intention of retiring from his active service as an Episcopalian minister.

In his retirement he has a most active and unusual evangelistic project. He devotes himself to giving brief, but to the point, sermons over the telephone to those who call deliberately or by accident. Lest we should think people are not interested in hearing what he has to say we should take a second look at his New York office where he has six full-time and seven part-time helpers. His usual work is answering about six hundred phone calls per day. He has received as high as eleven hundred calls in one day.

Dad Hall probably would have to talk for some time to convince us of all his doctrinal beliefs, but he has convinced us of two things: one, there is no use for us to say that people are no longer interested in the Bible and what it stands for; two, eighty-six is far too young to consider retiring from worth-while active Christian service.

CAN YOU BELIEVE?

By Virginia Cole and Ronald Rankin

Can you believe:

- 1. That Jesus went to heaven at His death when He said to Mary after His resurrection, "Touch me not for I am not yet ascended to my Father"? (John 20:17.)
- 2. That David is in heaven when Acts 2:29, 34 said, "He is both dead and buried, and his sepulchre is with us unto this day. . . David is not ascended into the heavens"?
- 3. That the redeemed shall not reign on the carth when the Bible clearly stated, "Hast made us unto our God kings and priests: and we shall reign on the earth"? (Rev. 5:10.)
- 4. That faith alone is enough for salvation when James declared, "Even so faith, if it hath not works, is dead, being alone"? (James 2:17.)
- 5. That the dead can view the inhabitants of the world when Isaiah recorded, "I shall behold man no more with the inhabitants of the world"? (38:11.)
- 6. That man has a soul when Genesis 2:7 said, "Man became a living soul"?
- 7. That the soul is deathless or immortal when Ezekiel said, "The soul that sinneth, it shall die"? (Ezek. 18:4, 20.)
- 8. That Jesus and God are the same person when Peter said, "Of a truth thou art the Son of God"? (Matt. 14:33.)

THOUGHTLESSNESS

A little bit of hatred can spoil a score of years And blur the eyes that ought to smile with many needless tears. A little bit of thoughtlessness and anger for a day Can rob a home of all its joy and drive happiness away. A little bit of shouting in a sharp and vicious tone Can leave a sting that will be felt when many years have flown. Just one hasty minute of uncontrolled ill temper can offend And leave an inner injury that years may never mend. It takes no moral fibre to say harsh and bitter things; It doesn't call for courage to employ a lash that stings. For cruel words and bitter any fool can think to say, But the hurt they leave behind them many years can't wipe away. Just a little bit of hatred robs a home of all delight And leaves a winding trail of wrong that time may never right. For only those are happy and keep their peace of mind Who guard themselves from hatreds and words that are unkind. -Christian Laymen's Tract; selected by Ethel A. Johnson.

THE GREAT AWAKENING

Under the popular name of "The Great Awakening," a remarkable revival swept over New England during the period 1740-1745. The movement was under the leadership of Jonathan Edwards and George Whitefield. Almost one hundred fifty towns were stirred to a veritable religious frenzy. In the end it was considered to have done more harm than good, having resulted in dissensions and divisions in congregations.

"A mad dog neither drinks nor smokes, but it would be rash to conclude that he was therefore a safe and pleasant companion."—Henry Cabot Lodge.

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Strengthen Your Brother

By H. Gary France, Wenatchee, Washington

LIFT up the hands which hang down, and the feeble knees" (Heb. 12:12). The Christian's responsibility for the weak is taught throughout the Bible. There was no misunderstanding the lesson when God asked Cain where Abel was. Cain and thoughtless Christians ask innocently, "Am I my brother's kceper?"

Jesus taught, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). Those who have used this key to happiness are so thoroughly convinced of its effectiveness that they call it the Golden Rule. The axiom is merely another way of saying, "Keep your brother"!

"Why must I keep my brother?" asks one. To keep one's brother is imperative because both the brother and oneself need the advantages of the other's keeping. Most Christians are interested in knowing when their eternal lives are endangered. If his brother tells him of such danger, one can overcome the danger. Christians cannot afford *not* to help one another. God's work requires the highest degree of efficiency, and unless one can depend on his brother for help in time of need, he cannot attain this degree of efficiency.

Keeping one's brother genders love. Family love is one of the most beautiful and satisfying of human happinesses. When one member of the family needs help, the other members joy in giving aid. The helped brother feels a godly blessing in returning aid when his brother needs help. The beauty of this love strengthens blessings God will bestow in the Kingdom.

"Who is my brother? Whom should I keep?" Jesus answered this question by telling the Parable of the Good Samaritan. (Luke 10.) One's brother or neighbor is any person who needs help.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). The principle of loving one's enemies is consistent with that of keeping one's brother, loving one's neighbor, and strengthening the weak ones. If one loves his enemies, the emnity is often dissolved, and a friend is gained.

Many would prefer the Christian to mind his own business. If Christians were to leave others alone, conversions would cease. Indeed, the religion would not have grown from its infancy. There would be no opportunities for eternal life and for the Kingdom of God.

In overcoming the world, the church must use every available advantage, especially that of keeping one another. Family life has proved the value of this principle.

Jesus said, "Ye are the salt of the earth: but if the salt

have lost his savour, wherewith shall it be salted?" (Matt. 5:13.)

No uncertainty exists that the church's responsibility is to strengthen the weak, to keep its brothers, and to love its neighbors. Paul said, "We then that are strong ought to bear the infirmities of the weak" (Rom. 15:1). One is quick to save another from drowning. Can we afford to be negligent of that which pertains to life eternal?



Above the Gly Line

By A. R. Woodworth

Reprinted from the April 24, 1928, RESTITUTION HERALD

O NONE hot, muddy day in August, I was in Columbus, Ohio, on business. The flies tormented me until they made me nervous and fidgety. After several hours, I went to the ninth floor of the new National Bank building to call on an old friend. As we sat there visiting, I suddenly realized that the flies were bothering me no longer. So I looked up expecting to see the windows well screened but, to my surprise, all were wide open, and none of them screened! I asked my friend to explain why there were no flies.

"Didn't you know that we are above the fly line?" he asked. He then informed me that flies seldom come above the fifth floor—the height to which they come varying, of course, with the elevation of the ground on which the building stands.

Above the fly line! Some people have just enough religion to be susceptible to all the little worries, and stings of life to be miserable. When Paul wrote that immortal Letter to the Philippians, he was in a Roman prison with every human reason to fret and worry and despair; yet, the keyword of that letter is joy. Thank God, it is possible for His children to climb, through fellowship with Christ, above the petty cares and annoyances of the world, and to rest in "the peace of God, which passeth all understanding" (Phil. 4:7).

"I am the living bread which came down from heaven: if any man cat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

MORE FANATICS. The daily papers have been carrying accounts of a small band of religious fanatics in Keremeos. British Columbia, who disposed of their property and settled themseives in an old house waiting for the Lord to come. They had accepted the idea that they were "wiser in their generation," than when the Lord said to the apostles, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

The watchful waiting of this small group has been discontinued by the school authoritics because the children were kept from school. One cannot say that these folks are not sincere. Certainly one would not dispose of property and all earthly surroundings and submit to the scoflings of millions without feeling the importance of the action taken. On the other hand, they must have been indifferent to the reproach which they would bring upon the hope of the coming of the Lord should their reckonings prove wrongwhich they have. The blessed hope has been subjected to a great deal of ridicule and faithlessness because zealots have gone beyond the bounds of Scripture in interpreting times and seasons.

Not long since, I was calling in a home and our conversation drifted to the coming of Christ, and the man inferred that the Lord would return in 1952. I quoted him the scripture that no man knows the "day and hour." "Yes," said he, "but it does not say the year." With this loophole for escape, he felt justified in setting the year for the Lord's return. Faith in the coming of the Lord is consistent with reason, in that those who helieve it continue to "occupy" till Jesus comes.

GREAT CHURCHES. During the past year,

"The Christian Century" has been continuing survey of twelve of the great churches in the nation to discover the reason for their being outstanding. Some of the conclusions reached are being passed on, for they reveal certain principles that should govern every minister and church in "building for a better day." We quote:

"Throughout these studies this question has persistently been raised: Does a church have to have an outstanding minister to be successful? Now that the series is complete, the answer is clear. A successful church must have a pood and capable minister and have him for considerable span of years, but he need not be pre-eminent. . . The series also reveals that a majority of ministers yield too often to the temptation to subordinate the prophetic to the pastoral claims of their church calling. The demands for service seem generally to receive attention before the even

greater need of people to hear the Word of the Lord proclaimed with timely relevance and power. Man's deepest needs, in our day, as in every other, are spiritual, and they can be met only by searching and contemporary pro-lamation of Biblical and theological truth."

A LONG CHAPTER. The New York Times military expert, Baldwin, in commenting on the present Korean situation has this to say: "A new and dangerous chapter in the history of our times is being written. "It is a chapter that will certainly he filled with crises, and that may perhaps end in general war; at hest, it is a chapter that can be only a long road toward a balance of power in the world."

In commenting on the move to bring Germany into the armed camp of the Western Powers, he says "German participation in a European army is politically, psychologically, and militarily unworkable."

It is generally conceded by most prophetic students that Gomer of Ezekiel 38, who will be at the heels of the "chief prince of Meshech and Tubal," is Germany. If this view is correct, we can expect Germany sconer or later to come into the camp of the Russians. There are many indications that this trend is taking place. Circumstances beyond the control of the Western Powers are moving the Germans into the arms of the Russian Bear.

YOUTH FAILS. The United States News and World Report states that six out of every ten American boys examined under the draft are rejected. Physical tests flunk one in every four. "Fifteen per cent fail to pass the Army's mental test." Says the report: "The Army is throwing back as unfit 6 out of every 10 men sent to it by draft boards. Only 4 out of 10 single nonveterans, aged 19 through 25, are found to be good enough to make fighters. . . A mental test culled out 15 of the 100. Psychiatrists turned back another 6 because they were emotionally unstable. There were 12 who had police records, or were morally unfit, or were found to be lacking in some other respect. And 27 men, out of every 100, failed to pass one or more physical requirements."

The fact that 12 per cent were morally unfit or had police records should cause great concern among people who have the interests of children and youth at heart. Parents who are religiously inclined, but are more or less indifferent as to whether their children are given a Christian background, should be brought to a sudden shock by these figures. The only real safeguard which young people have these days is a deep-seated Christian training and experience.

WAR ON INSECTS. Our minds are so absorbed these days with "cold wars" and "shooting wars," that we overlook or fail altogether to take notice of other wars which are being waged—wars which vitally affect our daily lives. For example, there is a war going on in Colorado against beetles which are destroying the Engelmann spruee. Already these rebels of the forests have destroyed 4,000,000,000 board feet of timber in the National Forests of Colorado.

Since July, 1,000 men have been employed in spraying insecticide on trees infested. The insecticide is sprayed up to as high as thirty feet, depending on the height to which the beetles have worked. The insecticide is called "goop" and is mixed in Denver, transported to the forests in large tanks, where it is put into five-gallon containers and taken to all parts of the reserves. These beetles have destroyed more feet of lumber than fires have destroyed in the past thirty years.

Do you think if the people of this country would bring their tithes and offerings to the Lord, that God would "rebuke the devourer for our sakes" as He did for Israel? Read Malachi 3:8-12 before framing your answer in your mind.

BUILDING EVANGELISM. A correspondent from a distant state has lately written me asking about the slowan used for several years by the General Conference: "Build evangelism, and evangelism will build the church." He asks, "How can an individual and a local church carry out evangelism so that it will build?" I believe this correspondent has raised a vital problem. In the first place, I want to commit myself to the belief that the slogan is true. In the few lines which I am devoting to this big problem, there are only two thoughts which I wish to express at this time: 1) Evangelism to be worth while must be built around a conviction that the teachings with which we evangelize are absolutely essential to salvation. Without such dedication, there will not be an earnestness, a devotion, and a sacrifice which genuine evangelism requires. 2) There must be a love for people. This love will respect their convictions-even though not approving-while at the same time manifesting an earnestness to save the person through the teachings which we believe to be essential.

COUNTING NOSES. The 1949 edition of Encyclopedia Britannica states that there are fourteen million Jews in the world . . . five and one-quarter million Jews in Russia. United States is next with five million souls . . . Israel one million, Great Britain 400,000 and France 300,000. This would leave two million scattered in . . . the world.

Redemption Through His Blood

By Emma C. Railsback, Los Angeles, California

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

D^O WE, as a church, fail to emphasize the importance of this subject, Redemption Through His Blood, as we are sometimes accused of doing?

Not long after the dedication of the Los Angeles Church of God of Abrahamic Faith, a visitor appeared at our services from a neighboring group who believed in the immortal soul. After hearing only one sermon, she

criticized us as a group for not preaching the importance of the blood of Christ. There was probably some justification in this criticism. We replied that we recognized the importance of the subject and also the importance of many other subjects, which are overlooked by other churches.

Any subject that is as prominent in the Scriptures as this one should be stressed frequently by expositors of God's Word. The Apostles Paul, Peter, and John refer to it as of fundamental importance. In Paul's admo-

nition to the Ephesian elders, he said, "Take heed to yourselves, therefore, and to all the flock among whom the Holy Spirit made you overseers, to feed the church of God, which he acquired by the blood of his own [Son]" (Acts 20:28).

Slight transposition of words in the Diaglott brings this text in harmony with the many others on the subject. Again looking at Paul's reasonings in his Letter to the Hebrews, we find him referring frequently to the types of redemption under the old covenant. Referring to the blood of calves and of goats, he wrote, "Almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

By His own blood, Christ entered into the holy place, having obtained eternal redemption for us. Therefore, we have the liberty or privilege of entering into the holiest by the blood of Jesus. He has sanctified those who come to Him with His own blood.

All the sacrificial offerings under the covenant pointed to some phase of Christ's great work. The Passover lamb is the most outstanding of the types in this respect. The death penalty had been pronounced upon the first-born of man and beast in Egypt. From this type, we learn the im-

Emma C. Railsback

portance of the application of the blood of the lamb. Read it carefully in Exodus 12.

The first-born of Israel entered into the place of safety through the blood-sprinkled door; so must the Christian recognize the importance of availing himself of the salvation provided by the shedding of Christ's blood on Calvary. John the Baptist exclaimed, "Behold the Lamb

of God, which taketh away the sin of the world" (John 1:29).

How does the believer come to know about the blood of Christ? How does he obtain redemption through Christ's blood? Is it by proclaiming loud and frequently that he believes in the atoning blood of Christ? Is it by showing to the world by an act of obedience, being buried with Him by baptism into death and arising to walk in a new life, the begotten spiritual life? This is the example showed in all the conversions of the early church. Christ

gave his life, He shed His blood, for the life is in the blood. He died a literal death. In baptism we die a figurative death, go into a figurative grave, and are raised in a figurative resurrection. After this we are to reckon ourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. We then have an advocate at the right hand of God through whom we obtain forgiveness for daily weaknesses.

If any first-born of Israel in Egypt that night when the angel passed over had failed to apply the blood of the Passover lamb to their doors or had passed out of the door after the blood had been applied, he, of course, would have perished with all the first-born of the Egyptians. This shows us the importance of continuing to walk in the Spirit or new life after having obtained it by the divine plan.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

God said to the Israelites, "When I see the blood, I will pass over you" (Ex. 12:13).

GOD'S WONDER BOOK

(Continued from page 5)

is called *Bara* or "Creator." Creation, therefore, according to the Hebrew, is a divine act, something that can be performed by God alone. Further, though according to its etymology this word does not necessarily imply a creation out of nothing, it does signify the production of something *new*, something that did not exist before. This is remarkably true in its first occurrence, for it teaches that neither the world, nor the matter of which it is composed, is eternal or self-existent, that the universe is not a pantheistic emanation, but a work of divine purpose and power.

The unexpected rareness of the use of the word should occasion a spirit of inquiry by the reader as to why this is so. For instance, in what has become so widely known as "The Creation Chapter," the word occurs once in the first verse. Not until the twenty-first verse do we read it again, and here, once more, it occurs but once. In the twenty-seventh verse, which is one of the shortest verses in the chapter, we find that it is used three times. It is again used in the third verse of the second chapter, in which the whole process of creation and making, as recorded in the first chapter, is dramatically reviewed with remarkable brevity. Then, in the fourth verse (which by the phrase "These are the generations of" marks the first of eleven divisions into which the Book of Genesis is divided, using the same phrase), it again occurs, pointing back to the original creation in the first portion of the verse.

In the second portion of the verse, by a purposed and definite change of formula from "the heavens and of the earth" to "the earth and the heavens," attention is called to the renewal of the earth's surface, in preparation for the coming of man. This fourth verse, with its purposed reversal of formula, is one of many instances that show the wonderful accuracy of Scripture statement and the unparalleled capacity of Scripture for brevity of expression. In that verse is contained the whole history of creation from its commencement to the present.

In Genesis 1:1, it is not said God made the earth and the heavens, but of old, in former duration, "God created the heaven and the earth." Then it is related that the earth became waste and void, and darkness was upon the face of the deep. Following that, the Spirit of God moved upon the face of the waters, and God said, "Let there be light."

On the second day, God made the firmament and called it heavens. There is no singular in the Hebrew. The heavens of the first verse were *created* in former duration before the moving of the Spirit and before the reappearance of light. The heavens of the seventh and eighth verses were *made* on the second day (not created—sec verses seven and eight), after the earth and after light.

The difference of time proves a difference of subjects, just as there is a difference between the carth of the first verse, which means the whole terraqueous globe and the carth of the tenth verse, which is only dry land. In this remarkable verse, the first half makes reference to the primitive creation, therefore, the order of the first verse is preserved. In the latter half, reference is made to the making-surface renewal-and making of the firmament (atmosphere). Therefore, earth is put first before heavens, an inversion that must be intentional. The phrase "heaven and carth" is a standing formula in Scripture, but the inversion "earth and heaven" is said to occur but once more in the Bible (Psalm 148:13). The first expression takes in all created things, the universe; the second, "earth and heaven," comprises only the earth and the heavens (atmosphere) immediately connected with it.

THE EFFECT OF HOPE

(Continued from page 3)

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).

Remembering our hope, the great truth which is the whole theme of the Book of Revelation, the coming of the King of Kings, we will examine our lives. You and I will hold fast to that which is good and acceptable and repent of (leave behind) that which is wrong. Unless our hope has this effect, we, like the rest of the world, will be caught unaware and unprepared when our Lord comes.

The eleventh and twelfth verses of this third chapter of Revelation also have this admonition to believers in the imminent return of Christ: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

It is possible for the crown of believers to be stolen away unless they closely watch and hold fast. The crown is to the overcomer, the believer whose faith has been alive and produced results in his life. We have all heard stories similar to the one about the policemen who were investigating a report of a stolen automobile and returned to find their squad car stolen. Many Christians, professing to be looking for Jesus' appearing, are so involved with the affairs of the world that they may awaken to Let an

find they have lost their crown. Our admonition to you from the Word of God is this! Knowing that the end of this age is near, and that Jesus will soon return, take a long, serious, prayerful, honest look at your life. Judging yourself by the standards of God's Word and by the requirements of faith, ask yourself, "Am I ready for the Lord's return?" Hold fast to that which is good and turn from that which is evil. Accept the grace and forgiveness of God. Take Jesus fully into your life! Correct those wrongs that are blocking God's Spirit, be reconciled now to your God through the Saviour Jesus Christ.

What Does John 3:5 Teach?

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By R. H. Judd, Toronto, Ontario

Dear Editor, I am receiving so many criticisms of my article on John 3:5 in the issue of December 19, 1950, that I am asking if you will kindly insert the following brief comment. Yours cordially, R. H. Judd.

WHEN this writer sent the short article entitled "What Does John 3:5 Teach?" he anticipated objections. This verse has been taken for granted so long that it teaches baptism that it is not easy for a change of viewpoint to take place.

Suppose with clear vision, an understanding and loving heart, we again ask the question, "What does this passage teach?" We quote from verse 3, "Except a man be born again, he cannot see the kingdom of God." Once more in verse 7 Jesus said to Nicodemus, "Ye must be born again."

Nicodemus had been born once. When? (Answer: when he came into being as a man-child *born* of his mother.) If he is to enter the Kingdom of God when will he be *born again*—born the second time? He will be born the second time when he is "born of the Spirit" at resurrection. The substance of Jesus' answer is simple.

One correspondent suggests that "Jesus was not talking of embryos, but of a *man.*" We cannot distinguish between the human embryo that is soon to be born a manchild and the man. Nicodemus was born but once before he died. In order to be so born, nature's necessity demanded that he first be an embryo.

Levi was given a name and accounted a *man* long before his birth. True, it is the man—not the embryo—on whom the necessity of deciding the question is laid. Man had been *born* once, and though he had no voice as to his *first birth*, the choice as to whether he will be "*born again*"—born "a *second* time" by "the Spirit"—is entirely his before he enters upon eternal life. Let any thoughtful person ask himself the question, "How was I born the first time?" The only rational answer is that nature and the Word of God declares that he was "born of water" by his mother. How will he be born "the second time"? He will be born not by water, but by "the Spirit." In each instance birth results in new being. Baptism has never yet and never will make any man to be born a *new being*. If it has, he will not be born the second time when he is "born of the Spirit," but it will be the *third time*.

The words of the Lord Jesus are simple and easy to understand when taken in their natural sense. To bring baptism into the picture when it is not even mentioned, is to deprive the Lord Jesus of the tremendous force of His teachings, that if a man is to gain eternal *life* by *living again*, "Ye must be born again."

We have found considerable difference of opinion regarding the interpretation of John 3:5. We believe there is great personal profit from giving sincere consideration to the views of others, modifying our own views as we increase our knowledge, and thus attaining the greatest unity of thought possible on debatable scriptures. What is your view on the meaning of this verse? There will be interest and profit in having any sincere facts you may have from your studies of this scripture. Make your remarks brief and to the point—a single paragraph if possible. Remarks that can cast personal reflections in any way, rather than convincing thought, will be disregarded. —Editor.

"The kingdom is the Lord's: and he is the governor among the nations" (Psalm 22:28).

MORE ANCIENT SCROLLS FOUND

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A very interesting and profitable work is going forward as students continue their examination of latest scrolls found in Palestine.

In 1947, a very revealing discovery was made when several scrolls were found in a cave in Palestine. Among them was the so-called Isaiah Scroll which has been displayed in this country.

Since that time many students, especially at Cambridge University in England, Yale University, and the American Schools of Oriental Research in the United States, have devoted themselves to the difficult problem of unveiling their great truths.

Many doubts which have been cast upon the Bible have been refuted by these scrolls. It appears that God has prepared and retained many infallible proofs waiting to be revealed to our present doubting generation.



"So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

Bible Bees

The bees of the Bible never sting. They yield much honey. It is their nature to be found together in swarms. Here are some of them:

- "Be kindly affectioned one to another."
- "Be content with such things as ye have."
- "Be strong in the Lord."

"Be courteous."

- "Be not forgetful to entertain strangers."
- "Be ye followers of God as dear children."
- "Be thou faithful unto death, and I will give you a crown of life."
- "Be ye not unequally yoked together with unbelievers." "Be ye doers of the word, and not hearers only."
- "Be ye also patient; for the coming of the Lord draweth nigh."

"Be not conformed to this world."

"Be not overcome of evil, but overcome evil with good."

Now, you add some bees of your own. I began with a list given to me by a friend. These reminded me of other bees. Perhaps you still can think of others. Increase the swarm!

All Israel Shall Be Saved

God is longsuffering and full of mercy. The text of gold tells us that "all Israel shall be saved" (Rom. 11:26). They are to be saved by the "Deliverer" who is to come out of Zion.

According to Strong's Concordance, the word "all" is a principal word and may mean "whole" or "whosoever." Thus, all of Israel, who will recognize their Saviour, will receive mercy from God. God does not want anyone to be lost. Only those who do not accept will be lost.

A Fulfilling of the Word

The Israelites were scattered, but God said, "I will gather the remnant of my flock . . . and will bring them again to the fold. . . . Judah shall be saved and Israel shall dwell safely" (Jer. 23:3, 6).

"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. 23:7, 8).

Time

Time is a factor that is precious to man. God has no regard for it as far as His life or work is concerned. The Lord said that "David shall never want a man to sit upon the throne of the house of Israel" (Jer. 13:17). We have some verses of Scripture which tell us that this throne will be overturned until He comes whose right it is, and God will give it to Him. (Ezek. 21:27.) That one is Christ, the seed of David, Son of God. The overturning is taking time, much time in our way of figuring. God's Word is sure. Christ will sit upon David's throne. "David shall never want a man to sit upon the throne of the house of Israel." Are you ready for Christ's coming? Serve Him and "occupy" until He returns.

We Are So Happy!

Several new members joined our "Everyday Christian Expression" Club (ECE). They are the six grandchildren of Mrs. J. C. Waller of Hickory Ridge, Arkansas. Although there is no Church of God for them to attend, they plan to study by means of THE HERALD. Their names are Mildred L., Dennis W., Joe D., Jimmy C. Powell of Judsonia, Arkansas, and Jerry R. and Billy E. Phillips of Hickory Ridge.

Happy Birthday Wishes!

Billy E. Phillips, Jan. 15, age 3, Hickory Ridge, Ark. Sidney Cunningham, Jan. 22, age 9, Arco, Idaho Cecil S. Richardson, Jan. 22, age 9, Hammond, La. Shirley Telschow, Jan. 24, age 14, Saint Cloud, Minn. Karen Sue Lansbery, Jan. 25, age 8, Terre Haute, Ind. Margaret F. Hutchinson, Jan. 25, age 8, Hammond, La. Wanda L. Macy, Jan. 27, age 10, West Milton, Ohio Bobby Rose, Jan. 27, age 9, Fenwick, Ont.



William Wachtel, Editor, Oregon, Illinois

Shadow on the Sundial

In the fourtcenth year of the reign of Hezekiah, king of Judah, he became very ill and appeared likely to die. In fact, the Prophet Isaiah was sent by the Lord to tell Hezckiah that he might expect not to live, and that he had better prepare to die.

Hezekiah was a good king, according to the record of God's Word, for "he did that which was right in the sight of the Lord, according to all that David his father did. ... He trusted in the Lord God of Israel ... and the Lord was with him" (2 Kings 18:3, 5, 7). It seemed inconceivable to him that he should be cut off in the prime of life, w thout the indispensable male heir!

His first act, upon hearing Isaiah's message from the Lord, was to turn his face to the wall and pray to Him who is able to do all things. "I beseech thee, O Lord," he said, "remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight" (2 Kings 20:3). Then he humbled himself in tears before God.

That Hezckiah could confidently speak these words to God reveals he had much faith in Him and in his position before the Lord. God honored his faith and humility, for, almost immediately, Isaiah received a new message for the king:

"Go. and say to Hezekiah, Thus saith the Lord, the Cod of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years" (Isa. 38:5).

In response to Hezekiah's request for a sign from the Lord that this promise should be fulfilled, Isaiah said, "This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" (2 Kings 20:9). The Prophet was referring to the sundial which had been crected by Ahaz, the father of Hezekiah.

Some authorities think that this sundial was a large, step-like affair, a novelty imported from Babylon, and that one could tell the time from it by noting upon which step the sun's shadow fell. Its size was evidently great enough for the king to ascertain its reading from where he lay.

Hezekiah answered rather curiously. "It is a light

thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees" (v. 10). Isaiah was willing to "go along" with the king's whim and made the request to the Lord.

God answered this prayer by performing a miracle. The shadow turned back ten degrees, and Hezekiah was quite satisfied with this sign. The promise was fulfilled that he should be healed of his sickness and live fifteen more years. This "borrowed time" was spent in peace, righteousness, and the construction of public works. The muchdesired son was born three years after Hezekiah's sickness and recovery (though this son, Manasseh, was to become a very wicked king).

It is not quite certain how God performed the miracle of making the shadow go back on the sundial. Either the motion of the solar system was interrupted temporarily, actually adding more time to that particular day, or by some process of refraction or interference with the sun's light, the miracle was accomplished. There seems to be evidence in astronomy, archaeology, and other sciences that the day was actually lengthened. Whatever did happen, we know that the omnipotent Creator of the universe was (and is) able to control its phenomena according to His will.

There is a lesson for Christians in the fact that in Hezekiah's case, prayer accomplished the "impossible." He was permitted to live, and an astonishing miracle was done in token of God's favor. So, today, individuals are full of faith and able to reach and influence the Hand that rules all things. Surely, "the effectual fervent prayer of a righteous man availeth much" (James 5:16).



Dollar Day

As previously announced, National Berean Dollar Day will be observed this coming Sunday, January 28. Each Berean is asked to contribute one dollar to the National Society to be used in meeting the expense of printing our official publication, the Guiding Star.

This excellent magazine is now being sent to all the newly baptized, free of charge, in accordance with the decision made last August by the annual Berean business meeting. Dollar Day will be your opportunity to help support this worthy effort. Mail all contributions to Wesley Somers, National Berean Treasurer, 1926 North Church Street, Rockford, Illinois.

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JANUARY 23, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 28—National Berean Dollar Day. February 16-18—Northwest Quarterly Conference at Corvallis, Orc. (Bro. Lyle Rankin, guest speaker.)

March 4-Missionary Sunday.

March 25-Easter Sunday.

September 9-General Conference Sunday.

NEW PLEDGES RECEIVED

Mr. & Mrs. Henry Partlow \$ 100.00

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

"The untimely death of Bro. and Sr. Sydney E. Magaw will be a shock to all the Church of God, and to many friends who are not of this faith. . . . We extend our sympathy, not only to the bereaved family and friends, but also to Oregon Bible College in its loss of a most valuable instructor, and to The Restitution Herald in the loss of its editor. We can only pray that other capable hands may take up the torch that they have dropped, and carry on their good work. . . . Our deep sympathy goes also to those who were injured in the tragic accident, and who must spend long weeks or months recovering in hospitals. May their recovery be complete, and more speedy than they expect."----Mr. and Mrs. V. J. Reeves, Loving, N. M.

While en route to Eldorado, Ill., Bro. and Sr. Walter Wiggins, Thomas Zirkelbach, and Bro. and Sr. Arthur Otto of the Eden Valley (Minn.) Church of God visited the new building on Monday afternoon, January 15.

"I am very sad to hear through The Herald of the sudden death of our editor and wife. You have my deepest sympathy. I met Bro. Magaw and family at General Conference in 1939... I pray that the Lord will furnish you with another good editor that the good cause may be kept rolling."—Mr. and Mrs. H. S. Lasher, Burbank, Calif.

"Our new church scats arrived this morning" (Jan. 12).—Russell Currens, Burr Oak, Ind.

"Enter not into the path of the wicked, and go not in the way of evil men."

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."—Solomon.

A TRIBUTE TO OUR BELOVED DEAD

We still mourn the loss of two loved ones with whom we have worked for the Lord and shared both life's joys and sorrows. We have never known a more hospitable couple than Sydney and Margaret Magaw. The door of their home was ever open to Christian friends. They truly fulfilled the Christian requirement, "given to hospitality" (Rom. 12:13).

Our friends were sound in the doctrine of the Abrahamic Faith-the only Faith whereby man may gain eternal life. The Apostle Paul's exhortation to Titus was well applied by "Syd" and Margaret, "Holding fast the faithful words as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers" (Titus 1:9). In these last days when man will not endure sound doctrine, it is a brave soldier who will hold high the banner of Truth. We are told in 2 Thessalonians 2:3 that there will be a "falling away" before Jesus comes to claim His chosen. This "falling away" pertains to the members of God's church. It cannot be otherwise, for how can one fall away from something of which he has never been a part?

Unsound doctrine, worldly pleasures, idols of money or possessions, immorality, and many other evils may be the cause of separation. Nevertheless the falling away first and then the revelation of the "Man of sin." A man of sin in God's house?

Everyone who knew "Syd" will agree that he exhorted and provoked many to good works, as set forth by Paul in Hebrews 10:24. Perhaps you, as well as the writer, have been asked a number of times to write articles for The Restitution Herald, but for some insignificant reason did not do so. And, perhaps, as the writer, you still hear that same zealous voice "begging" you to do the works of the Lord. This was "Syd's" way of getting Scriptural material for The Herald.

No doubt we have all asked ourselves the question, Why did this terrible thing have to happen to these faithful ones. We have no answer, but we do have a word of comfort for those who mourn. We are told that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). We know, further, that the righteous dead will be first to hear the Saviour's call and will experience a "death to life" (resurrection) thrill that those living will never know.

As was written before of Sydney and Margaret, their day is done, but you and I must take up the work that because of death they were not allowed to continue. What are we doing to promote the Word of God in preparation for His coming Kingdom?

As a tribute to our beloved dead, let us take up the cross they were obliged to lay down and make sure there will always be someone to carry it until the dawn of the new day. Verna Stine, West Milton, Ohio.

OREGON BIBLE COLLEGE

Another semester has passed, tests have been concluded, and we students are ready to begin a new year of learning God's Word. We are looking forward to greeting the new students.

Amidst the turmoil of tests, excellent chapel talks were given us. Bro. Arlen Marsh, Rockford, Ill., spoke on Wednesday. Bro. J. M. Watkins preached on Friday morning.

Marion Otto, Reporter.

JOHN LEHMAN

On June 17, 1860, John Lehman was born to Henry and Catherine Kellar Lehman. He died on December 22, 1950, at his residence in West Milton, Ohio. In November, 1888, he was married to Anna Doll. There were no children to bless their home, however, they took Edna and James Vance into their home and provided the parental care for them.

Bro. Lehman became interested in the teachings of the Church of God and after Scriptural verification he desired to obey its precepts and be buried in baptism. On December 1, 1890, he was baptized by Elder George Elton, an early evangelist in Ohio. Bro. Lehman remained true to his calling throughout life. His influence and teaching were responsible for the conversion of many members of the Brush Creek Church. For a number of years he enjoyed the position of elder in this congregation.

Bro. Lehman was laid to rest in the cemetery beside the church, awaiting the call of his Master in the morning of the resurrection. C. R. Randall.

SARAH ANN CURTIS

On February 4, 1874, Sarah Ann Curtis was born to Martin V. and Ellen Jane Burnside. The unwelcome visit of death came on January 11, 1951. Sarah Ann was the oldest of twelve children, four girls and eight boys. Two sisters preceded her in death, also her husband. Surviving, besides her brothers and sisters, are seven children, thirty-four grandchildren, and fourteen great-grandchildren.

Funeral services were conducted from the Hale Funeral Home in West Milton, Ohio, and the Brush Creek Church. Later, she was laid to rest in the Curtis Cemetery beside the church to rest until Jesus comes.

C. R. Randall.

HERALD RECEIPTS

Mrs. Lillie Larington; Walter H. Poole; Mrs. Harold Starbuck; Railtons; Mrs. Dick Coulter (2); Mae Mercer; E. F. Marsh (2); Virginia Wagenaar; Mrs. W. C. Price; Mrs. Elizabeth Bird; Howard Moore; G. K. Niles; Mrs. W. H. Holland (8); Alice Blyth (2).

Darwin Testifies

A Repudiation of the Evolution Theory

I WAS on a glorious autumn afternoon when I was asked to go and sit with Charles Darwin. He was almost bedridden for some months before he died. Propped up with his pillows, his features seemed to be lit up with pleasure as I entered the room. He waved his hand toward the window as he pointed out the beautiful sunset scene beyond, while in the other he held an open Bible, which he was studying.

"What are you reading now?" I asked.

"Hebrews," he answered—"still Hebrews. 'The Royal Book' I call it." Then as he placed his finger on certain passages, he commented on them.

I made some allusion to the strong opinions expressed by many on the history of the Creation, and then their treatment of the earlier chapters of the Book of Genesis. He seemed distressed, his fingers twitched nervously, and a look of agony came over his face as he said, "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them." Then he paused, and after a few more sentences on the holiness of God, and "the grandeur of this Book," looking at the Bible which he was holding tenderly all the time, he said:

"I have a summer house in the garden, which holds about thirty people; it is over there (pointing through the open window). I want you very much to speak here. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants, and a few neighbors, to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

"Christ Jesus," he replied in a clear, emphatic voice, adding in a lower tone, "and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

The look of brightness on his face as he said this, I shall never forget; for he added: "If you take the meeting at three o'clock, this window will be open, and you will know that I am joining in with the singing."

The Bible says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

-Lady Hope in The Shantyman.



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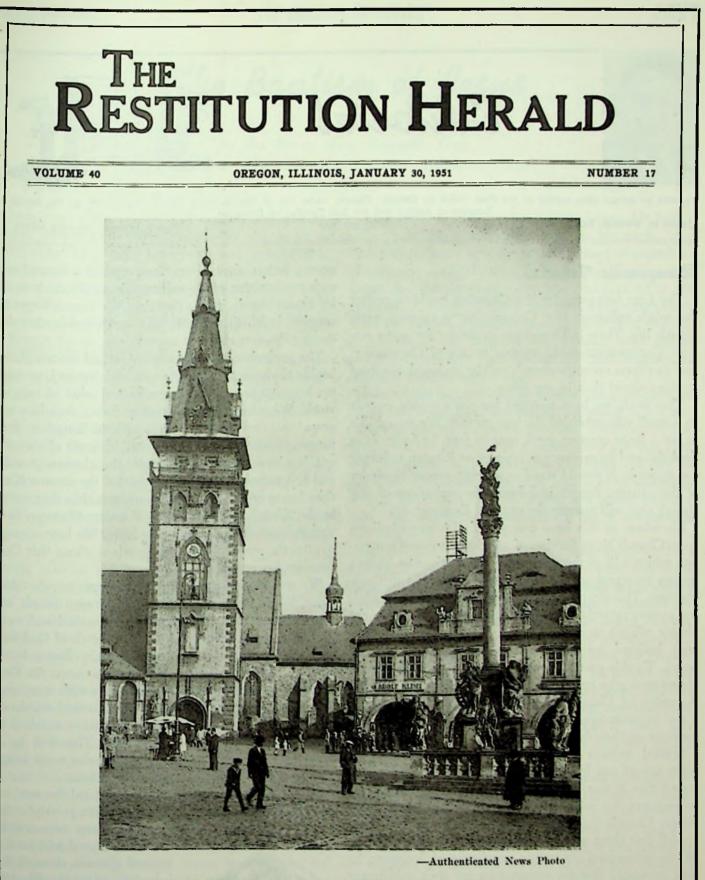
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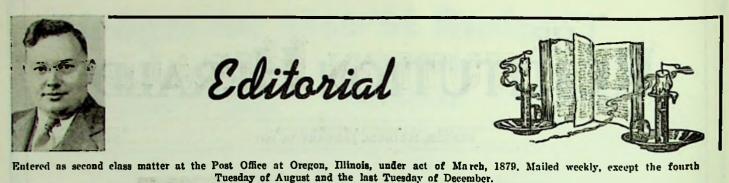
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| Rockford (III.) Church | Wood (Mich) Church | Group "F" | Brush Creek (Ohio) Church | Brush Creek (Ohio) Church | Group "A" | - | | Group "M" | Group "L" |
| \$250.00 | \$300.00 Southlawn | \$300.00 | \$300.00 | \$300.00 | \$328.29 | \$337.82 | \$350.00 | \$350.00 | \$350.00 |
| Group "E" | (Mich.) Church | Group "D" | Maurertown (Va.) Church | Group "K" | Group "J" | Grouy "G" | Dixon (Ill.) Church | Hope Chapel Contrib- utors | Oregon Bible College Students |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker' Church (Chicage |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | S200.00 Minn- esota State Conference | S200.00 Freeman & Morell Fike | \$200.00 | \$200.00 | \$200.00 | \$200.0J | \$200.00 |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$114.50 | \$120.00 | \$125.00 |
| Mr. & Mrs. George P. McMurtrie | Golden Rule Family | Mr. & Mrs. Willis Roose | Mr. & Mrs. D. W. Kirkpatrick | A Nebraska Brother | Mr. & Mrs. C. E. Mills | Arkansas City (Kan.) | Group "C" | Mr. & M:s C. E. Randall | Oregon (Ill.) Church |
| | | | | | - | Church | | Randan | |
| \$100.00 | S100.00 Saint Cloud | \$100.00 Mr. & Mrs. | \$100.00 Mrs. | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 Mr. & Mrs. | \$100.00 Holbrook |
| Silas Claypool | (Minn.) Church | Leslie LeCrone | Roy E. Murdock | Olaf Lewis | A Family | Virda Sitler | L. P. Marsh | John E. Miller | (Nebr.) Church |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 Golden | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. Marion Partlow | J. R. LeCrone | Lottie E. Young | Mr. & Mis. J. D. Swartz | Rule (Cleveland) | C. D. Whitmer | Shirley Logsdon | Mr. & Mrs. Frank Partlow | F. G. Carpenter | Mr. & M- Maurice Robinson |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | Church \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| <pre>\$100.00 Mr. & Mrs. Howard H. Moore</pre> | \$100.00 F. H. Burke | ¢100.00 Go'den Rule Family No. 2 | S100.00 Mr. & Mrs. Don Overmyer | A100.00 Mr. & Mrs. Fred Austin | \$100.00 Mr. & Mrs. Henry Partlow | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. A. E. | \$100.00 Eden Valley (Minn.) | \$100.00 W. D. Tierney | \$100.00 Mr. & Mrs. Willard M. | \$100.00 Mrs. Mary Alice | \$100.00 Mrs. Nellie | \$100.00 Mr. & Mrs. Charles | \$100.00 Mr. & Mrs. G. E. | \$100.00 Vena and Juanita | \$100.00 Group |
| Karnett | Ladies' Aid | Family | Naylor | Pigg | Ling | Lapp | Marsh | Logsdon | "K" |



FROM BEHIND THE IRON CURTAIN-See Editorial



James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Bangerous Trends

The time has come for the Christian world to realize the subtle influences that Communism is exerting upon church life. These influences are important for many reasons. Communism is the avowed enemy of Christianity, and its effects upon the church will be no less devastating in this country than in any other.

This week, we have pictured for you a typical church in a small village behind the iron curtain. We would like to put a large question mark over its face. Its future is as doubtful and its existence as insecure as Russian influence can make it. It should stand as an ever-present reminder of the extreme danger and foolhardy aspirations of any church that will espouse the cause of Communism.

Elsewhere in this issue you will find a news bulletin from Church News Service, of which we are now a member, which tells of the work that is being done by church groups to repeal some of the active opposition to Communism. This story is only one example. A group of leading pastors recently exerted all possible pressure upon the proper officials to secure the release of leading Communists indicted for undercover activities in the United States. To this group we may add the names of leading churchmen who now occupy high positions in the World Assembly of Churches and other national and international organizations, that are one hundred per cent Communistic in their faith and practices.

Several months ago, we received a communication from one of our leading news broadcasters in which he stated that it was the conviction of a large number of newscasters that we are facing the inevitable conflict between Christianity and Communism. They were convinced that these were the opposing forces of the future. When we pointed out certain prophecies of Scripture, he was convinced that the opportunity for their fulfillment was drawing very near. The opinion of these men is not based upon religious background, but is the sole product of world-wide observation.

We look upon the trend of many modern churches to espouse the Communistic cause as one of the most dangerous threats of our times. Such support is secured with such subtlety that many well-meaning individuals can be led unconsciously in this direction. We cannot forget the warning in Matthew 24:24: "If it were possible, they shall deceive the very elect."

The groundwork for these trends is laid when a church begins to devote itself solely to a social gospel, or when we begin to see only the present-day value of religious work. We admit that we cannot devote ourselves to a gospel that concerns itself solely with the Kingdom of the future. Neither can we think only in terms of the present. We must carry to the people the glorious promises and full meaning of the blessings that the coming Kingdom has to offer. We must also make it clear that reward in the Kingdom is based upon a sincere Christian devotion through the present years of life. We have a gospel to offer the world that far transcends anything that Communism has to offer.

We are much afraid of the dangerous trends taking place. We are afraid that many of our own people may not see the danger underlying the ecumenical and socialgospel trends of modern time. The Church of God finds itself outlawed from world-wide church alliance by the sincerity of its convictions. We can look upon the Communistic support given by churches only with misgivings. The time is fast coming when each individual within our church will be called upon to take a definite stand on the side of Christianity or Communism. This will be no fence-sitting proposition. Our decision must come from a one hundred per cent conviction of our heart.

The state of the symbolic church behind the iron curtain, pictured on front cover, is no more in doubt than the state of thousands of churches in our own country.



When national and international alliances, through their leaders, begin to lift their voices in support of the athe-

> istic ideologies that will destroy them, then the hour of decision is at hand!

By Mrs. Emory Macy, Gatesville, Texas Presented as "Aunt Mildred" over KCLW, Hamilton, Texas

"Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway, coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11).

Now for our story:

"Repent, for the kingdom of God is at hand," echoed throughout all southern Palestine. These were the stirring words of John the Baptist, the man who paved the way for our Lord Jesus. Great throngs of people in Jerusalem, all Judea, and in the Jordan country joyfully listened to the words of John the Baptist.

Nazareth, the little, unimportant town in uppermost Judea, also was stirred by the news that a "mightier" One was coming. While our Lord was working in the workshop, multitudes from all parts of the city and surrounding territory flocked to hear John speak. Many, who were now old and feeble had long looked forward to this day.

Jesus, now in the strength of monhood and nearly thirty years of age, was awaiting this very hour. The great revival conducted by John was calling Him from the carpenter's workshop. A voice within Jesus seemed to be saying, "Go, Go." The last ox yoke, last plow, last door, last box, and last cart had been made. Jesus' carpenter days were over.

Jesus must have felt a touch of sadness as He prepared to leave His home and home town. The shop had become sacred because of honest toil, singing of psalms, praying, talking to friends about the love of God, and, above all, helping the needy and oppressed who sought His words of cheer and comfort. Jesus put aside the tools and gazed once more from door and window at the old familar hillside. Perhaps He went to the house to say good bye to His mother and tell her how He felt about this great work that John was doing. There must have been a tinge of sadness in leaving the old home, but, oh, the joy within Him, for His life's work was just to begin! Soon, Jesus was gone, but there was one who stood in the door of the humble home looking longingly at the bend of the road where Jesus had just turned. A prayer was on her lips, for she knew not what the future would unfold to her and her Son.

Jesus did not rush, neither did He linger. He kept a steady pace. He was ready to face His life work. After nearly thirty years in daily toil and school of experience of common tasks, He went forth to face His life work. Every day, every month, every year had counted in His preparation. As, with quickened step, He journeyed toward the Jordan, it became more plain to Him that His day of service for mankind was at hand. With greater conviction than ever, Jesus realized He must be about the affairs of His heavenly Father.

When Jesus first came to the Jordan, the great preacher of righteousn ss, John the Baptist, according to his own twice-repeated words, "knew him not." Perhaps they had never met, for John was six months older and had lived with his parents in the hill country of Judea. All that we know concerning the boyhood of John is given in a single verse of Luke 1:80: "The child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

On this day, beside the Jordan, John recognized his Saviour. There was something in Jesus' look, something in the sinless beauty of His ways, something in the solemn majesty of His expression, which at once captured the soul of John. To all others, John was the ruling Prophet. He had the abil'ty to rebuke kings; he could overrule the Pharisees. But before the presence of Jesus, the Prophet of the desert became like a timid child. He bowed to the simple, sinless, stainless man before him. John, who had received the confessions of all others, was now reverently and humbly making his own. He noted in Jesus' face majesty, purity, and peace, which made him feel his unworthiness.

Jesus had made the trip from Nazareth of Galilee to the Jordan, this day, purposely to be baptized by John. When Jesus mode this known to the mighty Prophet, John felt it an honor too great to receive. John had previously said that he was only "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He had no desire to obtain a higher position. John had told his friends, just before Jesus had made Hims: If known to the group, "There standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John had said simply, "Friends, my successor is among you, One whom you do not recognize, and I am not fit to untie the string of His sandal." All this took place in Bethabara, a little ford beside the Jordan River where John was baptizing many.

Jesus came to be baptized of John, for he felt He must give to that movement His approval. Jesus knew His heavenly Father was working through John. Jesus felt that He could not be a mere onlooker when thousands were seeking to know and to do the will of God. Thus it was, when John, the great preacher and prophet, called men to repentance, Jesus stood among them as the Son of Man. "The fulness of time was come." Jesus came to be baptized that He might "fulfil all righteousness." Even though Jesus was perfectly pure and unspotted, He came to be "baptized of John." So Jesus and John went down into the Jordan River, and John baptized Him.

After the baptism, Jesus went up straightway out of the water. He accepted His life work with the utmost cheerfulness and resolution. He lost no time. "Lo, the heavens were opened unto him." See how honorably God owned Jesus when He submitted to John's baptism. Mark says, "He [Jesus] saw the heavens opened." Did Jesus receive a glimpse of the glory and joy that were set before Him? Did He receive a clear foresight of His sufferings?

The first three Gospel writers tell us about the wonderful new experience which came to Jesus at the time of His baptism. It was Jesus to whom the heavens were opened, it was Jesus who saw the Spirit descending as a dove, and it was Jesus to whom the momentous words were spoken, "Thou art my beloved Son, in whom I am well pleased." John also saw it and this was the witness that proved to John that Jesus was the Messiah. Jesus did not return home to work in His carpenter shop. Neither did He return to the home of His mother, but went immediately into the wilderness to prepare for His great work.

Friends, boys and girls, do you not see the need of baptism? Jesus coming from Galilee to the Jordan proved serious interest in John's mission. Jesus coming to John and not John coming to Jesus proved humility. We must first prove our humbleness of heart. When a king is baptized, a minister is sent, is he not? Jesus did not stand on His dignity and send for John. He came to John! He came to be baptized of this lowly prophet preacher, that He might fulfill all righteousness. Jesus did it as an act of identification with His people. He wanted to be known. He placed Himself on the same plane that His people might love Him and allow Him to "seek and save those which are lost."

You may say that only sinners come to the waters of baptism, and Jesus was no sinner. Please note, "he was numbered with the transgressors." Baptism was an act by which Jesus consented to take His place among sinners.

It made Him like unto His people. It was, in figure, what He would actually do for them by and by—die. He surrendered and obeyed the divine call, and surely that act was most becoming. The first time Jesus made a public appearance was at His baptism. This first public act was one of obedience to the voice of God.

The baptism of Jesus has more than one meaning. It was to John a sign that Jesus was the promised Messiah and the Son of God. To Israel, it was the showing to the people of the "mighter" One. To the Christian followers, it is a type and first example of all true baptism—the baptism, that is, of water and of the Spirit.

Church Leaders Offer Aid to Communism

WASHINGTON, D. C., (CNS)—Six Protestant bishops and numerous other religious leaders are among the thirty-two prominent Americans who will spearhead the drive among members of the eigthy-second Congress to repeal the McCarran Act, better known as "The Communist control law."

Among the better-known Protestant leaders sponsoring the new group—to be known as "The National Committee to Work for Repeal of the McCarran Act" are Dr. John Mackay, president of Princeton Theological Seminary; Dr. John B. Thompson, dean of the Rockerfeller Memorial Chapel at the University of Chicago, and Pierre van Passan, author and Unitarian minister.

Dr. Thompson, spokesman to the press here at announcement of the new group's formation, said that various members of the sponsoring group have received countless letters. They were particularly from religious circles, urging such a movement, since the Communist control law was passed over the President's veto.

"The hysteria and intimidation the law has envoked in the two months since its passage have strengthened the

DAILY READING HELPS

- M. Feb. 5. Gen. 28:16-22. Jacob makes a vow to worship the Lord as his God.
- T. Feb. 6. Gen. 32:1-12. Jacob's distress and prayer for help.
- W. Fch. 7. Gen. 32:13-23. By sending presents to Esau, Jacob hopes to gain his favor.
- T. Feb. 8. Gen. 32:24-32. God blesses Jacob at Peniel.
- F. Fob. 9. Gen. 33:1-17. Jacob is delivered from Esau's anger.
- S. Feb. 10. Psalm 27:1-6. The Lord is our light and our salvation.

opposition of those who were against its passage and have opened the eyes of many who were not fully aware of the dangers of such repressive legislation," Dr. Thompson asserted.

Offering hope that "this shameful legislation can be erased from the books by demand of the American people," Dr. Thompson said that three developments spurred organization of the committee. These are 1) a repeal measure introduced by Representative Adolph J. Sabath (D., Ill.), chairman of the House Committee on Rules; 2) recent actions of leading organizations such as the American Civil Liberties Union and the Congress of Industrial Organizations (C.I.O.) favoring the repeal of the law, and 3) the recent decision of the United States Supreme Court to the effect that grand jury witnesses cannot be forced to divulge their Communist connections, if they claim self-incrimination, since this would violate their inherent right not to be required to testify against themselves. "We are convinced that the American people realize that the preservation of the Bill of Rights is their responsibility and that they will join with us in demanding the repeal of this infamous act," Dr. Thompson asserted.

Congressmen who voted against the Communist control law did not fare very well in the recent elections. At least half of the baker's dozen in the House of Representatives who went on record against passage of the act are not present in the eighty-second Congress.

They that wait upon the ford 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. Isaiah 40:30

THE COMING OF HIS FEET

By Lyman W. Allen

In the crimson of the morning, in the whiteness of the noon, In the amber glory of the day's retreat,

In the midnight, robed in darkness, or the gleaming of the moon, I listen to the coming of His feet.

I heard His weary footsteps on the sands of Galilee,On the Temple's marble pavement, on the street,Worn with weight of sorrow, faltering up the slopes of Calvary,The sorrow of the coming of His feet.

Down the minster aisles of splendor, from betwixt the cherubim.

Through the wandering throng, with motion strong and fleet, Sounds His victor tread approaching, with a music far and dim,

The music of the coming of His feet.

Sandaled not with sheen of silver, girded not with woven gold, Weighted not with shimmering gems and odors sweet,

But white-winged and shod with glory in the taborlight of old, The glory of the coming of His feet.

He is coming, O my spirit, with His everlasting peace, With His blessedness, immortal, and complete;

He is coming, O my spirit, and His coming brings release; I listen for the coming of His feet.

Merodach-Baladan's Strategy

By William Dick, Oregon Bible College

UNDER the leadership of Merodach-baladan the Chaldeans had defeated Sargon, controlled Babylon, and claimed independence from all other powers. Since Sargon, king of Assyria, could not tolerate so small a kingdom as the Chaldean state gaining such prominence, he fought for the Assyrian sovereignty over the world with Merodach-baladan in 710 B.C., and won. Fleeing for cover, the king of Babylon disappeared, waiting for opportunity to come again.

An event disastrous to the unity of the victorious empire occurred in 705 B.C., when Sargon was murdered by his son, Sennacherib. Although Assyria was seriously weakened, the new king immediately established himself as ruler, taking four years to build the faith of the people and to strengthen the empire. Sennacherib kept his eye on the fast-growing province of Babylon, probably realizing that the Assyrians would have to settle with Merodach-baladan again to show him their supremacy.

The king of Babylon evidently did not want Sennacherib to get the best of him. Still "smarting under the wounds," Merodach-baladan again desired world-wide recognition. It appeared, also, that other nations, Egypt and Judah, did not care to be ktpt under the heel of Assyria any longer.

Meanwhile, Hezekiah, king of Judah, became seriously sick, and desperately prayed to the Lord that he would not die during such perilous times. The Prophet Isaiah brought the king the answer: "I have heard your prayer, I have seen your tears; behold, I will add fifteen more years to your life, and I will deliver you and this city from the hand of the king of Assyria, and will throw my shield over this city" (Isa. 38:5, Am. Tr.).

Hezekiah recovered and received a sign from God to show that God kept His promises. In showing a sign, God performed a miracle by causing the sun to move in such a way that the shadow on the sundial of Ahaz turned back ten degrees!

Soon Merodach-baladan sent ambassadors to visit Hezckiah, presenting him with a present and a letter of congratulation on his recovery. Why had the king of Babylon taken so sudden an interest in the welfare of Judah? Was he curious merely about the miracles that had happened in Jerusalem? Second Chronicles 32:31 states that they were sent "to enquire of the wonder that was done

in the land." Healing of Hezekiah's sickness and extension of fifteen years of life were miracles enough to excite the interest of princes from a distant country. Since the Chaldeans had invented the sundial, they would have been very curious about reports concerning the miracle of the sun's retrocession —"a natural phenomenon that could not fail to excite great interest and curiosity at Babylon, where astronomy was so much studied" (Commentary on the Whole Bible).

The strategy of Merodach-baladan was planned well. He could not fool everyone, however. His "embassy of sympathy" probably looked rather suspicious to Sennacherib. For a man of politics to send his choice princes several hundred miles to express their sympathy to a sick king did not appear entirely logical. The Babylonian king had "something up his sleeve." Since he needed all the assistance he could obtain to rise to a world power, it follows that he could have formed a defensive league with Egypt and Judah against Assyria. If Merodachbaladan could get the restless Jews to revolt, attention would be drawn from his territory long enough for him to mobilize.

Isaiah became suspicious of the ambassadors for yet another reason. Babylon may have been looking far into the future beyond the Assyrian conflict to a time when they would be world conquerors. Just how much was there to conquer? The political embassy could have been making a reconaissance of the treasures of Jerusalem to see if they were worth plundering.

Whatever the mission of the embassy, King Hezekiah did not question their sincerity. He swallowed their words "hook, line, and sinker" and was glad to have them, feeling honored that they had come such a distance to see him. Proving himself very hospitable, he conducted them throughout the land, showing them evcrything he had. Indeed, he had much to show them, for he possessed "much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much" (2 Chron. (Please turn to page 11) 32:27-29).

God's Wonder Book

The Bible: Its Accuracy of Statement-Part 3

By R. H. Judd, Toronto, Ontario

According to the Bible, this earth is not the center of the universe. Long before it was fashioned for man there were heavens, morning stars, and angels, regions more glorious than earth, and heavens more ancient than the firmament. Much interesting comment could be added to a consideration of this remarkable inversion of phrascology, but we must revert to the study of the occurrences of the word *bara* (create) in the first chapter of Genesis.

To resume that study, a natural question arises: Why the long gap between verse 1 and verse 21 in which no mention is made of the word "create"? Two reasons are very clearly evident. Verses 2 through 20 do not form the record of creation, nor making of something new that had not before existed. They do relate, however, the renewal and making of that which is already in existence and the "putting forth" of that which already had its roots in a previous period. In these verses nothing was created. In these verses light already existed. Sea and land were already there, but could be of no service for the coming of man until separated. Vegetable life carried over from the previous age in dormant condition had not yet "put forth grass" (see v. 11, R.V.).

The same is true of the fourth day. There was no creation of sun, moon, and stars. These were already included in the original creation of Genesis 1:1. The announcement concerning them is parallel to that of the first day-"Let there be light." Therefore if, as in the first place, light came to be, owing to the removal of that which caused the darkness, so, in like manner, the sun and moon were "made" to give light on the carth. Professor McCaul translates the Hebrew here by the word "gave," namely, "God gave the light," not as something new, but as something given for a definite purpose. See Genesis 9:13 where a similar phraseology occurs in reference to the bow in the cloud, and where the Revised Version reads, "I have set" (past tense). To say that "God gave" or that "God appointed" would correctly state the facts. (See Dan. 3:12, margin.)

One of the best tests that may be made as to the correct understanding of a word and its meaning (though there may be exceptions, and exceptions are said to prove the rule) is to find a definition that will fit each occasion of its use. If this method is applied to the word "create," we will find that the explanation that it "speaks of something new, something that has not before existed" admirably meets the need. We do not require now to go into every instance of its use to discover that it leads to some remarkable conclusions.

Coming to the fifth day where animal life is first mentioned, we again notice how carefully Moses distinguishes between that which has been carried over from the previous age and that which has been newly brought into being. He very definitely marks a new order of animal *inhabitants*. (See Isaiah 45:18 in particular reference to this last word.)

In verse 20 (R.V., margin), the waters were to "swarm with swarms of living creatures." Here again is suggested the carrying over from a previous age the smaller forms of life in dormant state, as already noticed in reference to vegetable life and "brought forth" into active life in a succeeding age. This is definitely distinguished from the former by the creation of a new species called "great sea monsters." These facts fit in exactly with the discoveries of modern science, that the vegetable life of former ages and the smaller life so abundant in those periods were the basis of the enormous supplies of coal, oil, and other commodities so necessary for the coming of man. Here again Moses anticipates modern science by the announcement of the creation of great sea monsters, thus marking off a new age. The marvelous accuracy and brevity of expression through which Moses announces these facts of nature by his careful use of the word "create" must surely call forth the admiration of the Bible student.

Another interesting instance of Scripture accuracy of language may be noticed. The King James Version of verse 20 would lead to the supposition that "the fowl that may fly above the earth" had their origin in the waters. This understanding has been used to bolster the theory of evolution. The Revised Version alters this by saying, "Let fowl fiy above the earth in the open firmament of heaven."

Not to lose our connected consideration of the word "create," we pass over detailed study of verses 22 through 25 except to point out that creation does not necessarily imply that anything was created without being made. The primary importance of the word "create" lies in the (Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

FELLOWSHIP. These lines are being written during the Midwinter Ministerial Conference at Oregon, Illinois. We are in the midst of the meeting as related to time and are, therefore, able to appraise the general tenor and spirit of the gathering. The attendance is somewhat below average, no doubt due to the fact that many of the ministers attended the funeral of Brother and Sister Magaw a short time ago and felt they could not afford a second trip so soon.

There are two aspects of the meetings that I wish to discuss. First, the meetings. These gatherings of the leaders of our churches to weigh the teachings and problems of the ministry and the churches have served a very healthy purpose. They have been most helpful in bringing the ministers to a greater degree of unanimity of interpretation of the Scriptures and a common approach to the problems with which every church is confronted. The decisions reached, whether by education through study, common consent, or by vote, soon find their place in the life of the churches. The presentation of the subjects thus far has been marked with thoughtful preparation by the speakers, and the resultant discussion always savored with an excellent spirit. With these two united, each session is a season of refreshing.

The second aspect is the fellowship at the table and in-between sessions. Many have remarked that these are really more inspirational and helpful than the meetings. Little groups get together and exchange experiences and ideas in an off-the-record way that really builds one up in zeal, spirit, and understanding.

Before closing this account, I would like to pass a word to you readers respecting our young ministers—and we have quite a number. It is encouraging to observe their earnestness and engerness to get something helpful and to profit by the experiences of their elders. We have some most promising young men into whose hands full leadership of the work will fall in future years—if present time continues. Their present trends speak well for the future.

DOG SERVICE. "Preachers who are after the sensation-loving crowd these days, resort to some strange innovations. A British exchange tells of a recent stunt pulled off in a church in England—a service for animals.

Believe it or not-there were over a hundred dogs present and a wide assortment of different pets. We are sure that not in any sense did a sweet smelling savor arise from that service! The minister prayed sitting on a pony. It should have been a donkey! What indignities are heaped upon the house of God to create a stir or gain a chenp popularity!" -"Prophecy Monthly."

URGENT OPPORTUNITIES. During this past week, I had a representative of the

Gideons call on me, and in the course of our conversation, he said something to this effect:

"The condition of the world is such that we can expect the coming of Christ almost any time, and we must do all we can to give the Word of God to as many people as possible." The manner of his carnestness and zeal inspired me as he thrust before me the urgency of the times and the wonderful opportunities for us in these closing days.

Surely we should not feel that there is not something for us to do and plenty of opportunities to serve. May we pray the Lord to give us vision to see ways and places where we can sow the good seed and grant us courage, zeal, and willingness to enter the whitened fields.

REVELATION. "When the plain meaning of

the text is accepted as the intended meaning, one comes to the conclusion that the bulk of Revelation concerns events which occur in the seventieth week of Daniel, the period which Scripture calls the time of Jacob's trouble, the great tribulation, or the day of the Lord. For, from beginning to end, Revelation is a declaration of judgment; it speaks of God's judgment on the Jews and the Gentile nations, on all unrighteousness of earth, and finally of a purified earth."—"Prophetie Word."

The foregoing quotation is taken from an article on "The Revelation of Jesus Christ," as contained in the Book of the Revelation. We believe the statement is an accurate appraisal of the purpose and teaching of this great and final Book in our canon of Seriptures.

SELLING THE CHURCH. In a recent book on "Building Up Your Congregation," Williard Pleuthner, writing to the question: "What's wrong with bankers, lawyers, and professional men on church boards?" says:

"Most of these board members achieved success by having people come to them for help and not by going out and selling their services to people who needed them. Today, most churches cannot grow unless they stop waiting for people to come to them and take a more progressive attitude toward getting new members and increasing church attendance. Churches should go out and sell their exclusive God-given advantages to the general public."

Mr. Pleuthner feels that churches should adopt many of the standard practices of secular businesses of advertising their businesses and keep a close check on attendance, interest, and financial support with the same date of previous year. His suggestion that churches cannot grow by sitting down and waiting

for business to come their way is a point worthy of careful consideration. One condition which he vigorously opposes and which is common to most churches is the "improper selection of church officials and an outmoded system of self-perpetuation for the members of official church hoards."

BUILDING A HOME. Dr. Chaim Weizmann, in a Jewish New Year's message, reviewing the "perilous phase" through which mankind is passing, said: "Israel is keenly concerned for the maintenance and strengthening of world pence, both as a member of the family of nations and as a people that has undertaken a task of uncommon difficulty and urgency. We are building a home for a people that has not known for many centuries what a home and security are. We are laying foundations on which hundreds of thousands of men and women, uprooted and displaced, are rebuilding their shattered lives."

We rejoice in the determination which the Jewish people are applying in "bringing their sons from afar" and establishing them in a home of their own—homes built on the very land covenanted to the fathers.

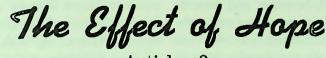
In our rejoicing over the success which has attended the recovery of the waste lands and the shattered lives, we must not be unmindful of the prophetic fact that the things which are seen are not eternal. In speaking of the land of Israel and the people of the land in the days when the nations of earth assemble for the "battle of that great day of God Almighty," Jool 2:3, 10 says:

"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. . . The earth shall quake before them; the heavens shall tremble: the sun and tho moon shall bo dark, and the stars shall withdraw their shining."

We are witnessing the "garden of Eden" development—the other conditions are bound to follow before they say to the Lord, "Do it for us."

"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" (Ezck. 36:37).

CHRISTIAN SETTLEMENT. The Baptists of the United States are establishing the first Christian settlement in the land of Palestino since statchood. At first, the settlement will have only fifty residents. Most of the residents will be European Jews who have joined the Baptist Church. The undertaking is being financed by the Southern Baptists. It is intended to establish a Bible school in which Hebrew will be the medium of instruction.



Article-2

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

IN THE New Testament, prophecies of the coming of Christ are often associated with the teaching that a Christian's way of life must be clean and pure. The emphatic teaching of these Scriptures is: Since Jesus is coming soon, be holy, clean, and pure in your manner of life. As stated before, we believe that these are the last days and that Jesus will soon come. Most Christians are of similar opinion. This being true, we should be observing in Christian circles a decided purge of evil and a great stress upon consecrated, separated living. If there ever was a time when the church should be spotless in its behavior, that time is now, when it awaits its Lord and His salvation, and when it is attempting to awaken the world to its grave, spiritual danger. In the Scripture, hope for Jesus' return and cleanliness of life go hand in hand; how much more should they be inseparable in real life!

Jesus once said: "When ye see these things [signs of the times] come to pass, know ye that the kingdom of God is nigh at hand. . . . Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:31, 34).

Could our Lord have been more specific and more timely in His warning and demand to us? When you see the signs of the times fulfilled, know that the Kingdom will soon come. Knowing that it will soon come, beware of these evils in your life. Surfeiting has to do with excess. Do not be too concerned with seeking more than you need seems to be the thought of Jesus. Christians who are overly concerned with food, drink, raiment, and worldly security are warned here to beware. Drunkenness, the curse of our nation, and the thermometer which shows Americans in general to be spiritually stone cold, has no place in the life of one watching for the appearance of his Lord. The cares of this life, home, job, family, old age security, fear of world conditions, routine problems of life, must be overcome and made secondary to the believer who anticipates Jesus' imminent coming. Genuine conviction that we stand at the threshold of a new age under Christ will cause the believer to rise far above surfeiting, drunkenness and the cares of this life.

The Apostle Peter said, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). Here is a concise statement of our hope as believers in Jesus Christ. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless... Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:14, 17). Worth-while hope leads logically to the purification of the believer's life. Knowing what is in store for this world, and the treasure laid up for believers to be given at Jesus' coming, let us be diligent, spotless, blameless, and steadfast, not being led to perdition by the error of the wicked.

A little girl had been listening while her mother's friends had been speaking of the near return of the Lord. After some hours she was missed, but was finally found looking out an upstairs window. Asked what she was doing, she said, "Oh, Mother, I heard you say Jesus might come today, and I wanted to be the first to see Him. See, I have washed and put on a new dress." "A little child shall lead them" (Isa. 11:6). She wanted to be clean and ready for her Lord. Are you striving now to be found in Him "without spot, and blameless"?

The faithful Apostle John wrote, "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). "My hope is built on nothing less than Jesus' blood and righteousness." That hope is that Jesus will come, that we shall see Him and be made like Him. Sharing that glorious hope with saints of all ages, let us "purify ourselves, even as he is pure." There is need now for Christians to accompany their solemn warnings to a reeling, drunken world with purity of life. It is time for us to make our actions fit our words or, like Lot, we will seem as one that mocks. (Gen. 19:14.)

Paul's words to the Philippians awaken us to our responsibility. "Let your conversation [manner of life] be as it becometh the gospel of Christ" (Phil. 1:27). This is no time for Christians to be playing "footsy" with the world. This is no time for believers to be seeking out consolation and escape in the cheap thrills and false joys of our neighbors. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isa. 1:16).

We read again from the words of Peter, "Wherefore

THE RESTITUTION HERALD

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; as obedient children, not fashioning yourselves acording 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: 13-15).

Here, we disciples of the Lord, who are waiting hopefully for the revelation of Jesus Christ and for the grace that He will bring, are told to be sober, to fortify our minds against evil, and to be holy after the pattern of Christ. Once a lustful way of life could have been blamed on ignorance, but now that we know the gospel of the Kingdom and share the glorious hope of the redeemed, former modes cannot be tolerated. Banishing the works of the flesh, you and I are to live as children set apart unto God.

J. Wilbur Chapman gives us this interesting rule for Christian life: "Anything that dims my vision of Christ, or takes away my taste for Bible reading, or cramps my prayer life, or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it." There can be no room for the world in a Christian life filled with works of faith and hope in the soon-coming Lord.

One effect that our hope in the imminent return of Christ should produce, is a purge of sin from our individual lives, and from the church. The Scriptures are decisive in charging the followers of Christ to cleanse, wash, and purify themselves as they anticipate the coming of their Lord. How can this be done? First, by the faith in Christ, who died for our sins according to the Scriptures. Secondly, by having a strong desire to depart from evil and live consecrated, holy Christian lives. Thirdly, by depending upon the power of God to give us victory over the "lust of the flesh, and the lust of the eyes, and the pride of life " (1 John 2:16). Going out in hope, believing "I can do all things through Christ which strengtheneth me," let us cleanse our lives and live as holy children as we wait for our Lord's return.

GOD'S WONDER BOOK

(Continued from page 7)

fact that the thing created is new and has not before existed. In this connection, if the reader will turn to the first three verses of Genesis 2 (which is a wonderfully brief divine rehearsal of creation itself originally and the subsequent renewal of earth's surface), he will see the expression, "God created and made."

Two facts are brought out in that statement. First, that the thing spoken of may correctly be stated to have been "created and made," because it is new, not having before existed. Second, because in this instance, it also distinguishes between the original creation and the subsequent renewal (remaking, with a few notable exceptions) of *surface* conditions on the earth. The importance of these distinguishing characteristics can hardly be overestimated. The varied resultant evidences that flow from them will be found to be difficult, if not impossible, of refutation. We hope to call attention to some of these later.

As our present interest is mainly in Genesis 1, read the next use of the word "create" in Genesis 1:27. The King James Version commences this verse with the word "so." The Revised Version, not without reason, alters it, using the word "and." As we have at other times pointed out, the word "and" often has a twofold function. In some instances, it joins together things that otherwise would be separated. In other instances, it brings out a distinction that would not have been noticed, yet, in some, both of these aspects are not infrequently latent.

Mankind is, undoubtedly, a member of the animal creation, but so distinctly different from them, he is considered apart and given dominion over them. There is nothing in the record of Genesis 1 to prohibit the possibility that most, if not all species, except a specified created class, the sea monsters, had also existed in the previous age and were continued into the present age. (The late George Aldridge of New Zealand, noted astronomer, naturalist, and Bible student said of "sea monsters": "The original word means the 'long-stretched.'") When we come to man the record is emphatic that he is a new creation, one that had not previously existed. This is precisely what many scientists affirm, namely, that man came suddenly upon the scenes of earth. The scientists also attest that fossil remains show clearly that many of the lower forms of life are not confined to one stratum or period of earth's history but, as is shown in Genesis 1, so clearly yet so briefly stated, they overlap.

Who would have thought for a moment that all the facts to which we have called attention are testified by Moses by his careful and judicious use of the word "create"? As if to anticipate the notion that man came by evolutionary processes, three times over in this short verse does Moses declare that man was created. As we study this verse, which is certainly one of the most important in the first chapter of Genesis, it will be our purpose to bring to notice other facts. These facts put beyond doubt our assertion that mankind is a special creation and that they were not evolved by processes of evolution. Before doing so, however, it will be well to state what we believe to be correct methods of interpretation. Unless these are clearly defined, confusion is almost certain to result. We take it as axiomatic that from a logical point of view it is never necessary to go to a subsequently written chapter for explanation of one already written. Each

chapter should be capable of full understanding as the narrative proceeds. The impossibility, indeed the absurdity, of seeking to explain the present by appeal to the future must be obvious to anyone who will give the matter a moment's consideration. While that is a logical, necessary, and safe rule to follow, we may quite legitimately use a writer's own reference to, or comments on (as distinguished from explanation that should not have been omitted) his earlier statements.

Thus, for instance, we may, when studying the records of days four, five, and six, quite properly seek help from our previous study of days one, two, and three. We may also rightly use the written comments of an author when they are for the purpose of recalling events already clearly stated. Exodus 20:11 is an excellent example of this. It does not alter anything already stated but is forceful confirmation of what has already passed. These remarks have been deemed necessary because of the very prevalent tendency of Scripture searchers to use the second chapter of Genesis to explain what they have, unfortunately, failed to understand in chapter 1. At the risk of undue repetition, we are convinced that such procedure is illogical. (To be continued)

MERODACH-BALADAN'S STRATEGY

(Continued from page 6)

The Lord truly had bountifully prospered Hezekiah. Did the king of Judah deserve such blessing? He appeared very eager to "show off" his estate. During all these events, the character of Hezekiah was examined carefully, for "God left him, to try him, that he might know all that was in his heart" (v. 31). Did Hezekiah remain acceptable to the Lord and pass the test? The sacred writer answers in 2 Chronicles 32:25 that he "rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." Thus another ruler over God's kingdom had failed. The Commentary on the Whole Bible states that "Hezekiah's

Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1

offence was not so much in the display of his military stores and treasures, as in not giving to God the glory both of the miracle and of his recovery, and thus leading those heathen ambassadors to know Him."

As soon as the Babylonian ambassadors had departed, the Prophet Isaiah confronted King Hezekiah, asking, "Who were those men? From where did they come?"

"They came from the distant country, Babylon, to see me," Hezekiah replied.

The Prophet tersely inquired, "What have they seen?" Hezekiah confessed, "All that is in my house they have seen. There is nothing among my treasures that I did not show them."

"Hear the word of Jehovah," Isaiah angrily cried. "Behold, the days are coming that all that is in this house and that which your fathers have laid up in store unto this day shall be carried to Babylon." (2 Kings 20:14-18.)

What irony! Hezekiah's ostentation only hastened his ruin. His riches and children would some day be owned by Babylon whose representatives he had befriended.

Merodach-baladan's strategy came to nought, because Sennacherib saw through his scheme and quickly sent his armies crashing against Babylon to defeat them in a second invasion. Consequently, the pride of King Hezekiah, who had placed his confidence in Babylon, was humbled. Isaiah harshly condemned Hezekiah because he had placed his trust in princes rather than in Jehovah. After many calamities, God's people recognized that without Him they were helpless. "I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11).

Israel Loan Granted Bond Issue Scheduled

WASHINGTON, D. C. (CNS) — The United States Export-Import Bank has granted the Republic of Israel a \$35,000,000 loan for use in agricultural development, it has been announced at the Israeli Embassy here.

Officials disclosed that the money will be spent entirely in this country, primarily for agricultural equipment and materials to build fertilizer plants. The loan has been "in the wind" for some time, with Robert R. Nathan, former high-ranking federal economist and now economic adviser to Israel, exercising his not-inconsiderable influence in the right places.

Besides this loan, Israel is planning to offer a public bond issue of \$500,000,000 to the American public. It undoubtedly will be oversubscribed, due to the widespread sentiment among American Jewry in favor of the new republic. Funds from this bond issue also will be used for agricultural and economic development in Israel.



"They shall not hurt nor destroy in all my holy mountain: for the carth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

Daniel Looked Ahead

Daniel saw visions of events that are still in the future. Daniel lived a long, long time ago. Did he not look a long distance ahead? He saw this same earth, but he saw one like the "Son of man," or Jesus, "coming with the clouds" in the heavens.

Where was Jesus coming? He was coming to this earth to reign and rule! Who gave Jesus this earthly Kingdom? The "Ancient of Days," or God, the heavenly Father did. (Dan. 7:13, 14.)

How did the heavenly Father get to the earth to give Christ and the saints the Kingdom? (Dan. 7:18.) For the answer, read a few verses before our lesson.

God is pictured upon His throne which "was like the fiery flame, and his wheels as burning fire" (Dan. 7:9). The judgment was set, the books were opened, the Antichrist was slain. (V. 11.) Christ came from the heavens to the "Ancient" One. (V. 27.)

Another verse tells us Christ is at the throne of God in the heavens. There He is to remain until His enemies are overcome. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psalm 110:1). God also has a throne as of fire which moves around. (Ezek. 1; 10.)

Jesus will have some judging and work to do, also. God the Father will first pour out His wrath upon the earth before Christ is given the Kingdom. The saints will also "possess the kingdom for ever" (Dan. 7:18).

The Kingdom Subjects

So far, our story has been about the rulers and their helpers in this great Kingdom of God upon the earth. Now let us find something about the subjects, or common persons in this Kingdom.

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

God will abundantly bless the people in His Kingdom. We read that before they call upon Him, He will answer them, and "while they are yet speaking," He will hear.

The animals will not be wild and savage. The wolf and lambs are not friendly now. The wolves catch the lambs to kill and cat them. When God's Kingdom is here, the wolf and lamb will be friendly. They will eat together. The lion now eats flesh. Then, he shall eat straw. The snakes and other scrpents will be harmless, also. A little child will be able to play with these animals without fear, without getting hurt in any way. Will that not be a wonderful land? If you will live for Christ now, you may have a place in that heavenly Kingdom.

The Devils Know

The devils know many wonders of God. What do they do about it? They "tremble"! They do not repent. They are not following Christ.

To know the things of God is not enough. The Christian's life must be *lived*.

Christians must love one another. They must serve God. They are to study, work, and pray. They are to study the Scriptures. They are to work for Jesus and pray to God through Jesus our Saviour.

Christians are to be saved by grace, not by the works they do. There will be rewards, however, for the unselfish works done. Your position in the Kingdom is being decided during your lifetime. We cannot understand how God can use us. Think of the body of Christ, however, as a building of stone. Not all of the stones can be used in the foundation. Nor can all be used for corners, or for around the windows. Many are needed to complete the building. The Lord God will find a place for everyone who seeks Him and is faithful all of his life. Be faithful until death. Receive a crown of life.

Happy Birthday Wishes!

David Wolfe, Feb. 1, age 3, Hammond, La. Evelyn J. Garner, Feb. 3, age 12, Grand Prairie, Texas June Buskirk, Feb. 3, age 10, Grand Rapids, Mich.



The Berean Page William Wachtel, Editor

Oregon Bible College, Oregon, Illinois



A Challenge

By Arthur Fletcher

A new year—1951—confronts us. What may lie in store arouses uncertainty in everyone's mind, with chaos, fear, and unrest abounding in the world. The "fig tree" is beginning to bud, and all signs and prophecies of God's Word concerning the end times are being fulfilled, indicating that Christ will appear soon.

As the new year begins, we should consider our previous years and resolve to live better Christian lives this year, preparing ourselves to be ready and worthy to greet our Saviour when He comes.

There are various ways in which we can live better lives during this new year. Are we showing our full love to our Master? If so, are we showing it in our daily lives? All of us can show our love for the Lord by living closer to Him and showing in our lives that we are His followers. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If men see Christ living in you, then they will have a desire to become Christians, and we will be more able to bring them to Christ.

Are we faithful to the church? It is our duty and privilege to attend church services regularly. This includes Sunday services and midweek Bible study, where much Christian edification is received. No one can live a full Christian life without the inspiration of church service.

Everyone of us has talents. We can glorify God by singing in the choir, by playing musical instruments, by teaching classes, and by Scripture readings. Let us not hide our talents under a bushel, but, like the faithful servant, use them completely in Christian service—and great will be our reward.

The church needs our tithe. It is our obligation to return one tenth to the Lord, as He has blessed us. One tenth rightfully belongs to God, and if we fail to give Him this, we are robbing God. Rich blessings are bestowed on those who tithe. It is our way of supporting the church, and without it the church would die.

Let us all resolve this year to live better Christian lives. Let us endeavor to bring others to Christ and set the

good example in our everyday lives. Let us attend church regularly and use our talents and gift offerings to support the church. That we may all live Christian lives and be ready to receive the Prince of Peace is my prayer for the church in 1951.—From *Canadian Banner of Truth*.

Berean Reports

Brush Creek, Ohio

Brush Creek (Ohio) Bereans conduct their weekly Bible study every Tuesday evening. The highest attendance registered in the year 1950 was sixty-nine. The average attendance is around fifty.

Classes are held for all ages and are taught by Bro. C. R. Randall, Sr. Eunice Pearson, Bro. Vivian Magaw, Sr. Mary Pearson, Sr. Verna Stine, and Sr. Lois Black. Bro. Randall's class is studying the prophecy of Amos; Sr. Eunice Pearson's class is studying the whole Bible; Bro. Magaw's class is studying the Old Testament, as are also the classes of Sr. Mary Pearson and Sr. Stine; and Sr. Black's class is studying the New Testament.

Carol Ryan, Secretary.

Oregon, Illinois

On December 3, 1950, the Oregon Bereans elected new officers to serve during 1951. Those elected were: president, Barbara Claussen; vice president, Paul Schakelaar; and secretary-treasurer, Donna Eyster. At a business meeting on January 7, it was decided to take a freewill offering each week. The offering of the first Sunday of each month will be given to the National Berean Society; the second and third Sundays' offerings will be used in local Berean work; and the fourth Sunday's collection will be divided between the WAIT radio work and the local Parsonage Fund.

A farewell party was given, January 19, at the LeCrone home for Ruth Doan. Ruth is moving with her parents to Grandville, Michigan. She will be greatly missed by all of us.

Donna Eyster, Secretary.

(Thank you, Brush Creek and Oregon, for sending your reports. We hope that reports from other societies will be sent in also.-Editor.)

JANUARY 30, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

February 16-18—Northwest Quarterly Conference at Corvallis, Ore. (Bro. Lyle Rankin, guest speaker.)

March 4-Missionary Sunday. March 25-Easter Sunday.

September 9-General Conference Sunday.

BAPTISM AT FONTHILL

The Fonthill Church of God at Fonthill, Ont., rejoiced on December 24, 1950, when Frank Spry was baptized in the Name of the Lord. Our prayer is that he may walk worthy of the vocation wherewith he has been called. G. J. Gordon, Pastor.

DIXON, ILLINOIS

We of the Dixon, Ill., Church of God were deeply grieved over the tragic death of Bro. and Sr. Sydney E. Magaw. Our sympathy goes to the bereaved family.

Increased attendance at our church activitics, as well as added interest, is very encouraging.

A recent election of Sunday school officers resulted as follows: superintendent, Merle Drew; assistant superintendent, Karl Gabelman; secretary, Elsie Grobe; treasurer, Mrs. William Wagner.

Our Dorcas Society meets the second Tuesday of each month and plans to do worthwhile work. New officers are: president, Mrs. John Sheaffer; vice president, Mrs. William Wagner; secretary-treasurer, Mrs. Robert Burrs.

Members of the choir are busy rehearsing for a cantata to be given on Easter evening.

The CJU Class sponsored a singspiration service on Sunday evening, January 21, which was appreciated by all present. This class, with the Pal-Sisters Class, alternates in giving a program once each month.

We are thankful for the leadership of our pastor and wife, Bro. and Sr. James M. Watkins, and pray that we may work together and glorify God's holy name.

Mrs. William G. Ford, Secy.

GOLDEN WEDDING

On February 17, Mr. and Mrs. Robert Larington, Rt. 1, McCook, Nebr., will celebrate their fiftieth wedding anniversary. All their children and near relatives hope to be present at the grand affair.

Mr. and Mrs. Larington have been memhers of the Church of God for many years. Their children and grandchildren are with them in the Faith, and that fact has more weight than many sermons.

We cordially invite anyone who cannot be present at the celebration to send them a card. It does not matter whether or not you know them. They will highly appreciate that kindly act on your part. E. E. Giesler.

SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

At our annual church election, the following officers were elected: elders, Bros. Emil Holquist, Lloyd Stevens, and Sr. Leota Foster; deacons, Bros. Erwin Lussenden, Leslie Niles, George Van Fleet, Al Christie, Al Edmonds; deaconesses, Srs. Theda Keyes, Mildred Niles, and Jeanette Sylskar; secretary, Sr. Isie Jenkins; treasurer, Bro. G. K. Niles; Sunday school superintendent, Bro. Lloyd Stevens.

An impressive installation service of the officers was conducted in the morning worship hour on Sunday, January 7. The church members also declared an allegiance to cooperate with the officers in building up the church and winning men and women to the knowledge of God.

Each department has started with a new year's zeal on a new project. The building fund committee got off to a good start last January 16 with a potluck supper and a new contest to raise money. It is an airplane race around the world. The pilots are Bros. Reo Rood and Al Edmonds. We hope they land safely with plenty of goods.

Sr. Emma Lyon is spending the winter with her daughter, Mrs. Siple. We are so happy to have her with us.

Our Vit-em-ins continue to be a very faithful group, having an average attendance of eighteen. Bro. Hardesty and Sr. Van Fleet have been successfully guiding them in the absence of Sr. Jenkins. Sr. Van Fleet also has a very successful Tucsday night Berean group. They have done many projects this fall and winter.

Our hearts have been saddened by deaths and other misfortunes among our church family and also by the tragic death of Bro. and Sr. Magaw. We hope to press onward in these days of trouble and continue serving and be ready when our Saviour returns.

Pat Jenkins, Reporter.

Gleanings from the Field

"The field is the world."-Jesus.

The big event at headquarters the past week has been the annual Midwinter Ministerial Conference. Bro. C. Alan McLain opened the conference on Tuesday morning, January 23, with fourteen out-of-town ministers and thirty-six local ministers and Bible students present.

There was slight disappointment that more out-of-town ministers could not be present to avail themselves of this period of study and fellowship. All deliberations of the conference were carried on in a spirit of unity and Christian fellowship that was a credit to our Ministerial Conference. The time spent in visiting and discussing ministerial problems will bring great profit to the local fields which permitted their pastors to be present. All are looking forward to similar events in the future.

One thing of special interest in respect to the Ministerial Conference was the consideration that all gave to the possibilities of local missionary opportunities. There is a strong increase of interest in these questions. We were impressed with the obvious desire of local churches and pastors to get down to practical activity in winning others for Christ.

Speaking of missionary possibility, we are informed that Bro. and Sr. Robert Zeller of Millard, Nebr., are the parents of a baby boy, born December 29. He may be a little young as yet, but certainly is a new prospect. The ladies of the Oregon Church are to be commended for a very material contribution to the enjoyment of the occasion. On Tuesday evening, they offered their usual supper to welcome the visiting ministers. The many homes that were opened to visiting guests were greatly appreciated.

We continue to receive many expressions of sympathy for the Magaw family and especially for those who are still in the hospital. We know that your thoughts and prayers will continue to be with Sidney David, Sr. Ruth Hoskins, and Bro. Paul Hatch. All three still are in Saint Mary's Hospital, Streator, Ill.

We understand that there is another missionary prospect in our fellowship. A new son was born in the home of Bro. and Sr. Marshall Lloyd, Eldorado, Ill.

Sr. Leota B. Hanson, Oregon, Ill., was called to Caledonia, Mich., the last few days of last week by the illness of her sister-inlaw, Sr. William Hanson. Our prayers are with this sister in her illness.

Due to the absence of Sr. Hanson, the upto-the-minute report on the budget has been omitted from this week's back page. We are gradually elimbing toward the goal. It will require a little more effort on the part of those who have intended to contribute but have not had time to do so. We hope to receive your pledge or contribution this week!

FONTHILL, ONTARIO

Several happenings of December may be of interest to distant readers.

On December 17, a white gift service was held. Several baskets of prettily wrapped gifts of nonperishable food were collected and distributed to various ones of the household of Faith. We want to teach the children that it is more blessed to give than to receive.

The Doreas Christmas party at the parsonage was much enjoyed. This year, through contribution, several much-needed articles were purchased for the church kitchen. We were happy to have some of the Falls' ladies with us. Fun was had drawing personal gifts from a "pie" made by Sr. Inez Gordon.

A well-attended Christmas entertainment was held on December 22, Several classes took part in the concert. Thirty-four pins were awarded for faithful attendance. Joe Fletcher, Jr., and son Arthur, were congratulated on receiving their award for nine consecutive years of faithful attendance.

We were happy to have Irene Payne and Warren Sorenson back for vacation, also Joseph Fletcher IV from Oregon, Ill., and Weldon Holland from Aurora, Ill. On Christmas Eve, several of these young people assisted in the service, at which time histories of several of the Christmas carols were given, as well as our enjoying the singing of them.

Between Christmas and New Year, the annual Sunday school meeting was held. A good report was given of all branches of the work. Average attendance for the year was seventytwo.

On the last Sunday of December, a dedication service was held. Beautiful crimson drapes at the front of the church, as well as an illuminated reproduction of the painting by Sallman of "Christ at the Door," were presented to the church by Sr. Beemer and son Howard in loving memory of our late Bro. W. Howard Beemer of Saint Catharines.

During Bro. Gordon's absence at Bro. and Sr. Magaw's funeral, Bro. Howard Beemer, Aurora, Ill., conducted this service, assisted by Bro. Warren Sorenson. Howard spoke on the subject dearest to his father's heart, "Resurrection at Christ's Return."

The picture given hangs just behind the pulpit and fills one with worshipful adoration. The following Sunday, our pastor thanked the Beemers for this beautiful gift and on behalf of the church received it with appreciation.

On New Year's Eve, Bro. Sorenson, assisted by Sr. Gordon, conducted the absentee service. This was opened by the reading of a fine letter from our pastor of many years, Bro. C. E. Randall. Fifteen letters from previous memhers were grently enjoyed and appreciated. In between, Bro. Sorenson gave us a wonderful talk on our duty for the new year. A wonderful climax was given this service by a wonderful letter written by Bro. F. L. Austin, the first pastor of our Fonthill work. The musical selection used to close this service was chosen by Sr. Austin—"God's Tomorrow."

A farewell party was held on January 17 for Ronald Dilamarter of Welland. Another one of our very faithful young workers has gone to join Oregon Bible College. We accept our own personal loss and thank God for the increase into His field of labor. Ronald was presented with a fine initialed writing case. Ile made a pleasing speech of thanks, asking us to uphold him in prayer. Our thoughts, prayers, and help will be with our two Canadian boys at Oregon this year.

Our annual meeting was held on January 19. Bro. Gordon has consented to shepherd us for another year. As the officers were all elected much the same for another year, I will only mention the new ones. Bro. C. B. Elliott was a new trustee elected. Sr. Winnie Lampitt was elected assistant organist, and Bro. Arthur Fletcher, chairman of social committee. All branches of the work are making good progress. The building fund has grown to \$1,260.00.

On Sunday morning following election, a consecration service was held for the officers elected. Their duties were reviewed, and a charge also was given to the members of the congregation.

Our pastor bade us farewell after the night service, being Oregon bound. We realize a cloud of sadness and loss will hang over the Ministerial Conference this year. May those in authority be guided by our heavenly Father in the decisions they will have to make for continuing the work.

We thank God for having had the opportunity to know Bro. and Sr. Magaw during the past years. We look forward to meeting them again after the resurrection morn has dawned. Irene Holland, Reporter.

NEW BUILDING IMPROVES ATTENDANCE AT ROCKFORD

Since occupation of its new building on November 4, 1950, the Rockford, Ill., church and Sunday school have seen their average attendance increase approximately fifty per cent. During 1950, membership increased by one: William Lundberg, baptized on November 12. There were no losses.

At annual church and Sunday school business meetings on January 10 and 14, only slight changes were made in the two boards. John Railton and Harold Starbuck remain as elders; deacons are H. W. Kusper and Greene Newman; deaconesses are Wilma Knodle and Marjorie Mogle; the church secretary is Esta L. Starbuck; the church treasurer is Mildred Somers; the Sunday school superintendent is Esta Starbuck; the Berean superintendent is Mildred Somers; E. H. Mogle, Gayle Somers, and John Railton continue as trustees; the music director is Bess Kasper; John Railton is assistant Sunday school superintendent; and Marjorie Mogle is Sunday school secretary-treasurer.

A special meeting of the church some time in the near future was suggested to provide for amendment of the constitution to make allowance for at least three deacons. Financial obligations of the church are being met as they fall due. J. Arlen Marsh, Pastor.

OREGON BIBLE COLLEGE

Classes were dismissed so students could attend the Ministerial Conference sessions. Much good was derived from the fellowship with those servants of God; also knowledge was found in all meetings. We enjoy the cooperating spirit of the ministers and pray that when we have the same responsibilities as they, we may have profited from their example.

We are happy and thankful to tell of the arrival of Ronald Dilamarter, Ontario, Canada, Tommy Zirkelbach, Eden Valley, Minn., and Mr. and Mrs. J. Orville Kinsey, San Jose, Calif. Many of you will remember Mrs. Kinsey as the former Mary Sprinkle.

An evening service was held in the College chapel on Monday, January 22. Bro. Harold Doan from Truth Seeker's Church of God in Chicago was speaker. He gave many worthwhile suggestions to the students, based upon the things he had wanted to know when he was a student at Oregon Bible College.

Mary C. Railton, Reporter.

HERALD RECEIPTS

Mrs. R. S. Cooper; Francis Burnett (2); Mrs. Earl Warmolts; Donald E. Overmyer; Mrs. D. E. Staggs; Mrs. Luther J. Taylor; Robert D. Lindau; Mrs. Anna L. Cline; Mrs. Samuel E. Barnes; Mrs. L. E. Strickland; Zenas Murphy (2); Mrs. John Pifer; Mrs. C. R. Brackett; John C. Renner (3); Allan M. Ramsey.

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National Bible Institution,

Oregon, Illinois

RESTITUTION HERALD

VOLUME 40

OREGON, ILLINOIS, FEBRUARY 6, 1951

NUMBER 18



E THEN that are strong ought to bear the infirmities of the weak, and not to please ourselves.

"Let every one of us please his neighbour for his good to edification.

"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

"Let wisdom guide all to do that which shall make for peace and the edification of one another." (See, "A Voice From the Past," page five.)







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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Why Not Now?

Nearly one hundred years have passed since Brother Joseph Marsh seated himself amid the throb and bustle of the steamboat Lady Franklin and penned the words found in our "Voice From the Past" column.

These years have brought great change. They have witnessed discord between states and nations. They have brought great material progress and scientific achievement as well as panic and depression.

These years have brought a degree of progress and unification to our church very likely unthought of at that time. In spite of that progress, the words of Joseph Marsh, penned upon the Lady Franklin nearly one hundred years ago, still stand to challenge the record of our progress.

"Let wisdom guide all to do that which shall make for peace and the edification of one another," Joseph Marsh wrote. He witnessed the tragedy of a work destroyed by bickering, debate, strife, and contention over the Scriptures.

The past one hundred years have taught us nothing if we have not absorbed the wisdom of these words. The Great Source of all wisdom is not operating within us unless we have been led into channels of thought and action that create peace and edification in one another. This is the yardstick by which every action must be judged. If we cannot share our opinions with others in a spirit that will build, rather than weaken and destroy, we have missed the number one point and purpose of Christianity.

This is a point to which the Christian of today is compelled to give earnest consideration. Jesus felt that "the reproaches of them that reproached thee fall on me." Any reproach directed toward a fellow Christian that does not edify or build up is a direct reproach to Christ. Scripture has made this clear. Is it possible, however, that we may still fall short in its practical application? Would it not be a wonderful thing to profit by this wisdom, and add this crowning glory to our achievements? Who can measure the profit of an organization dedicated

solely to the purpose of bringing peace of mind and personal edification to one another?

The rules are quite simple. First, let us say a helpful word. God's standard requires that every word we utter must be of benefit to the other person or be left unuttered. It is difficult to recognize the effects our attitudes have upon another. A friendly word may mark the beginning of a new peace of mind for another. A sincere word of appreciation for sincere effort, no matter how effective it has been, may mark the beginning of a new devotion to Christian service. A gentle word of encouragement is all that is necessary to keep a discouraged or disheartened person from turning aside from the pathway of faith. One hundred years is past already. Why not begin those helpful words today?

Let us do a helpful act. Being a helpful Christian means more than helping to build a new barn that has burned, or calling upon a brother that has only a few hours to live. The real work is to fulfill the Scripture, "Let every one of us please his neighbour for his good to edification." A little daily act of kindness may bring our friend, or even our enemy, to the place where he is unable to be unkind. A friendly word, a cordial handshake, an encouraging word in time of need, all combine to diffuse a warm feeling over us that makes us want to do better and be better. Why not make that first move to make someone feel good today?

Let us write a helpful note. Somewhere in the past, the term "poison-pen" letters was coined. There is probably more truth in this phrase than we realize. Much of the insidious ill-will and destruction of personal peace of mind has come through the medium of letters. It is just as easy to write a letter that provides encouragement as to write one that serves no good. Somewhere, someone needs your word of encouragement. Perhaps you have received a letter in which another has been ridiculed or condemned. It is just as easy to reply with a good word as to agree with evil. Why not mail that first letter today?

Wisdom says, "Peace and edification of one another can be a reality." Let us put this crowning glory upon our achievements!



By William Dick, Oregon Bible College

SALVATION is the central theme of the Bible. In some way or another, God has offered salvation to every man that has lived upon the earth. Our heavenly Father is merciful to everyone whom He has created. He is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Why, then, have so many gone astray, neglecting His generous offer? God's patience is long; His grace is bountiful; and His mercy reaches into the coldest heart. His hand of tenderness, however, reaches out just so far. On the judgment day, His wrath will pronounce vengeance and destruction upon all those who have not accepted His offer of salvation.

Have you accepted Jesus? There is no other way. God has provided no other means of escape from the present world dilemma. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3.) The Complete Bible translates Paul's words thus:

"If the message delivered by angels proved to be authentic, and every violation or neglect of it led to a corresponding penalty, how can we escape if we pay no attention to such a salvation as this? It was first proclaimed by the Lord himself, and it was guaranteed to us by those who heard him, while God himself corroborated their testimony with signs, portents, and various wonders, and by impartations of the holy Spirit when he saw fit" (Heb. 2:2-4). God's salvation is wonderful; His punishment is just.

Paul's question still remains unanswered. If a person disobeys God's command, can he evade judgment? The story is told of an old Welsh minister who, leaning over the pulpit, said, with earnest voice, "I am going to ask you one question, a question which I cannot answer, which you cannot answer, which devils cannot answer, which no angel can answer, which God Himself cannot answer, 'How shall you escape if you neglect so great salvation?"

Although God has no other plan of redemption, men continue attempting to save themselves. Paul wrote, "Thinkest thou this . . . that thou shalt escape the judgment of God . . . who will render to every man according to his deeds?" (Rom. 2:3, 6.)

To gain eternal life we cannot oppose God. We cannot save ourselves from death. Jesus saves. Only through Him has God offered redemption, "that whosoever believeth in him shou'd not perish, but have everlasting life" (John 3:16). Peter praised the name of Jesus Christ before the priests in Jerusalem, saying, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Once convinced that without Jesus we are lost, we should immediately do something about it. When the keeper of the prison witnessed the miraculous deliverance of Paul and Silas, he asked, trembling, "Sirs, what must I do to be saved?" When we become convicted of our wrong, we should have the same question in our mind. Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

After Peter's sermon on the Day of Pentecost, a similar question was asked: "Men and brethren, what shal! we do?" Peter replied, "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 2:37, 38). When a person believes, repents, and becomes baptized, he becomes a new creature in Christ Jesus.

Having recognized and accepted Christ, the new convert cannot "lay down on the job" feeling that he has done his part. He is not saved yet. Baptism is not salvation. It is merely a symbol to show that he has just *begun* a new life. The theory, "once saved—always saved," is wrong. Christians are not saved now.

Paul described salvation as drawing nearer every day: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). Daily we approach nearer the day of salvation. That we are not saved now and that we must be concerned constantly about our standing before God are implied by Paul's advice in Philippians 2:12: "Work out your own salvation with fear and trembling."

We must work to be saved. These words are clarified by The Complete Bible translation: "With reverence and awe make every effort to insure your salvation." With deep concern must we be certain that we are acceptable to the Lord. With fear and trembling must we insure our salvation.

Eternal life will be given more (Please turn to page 10)

FEBRUARY 6, 1951

The Effect of Hope

Article 3

A Radio Scrmon (WAIT, Chicago) by Harold J. Doan

IN THE other messages of this series, we have seen that our belief that these are the last days, and that our Lord Jesus may soon come, should have a profound effect upon our thinking and upon our manner of life. We have shown that the Word teaches that the natural results of hope such as ours will be a prompt self-examination and a purifying of our way of life. Self-analysis and reconsecration to pure, holy, separated living will naturally result from genuine conviction that Jesus may come at any moment.

Another outstanding result of our belief will be an increased zeal to witness for the Lord unto the uttermost parts of the earth. God's Word makes it clear that the true church not only should but will preach the gospel of the Kingdom into all the world in the last days. Jesus said, "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).

This is a statement of fact! Here is a prophecy of what will be done! If these are the last days, it is our responsibility as Christians to fulfill this prophecy. If we do not, the Lord will raise up a people who will. This is no time to neglect the means at hand to make Jesus' prediction possible in our day! We must seize upon radio, television, publishing, evangelism, foreign missions, and every other means for the widespread sowing of God's Word, as never before. We live in the evening shadows of time and millions do not yet know our Lord Jesus Christ and the salvation that is in Him.

At the conclusion of a long series of Kingdom parables, recorded in Matthew 13, Jesus asked His hearers, "Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (vv. 51, 52).

Jesus had told many parables to teach different truths about the future Kingdom of God. After telling these many simple stories, He asked His followers, "Now, do you understand about the Kingdom of God?" They all nodded, and said, "Yes, we do." "Then," said Jesus, "you are like scribes." Scribes were the keepers of God's Word. They transcribed the Word, studied it, and read it for the people. The disciples of Jesus, including us, are storehouses and guardians of the Word of God.

"Not only that," Jesus continued, "but you are like homeowners who delight in showing all their old and new treasures to anyone who will stop long enough to see them." Jesus was teaching us that it is not enough to understand and have the precious truths of the Kingdom stored away in our own minds, but we must display these truths proudly before the world. The over-all thought of this whole chapter is that understanding the gospel of the Kingdom must be expressed in faithful preaching of the gospel of the Kingdom in all the world. In other words, our hope in God's Kingdom will have the effect of making us faithful witnesses for that hope to the unconverted.

First Thessalonians 4 and 5 are prophetic chapters telling something of the Christian hope of Jesus' coming and the resurrection from the dead. After stating, "The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first," Paul said, "Wherefore comfort [exhort] one another with these words" (1 Thess. 4:16, 18).

Our hope is not to be kept hidden under a basket for our personal comfort and joy but is to be shared for others' comfort and exhortation. A good hope makes a comforting testimony. In the next chapter, 1 Thessalonians 5, Paul said, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. . . . Wherefore comfort yourselves together, and edify one another. . . . Warn them that are unruly" (vv. 9, 11, 14).

Hope for salvation from the wrath of God unto eternal life at Jesus' coming will be the basis for comforting the brethren, edifying one another, and warning the unconverted. In short, Bible hope in the Lord's coming, in the (Please turn to page 10)

DAILY READING HELPS

- M. Feb. 12. Joseph tempted; imprisoned; favorod. (Gen. 39.)
- T. Feb. 13. Joseph interpreted dreams. (Gen. 40.)
- W. Feb. 14. Pharaoh's dreams. (Gen. 41:1-38.)
- T. Feb. 15 Joseph, Ruler of Egypt! (Gen. 41:39-57.)
- F. Feb. 16. Joseph's brothers sent to Egypt to buy corn. (Gen. 42.)
- S. Feb. 17. The second trip to Egypt. Joseph's love for his brothers. (Gen. 43.)



Report on Western Tour

By Joseph Marsh

Written on Steamboat Lady Franklin, Ohio River, May 21, 1851. From the June 7, 1851, Harbinger and Advocate.

THE constant shaking and confusion of a steamboat, when crowded with passengers in a hot day, makes it a very difficult place to write for the press. Difficult as it is, we must improve it for this purpose, or not keep our readers appraised of the progress of our arduous, yet very interesting, journey....

The Advent cause once flourished in this city (Cincinnati), but now it languishes. Desolating storms of wild, and in some respects highly disreputable fanaticism, have spread devastation, discouragement, and gloom over that once blooming field....

The cause in Cincinnati, and many other places, suffers much for the want of a strict observance of the rules of Christian propriety that should ever govern the Church of God. The Scriptures clearly teach that brethren should not strive about words, but that they should be of one mind and speak the same things. If we are correctly informed, this is not always the character of the social meetings in Cincinnati and some other places. Our object in naming these things is not to condemn or administer a rebuke, but to impart some counsel.

The meetings to which we allude, if like similar ones we have witnessed, partake more of the character of debating meetings, with no rules to govern them, and no particular question for investigation, than of the lovely meetings of worship where all possess the Spirit of Christ and seek not their own gratification but the good of others and the glory of God. For Christians to appoint meetings for mutual worship, exhortation, preaching, prayer, and praise, and then turn them into meetings of debate, strife, and contention, will soon make them disgusting to themselves, sink them into disrepute in the estimation of others, and consequently dishonor the cause of God. We have had some experience in these things and know whereof we speak.

Be assured that that time and place are not in a preaching or conference meeting, immediately after a brother has advanced a sentiment to which you cannot subscribe. If the doctrine advanced be erroneous, as a general thing it is far better to let it pass, for the time being, without contradicting it, than otherwise.

How, then, shall we settle matters of doctrine on which we differ? We repeat it, not by litigation in your meetings of worship, for they cannot be settled there; but in meetings appointed for the express purpose of searching the Bible on the points of difference between you. Call the meeting a Bible class, or any other suitable name, and let it be devoted to a free investigation of those points on which you may need light. Let each brother speak five, ten, or fifteen minutes, in his regular turn, and make the plain Word of the Lord your guide, and great good will result from your investigations.

Such investigation meetings we have found to be both interesting and profitable. They have awakened a deep interest in the study of the Scriptures, have harmonized conflicting sentiments, caused errors to be abandoned, precious truths to be embraced, and have preserved from litigation other meetings of the church. These meetings should always partake of the spirit of Christian union, that those who come into your assembly may be constrained to acknowledge that the Lord of love is among you. Think on these things, and let wisdom guide all to do that which shall make for peace and the edification of one another.

New Natural Resources Tapped in Palestine

There are plans to reclaim the land through irrigation, etc., some of which are already being implemented. The latest one has to do with the drainage of the Hule Swamps soon after the winter rains. The 100,000,000 cubic meters of water thus harnessed will irrigate 50,000 acres of land. In addition, several thousand acres will thereby be reclaimed as fertile soil, providing 200 farm units. This scheme will make possible excavation of huge beds of peat deposits for use as fertilizer as well as for heating and chemical purposes.

It is interesting to note that news concerning this project comes on the heels of an urgently expressed need on the part of citrus growers for natural fertilizer of which there is a shortage here. This is an example of how everything seems to synchronize for the continued progress and development of Eretz Israel. Is it any wonder, then, that David Ben-Gurion radiates such optimism in the Knesset when various seemingly insurmountable problems come up? He reminds his colleagues that Israel will succeed because the Bible says so. The Prime Minister frequently quotes prophecy and believes that we are living in Messianic times—*Jews in the News*.

Tithing in the Scriptures

By G. J. Gordon, Fonthill, Ontario

ONE OF the chief objections which is made concerning tithing is that it was part of the law. This is not a fact, for it preceded the law by at least four hundred years in Scriptural record. Abraham paid tithes to Melchisedec even before Isaac was born (Gen. 14:18-20), and it is said:

"Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:9, 10).

Another objection, which is commonly heard, is that it would be impossible for farmers to practice it. The fact is, that Abraham, who paid tithes, had flocks and herds (Gen. 13:5), and Jacob who promised to give a tenth to the Lord, of all that was given him (Gen. 28:20-22), also had flocks and herds (Gen. 31:12-18; 32:14-19). The nation of Israel, which practiced tithing, was primarily an agricultural people. (Lev. 27:26-34; Neh. 10:35-39.)

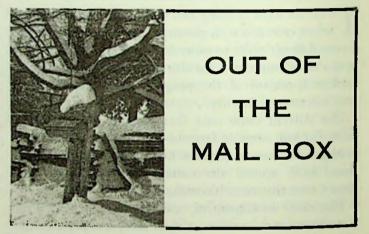
Provision was made for them if they were located too far from the place where the Lord had placed His name to take the produce from land and flocks. They were allowed to redeem them with money and to give that instead, or purchase things when they arrived. In this case they were allowed to eat of it while there (Deut. 14:22-26; note 12:17, 18), and this trip was to be made only at the end of three years (Deut. 14:27-29; 26:12-14) or every third year (Amos 4:4). It was to be given to the Levites (the priests), because they had no inheritance in the land. (Num. 18:21-24; Deut. 12:5-19; Neh. 12:44; 13:5, 12.) They (the Levites), in turn, were commanded to give a tithe of the tithe which they had received. (Num. 18:25-32.)

The tithe was to be the first fruits of all the increase (Prov. 3:9, 10)—be it land, or of the flocks and herds. The choice was made in the flocks and herds by letting them out one by one, through a gap or gate, passing under the rod. Every tenth one was the Lord's (beginning with the first), whether good or bad. It could not be changed, and if it were changed, then it and the change were holy unto the Lord and could not be redeemed. (Lev. 27:32, 33.)

When Israel brought in the tithes, they were blessed of the Lord (2 Chron. 31:4-10), but when they failed to bring them in, "the house of God" was not supplied with the necessary things for worship, and the Levites (the

priests) were forsaken (Deut. 12:19), and they were accused of robbing God (Mal. 3:7-10), therefore His blessing was withheld from them. (V. 11.)

How does this concern us? It serves as a good example, "for whatsoever things were written aforetime were writ-



COMMENTS ON JOHN 3:5

IN THE discussion of whether there are two births suggested by the words of Jesus, "Born of water and of the Spirit," I would like to add my comment. First, I would like to agree with Brother R. H. Judd, that the word, "water," does not demand a separate birth at baptism. I arrive at a different analysis, however, based on a simple law that is contained in the text. "That which is born of flesh is flesh; and that which is born of the Spirit is spirit." This means, simply, that like begets like. On this premise, we can say, "That which is born of water is water." This is, of course, ridiculous, showing that being born of water will not produce according to the rule.

Had Jesus intended that baptism was a birth and the resurrection another birth, He would have said, "Ye must be born again and again."

The prominence given to the essential character of baptism as related to salvation, leads me to believe that "water" does not refer either to the human birth or to baptism but is coupled with the work of the Spirit to produce the new birth, the bodily redemption unto immortality. "Born of water and of the Spirit" is one birth, requiring both the water and the work of the Spirit.

J. W. McLain.



FEBRUARY IS THE MONTH TO:

Use the Telephone.

Fulfill your resolution to phone four families of your personal friends and to invite them to midweek Bible study.

Valentine Party.

How about a "Love Thy Neighbor" party? Invite your immediate neighbors in for your class social or other church-booster night.

Lincoln Birthday Party.

Washington Birthday Party.

Old-Timers' Night.

For the more active individuals or for a rural church, an oldtimers' night at evening church service or midweek Bible study has merit. Come only by foot, horseback, horse and buggy, or lumber wagon. Those who live far away may come within a mile by car, if necessary. Celebrate the founding of the church and the problems of the early leaders. Develop an appreciation for what the church has meant, and can mean, to its members.

Call on Parents of Sunday School Students.

Do this calling in preparation for the Easter missionary work.

Have a Board Meeting.

It is time for detailed planning of the pre-Easter missionary campaign.

Practice for Easter Cantata.

Read "The Mystery of Mar Saba."

There is still time for one good hook before warm weather. This book, although fiction, has a thought-provoking, Church of God outlook on happenings in Palestine.

Sunday School Night.

If you do not have Sunday evening services, plan a Sunday School Night, and let all your young people go to work. It will be profitable and well attended.

Daily Bible Readings.

Do something about that resolution to continue daily Bible readings.

ten for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

The question is often asked: Did Jesus teach tithing? At least, He preached to people who were already tithers, for He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other [tithe] undone." (Matt. 23:23; Luke 11:42.) So one thing we can definitely say, is that He did not discourage but rather encouraged it.

Did He receive any of the substance of His disciples while preaching the gospel in the towns and villages? After naming several by name, Luke said: "and many others, which ministered unto him of their substance" (Luke 8:1-3). It seems to me that we would not be stretching a point, to say that these people who were accustomed to pay tithe to the Levitical priesthood, when they became disciples of Christ, paid tithes to their new High Priest; at least that is indicated by a close study of Hebrews 7.

Abraham is said to have paid tithes to Melchisedec, the priest of the most high God, which priesthood holds precedence over the Levitical priesthood, both in time and importance, being a model of Christ's office in the church. (Heb. 3:1; 8:1, 2.) It is said that the less (Abraham) was blessed of the better (Melchisedec). Now let us make the application to ourselves, for we are Abraham's seed through Christ (the better). (Gal. 3:29.) Should we (the less) not pay tithes to Him that the gospel of the Kingdom of God, which He preached (Mark 1:14), might continue to be proclaimed, and that the "house of God" which is the "church of the living God" be furnished with the necessary things for the worship of Him?

What else could the Apostle have meant? In what other way can we give in proportion to the way God has prospered us? (See 1 Corinthians 16:2.) We most certainly want His blessing. We expect Jesus to be the "greater"—King of Righteousness—King of Salem or Jerusalem (see Matt. 5:35), and King (Prince) of Peace (Isa. 9:6, 7); and who is now our own High Priest. Can we give any good reason why we should not give tithes to Him who is greater than either Levi or Melchisedec?

Please study all the scriptures given here, carefully and prayerfully. To have written all would have made this treatise too long.

(This article is printed in tract form at National Bible Institution, 15c per dozen; 85c per hundred.)

500,000th IMMIGRANT REACHES ISRAEL

Just a few days ago the 500,000th immigrant reached the shores of Israel since the state was established two and a half years ago. This means that within another six months Israel as a nation will have just about doubled its population—exactly three years after its founding. Is it any wonder that immigration has been Israel's greatest problem? Yet there is no talk here of quotas.

Israel's ability to absorb all these newcomers is another miracle. Official reports state that all the tent camps will be closed by next spring. Quite an accomplishment! So, in spite of untold economic burdens, rapid progress is being made in integrating the vast influx of new citizens. They must have food, clothes, jobs, and homes; therefore, everywhere building is going on, especially of new settlements.—*The Jews in the News*.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

RED GRANITE. The press reports the sale of a pile of red granite by the Swedish firm of A. K. Fernstroem to a purchaser in the Soviet Union. This granite had previously been ordered by Hitler for a monument to himself. His plans were upset with the war going against him. There are 18,500 tons of well-cut blocks in the shipment which has now gone to Russia. While no word was given in the purchase as to the use to which these granite stones will be used, it is generally understood that they will be used in a monument honoring a well-known personage in the Communist state.

MORE TIME SETTING. A regular reader of this page sent me a copy of "Kingdom Fellowship Bulletin," which is in its first issue and is published by a man named M. W. Howard. Basing his conclusions largely on the great pyramid, he says:

"Both the Bible and the Pyramid reveal 1955-1956 as the final date for the accomplishment of all foretold in our Lord's great prophecy, and therefore for the end of the Time of Trouble and the Battle of the Great Day of God Almighty. As the dominating power of Babylon kept rising from 707 B.C. for over 41 years till she reached her zenith with the Egyptian campaign in 566-565 B. C., so, seven times or 2,520 years later, from A.D. 1914 for a period of over 41 years, the great dominating Gentile kingdoms of this world are destroyed in the great Time of Trouble, culminating in the Battle of the Great Day of God Almighty in 1955-1956."

It may be true that the Lord will come and all the things mentioned will take place prior to the year 1955. It is not for us to say when the Christ will return and take unto Himself His great power and reign. We are content to leave the matter right where Jesus placed it: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

CRIMES. Recent statistics covering sex offenses and liquor sales leads one to conclude that there is an affinity between these two. The years where there is an increase in the consumption of liquor there is a corresponding increase in the violation of the moral code. The "Union Signal" comments:

"The latest statistics of the Uniform Crime Reports compiled by the FBI reveal the following: The peak year of sex crimes was reached in 1945 and the 1946 figure was not much lower than the peak year. Similarly, the peak year in the consumption of absolute alcohol was in 1946 and the 1945 and 1947 figures were both only ten points lower.

"Thus, the rate of sex crimes in 1946 was which God will give to all nations. Students two and one half times that of 1933. In 1949 of the prophetic Word will do well to reread,

RED GRANITE. The press reports the sale it was twice as much as in 1933 and still

"In contrast, the 1946 consumption of absolute alcohol was triple that of 1934. The latest figure available, 1949, shows consumption of absolute alcohol is 2.6 times that of 1934 and still above the 1944 level."

INVESTS IN ISRAEL. One corporation, Rasseo Israel Corporation, has been instrumental in financing construction of homes for middle income families to the amount of \$10,000,000 during the past year—1950.

Nine months ago there were 94,000 immigrants living in camps as compared to 36,000 at the present time. Most of the money for the establishment of the new State of Israel and the maintenance of its economic stability has come from American Jews. Their interest in the welfare of their brethren in all parts of the world is one of time's greatest demonstrations of filial responsibility.

MEDITATION ROOM. Some weeks ago, we made reference to the "Meditation Room," which has been opened at the United Nations. It could not be called a "Prayer Room," or a "chapel" because it would offend some of the member nations. There appears to be no scruples about having bars, however, where liquor is at all times available. Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, said: "Diplomacy with liquor on its breath as at Yalta and Potsdam, and now at Lake Success and Flushing Meadows, cannot result in international situations that promote peace...

"If the United States is to win in war or at the council tables, our officials and diplomats must go on the wagon, and work soberly. Sobriety is essential for decisions that create international respect and confidence."

ASIA. Asia is not the battleground for the nations of the world when they are gathered for the "battle of the great day of God Almighty." War in Korea will undoubtedly continue for a long time, unless the UN is forced to evacuate. Formosa seems to be on the list for early trouble. Indo-China and Malaya are theaters of war now. Troublesome as this whole area is, this is not the place to watch for the fulfillment of the great prophecies of the last days concerning nations. These are diversified undertakings to propare the way for the great rush against the "land that is brought back from the sword." We are not prepared to say when the "push" against the mountains of Israel will take place. We know it is coming and the indications are that the nations of the world are preparing to drink that final draught from the wine cup which God will give to all nations. Students

and that often, the prophecies concerning the final gathering of the nations. A good admonition is to keep your eyes on the Middle East.

MILLENNIAL SONGS. The songs which people sing usually reveal the faith which they believe. The Church of God has been strong in its espousal of the Millennial hope from the very beginning of its historical existence in the United States. In the year 1858, Joseph Marsh, publisher and editor of "Expositor and Advocate," Rochester, N. Y., published "The Millennial Harp," which was a collection of songs dealing with the Millennial hope. We have a copy of the third edition which was printed in 1858. When the two previous numbers were printed, we do not know. The general themes of "Millennial Reign of Christ," "Restitution," "Saints' Home," and the "Kingdom" form the basis for most of the songs.

RESTORATION OF ISRAEL. I have just been doing a little research on the teachings of the Church of God a century ago and, among other things, I was impressed with this summary of what must take place before the invasion of Gog and the time of trouble. We quote the following paragraph from an editorial in "Expositor and Advocate," in 1858:

"It seems necessary that the leading powers of Europe should be at peace and agreed among themselves relative to the Turkish power long enough for the Jews to return to Palestine in sufficient numbers to creet the 'unwalled villages,' and become rich in gold, eattle, etc., as predicted by Ezekiel, hefore the invasion of their land and eity by Gog, and the time of trouble that will then exist among the Jews, and throughout the world."

The course of events since this outline of things to come was written has followed close to this appraisal. One thing is apparent in the prophetic interpretation which has more or less been followed by the ministers of the Church of God, and that is, they have had to make little adjustment in their interpretation of the great prophecies, the reason being, they have stuck tenaciously close to the literal pronouncements of the Word.

CHURCH HOME. Every family needs a church home. We do not say that one cannot rear a family without belonging to some church. We do maintain that it is much easier to rear children up in the nurture and admonition of the Lord with the help of the church. Church of God parents should give prime consideration to establishing homes where they have the blessing of a local church, and when I say a local church I mean a Church of God. Bringing children up in the faith is more important than accumulating a fortune. Church and home should be combined.

God's Wonder Book

The Bible: Its Accuracy of Statement - Part 4

By R. H. Judd, Toronto, Ontario

HE twenty-seventh verse of Genesis 1 is another instance of marvelous accuracy and brevity of statement employed by Moses. Much care is needed to interpret this verse. It is generally supposed, and correctly so, that the word "man" here is a generic term intended to express the race. It, however, does more than that, and that is a fact our English version does not reveal. It expresses the race in terms of the male but not in terms of the female. Someone may feel that we are here seeking to make undesirable individuous distinction that has no basis in Scripture. This is not the case, and we trust to be able to make this clear.

The word "man" in this instance is doubly emphatic, being preceded in the original (not in the translation) by both the objective article and the definite article (see Newberry's Tr.). The emphasis, therefore, is on man as apart from the female. The point here brought out is not whether man and woman were created on the same day (they were, as we shall see later), but which of them was created first and which was created in God's image.

According to the inspired writer of Genesis 1:27, man was created first. Man only is stated to be in God's image, for "in the image of God created he him; male and female created he them." The emphasis, in the original, being on the pronoun "him" in the first part of the sentence, attests the fact that only the male was created "in the image of God." The emphasis, being on the word "them" in the second part of the sentence, draws attention to the fact that both were created—not evolved—nor either one derived from the other. Nor is there, from the wording of the verse, any indication as to the number created.

Still another and very important fact is here revealed by careful close study. In the sentence in the first part of this verse, "God created man in his own image, in the image of God created he him," if translated according to the detailed emphasis of the original, it would read, "God created the man in his image, in the image of God created the him." Why this careful use of language? Surely the purpose here is to impress the truth that the God of the Bible is one God—a single, not a dual personality! To have created both male and female in the image of God would have given rise to endless speculation as to the nature of God and as to the fact of His individual *personality*. In this simple way is the great contrast brought out between the true God and the grotesque imaginations of pagan hybrid deities.

That Moses could in one short verse, such as Genesis 1:27 is, bring out all the details mentioned is surely a marvelous testimony to divine inspiration. If any reader should doubt the interpretation we have given, he is invited to turn to the first fifteen verses of First Corinthians 11, where he will find strong corroboration of all to which we have called attention. We have not appealed to the passage in the scripture just indicated for the purpose of bringing out the facts already taught in Genesis 1 but for corroboration of them. In so doing, we are not drawing on the future in order to explain the past.

Can we wonder that it was a Jewish belief that every "jot and tittle" was divinely inspired? Far from seeking to make any individuous distinction between male and female of God's human creation, many times during our lifetime we have been amazed at the undoubted differences between the two, yet, at the same time, their marvelous unity and fitness for each other while treading together the pathways of life.

In our next article, it is our purpose to consider the proofs that male and female were both created on the same day. Many problems and great issues hang upon that fact.

Bible a la Russe

Webster's New International Dictionary defines the Bible as "the book made up of the writings accepted by Christians as inspired by God and of divine authority." A new—and less objective—Russian dictionary, issued recently by the Soviet State Publishing House in Moscow, calls the Bible:

"A collection of fantastic legends without any scientific support. It is full of dark hints, historical mistakes and contradictions. It serves as a factor for gaining power and subjugating the unknowing nations."—Pathfinder News Magazine, February 7, 1951.

SALVATION INSURANCE

(Continued from page 3)

freely to those who have salvation insurance. Various scriptures present ways in which we can insure to be saved. Paul's admonition in Romans 12:1 is, "Present your bodies a living sacrifice, holy, acceptable unto God." Why? Because it "is your reasonable service." It is only reasonable that the creation should glorify the Creator. We are not our own; we are property of God. The Christian life is not a hobby or sideline. Accepting Christ is a full-time occupation.

Why should God be so merciful as to offer salvation? It is of God's grace. "According to the good pleasure of his will," He accepts us as sons and daughters. What have we done to deserve such favor? Certainly "our righteousnesses are as filthy rags" (Isa. 64:6). In the light of such mercy, we should do everything to please Him. God abhors sin and calls us to insure our salvation by abandoning sin. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). Paul continued, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

The Lord's vineyard has many vacancies for active service. Jesus said, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). God has placed us as stewards over His ministry. What fruitage have we reaped?

Solomon, in Proverbs 24:30, 31, observed a lazy vineyard keeper: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Did this man insure his salvation?

Confusion and calamities of the last days will test Christian perseverance and loyalty to Christ. Those who faithfully endure persecutions have salvation insurance. Jesus warned, "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22).

In summarizing our thoughts the reader may make these resolutions: I will sacrifice all that I have, my life if necessary, to gain the acceptance of Christ. I will live purely and righteously to show my Lord that I am worthy to be His adopted son. I will cultivate and care for my vineyard that I may present a well-groomed life to the Saviour when He returns. I will consider it a joy to endure patiently the trials of this life. I will destroy all sinful desires and will be prepared to dic, so that I may be resurrected when Christ comes to establish His Kingdom.

THE EFFECT OF OUR HOPE

(Continued from page 4)

saving power of Christ, and in the glories of God's Kingdom will make us faithful witnesses to the household of God and to the unbelieving world.

> "Are you seeking out the lost ones Whom the Saviour died to win? Are you showing them the fountain That can wash away their sin? Are you looking by the wayside For the weary ones who fall? Do you win them to the Master Who has promised rest to all?"

The Prophet Ezekiel, trying to arouse the people of Israel to their responsibility to light the way for the Gentiles, and condemning them for their lack of faithful witnessing in word and deed, used this powerful illustration recorded in Ezekiel 33:1-7. He said, in effect, "If you appoint one of your citizens to be a watchman for your city, you expect him to stand upon the walls and look for the enemy to come. If he sees the enemy approach, he will blow the trumpet of alarm. If the people of the city hear the trumpet blow, but make no preparations to meet the foe and are taken, the fault is their own. Their blood is on their own heads. If, however, the watchman sees the enemy approach and does not blow the trumpet and warn the city, the blood of the surprised people is on the watchman's head."

Christians who believe the Bible look forward to the soon coming of Christ and the day of salvation. They are also painfully aware of the truth that the church's day of salvation will be the day of God's wrath on the world. If we faithfully warn the people of our time of this truth, and they still will not listen, we can meet our Lord with a clear conscience. If, however, we fail to speak out, and some of our friends, relatives, and neighbors are taken as in a snare, we will face our Lord with their blood upon us.

If you were standing at a street crossing and saw a blind man step off the curb into the path of a truck, and . you, having time and opportunity, said no word of warning and made no move to stop the blind man's walk into death, whose fault would his accident really be? You could say, "It was not my fault, I did not make him blind, I did not tell him to walk into the street, and I did not drive the truck." You might say this, but you and I know that this is not the answer. Whose fault is it then that thousands of people die every year without so much as having heard of Jesus, while Christians in some lands live in idleness, pleasure, and luxury? We must doubt

(Continued on next page, column 2)

THE RESTITUTION HERALD

Ode to the Ladies' Aid Society

By Bela R. Halderman, Franklin Grove, Illinois

The greatest friend of every church, On whom the burdens always perch, No matter whereso'er you search— It is the Ladies' Aid.

Because the church yearns much for paint, Some churchmen whine and almost faint, But from a few comes no complaint— The Ladies of the Aid.

They "shoulder arms" and then begin To have it painted out and in. The task soon ends, and sure they win— The helpful Ladies' Aid.

With brand new roof they have it clad, And when the furnaces are bad, You never see them wan nor sad— No, not the Ladies' Aid.

They grapple with that task, and then Are ready for new work again, Which always comes, no matter when, To greet the Ladies' Aid.

A carpet new the Ladies choose, Because the tramping of the shoes Wears out the old; no time to lose— The active Ladies' Aid.

Sometimes when pews are marred and dim. Who comes so promptly full of vim To put them back again in trim? Who, but the Ladies' Aid.

The hymnbooks have been so used You'll hardly find a brand new song; To some, no backs nor fronts belong— Then comes the Ladies' Aid.

They keep the parsonage in repairs; The clergyman gets books and chairs; And for his salary give their shares— The gracious Ladies' Aid.

The thoughtful Ladies Aid.

They give to this, they give to that; In fact, they're always "at the bat." A man must doff his haughty hat And cheer the Ladies' Aid.

Their work will never reach its close; Their work is sung in rhyme and prose; And churches all would decompose Without the Ladies' Aid.

They have their marts and suppers, too; My, what a "spread" they lay for you; A culinary art review By Ladies of the Aid.

While men folk knit their brows and yawn, The ladies use their brains and brawn; And may their help ne'er be withdrawn— God bless the Ladies' Aid.

-Selected by Lila Wagner.

THE EFFECT OF OUR HOPE (Continued from preceding page)

the reality of hope that is not expressed in exhortation, comfort, and warning to the unruly.

The Prophet Amos said, "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" (Amos 3:8). The Lord has spoken through His Word and by signs of the times that the end of time is now here. Can we refuse to speak? Can we hold back from witnessing to the world? Not if we really believe it!

When the Apostle Paul was imprisoned in Rome, he wrote the Colossians, "Continue in prayer . . . praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Col. 4:2, 3). Had you or I been in Paul's place, we might have said. "It is enough that I am imprisoned for my faith, without expecting me to complicate matters by preaching more."

Paul, even in bonds, prayed and asked other Christians to pray for the Lord to open the way for him to continue to witness. The prayers were answered, for we read in Acts 28:30, 31, "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding."

It is because the Lord so swiftly and miraculously answers prayers and opens doors to witness, that we ask you to pray for this radio work. It is for the same reason that we suggest you to pray for the Lord to open the doors of utterance unto you, giving you opportunity to speak about Jesus.



"This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

Shepherds

In the countries where families lived for a while in one place and then moved to another place, nearly everyone did the work of a shepherd. Then we may say that nearly everyone was a shepherd at some time or other.

When the people of wealth needed shepherds, their own sons, and sometimes daughters, became shepherds. Later on, shepherds were hired for wages.

The shepherds had many duties. In the morning, they led forth their sheep to pasture. They kept watch over their flocks. Sometimes they had dogs to help them. If any were lost, the shepherd had to find them or pay the owner for the sheep that were lost. No doubt that is why so much care was taken to find that "one" lost sheep.

The shepherds had to supply their flocks with water. They needed to protect and care for them all day long.

At night, the shepherds still had work to do. They had to return the flocks to their folds. They checked each one by passing them "under the rod." Finally, these same shepherds watched the entrance of their folds throughout the night acting as porters. (See a Bible dictionary for more material.)

Jesus Our Shepherd

Jesus is our Shepherd. We read that Jesus also was compared to a sheep. (Acts 8:32.) You and I, if we are Christ's, are sheep of His pasture, of His fold. The Good Shepherd knows each sheep by name. He knows when one sheep is lost. He searches until He finds it.

There were thieves and robbers that molested the shepherds, as well as bears and lions that killed the sheep.

Jesus said there was only one door. He said, "I am the door."

Sometimes a number of shepherds worked together. One shepherd watched the fold's door as porter. That relieved the others for their rest at night. The main or most important shepherd was called by different names as "ruler," "chief," and "mighty." We can say that Jesus is the Chief Shepherd, can we not?

God the Father would be the owner of the fold and sheep. Jesus is the Chief Shepherd. Pastors, teachers, and other helpers are lesser shepherds. Are you planning to be a shepherd in Jesus' fold?

Many Sheep

There are many sheep in a flock. It will be wonderful if we are just a little sheep or lamb in that fold! Sheep follow the shepherds. They know their voices. Strangers may call, but the sheep will not obey. They know their own shepherd's voice.

Do you know the voice of Jesus? He speaks through the Word to us today. Do you obey what the Word tells you? Are you always careful to obey only His Word and do His will?

Jesus said He came that we "might have life" and that "more abundantly."

I Am the Door

Jesus, our Chief Shepherd, is the only way, only door, only name, through which we can receive salvation. Why is it many pay so little heed to One who is so important in every life?

If you have repented, have faith in God, and are baptized into Christ, then if you continue in faith and good works, you can expect to receive the gift of eternal life. The little word "if" means life or death. Which way do you choose to follow? God's way, through Jesus our Saviour, will lead to life. Man's way will lead to death. Choose Christ that you may live.

We Are So Happy!

Two new members joined our ECE Club today. Teddy Lewis of Chicago, Illinois, is one; the other is Jimmie Magaw of Wenatchee, Washington. His name was sent by his grandmother, (Mrs.) Emma Magaw, Lester Prairie, Minnesota.

Happy Birthday Wishes!

Ruby Wendroth, Feb. 5, age 10, Eden Valley, Minn. Ruth E. Bender, Feb. 5, age 7, Moorefield, Nebr. David Kirkpatrick, Feb. 6, age 8, Eden Valley, Minn. Marilyn Haines, Feb. 10, age 10, Fonthill, Ont. Velma Foster, Feb. 10, age 10, Hammond, La. The Beream Page William Wachtel, Editor

Oregon Bible College, Oregon, Illinois



Is Baptism Immersion?

We have been asked the question, "How do we know that baptism is *immersion*, and that it is not for infants?" Many able writers have written excellent Scriptural presentations of this question, but perhaps it is not amiss to review the teaching of Scripture on this very important subject.

We propose to consider the subject of baptism from three main points. 1) What is the meaning of the word itself? 2) How was baptism performed in Bible times? 3) What are the doctrines concerning, and associated with, baptism?

In seeking answer to the first question, one has access to various sources which reveal the meaning and derivation of the words "baptize" and "baptism." As common a book as Webster's Collegiate Dictionary states that these words are derived from a Greek word meaning "to dip in water." Various Greek lexicons define this Greek word *baptizo* to mean: "to dip, or plunge under; to immerse." It is a matter of history that the translators of the Bible merely brought the Greek word into the English language without translating it into its English equivalent. Thus, when we ask the question, "Is baptism immersion?" To say, "Sprinkling, or pouring, is baptism," is the same as to say, "Sprinkling, or pouring, is immersion"— a manifest contradiction!

To understand the manner in which the act of baptism was carried out in the Bible times, we have only to consider those passages of Scripture which deal with the act. We first meet the word "baptize" in Matthew 3:6, where John the Baptist is shown baptizing *in Jordan*, that is, *in* the river itself. Matthew 3:11 shows that the baptism was *in* water (A.S.V., Diaglott, Weymouth, Am. Tr.). John 3:23 shows that "much water" is required for baptism. The Lord Jesus was baptized of John *in* Jordan. (Matt. 3:13; Mark 1:9, 10.) After being baptized, He came *up out* of the water. (See also the account of the baptism of the Ethiopian cunuch, Acts 8:36-39.)

In considering the doctrine associated with baptism, one can easily see that it is based on the fact that baptism is immersion. In Romans 6:3-5 and Colossians 2:12, baptism is likened to a burial—"we are buried with Him (Christ) by baptism into death." Going down into the water and coming out again, the believer symbolizes the death, burial, and resurrection of his Lord, and identifies himself with Him.

Baptism is a washing of the *body*, (Heb. 10:22; Titus 3:5), though it is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. (1 Peter 3:21.)

In type, baptism is likened to the passage of the children of Israel through the Red Sea, under the cloud (1 Cor. 10:1, 2, 6), showing that they were completely "immersed" or surrounded.

The candid observer is obliged by all these Scriptural *facts* to acknowledge that baptism *is* immersion, and that there is no other mode.

The purpose for which baptism was instituted precludes the possibility of a valid meaningful *infant baptism.* Jesus commanded His followers to preach the gospel and baptize those who should believe. (Matt. 28:19; Mark 16:16.) Obedience in *baptism* was only for those who believed the gospel, those who had faith in Christ and the operation of God. (Gal. 3:26, 27; Col. 2:12.)

Clearly, infants or young children are unable to understand and believe the gospel or have faith in Christ. Therefore, to baptize them is unscriptural and cannot avail to bring them salvation. There is no example in the Bible of infant baptism, and all attempts to show otherwise are based on pure assumption and are contrary to revealed Scripture. The only way for parents to cause their children to be *holy* (that is, set apart), is for one or both of the *parents* to believe and obey the gospel. (1 Cor. 7:14.)

In summary, Scripture teaches that baptism is immersion in water, that it follows repentance and belief of the gospel, and that it is the way in which believers "wash away their sins," "put on Christ," and enter the "body of Christ." (Acts 22:16; Gal. 3:27; 1 Cor. 12:13.)



FEBRUARY 6, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

February 16-18-Northwest Quarterly Conference at Corvallis, Ore, (Bro. Lyle Rankin, guest speaker.)

March 4-Missionary Sunday.

March 10, 11-Missouri Quarterly Conference at Doniphan.

March 25-Easter Sunday.

- March 31, April 1-Illinois Spring Conference at Ripley.
- September 9-General Conference Sunday.

REPORT OF MIDWINTER MINISTERIAL CONFERENCE

A very profitable three days were spent at the Midwinter Ministerial Conference held at Oregon, Ill., by twenty-six ministers, besides the students of Oregon Bible College.

The program which was published in The Restitution Herald was followed with the exception of a few periods that were changed for convenience because two on the program could not attend. The only scheduled paper for Friday morning was given Thursday afternoon and the Conference formally closed Thursday evening because a number found it necessary to leave Thursday evening or early Friday morning. We hope this is not setting a precedent to shorten the Conference in the future.

Much valuable information was provided by those on the program. Both the ministry and the congregations will profit by the inspiration and zeal that were imparted to us. There is a definite benefit in being able to talk over mutual problems and discuss better ways and means of fulfilling the Great Commission to proclaim the gospel and make disciples for Christ.

The Ministerial Association is grateful to those churches which made it possible for their pastors to attend. The expense of the pool which included transportation and meals at Oregon was \$20.60 for each minister. Two thirds of the churches paid their pastors' pool expense.

The ministers appreciated the kindness and hospitality of the Oregon Church and the members who provided rooms.

The following were present besides the students of Oregon Bible College: Mrs. C. R. Appleby, F. L. Austin, Francis Burnett; Kirby Davis, John Denchfield, Otto Dick, Harold Doan, T. M. Ferrell, Bud Goodwin, G. J. Gordon, Robert Hardesty, Arnold Johns, J. Arthur Johnson, Harvey Krogh, Jr., C. E. Lapp, M. W. Lyon, C. Alan Mc-Lain, J. W. McLain, Kenneth Milne, C. E. Randall, C. R. Randall, Ellsworth Routson, Lyle Rankin, Verna C. Thayer, James Watkins, and Walter Wiggins.

H. Krogh, Jr., Sec. Pro. tem.

BLOOD RIVER CHURCH OF GOD

Southwest of Hammond, Louisiana

Congratulations go to Mr. and Mrs. Charles Hutchinson on the arrival of their son, Charles Edward, born in November, We also congratulate Mr. and Mrs. Taft Richardson on the birth of Charles Randal, born on December 25, 1950.

The men of our church have been busy the past three weeks trying to finish the interior of our new building, which consists of additional classrooms, kitchen, and social room.

Election of officers for the new year was conducted on the first Sunday in December, 1950, Those elected are: Sunday school supt., Melvin Richardson; assistant supt., J. E. Fauntleroy; sec.-treas., Mrs. Maurice Robinson. Church officers are; president, E. R. Smith; first vice pres., Melvin Richardson; second vice pres., Ellsworth Richardson; sec.treas., Mrs. Sherman Fauntleroy ; hoard mem-

bers, Mrs. Walter Kennedy, Claiborne Lee, Maurice Robinson, Jim Forrest, Howard Foster, Cecil Richardson, Russell Lobell, Columbus Breeland, Charles Hutchinson; and Hilda Richardson, reporter.

The Willing Workers (women's club) are planning a kitchen shower for the new kitchen. They also are working toward a new plastic inlaid linoleum for the parsonage.

We were thankful to receive the artificial red roses from Mrs. Robert Tyler of the Pennellwood Church, Grand Rapids, Mich.

On January 6, 1951, a surprise birthday party was given for Miss Irene Richardson at the home of Miss Hilda Richardson. Thirty guests enjoyed the games and refreshments.

The intermediate class has reorganized as the "Good Deed Club," Monthly meetings are held. They help where possible in the church work and send get-well cards to the sick. Sr. Walter Kennedy is the leader.

Hilda Richardson, Reporter.

Gleanings from the Field "The field is the world."- Tesus.

A letter from Bro. Alfred Anthon, Corvallis, Ore., tells us he picked an iris from his garden, January 4. We presume that this information is designed to undermine the morale of those around Oregon, Ill., who have seen nothing but snow and ice for weeks.

We are informed that Bro. Vernon Nichols is in a serious condition in Deaconess Hospital, Wenatchee, Wash. He is suffering from pulmonary thrombosis. Our prayers and best wishes go to him in his illness.

A letter from Bro. and Sr. Dale Ward, Culver., Ind., says that the brethren at North Salem are planning to build a parsonage. Present plans are to receive \$1,500 before the building is started. This is a worthy move, and we wish them the utmost success in their venture. The letter also informs that Bro. Ward goes to the Hillisburg, Ind., Church for morning and evening services on the first and third Sundays of each month. He has a warm word of appreciation for the fellowship of the brethren in Indiana.

Bro. Harry Sheets expresses his appreciation for the new pews in the church at Burr Oak, Ind. Their first services with the new pews was held January 14. It is always good to hear of improvements made to our houses of worship.

We are grateful to hear that Sr. William Hanson, R.F.D., Calcdonia, Mich., is showing good recovery from her recent operation.

Mrs. Morris Zellar, secretary of the church at Alliance, Nebr., along with many others, offers her prayers and best wishes to those who were injured in the recent accident. Recovery seems to be slow, but progress is being made. We hope all may be moved closer home in the near future.

"We had our first service in the Bergen Church of God yesterday (Jan. 28) in over a year. We are planning for morning and evening services on Sunday and Thursday evening Bible study."-Elmer H. Magaw, Lester Prairie, Minn. . . . Bro. Arnold Johns is the new pastor.

We express our thanks to all for their good wishes regarding the work at headquarters and the encouraging words of appreciation that we have had in support of our editorial efforts. We are not always able to answer everyone personally, but the letters are greatly appreciated.

What practical means is your church using for missionary expansion? We are interested in hearing of your activities and experiences so others may profit by them.

We have received a word of appreciation for The Restitution Herald from L. K. Punter, Flaxcombe, Sask. He tells us that someone sent him a copy, and he found it interesting enough to enter his subscription. We hope he may continue to find it useful and satisfying.

NATIONAL BIBLE INSTITUTION

RECEIPTS:

| Evangelism: | |
|---------------------------|-----------------------|
| Contributions | \$3,986.15 |
| Earnings | 1,631.63 \$5.617.78 |
| Oregon Bible College: | |
| Tuition | \$1,465.25 |
| Contributions | 1,802.50 |
| Student Council | 90.75 |
| Student Welfare Fund | 217.50 |
| Other income | 77.46 \$3,653.46 |
| Sunday School Association | n: |
| Profit on Sales | \$ 4.01 |
| Sunday School Fedr. | 40.00 \$ 44.01 |
| The Restitution Herald: | |
| | \$ 4,652.11 |
| Subscriptions | \$1,834.55 \$6,486.66 |
| Office: | |
| Profit on Sales | \$ 342.49 |
| Contributions | 9,745,38 \$10,087.87 |
| Print Shop: | |
| Profit | \$4,659.67 \$4,659.67 |
| Total Receipts: | |
| July 1, 1950 to Dec. 3 | 1, 1950 \$30,549.45 |

DISBURSEMENTS:

| - | a tom Berroll . | |
|---|-------------------------|----------------------|
| | Salaries | \$2,610.00 |
| | Camera Supplies | 239.84 |
| | Literature | 45.68 |
| | Traveling Expenses | 1,457.82 |
| | Mattison Fund | 30.00 |
| | Incidentals | |
| | | 87.50 |
| | Insurance | 49.51 \$4,520.35 |
| C | Pregon Bible College: | |
| | Salaries | \$2,150.00 |
| 1 | Insurance | 450.96 |
| • | Student Welfare Fund | 1 150.00 |
| | Maranatha | 149.95 |
| | Repairs | 13.00 |
| 1 | Printing | 14.85 |
| | Incidentals | 48.14 \$2,976.90 |
| • | | |
| 0 | Sunday School Associati | |
| • | Postage | \$35.18 |
| | Incidentals | 3.10 |
| | Cuts | 3.43 \$ 41.71 |
| 1 | The Restitution Herald: | |
| | Printing, wrappers, c | |
| | expiration slips, etc | . \$4.429.43 |
| | Cuts \$152.4 | |
| | Pictures 23.0 | - |
| | Incidentals | |
| f | Destaura | .67 |
| 1 | Postage | 126.22 |
| ł | Salaries | 1,556.88 \$6,288.62 |
| C |)ffice: | |
| ì | Salaries | \$2,714.01 |
| | Postage | 91.12 |
| | Incidentals | 241,65 |
| 4 | Light & Fuel | 429.21 |
| 1 | Taxes | 23,19 |
| | Insurance | 582.66 |
| | Gen. Conf. Overhead | 357.84 \$4,439.68 |
| Ŧ | Print Shop: | |
| 1 | Salaries | 49 170 57 |
| | Incidentals | \$3,170.57 |
| | Destantals | 44.83 |
| | Postago | 25.87 |
| | Repairs | 17.13 |
| | Insurance | 200.52 \$3,458.92 |
| 3 | COTAL DISBURSEME | INTS: |
| | July 1, 1950 to Dec. | 31, 1950 \$21,726.18 |
| F | RECEIPTS OVER | |
| | EXPENDITURES: | |
| | First half 1950-'51 fis | cal year \$ 8,823.27 |
| | | |

THE RESTITUTION HERALD

HERALD RECEIPTS

Elizabeth Bemis; Amber Koontz; Mrs. J. E. Hoskins; Oscar Blumgren; Floyd Swihart; V. E. Thayer; Joe Fletcher IV; Dorothy Magaw; Esther C. Peterson (2); Earl L. Moore; Mrs. H. L. Davis; S. J. Humphreys; Mrs. Selma Peterson; L. K. Punter; P. M. Davis; Tella Griffin; Mrs. W. H. Holland; J. H. Frack; Herman Laning; Grover J. Gordon; Mrs. Harper Koontz; Bert Maroney; Mrs. E. C. Railsback; Mrs. Idona Romine; Ernest F. Poole; H. F. C. Hill (2); Jennie Salisbury.

Arthur Otto; O. R. Anthon; Claude B. Sandifer; Blanche Beeson; Marion Otto; V. R. Kincheloe (2); Emma Pearson; Mrs. Ethel W. Gross; Mrs. J. A. Macy; Della A. Overmyer; Mrs. Myrtle Houser; Mary E. Elton; Leslie Eaton; C. C. Ezell; Mrs. R. Werneke; Helen Overholser (2); Laurel Macy; Pearl E. Kellogg; John Kannmacher; Bud Goodwin; Lulu Metzger; Amy Young; Ada M. Eldridge; Mrs. Opal Wahl; Mrs. E. Claypool; H. Scott Smith; Clara E. Freydl; Bradford Colpitts.

NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. George McMurtrie Mr. & Mrs. Donald Overmyer | \$ 15.00 60.00 100.00 |
|---|-----------------------------|
| Mr. & Mrs. Donald Overmyer | |
| | 100.00 |
| Lottie E. Young | 700.00 |
| Amy L. Young | 10.00 |
| Alice Young | 5.00 |
| Ada M. Eldridge | 65.00 |
| An Isolated Sister | 10.00 |
| Ripley, Ill., Church of God | 36.87 |
| Charles & Mary E. Jones | 4.00 |
| Janice Johns | 9.00 |
| Morristown, Tenn., Bereans | 5.00 |
| John & Evelyn Pennington | 5,00 |
| Dorothy Magaw | 12.00 |
| A Cleveland Friend | 10.00 |
| Mr. & Mrs. Otto Dick | 18.00 |
| Mrs. Ruth Hoskins | 5.00 |
| F. G. Carpenter | 8.35 |
| Omaha, Nebr., Church of God | 15.00 |
| Mr. & Mrs. J. R. LeCrone | 27.00 |
| Blessed Hope Church, Rockford, Ill. | 15.00 |
| Mr. & Mrs. Robert Hardesty | 10.00 |
| Oregon, Ill., Church of God | 7.48 |
| R. H. Judd | 8.70 |
| Oregon, Ill., Church of God S. S. | 15.02 |
| Mrs. R. E. Murdock | 25.00 |

LYND - TOWNSEND

At 2:30 on Sunday afternoon, January 28, 1951, Miss Eileen Lynd, daughter of Mr. and Mrs. Orval Lynd, 3121/2 Main St., Galva, Ill., was united in marriage with Wilbur Townsend, also of Galva. The Lynds were former residents of Ripley, Ill., and were active in the church there.

The ceremony was performed in the First Methodist Church at Galva, with the undersigned officiating.

The home of the newly married couple will be at 1131 Roseview Ave., Kewance, Ill.

J. W. McLain.

OREGON BIBLE COLLEGE NEWS

Subjects offered second semester are interesting and helpful. They include Old Testament History, Geography of Palestine, Book of Acts, Gospel of John, World Missions, Preaching, Public Speaking, and Christian Personality Development.

Students Kyle Davis and Neil Thut recently conducted a service at Hillisburg, Ind.

On Friday evening, February 2, the faculty and students enjoyed good fellowship and refreshments at a combined Valentine and welcome party at the College building. The Student Council was the host.

Mr. and Mrs. David Sprinkle, Royal, Ark., arrived at Oregon Bible College on Thurs-day, February 1, 1951. David's decision to attend college will make a total of twentytwo students.

Students working for Christ in the Oregon area conduct three Sunday schools, four church services, two Berean classes, and two midweek Bible classes. Two students and Pastor LeCrone conduct classes each week for children from the grade school. We find this work very gratifying. It is indeed a pleasure to serve our Lord and Master.

Persons everywhere are urged to catch the vision of bringing the lost to Christ. Have you mentioned Christ to anyone today?

Curtis Simpson, Reporter.

NEW PLEDGES

\$100.00 Mr. & Mrs. Harry Sheets 70 Open Bible Church of God, Macomb 100.00 Auderson Chapel, Hendersonville N. C. 50.00 .02 .00

1950

"BETTER DAY" CAMPAIGN 1951

for funds supporting activities of the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

The Restitution Herald Evangelism Golden Rule Home Oregon Bible College

for the coming year. I (we) will make monthly payments of \$ Name

Address

Pledges for 1950-'51 Budget

Conference Budget Received to Date

\$29,306.25

\$24,788.82

\$3,000.00

Reported on 3 bottom TOWS

Nov. 21

\$1,500.00

\$77.06

\$1,000.00

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.

| | lge now; p | - | | e ine Gene | | nee. | \$1,000.00 Hoke Brothers | \$1,000.00 Ohio State Conference | \$1,500.00 Delta (Ohio) Church |
|--|--|---|---|---|--|--|--|---|--|
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 Los Angeles Church Members | \$500.00 Vernon and Ruth Nichols | \$1,000.00 Joe & Gladya Lawrence |
| \$360.00 Rockford (Ill.) Church | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 Group "A" | \$400.00 | \$400.00 | \$500.00 Group "M" | \$500.00 Group "L" |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 Group "K" | \$328.29 Group "J" | \$337.82 Group "G" | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- utors | \$350.00 Oregon Bible College Students |
| \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker's Church (Chicago) |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.00 Oregon (Ill.) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L.P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbrook (Nebr.) Church |
| \$100.00 Mr. & Mrs. Marion Partlow | \$100.00 Mr. & Mrs. J. R. LeCrone | \$100.00 Lottie E. Young | \$100.00 Mr. & Mrs. J. D. Swartz | \$100.00 Golden Rule (Cleveland) Church | \$100.00 Mr. & Mrs. C. D. Whitmer | \$100.00 Shirley Logsdon | \$100.00 Mr. & Mrs. Frank Partlow | \$100.00 F. G. Carpenter | \$100.00 Mr. & Mr. Maurice Robinson |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. Howard H. Moore | \$100.00 F. H. Burke | \$100.00 Golden Rule Family No. 2 | \$100.00 Mr. & Mrs. Don Overmyer | \$100.00 Mr. & Mrs. Fred Austin | \$100.00 Mr. & Mrs. Henry Partlow | \$100.00 Mr. & Mrs. Harry Sheets | \$100.00 Macomb (Ill.) Church | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. A. E. Karnett | \$100.00 Eden Valley (Minn.) Ladies' Aid | \$100.00 W. D. Tierney Family | \$100.00 Mr. & Mrs. Willard M. Naylor | \$100.00 Mrs. Mary Alice Pigg | \$100.00 Mrs. Nellie Ling | \$100.00 Mr. & Mrs. Charles Lapp | \$100.00 Mr. & Mrs. G. E. Marsh | \$100.00 Vena and Juanita Logsdon | \$100.00 Group "K" |

The Restitution Herald

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

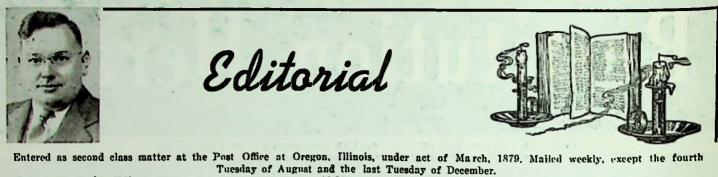
VOLUME 40

NUMBER 19



FULFILLING OUR MISSION

"That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor."



James M. Watkins, Editor

\$3.00 per year Paul C. Johnson, Associate Editor

Julfilling Our Mission

A special committee met in Oregon, Illinois, November 9-12, 1920. The purpose of this committee was to anticipate the advantages of a general conference of the Churches of God, and to suggest a general policy through which the conference could fulfill a greater mission for Christ.

It is very inspiring to read the high aims and sound policy which are stated clearly in the published report of this committee:

"1.) That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor.

"2.) That publishing facilities may be provided under special editorial supervision, for the issuance of all necessary literature, such as: books and booklets, tracts and systematized lesson leaflets, either for sale or free distribution-this not with a view to supplant any other established work.

"3.) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching, or other religious work.

"4.) Our whole policy shall be conducted with a view to maintain the unity of Christian spirit. With such unity we purpose to unite the following Biblical truths, and such as are in harmony therewith, all of which are commonly accepted by the people of the Church of God:

- a. The oneness and omnipotence of God.
- b. The inspiration of Scriptures.
- c. The death, burial, and resurrection of Jesus as a means for the remission of sins and salvation.
- d. Immortality only through Christ.
- e. The resurrection of the dead.
- f. The second coming of Christ, followed by the establishment of the Kingdom of God.
- g. Belief, repentance, and baptism for the remission of sins.
- h. A godly life.

"This Bible Institution shall not encourage anyone in advocating a doctrine not commonly accepted and which tends to cause division.

"5.) That a board of benevolences be organized to minister to individual needs as they may arise."

We would like to pay whole-hearted tribute to the sound wisdom and singleness of purpose found in the work of this committee. It brings a surge of new zeal mingled with no small amount of surprise to give their words careful consideration. We say, surprise, simply because in the years of work with the Church of God we have heard so much about our weaknesses, failures, and mistakes that at times we almost feel that the boat was missed entirely. We find it inspiring to realize that, judged by the standard of our declared mission, we have gone far in the attainment of our purpose.

These past thirty years have brought us closer together in fellowship, united us more firmly behind the tangible expressions of our faith, and brought us the greatest unity in doctrinal interpretation in the history of our local churches. Our educational and publishing facilities are a credit to their intended purpose.

Confronted with these pleasing facts, we find it hard to see nothing but the mistakes that have been made or the plans that have not come to complete fruition. We can feel only gratitude for the long days, nerve-racking effort, and sleepless nights of the succession of unsung leaders that have brought us to this place.

We stand, today, upon the threshold of our greatest opportunity to fulfill the number one purpose of our existence-"That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor."

We have been successfully criticized only when we have deviated from this avowed purpose. A new day is dawning over our work. There will be no criticism as long as each department exists to serve its part in the evangelistic purpose of our creation. The wise counsel of the past can guide us into channels that will fulfill our greatest ambitions.

Understand the Kingdom

By H. Gary France, Wenatchee, Washington

DO NOT think it makes as much difference what you believe as what you do," is a commonly voiced theory. To say that one of two essential points is more important than the other reflects the same brilliance as saying that one link in a chain is more important than some other link. The lack of correct belief, works, or any link of a chain results in failure. One fact is certain: belief is not second fiddle to works. If anything, works are secondary to faith. Paul wrote, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5). The rewards of famous John 3:16 and Romans 1:16 are predicated not on works but on belief. Ephesians 2:8, 9 illustrate the futility of working for a reward. "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."

An outstanding teaching of Iesus was that of the Kingdom of God. Jesus expected His followers to believe His gospel. Indeed, the Kingdom is the promised reward of Christians. Sad to say, many professing Christians have devised a reward that seems a little prettier, not necessitating that a person sleep in the dust of the earth till Jesus returns.

Jesus taught that if a person understood the gospel of the Kingdom of God, he would be saved, and that if a person did not understand the gospel of the Kingdom, he would not be saved. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. . . . He that received seed into the good ground is he that heareth the word, and understandeth it" (Matt. 13:19, 23). The salvation of a person is dependent on his understanding of the gospel of the Kingdom of God according to this parable. Yet surprisingly few church members understand even the rudimentary fundamentals of this gospel.

The importance of believing the gospel of the Kingdom of God was reflected again by the Lord toward the conclusion of His ministry. "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). A revealing passage describing the location of the Kingdom is in the eleventh chapter of Revelation: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever" (y. 15).

Part of the glory and splendor of the Kingdom is mentioned in the Old Testament. God's original purpose in creating the earth was for habitation (Isa. 45:18). Early in the history of mankind God said, "As truly as I live. all the earth shall be filled with the glory of the Lord" (Num. 14:21). Jeremiah spoke of a time when Jerusalem would be the throne of the Lord.

All these bits of information concerning the Kingdom of God add to one's understanding of it. If Jerusalem is to be the throne of the Lord, the Lord will be on the earth. Other parts of the verse give further information of the Kingdom: "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

Isaich wrote of the Kingdom, "It shall come to pass in that day, that 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 gethered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall be visited. 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" (Isa. 24:21-23).

Peace, justice. righteousness, and godliness are the conditions to exist in the Kingdom. That gospel is presented as the incentive to renounce the works of the world and to follow the example of Jesus. Of course, if one does not understand or believe the truth concerning the Kingdom, he would hardly be in a position to inherit it. The facts that Jerusalem is to be the throne of the Lord and that the reign shall be from Mount Zion not only teach that the Kingdom will be on the earth, but they harmonize with God's statement that the earth would be filled with His glory.

Seek the Kingdom with understanding and faith.

The expression "B'nai B'rith" means, "sons of the covenant." It is an association of German Jews established in the United States in 1843. Its purpose is for moral improvement of its members.

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Three Lights

A radio sermon (WAIT, Chicago) By Harold J. Doan

HREE great lights are mentioned often in the Bible. They are the beacon lights on the pathway to God. These three great lights are Jesus, the source of spiritual light, the Word which reflects Jesus to the church, and the church which reflects Jesus through the Word to the world.

Jesus said of Himself to the doubting Pharisees, "I am the light of the world: he that followeth after me shall not walk in darkness, but shall have the light of life" (John 8:12). By this statement, Jesus was actually identifying Himself as the Messiah, the Saviour, the Hope of the world, the fulfillment of the prophets' predictions. We have heard it said that Jesus never thought of Himself as any more than a great teacher. Considering that He was speaking to Pharisees, the strictest of the strict Jews, Jesus could not better have said, "I am your Messiah," than by saying, "I am the light of the world." Light was always connected in the Jewish mind with the Messiah, in fact, some of the rabbinic teachings considered the creation of light in Genesis 1:3 to be the creation of the Messiah.

The prophets spoke of the coming King and the Kingdom Age in terms of light. For instance, Isaiah said, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.... Unto us a child is born, unto us a son is given... His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace" (Isa. 9:2, 6).

Light, understanding, and righteousness were to come with Jesus when He came as Prince of Peace. Jesus' saying, "I am the light of the world," was the equivalent of saying in the Pharisees' minds, "I am that son who was born. I will be given in death for you. I will be your Messiah." The Pharisees were doubtful, as some people are today. Is Jesus that great Light, sent from God, who will scatter the darkness of sin and ignorance, and illuminate the way of understanding, peace, and life? We believe He has proved Himself to be the Light of the world.

John recorded Jesus as saying, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12:35).

He who walks without Jesus walks in darkness. He who walks with Jesus walks in the light—the light of true

understanding. To be in the light is to be walking firmly with eye on goal, hope, peace, and inner happiness.

So we see that Jesus is the "light of the world," the source of spiritual light. He is the Light which shows the way to God, by His example, and by opening our understanding. He is the silent, purifying Light (like the ultraviolet and x-rays) which destroys sin and evil desire within us. He is the life-giving Light like the sun, causing us to grow in spirit and in truth. Jesus *is* the Light of the world.

We read of other lights, one of them the Word of God. David said, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). The Word is reflected light, for it reveals Jesus to us. The reason that the Word of God is a lamp to our feet, showing us how to walk and the way in which to go, is that its central theme is the Light of the world.

Of Apollos, a young preacher of the early church, it is said, "He mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (Acts 18:28). This is how the Word is meant to be used. Its central theme and important revelation is Jesus the Christ, Son of the living God. When Christ is revealed and brought forward, the Word becomes a lamp to light our way.

After the Sadducees had asked Him a foolish question about resurrection, Jesus said, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). There are two ways to keep from error: 1) To know the Scriptures, and thus know Jesus and the right way of life, and 2) to know and (*Please turn to page 10*)

DAILY READING HELPS

- M. Feb. 19. Gen. 43. (If you read it last Saturday, try telling the story to a friend or child.) If you did not read it, do now.
- T. Feb. 20. Gen. 44:1-13. Joseph's strategy to humble his brothers.
- W. Feb. 21. Gen. 44:14-34. Hear a cornered Jew reason and confess.
- T. Feb. 22. Gen. 45. At least a casual reading of this chapter will prepare the mind for more detailed study of Sunday morning's lesson.
- F. Feb. 23. Gen. 46. Reunion of Jacob and Joseph. (Please do not omit vv. 8-25.)
- S. Feb. 24. Gen. 49. A great prophetic chapter. Who can comprehend its fullness?

Bible Jaith

By Mrs. Bertha (McCoy) Bass, Fredericktown, Missouri

WHAT IS faith? The dictionary tells us it is "trust, believing without proof, believing in God or in God's promises, etc." How is faith acquired? We must first hear. Hear what? "What saith it? The word is nigh unto thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that 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. 10:8-9).

Why should persons believe and confess? "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:10-13).

Now, how shall we hear? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:14-17).

We must first have someone sent to preach. He must preach the Word of God, then if we believe after hearing the Word, and accept it by repenting of past sins, obeying in baptism, thus putting on the Lord Jesus Christ, we may then profess to be in the faith and to have faith.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Can we depart from, or lose faith, once we profess it? "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). "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10). "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith" (2 Thess. 3:1, 2).

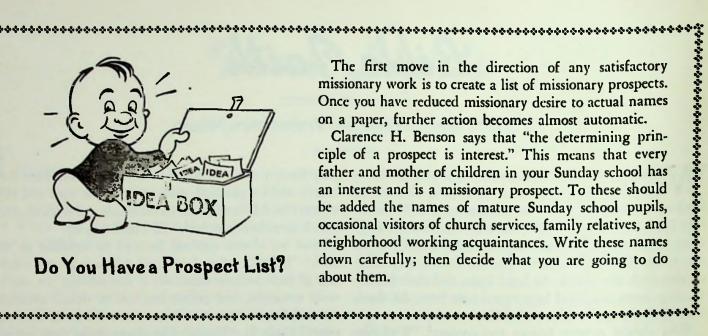
Must we always contend for and be steadfast in the faith? "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ" (Col. 2:5). "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12). "Watch ye, stand fast in the faith, guit ye like men, be strong" (1 Cor. 16:13). "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

"Blessed is that servant, whom his Lord when he cometh shall find so doing" (Matt. 24:46).

"His lord said unto him, 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).

In answer to the question, When was sprinkling first used as a mode of baptism, Frederic J. Haskin in his book, "Answers to Questions," said: "The rite of baptism by sprinkling or pouring is supposed to have originated either in the second or third century and is alluded to in the writings of Cyprian, who gave his opinion that in the case of those who were sick or unable to endure the rite of immersion, it was a lawful baptism." FEBRUARY 13, 1951



Abuse of Non-Profit Status May Threaten Our Future

Washington, D. C. (CNS), January 29, 1951-No formal announcement yet has been made, but there is little doubt that the President's new tax program for 1951 will give a prominent place to so-called "loopholeplugging"-just as did the Treasury's tax program in 1950.

Tax experts here expect most of the proposals along this line to be very similar to, if not identical with, those proposed by the administration-and rejected by Congress-in the most recent Congress.

Many religious foundations and educational and charitable institutions a year ago were "threatened" by Treasury proposals to remove tax exemptions on a broad scale and to subject many of their operations to the normal corporate taxes. The Treasury recommendations would have taxed all business earnings not directly related to the primary purpose of the tax-exempt institutions, as well as accumulations of such earnings and several other phases of their operations. Many charitable foundations and church-affiliated institutions would have been affected seriously, their representatives pointed out plaintively, since many have substantial investments in income-producing properties which provide funds for their operations.

The eighty-first Congress refused to enact most of the more stringent Treasury recommendations. Now, according to inside sources at the Treasury, the whole subject will be considered anew.

From the Treasury's viewpoint, the problem has become particularly acute because of the steady growth of business operations carried on by exempt groups. Treasury experts profess to have no desire to injure "legitimate" operations of churches and church-affiliated in-

stitutions. They say they desire to catch in the tax-net only those exempt organizations that are abusing a taxexempt status deliberately in order to engage in activities normally taxable. In actual practice, it is almost impossible to distinguish between what is "legitimate" and what is not-in this field.

Under present conditions, a tax-exemption is a prized possession. With the Bureau of Internal Revenue demanding half, or more, of net earnings from business operations, it is not strange that more and more business enterprises should gravitate into tax-exempt "foundations," and each increase in tax rates accelerates the trend.

Even with the pressure on to get new revenue from every possible source, it is not likely Congress will accept all the Treasury's recommendations, verbatim. Some parts will be enacted this year; next year, perhaps another part; sooner or later, virtually all. The heavy hand of taxation eventually will be felt, with increasing weight, in coming years.

"AN INTERESTING story is told concerning a British building ordinance for Jerusalem in Mandatory days that proved instrumental (no doubt by divine providence) in giving the Jews in Jerusalem a strong fortress during the war with the Arabs. Years ago, when the New City was in process of upbuilding, it was decreed that all the structures had to be built of locally hewn stone. The Jews wanted to build with wood, as a number of them were carpenters, but because only the Arabs were stonemasons, stone it was. So, for instance, the home we are residing in has walls that are fully three feet thick. Therefore, when hostilities broke out between the Jews and the Arabs, these buildings were ideal for resisting the blasts of heavy shellfire. That helped to spell victory."- The lews in the News.

THE RESTITUTION HERALD



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

MORE COMMENTS ON JOHN 3:5

"The figurative death, burial, and resurrection through which man must pass in baptism (Rom. 6:3-5, figurative birth), without which he will not obtain the spiritual birth at Christ's coming, is implied in Jesus' talk to Nicodemus."—Emma C. Railsback, Los Angeles, California.

"Your judicious request for one's view on John 3:5 needs no further comment. It should arouse the whole Church of God to a final decision of the new birth, which was the topic of our Lord's conversation with Nicodemus. ... I am in perfect agreement with Brother Judd. I have held this view myself for a long time. ... Second Corinthians 5:17 will give us food for thought."—Herbert F. C. Hill, Toronto, Ontario.

"Nicodemus well knew that the natural birth is of the flesh. So the birth of the Spirit must be when Jesus comes in all His glory to change us, in the twinkling of an eye, into being like unto Himself, and through the power of His Spirit raise the righteous dead into the same likeness." —Marion Ellsworth, Blanchard, Michigan.

"In His answer to Nicodemus, Jesus said, 'Except one be born anew [from above, of God], he cannot see [be a part of] the kingdom of God' (John 3:3, A.R.V. and marg.).

"Nicodemus asked, 'How can a man be born when he is old?' He wanted a simple and literal answer; one that a child could understand.

"Jesus rephrased His next answer in greater detail. "Except one be born of water and the Spirit, he cannot enter [be a part of, inherit] the kingdom of God."

"Our American Revised Version translation seems to be a perfect thought translation of the Greek text. Note carefully how it reads. 1) Christ says, ... 'born anew'... 2) 'born of water and spirit.' ... Plainly, both answers are speaking of the same birth. Nicodemus, a master of Israel, had yet to 'be born anew' of water and the spirit if he was to inherit a place in the Kingdom of God. A language makes it plain that birth of water and spirit is one birth. A person could be born of water (baptism) without being motivated by the spirit. A person to be born anew must be motivated of 'spirit' causing him to be born of water (baptism).

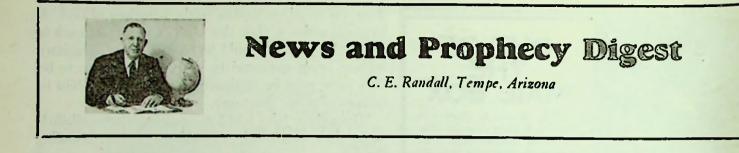
"Throughout John 3:1-12, resurrection is never alluded, to, let alone mentioned. . . ."—Alfred Anthon, Corvallis, Oregon.

"John 3:5 refers to baptism and the resurrection. In baptism, one comes into life. (Webster defines birth as the act of coming into life.) All members of the Adamic body are born spiritually dead because of Adam's sin. (Rom. 5:12.) Until they have been made alive, they have no hope and are without God in the world. (Eph. 2:12.) To have hope, one must be born again, made alive, by putting off the 'old man,' the Adamic body, and be adopted into the body of Christ. This is accomplished by the act of baptism. When one becomes a member of the body of Christ he is a new creature. (2 Cor. 5:16.) He is now in line to be born of the Spirit at resurrection."— Alma Orr, Frankfort, Indiana.

"In John 3:5, Jesus was talking to Nicodemus. He informed this man Nicodemus that in order to see the Kingdom of God, he would have to be born again. Nicodemus misunderstood Jesus, thinking He referred to fleshly birth. Jesus told him (v. 5) that except a man be born of water and spirit he cannot enter the Kingdom of God. According to the Diaglott, the births are definitely separated, showing that neither is part of the other. "That having been born out of the flesh, flesh is; and that having been born out of the spirit, a spirit is."

"When a man is born of the spirit, he is a spirit. The text teaches us that when a man is born of 'water and the spirit,' he can enter the Kingdom of God; therefore 'water and spirit' are elements necessary to this end. Paul tells that 'flesh and blood' cannot inherit the Kingdom of God. (1 Cor. 15:50.) This being true, 'flesh and blood' is not contemplated and does not enter into one's qualification for entrance into the Kingdom of God. 'Water and spirit' are definite elements qualifying one for entrance into the Kingdom of God."—W. C. Roberts, Moody, Texas.

Brother J. M. Morgan is interested in whether or not the present gathering of the Jews is fulfilling Ezekiel 38, what prophecies the war in Korea is now fulfilling, and if present gathering of the Jews is in fulfillment of Ezekiel 38, approximately how long it will be until Israel comes to that state of rest "dwelling without walls, and having neither bars nor gates" (38:11).... Can you help?



THEIR OWN WORDS. Jesus said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 37). We herewith give the words of the leaders of National Shrine of the Novena in Chicago. The person sending me the January 5, 1951, issue of "Novena Notes," said: "Enclosed is a copy of 'Novena Notes,' Article on back page is enough to curl your eyebrows." Here is the article, in part :

"It is about time . . . Catholics stand up and he counted! Soon in the United States . . . if Communist successes continue . . there will be only two classes of people, Catholics and Communists. Protestants claiming to be Christian can't present a united front to the anti-God menace that confronts Americal Both Luther and Henry VIII taught the un-American teaching that the state is supreme! Both made the church (as Hitler did and Stalin does) a servant of the state. Both helped bring disunity and dissension among the nations that at one time believed in the common fatherhood of God and in the One, Holy, Catholic and Apostolic Church Christ founded. Without a definite teaching . . . without a set authority . . . even Protestant ministers fall before the satanic lure of Communist teaching." (The recurring periods do not indicate omissions, but are an exact transcript of the original.)

We do not condone or uphold Communism for one minute. It is a deadly evil, but Roman Catholicism has been fertile soil for the growth of Communism. One is satanic; the other is devilish. Communism is the spirit of the Antichrist and Roman Catholicism the spirit of the false prophet. These two forces eventually will form a politico-religious combination decreed in the Book of Revelation.

DEMOCRACY IN ISRAEL. More and more,

the new State of Israel is finding a dominant role in the affairs of the world. Former United States Ambassador to Israel, James G. McDonald, has accepted the chairmanship of the Advisory Council for the half million dollar loan which will be floated here in the United States, Says Mr. McDonald of Israel's place in world life; "Israel's economic development is a matter of direct concern to all Americans who are interested in strengthening the cause of democracy in the Middle East and other parts of the world."

For a long time Israel has been a tail people. Her return to be the head and not the tail as predicted in the prophetic Word is an integral part of the great mass of prophecy which is finding present-day fulfillment.

JACOB AND ESAU. The story of the meeting of Jacob and Esau and their "burying

the hatchet," and finding grace in the eyes of - that justice be given to the Jewish people each other is one of the most romantic stories in the Bible, If these two individuals were ordinary characters, there would not be attached the importance that surrounds their meeting and reconciliation.

These two represent nations. Before their birth, it was prophesied of them: "Two nations are in thy womb, and two manuer of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23).

If these two individuals stand for peoples or nations, then their reconciliation represents the ultimate burying of grievances between the peoples of which they are progenitors.

The Edomites sprang from Esau, but there is much evidence to support the view that the Arabians are his offspring. It is our view that the offspring of Jacob and the offspring of Esau will be united in friendship and will serve each other in the evil days which lie ahead. Sheba and Dedan, according to Ezekiel, are to come to Israel's assistance when she is invaded by the hordes of the North under Gog.

The struggle which has been continuing between Israel and the Arabs is largely fomented by outside forces. If these people were left to themselves, they would be able to live side by side amiably and work together co-operatively as they have done through their co-operative associations. Abraham is a bond between these two peoples - a bond which we believe will hold, even when put to its severest test.

HOW LONG? HOW LONG? It has been six

years since the war with Germany was concluded, and still no peace treaty has been signed or terms agreed. Further, the Jewish people, millions of them, lost their lives and all their property, and still there has not been any effort made at restitution. Certainly the lives of the millions who were put to death in the concentration camps cannot be brought back. The occupying powers have not taken steps to restore to the surviving Jewish pcople the property which is rightfully theirs and which was deliberately stolen from the people who had in blood and sweat and tears accumulated it. Must justice be denied these people? What right has society to expect that the sons of Israel should forfeit all right to the property which they lawfully acquired and which was unlawfully taken from them? If any people involved in World War II are entitled to compensation for injury done, it is the Jewish people. The Christian world should rise in a solid phalanx and demand

left in Germany or to those who have been able to escape from there since the days of martyrdom of their fathers at the hands of the Nazi government. Righteousness calls for justice for the sons of Israel in Germany!

SUNDAY BEHAVIOR. Several of our presidents have exalted the observance of Sunday as a day of worship, "Advent Christian Missions" records the following:

George Washington in the Revolutionary War, Abraham Lincoln in the Civil War, and Woodrow Wilson in World War I, all gave orders relieving troops as far as possible from fatigue duty on Sunday, and giving them opportunity to attend public worship.

"Presidents Hayes and Garfield habitually walked to church that their servants might rest and worship on the Lord's Day. President Grant, when in Paris, refused to attend horse races on the Lord's Day. President Mc-Kinley, when opening the State Centennial of Tennessee, refused a trip up Lookout Mountain, saying, 'No, I don't go sightsceing on the Lord's Day.' Herbert Hoover, when invited to join a fishing party on the Lord's Day, replied, "The Hoover's never fish on Sunday.""

SERVICE CLUBS. The Pope recently issued a ban against the Roman clergy having anything to do with service clubs such as, the Rotary, Kiwanis, Lions, Optimist, and other luncheon groups. The decree did not forbid Catholic laymen but did sound a warning to discourage them in participating in such organizations. Laymen were referred to Canon Law No. 684, which says: "Those faithful (Catholics) are worthy of

praise who give their names to associations promoted by the church, or, at least, recommended by it. They should guard themselves, however, from secret associations condemned, seditious or suspected, or that seek to draw away from the legitimate vigilance of the church."

Anyone violating this decree is subject to excommunication. James Henry Robinson in his history of "Medieval and Modern Times" says: "No one may annul a decree of the pope, though the pope may declare null and void the decrees of all earthly powers; and no one may pass judgments upon his acts."

HOME FOR BLIND. A new experiment in

Israel is under way in the building of the first village for blind immigrants. The little town will be made up of a population of one hundred families. The blind will be assured of "housing, gainful employment . . . and the opportunity to learn suitable trades."



The Bible: Its Accuracy of Statement-Part 5

By R. H. Judd, Toronto, Ontario

N OUR last article, we stated that it was our intention to study the days of Genesis 1. We will find it to be an interesting study. Before doing so, we wish to examine a preliminary thought that will probably arise in the minds of our readers. Some of them naturally point out that verse 2 of this chapter commences with the conjunction "and," and that it is, therefore, the basis of the next expressed thought that the earth was originally "without form and void," and that such is the commonly held view. The Revised Version, however, gives a contrary understanding by substituting the word "waste" which, according to the dictionary, is a transitive verb, meaning "to bring to ruin, to devastate, to destroy," thus intimating that it had been brought to that state but *was not previously* in that condition.

That view of the matter is considerably strengthened when it is pointed out that the word "was" would have been better translated "became"—"and the earth became waste and void"— again intimating that it was not originally so. Later, Scripture corroborates this fact, for in Isaiah 45:18 we read concerning the earth that "He created it not a waste, he formed it to be inhabited."

This last statement of Scripture is particularly strong and unique in brevity by use of the word "create" which, as we have already shown, is used of the first occurrences and that which had not before existed. Consequently, if it was not "created" a waste, it could not have been so from its commencement.

Should any reader wish to know our authority for exchanging the word "was" for the word "became," we refer him to Genesis 2:7 where the same word is rendered "became"—"man became a living soul." It occurs also in Genesis 9:15; 19:26; Exodus 32:1; Deuteronomy 27:9; and 2 Samuel 7:24. It is also rendered "came to pass" in Genesis 4:14; 22:1; 27:1; Joshua 4:1; 1 Kings 13:32; and Isaiah 14:24.

Two other facts of interest should be related here, which show that the creation account from verse 2 onward is separate and distinct from the original creation of the universe (v. 1), both as to the time and conditions prevailing. The first is shown very clearly in Newberry's Version where he makes double space between verses 1 and 2. Thus it indicates that the passage of time between these verses does not convey immediate sequence, but that a greater or less period of unchronicled time may have passed between them. It is a device both simple and effective, often occurring in the Scriptures.

The second has reference to the conjunction "and." This word is generally thought to convey immediate sequence, so close indeed that the words which follow are considered to be added description of immediately preceding statements. According to usually understood grammatical rules, this word should not (in English) occur at the beginning of a sentence, nor should it have a capital letter. In all our Bibles, both these features are present in verse 2. The explanation is that in the Hebrew the particle ve (and) quite frequently does not imply immediate sequence. A great period of time may, and often does, elapse between events that are recorded on either side of it. For Scripture examples, see Genesis 6, 11, and 24 beginning with the same particle.

Thus there is in these two features ample to account for all the years that geologists may desire to enumerate, but concerning which Moses, at this point, gives no details, though following this word "and" he does accurately and briefly describe those events which were necessary to bring about the changes of condition from the immediately preceding era to that of the present. Moses has, with remarkable skill, compressed into one verse of moderate length world-shaking events so vividly described in other portions of Scripture. Discussion at this juncture would take too much space.

Most commentators on the first chapter of Genesis affirm that this chapter from verse 2 onward is a record of earth's creation, including its foundations. With that premise in mind, it is very generally affirmed that the first act of the Almighty was to "create light." Here again the wonderful accuracy of Moses is remarkable. Never is it declared by him that God "created" light. Scripture does elsewhere say that God "forms" the light and that He "creates" the darkness (Isa. 45:7). The tense shows that He has continually to do so. If it were true that God had to "create" light, then it would be logical to suppose that He had dwelt in darkness, a proposition most difficult to conceive, and one that would be contrary to the information given in Isaiah 45:7. (over)

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The Apostle John, in his First Epistle (1:5), informs that "God is light, and in him is no darkness at all." God, "dwelling in light unapproachable," is revealed by Paul in his First Epistle to Timothy (6:16, R.V.). That He is "the Father [Source] of [the-this article does occur in the original] lights," hence there is with Him "no variation, neither shadow that is cast by turning" is declared in James 1:17 (R.V.). Consequently, such light could never have been "created," for God Himself is "from everlasting to everlasting" (Psalm 90:2). It can then be rightly said, according to Isaiah 45:7, that all other lights are distinguished from and are "formed" by Him. Forming the light and creating the darkness is a continuous or frequent act, as we have noted. It is interesting to note that Lecser's Version of Isaiah 45:7 confirms this by translating "forming the light, and creating the darkness."

When it is recognized, as it was pointed out earlier in these articles, that events recorded from verse 2 onward are a surface renewal only of the face of the earth (Psalm 104:30), and not the making of it from its foundations, and that the coming of light was also a surface event due to the spirit of God (Leeser's Version does not use a capital S for "spirit") "moving" in violent action (see Young's Concordance) as "a tempestuous wind" (Am. Tr.) to clear away the darkness consequent upon the tremendous upheavals of nature's forces, it can be readily understood that light already existing was, at the command of God, made to "be" once more. Once more, as formerly, earth renewed the alternatives of day and night which had been equally necessary to the requirements of previous life as to that of present life on the earth.

There was no necessity in former eras where man was not present, or immediately to be provided for, to "call the light day," or to "call the darkness night." Names of things upon the earth were not required until actual and immediate provision was being made for the coming of man. Looked at from this point of view (God's viewpoint, not man's), it was not the first time that day and night had occurred. It was natural, however, in view of the facts given, and in view of the coming of man, that names should be given to "day" and to "night," to "earth" and "the heavens" (expanse), and to "land" and to "seas."

"If you succeed in life, you must do it in spite of the efforts of others to pull you down. There is nothing in the idea that people are willing to help those who help themselves. People are willing to help a man who can't help himself, but as soon as a man is able to help himself, and does it, they join in making his life as uncomfortable as possible."—E. W. Howe.

THREE LIGHTS

(Continued from page 4)

understand the power of God. Some people know the Scriptures. They have the light in their hands but do not know the power of God working in them, so cannot put it into use. Others know how God works today and hear the call of God to service, but not knowing the Scriptures, they are not positive what to do or which way to go. The Word is a lamp to our feet in that it reveals to us Jesus and the way of life, but it must be combined with the power of God to get us started in the right direction.

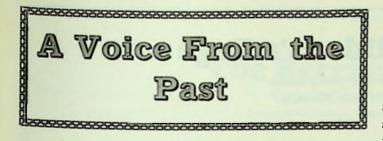
Jesus said once more, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The only reason you can find life in the Word is that it reveals Jesus. Unless you can see Him and catch the spirit of His life, your reading does not reach its goal. The Word is a light bringing eternal life through its testimony about Jesus, the source of eternal light and life.

The other light of the Bible, also reflected light, is the church. "Ye are the light of the world. A city that is set on a 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).

Jesus is the true Light, reflected to us through the Word. We reflect that Light on to the people of the world who do not know Jesus and will not read the Word concerning Him. We are the word which all men can read, and the light which all men can see if we be real Christians.

Paul said of Corinthian Christians, "Ye are our epistle written in our hearts, known and read of all men. . . . Ye are . . . the epistle of Christ ministered by us, written not in ink, but with the Spirit of the living God" (2 Cor. 3:2, 3).

Christians are living messages from God to the world, pointing out the way of life and demonstrating His power and might. Did you know that you are a letter from God to men, that you may be as important in God's eyes as the Book of Revelation, for you are to reveal Him to men? Did you know you are like a city built by God and set on a hill so that all men might see your good works and glorify God? How many people can read in you a message from God about the wonderful power of His Son? How much glory do you bring to God through your good works? We are the light of the world, the only spiritual light some men will see, for they know not Jesus and care not for the written Word. Is your light shining before men, or is it hidden six days a week?



WHY?

By M. A. Woodward

Reprinted from the February 7, 1928, RESTITUTION HERALD

WHY DO so many of our young people lose interest in religious work as soon as they enter college or a business work? Is it not because we, as parents and therefore, guardians of the spiritual welfare of our children, fail to give them the proper home training? We do not impress their young minds with the real sacredness of the matter. We do not teach them that after they become members of Christ's body they must prove true and loyal to God and His cause all the way through life: not particularly to their home church, but to their God, and His special truths that He has made so important in His written Word.

Why is it that Catholic and Jewish churches hold their young people? They have taken pains to impress what, to them, were very necessary teachings in their very young lives. Their lives have been molded from infancy

Our call is to shine before men, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15). You are the only lights some men will see. You are the best Christian someone knows.

"Ye are the light of the world." Let not your light be hid by indifference and neglect. Let it not burn out for lack of fuel. You are the only light some men have. For their sakes, shine brightly and reflect Jesus clearly so they can see Him in you.

Three spiritual lights are in the world. Jesus is the True Light, who points the way to God and the Kingdom, who destroys evil and who gave life. The Word is a light reflecting Jesus, for its central theme is Jesus and His Way. We are lights reflecting Jesus to the people of the world. First, let Jesus shine into your life. Let Him purge you from sin and fill you with new life. Search the Scriptures that you might know the way to live and to serve. Then, you may become a light yourself to those about you, showing them the Saviour and the way to life eternal. in that direction. In a recent Sunday school paper, we read the following:

"The children of Orthodox Jews receive an average of 354 hours or religious instruction annually: the Roman Catholic children receive about two hundred hours. The average Protestant child is on time at his Sunday school a scant fifty-two times. It would be more correct to put the figure at forty.

"The early training of our Protestant children is not as sound as it should be. They have little to stand upon except a sentimental attachment for an institution that gives them spasmodic religious training for a few short years."

The home training has been sadly neglected, and then we have to worry and mourn because our children have lost interest. During childhood is the best possible time to train and stamp thoughts that will stick to them through life. It seems almost useless, and we wonder if it pays. Listen to Anna H. Wood:

> "A little lifting of the eyes to see, A little trembling of the head from shame; A little softly whispered melody Around the thought of a dear human name. "A little wishing of a clearer mind,

A little longing for more tenderness;

A little aching for the way to find

The word to help another in distress.

"A little sorrow for the unkind deed, A little hope for braver days ahead; Always so little—yet what mighty need: What countless thoughts unvoiced, and prayers unsaid."

Just a little word of loving reproof or correction, of speaking of God's love, and teaching the little, trusting child that God's Word to them is all they need to help them bear even childhood's disappointments and, later, life's burdens and cares: but they must be loyal and true, for Jesus is coming to read their lives to them.

Parents, do not miss the golden opportunity to impress your child's mind with God's truths.

The first edition of the Encyclopedia Britannica was published in 1771.

"John Randolph Field, pastor of Saint Andrew's Church in Princess Anne, Md., has won . . . national publicity by accepting the post of chief of the Princess Anne Volunteer Fire Department. He's been a volunteer fireman for seven years, but it never has interfered with his church services—vet."—CNS.



"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

A Turning Away

The Lord is longsuffering, hoping all will repent and follow Him.

Can you be a Christian without repenting? Jesus had no sins for which He needed to repent, but every other person has sinned.

To repent of doing wrong is to be sorry for having sinned. First, then, there must be a realization that sin has been committed. Second, one must desire to turn away from that sin. Godly sorrow for sin includes a turning away as well as sorrow for sin.

Suppose you had done something wrong, were sorry about it, and asked God, through Jesus Christ, to forgive you and then did the same wrong over again. Do you think you were really convinced of sin? Were you truly sorry? Do you think God forgave you?

To be like Christ is to do as He said to the woman whom He forgave, "Go, and sin no more." To continue in sin, one cannot seek forgiveness. One must stop sinning. If one is truly sorrowful, and repentant, it is possible to stop the sin, which may have become a habit.

In our lesson today, we have several examples. First, Jesus, the Son of God, was baptized of John. The voice from heaven spoke, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Jesus was obedient to God. Obedience to God brings pleasure to God.

We have an illustration of some sinners (Luke 13:1-5) that Jesus especially mentioned. He said, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?" Jesus answered His own question: "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (13:2, 3).

Are any perfect? Are any not in need of being repentant? Has anyone done so much for the Lord that he can glory in his own righteousness?

Walk humbly before your God, repent of your sins, turning away from your evil and vain ways. Follow Jesus, serving in His vineyard.

Another example was of eighteen, upon whom the tower of Siloam fell. Jesus again repeated, "I tell you, Nay: but except ye repent, ye shall all likewise perish" (13:4, 5).

Faithful in Small Things

Many may not do things that are wrong that will be on the front pages of the newspapers. That does not make one less guilty, because God sees each one. Each one stands or falls upon his own merits before God. Are those who get publicity in the papers greater sinners than those whose evil deeds are hidden to all except to a few and God?

A Christian must be faithful regarding both the little things and big things. A Christian must be righteous toward God in his own heart. (Peace of God is there.)

Work! Watch! Pray!

Jesus said, "It is written." Jesus was to die, to be raised from the dead. Also, "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47).

Work, for the time is short. (You have only your lifetime, if Jesus tarries longer.) Watch for His coming. Pray for His return and for Peace in the earth (which will not come until His return).

We Are So Happy!

We introduce two more grandchildren of Mrs. Elmer Magaw of Lester Prairie, Minnesota. They are Harold and Larry Magaw of Tipp City, Ohio.

Happy Birthday Wishes!

Mary Overholser, Feb. 12, age 12, Lawrenceville, Ohio Gary R. Bormer, Feb. 14, age 2, Saint Cloud, Minn. Dale L. Larington, Feb. 15, age 6, McCook, Nebr. Eddie D. Bender, Feb. 15, age 6, Moorefield, Nebr. Joseph Anderson, Feb. 15, age 14, Hammond, La. Jane McLain, Feb. 15, age 14, Cross Timbers, Mo. Donna Lawrence, Feb. 16, age 11, Cashmere, Wash. Joy English, Feb. 16, age 13, Burnsville, N. C. Tommie A. Kennedy, Feb. 16, age 13, Hammond, La. Glen Swartz, Feb. 17, age 7, Cleveland, Ohio.



The Twenty-Gour Elders

Q. Are the twenty-four elders of Revelation 5:8-10 a symbol of the raptured saints?

A. An interpretation widely held is that the twentyfour elders mentioned in Revelation represent, or symbolize, the raptured, or "caught-away" church, including the faithful of the Old Testament, and that the number "twenty-four" is derived from the combination of the twelve patriarchs of Israel and the Twelve Apostles. Some of those who hold this view believe that the fourth and fifth chapters of Revelation present a picture of the raptured saints with Christ before any of the subsequent judgments take place.

The idea that the elders are the saints is suggested by the King James translation of Revelation 5:9, 10, which records the elders saying:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Thus the elders seem to be speaking of themselves as redeemed by the blood of Christ and heirs of the promise to rule with Him in His Kingdom. This would almost of necessity cause one to believe that they represent the saints.

We believe, however, that this view of the twenty-four elders is contrary to other parts of Scripture and to the original text of Revelation 5:8-10. Every other version of the Bible to which we have access shows clearly that the twenty-four elders are not speaking of themselves in those verses. According to the Revised Standard Version, this passage is rendered:

"Worthy art thou to take the scroll and to open its scals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth."

Thus, it can be seen that the elders are speaking, not of themselves, but of the ransomed (or redeemed) from mankind. This rendering of these verses is supported by the American Standard Version, the Diaglott, Weymouth, American Translation, Moffatt, Rotherham, the English Revised, and the Twentieth Century New Testament.

The contention that the saints, represented by the twenty-four elders, are with Christ before the opening of the seven scals and the sounding of the seven trumpets is in conflict with the fact that the resurrection and translation of the faithful do not occur until the sounding of the seventh trumpet some time later. See Revelation 11:15-18 and compare with 1 Corinthians 15:51, 52 and 1 Thessalonians 4:16, 17. According to these scriptures, it will be at the seventh, or last, trumpet that the dead in Christ will be raised and, together with the living Christians, will be caught away to be with Christ. By taking all these factors into consideration, it seems impossible that the twenty-four elders can be a symbol of the raptured saints.

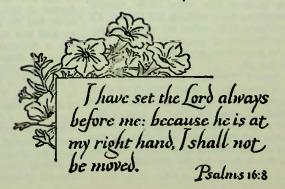
The Grateful Heart

* * By Sarah Kessler Sprinkle, Oregon, Illinois

The grateful heart's not in the proud, The loveless—or the passing crowd. The grateful heart is very rare, And can't be found just anywhere,

The grateful heart omits vain pride; Just gracious thoughts are found inside. The grateful heart's in those who love Their fellow men and God above.

The grateful heart will serve self last; Its love for others is steadfast. The grateful heart helps those in need, And strives to do the kindly deed.



FEBRUARY 13, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- February 16-18—Northwest Quarterly Conference at Corvallis, Ore. (Bro. Lyle Rankin, guest speaker.)
- March 4-Missionary Sunday.
- March 10, 11-Missouri Quarterly Conference at Doniphan.
- March 18-25 Special meetings at Hope Chapel, South Bend, Ind. (James W. Mc-Lain, guest speaker.)

March 25-Easter Sunday.

- March 26-April 1-Special meetings at Morning Star, South Bend, Ind. (James W. Me-Lain, guest speaker.)
- March 31, April 1-Illinois Spring Conference at Ripley.
- August 20-26—Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)

September 9-General Conference Sunday.

September 30-October 14—Special meetings at North Salem, Plymouth, Ind. (James W. McLain, guest speaker.)

"I am the living bread which came down from heaven: if any man cat of this bread, he shall live for ever: and the bread that I will give is my flesh" (John 6:51).

OREGON BIBLE COLLEGE

Student Council elections were conducted for the second semester. The new Council consists of the following: president, Mary Railton; vice president, Leon Driskill; secretary, Marion Otto; and treasurer, Paul Schakelaar. Other members of the Council are Virginia Wagenaar, Ronald Rankin, Curtis Simpson, Darrell Maddock, and Bro. Dick.

The Council meets every Wednesday to discuss problems and to promote activities for the welfare of the college. Two representatives from each class are elected as members.

The chapel speaker on Tuesday and Friday, February 6 and 9, was Dean Moore, former graduate. Dean spoke about a missionary school, Prairie Bible Institute, Three Hills, Alba., that he had been attending. It was interesting to hear how other Bible colleges and institutions train workers for Christ. All of our students (23) realize the need for missionaries. Seasons of prayer have been conducted for missionary work. Prayer will open the way for all.

Srs. Eunice Pearson, Belva Knife, and Phoebe Kessler, Brush Creek Church of God, Ohio, visited us on Friday, February 9. In our "Missions" class, Sr. Pearson told of the new field started recently in Dayton, Ohio.

Students and instructors who attended the party on Friday evening given by the Oregon Bereans thank them for the fellowship.

Marion Otto, Reporter.

LONDON, ARKANSAS

Bro. Victor Vose from Saint Cloud, Minn., visited the home of the writer and family on January 19. He accompanied us to Me-Gintytown over the week end. He taught a very interesting lesson in our Sunday school class. His visit with us was very much appreeiated, both at McGintytown and in our home at London, Ark. Bro. Vose left on January 24 for Kansas, where he was to visit relatives for several days, then return to Saint Cloud. Come again, Bro. Vose.

H. Scott Smith.

NEW PLEDGES

R. H. Judd An Illinois Brother & Sister Lelin, Lena, & Ellouise McDaniel

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May we remind those who are interested in helping to meet the needs of the current budget that two-thirds of our fiscal year will be past March 1. There is still time to finish the job!

The Lord has answered our prayers concerning the injured at St. Mary's Hospital, Streator, Ill. All three, Bro. Paul Hatch, Sr. Ruth Hoskins, and Sidney David Magaw, are still improving slowly. Letters and eards help them pass the time away.

We are interested in knowing the person who provided us with the picture used on our front page this week. It was one of the group which was on hand at the beginning of our editorship, and the person that should have proper credit is unknown to us. If the photographer will send us a postal eard with the information, we will be glad to see that proper credit is given.

"We were deeply shocked at reading of the deaths of Bro. and Sr. Magaw. Although we never had the pleasure of meeting Sr. Magaw, we had met and also heard Bro. Magaw. He was a forceful speaker and very comprehensive. Our deepest sympathy goes out to their loved ones. They will be sincerely missed and a gap will be left which we feel will be hard to fill."—R. V. Spencer and wife, 2316-41st NW, Washington, D. C.

"We of the North Salem Church were deeply grieved over the tragic death of Bro. and Sr. Magaw. Our sympathy goes to the hereaved family."—North Salem (Ind.) Church of God.

The article "As It Looks to a Homemaker," recently received, has been separated from the name of the author. Will the person who wrote this article please drop us a card supplying missing information?

Mrs. Lelin McDaniel, Bowen, Ill., writes to voice appreciation for the daily Bible readings now appearing in The Restitution Herald. She asks to have them continued. We are interested in hearing from those who would like to see any of our present features continued.

The real force of our missionary work comes from making use of all available material. Bro. Howard Beemer, who is now continuing his studies at Aurora College, Aurora, III., is interested in securing occasional week-end preaching appointments within traveling distance of Aurora. Anyone interested in adding the assistance of this college graduate to a beginning missionary class or in need of a supply pastor, may address him at Apartment 304, Spartan Terrace, Aurora College, Aurora. III.

We have been informed of a new member in the family of Mr. and Mrs. Nelson Anthony, Derby, Kan. His name is James Allen; he arrived on January 1. Mrs. Anthony is the former Vesta Reed.

Bro. and Sr. Ben Carpenter of Oregon, Ill., are enjoying the "shirt-sleeve" weather in Louisiana. They are thoroughly enjoying the fellowship and association with the Happy Woods and Blood River Churches while visiting in the South.

THE RESTITUTION HERALD

SAN JOSE, CALIFORNIA

Our San Jose class met February 4, 1951, at 491 Lyndale, Ave., with S. J. Humphreys as teacher.

We were glad to have Mr. and Mrs. Lester Strickland of Concord, Calif., and Mrs. Strickland's parents, Bro. and Sr. Lathrop of Holbrook, Nehr., join with us in our study. We hope they come again. We need and welcome everyone. A good lesson was enjoyed, also the potluck lunch served immediately after class.

We disliked losing two of our younger members, Mr. and Mrs. Orville Kinsey. Orville entered Oregon Bible College at midterm. Mary reports they are settled in a nice apartment and she is working. Orville reports, "Everyone here is so nice to us and want to help in any way they can, also I have plenty of home work."

Brothers and sisters, we are in need of a building where we can have more room. We feel that many more would come if we had a public meeting house in which to worship and study. To all the people in reach of San Jose or anywhere, if you are interested in helping get a Church of God of the Abrahamie Faith established in the vicinity of San Jose, please let us hear from you. The climate is nice here and this would be an ideal spot for the northern part of California to have a church. Our time to work is short. The night is coming when no man can work. We have a message the whole world should hear. What I can do and what you can do seems small, but, if everyone will help all he can we will soon have a church building. We must have your personal assistance as well as your financial support if we succeed in the undertaking.

There are quite a few members of the church scattered throughout the Bay area and over in the Valley. All these are within driving distance and could worship here at least once a month. If it could be oftener, then so much the better.

Let everyone ask himself. Am I doing all I can to spread the gospel? Am I setting an example for my child or my neighbor's child to follow and be a Christian? Am I showing my thankfulness to God for His countless blessings? When Christ returns, will He say to me, "Well done, thou good and faithful servant"? In my daily walk of life, can the world see Jesus in me? Do the people I work with know by my actions I profess Christianity? To sum it up—Is my light shining or is it under a bushel? The worldly pleasures and care will smother and finally put it out if we are not careful.

Do we expect God's church to prosper when we give our time and money to a worldly church?

If you can help in the work here, let us hear from you. Better still, come to class any first or third Sunday. A sister in hope of life eternal.

> Mrs. G. W. (Mary C.) Kinsey 491 Lyndale, Ave., San Jose, Calif.

Our Prayer Every Christian a Tither Every Tither a Soul-Winner

SARAH JOSEPHINE SMITH

One of the oldest residents (98 years of 3 age) of Fonthill died on Tuesday, January 3 30, 1951, at the home of her granddaughter, Mrs. Charles Page. She was horn on August 1 9, 1853, in Wainfleet Township of Andrew and Sarah Frank, was married to Namon 3 Smith, on January 27, 1874, and lived in 7 Fouthill for the past fifty years.

She was a faithful member of the Church of God, having been baptized by F. L. Austin about 1907, and attended regularly until about two years ago. She was predeceased by four children and her husband thirty-one years ago. Surviving are eleven grandchildren, thirteen great-grandchildren, and three greatgreat-grandchildren.

Funeral services were conducted from the Drake and Barron Funeral Home by the writer, who used her long and faithful attendance as an example to follow for the hope that is set before us.

We will all miss "Granny," as she was affectionately called, but we sorrow not as those who have no hope; for we believe that Jesus died and rose again, and that He will bring again from the dead those who sleep in Him. She rests in the Fonthill cemetery for the coming of the Lord to wake her out of sleep. G. J. Gordon.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only chrough 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 Gen tile nations (Isu, 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38) and a consecrated life as essential to salvation.

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HERALD RECEIPTS

Mrs. Emma Chadbourne; Mrs. Louise Jenter; William Wachtel; Mrs. N. S. Hoeg; Mrs. Alta McCormack; George Jones; Ben Carpenter (3); Harry L. Barnett; Henry T. Cooper; Virda Sitler (3); Mrs. John G. Hayse (2); Louise Johnson; Clifford Norris; Mary Luman; Forrest R. Long; Mrs. R. V. Spencer; Mrs. George Redfern; George Jones; Clarence E. Bunch; Wilda McCorkle; Mrs. J. D. Lawrence; C. W. Scott; Mrs. Elsie Galbraith; Mrs. Mary Jackson; Jerry Reeves; S. A. Kinsey; L. E. Driskill; Mrs. W. H. Holland (2); Verna C. Thayer (2).

NEW HERALD RATES

Since the subscription price of The Restitution Herald and been increased to three dollars per year, the price of single copies also has been increased to seven cents. State or district conferences, when using a full page for publicity, will be charged a minimum of sixteen dollars. For this charge of 229 copies are desired, the additional number will cost seven cents per copy.

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 tetchings 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.

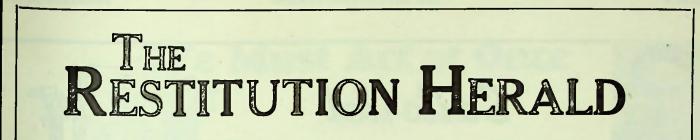
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OREGON, ILLINOIS, FEBRUARY 20, 1951

NUMBER 20

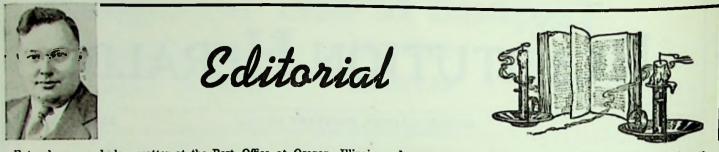
VOLUME 40

This Space Reserved for Our Greatest Missionary Picture That We Didn't Dare to Print !!!

SEE "What Are We Going to Do About It?" (Editorial, page 2)

THE RESTITUTION HERALD

FEBRUARY 20, 1951



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. James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

What Are We Going to Do About It?

March 4 is Missionary Sunday!

For the last several weeks, we have searched diligently for the one picture which we felt would jar us from complacency and put us to work for Christ. That picture came to our desk a few days ago, but we know we would be criticized highly if we dared to print it.

It is a picture of a Korean mother lying dead in a patch of ice and snow. Her meager belongings are tied in a pitiful bundle by her side. A little distance away a baby, arms and legs bare, lies frozen to death. Another small child is sitting with his head on his mother's breast as he cuddled up for the last measure of companionship before the merciless cold ended his sobbing agony.

It is not a beautiful picture. It is a picture of heartache and suffering that makes clear the opposition of the satanic evils inspired by Communism to every principle of Christ. This boy may have been only a lonely little Korean, but God does not see the color of his skin nor the cut of his clothes. The forces of good and evil are locked in deadly combat among the nations of the world. This lonely boy reminds us that these things are so because the complacency of the Christian world has permitted evil powers to rise. No red-blooded Christian can look upon this picture without rising indignantly against the ungodly opposition with which we are confronted. If this were your boy who found freezing, merciless death, the happy alternative to the inhumanities of man, would you be completely unmoved by the desire to defend him?

We have refused far too long to give voice to our knowledge that Christianity and Communism are the opposing enemies of prophetic fulfillment. Today, they are locked in mortal combat for that last great stand in the world of human affairs. This battle is not something of tomorrow or next year, nor of that indefinable "close of the age" that we so often talk about. It is now! This is the close of the age! This is the last great struggle by the forces of good and the overpowering satanic embodiments of evil. We cannot wait until tomorrow to give practical strength to Christian ideals.

A lonely little boy, dying in the bitter cold of Korea without the companionship of mother, father, or any experience of the tender mercies of a compassionate Christ, brings us face to face with the words of one of the greatest missionaries of all times, "What communion hath light with darkness?" A decadent Christianity today says we must sacrifice convictions and unify ourselves to the place where we dare not lift our voice against those who tolerate the forces of evil. We have the names of a dozen of the world's influential religious leaders who openly espouse the cause of Communism. With this active opposition to the spirit of Christ so vividly portrayed for us in the events of the world, how can true Christians commune with these forces of darkness? To do so is to betray the trust of a little child who may come forth in the resurrection to condemn our very tolerance.

He may ask the question, What did you do about it? Did you lift your voice against the inhumanities of my day? Did you coddle the ungodly forces of evil that vented their wrath and destruction upon the world?

What can we do about it? The answer is simple. What is Communism doing about it? Communists are putting one of their atheistic radicals into every organization, every factory, every group, and every meeting where a hearing can be secured. They neglect no opportunity to capitalize on every human problem.

A living Christianity can do no less. We must raise a Christian voice in every home, in every organization, in every factory, and in every group where we have an opportunity to speak. A voice that will exalt Christ and nullify the subtle spirit of Antichrist attempting to remove all influence of Christ from the world. We will never know the spirit of Christ until we yearn to kneel in the snow and ice, and, with aching heart, hold this lonely little Korean close for the last few moments of warmth and love to still his dying agony. It, however, must be a yearning that forces from between clenched teeth the datermination, "I will oppose this deadly influence with true Christianity in every home, in every group, and in every community where I can lift my voice for Christ."

We Must Act at Once

By G. P. Raud

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HESE words go to press under the shadow of an ominous world situation. Tensions in Europe and the Far East have created days more perilous than the most crucial days of World War II. Never has our country stood in more desperate need of prayer. One high official has declared that we must prepare to defend the very existence of the country. Never before has America been *confronted* with such a ruthless, formidable enemy as Soviet Russia and its allies with their enormous man power and air power.

After World War II had dealt staggering blows to the two greatest Protestant nations in Europe—it crushed Germany and appallingly weakened Great Britain—we wrote that the United States, the largest Protestant nation still free and powerful, would surely become the next target for satanic attack. Now we see how Satan maneuvers to render the country impotent. Through a devastating war, he aims to destroy liberty for the Lord's work within our borders and to cripple the cause of Christ in foreign lands where many American missionaries and millions of dollars advance the gospel. We should recognize that the devil works as befits his title "prince of this world"; he takes leading nations and continents as the sphere of his special destructive operations.

Because our basic peril is a satanic attack, the children of God in the land are the only ones who can successfully counterattack in the spiritual realm. Munitions and men constitute the material instruments for our country's deliverance.

The Lord has given His people only one spiritual weapon; but it is invincible. Prayer is the only force that can win victories over spiritual hosts of wickedness in the heavenly places, victories that will be seen on earth in security for our land and the Lord's work here. How does prayer have such power? Because it employs the name of Jesus: "If ye shall ask any thing in my name, I will do it" (John 14:14). The power of the name of Jesus transcends any combination of diabolic powers and human forces. His name is almighty because He is far above all in the triumph of His death and resurrection. He therefore announced: "All authority hath been given unto me in heaven and on earth" (Matt. 28:19, R.V.).

A Nation Saved by Prayer

Even in Old Testament times prayer wrought its wonders. More than once, Moses' prayer saved the entire nation of Israel. In the days of Queen Esther, the Jews faced annihilation; but when they gathered to fast and pray, God heard their cry and rescued them. Daniel besought the Lord for His captive nation and God answered him. Such large petitions, as well as the small personal *matters* which we bring to Him, the Lord delights to answer.

We should pray fervently for our country even while we recognize its spiritual shortcomings. Our people as a whole do not fittingly acknowledge the plenteous goodness of God toward this land. They enjoy the abundance of all things, but they ignore the God who bestows them. They have become "lovers of pleasures more than lovers of God." They are content to live, to the number of 100,000,000 people, outside any Protestant church. They are allowing 40,000,000 of our children and young people to grow up without any religious instruction.

On the other hand, the Lord has much people in this land whose lives and testimony for Him He wills to spare. Many churches are soul-winning centers. Gospel campaigns are being conducted all over the land, and souls are being added to the Lord daily. Such facts can encourage us in prayer, yet we do not need to rely on them. Just the fervent cry from His people that He will spare this land for His great name's sake will move His almighty hand to deal with the enemy. We can lean on His mercy, because He delights to bestow it, even against judgment. "Mercy rejoiceth against judgment," the Apostle reminds us (James 2:13). The judgment of God turned from the wicked city of Nineveh when the people truly repented. How much more readily will He display His mercy toward our land with its many Christians and its unceasing gospel preaching-if only we will cry to Him.

Seeking Forgiveness

Let us not go about our usual daily course. These are days when we must take time to cry to God if our country, our homes, our loved ones are to be rescued from destruction. First of all, we Christians need to ask the Lord's forgiveness because we have not prayed as we ought to have done. May we humble ourselves before the Lord and seek His mercy and grace; He will answer. Every prayer works, and God invites us with: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15). Surely we live in a day of trouble. Let us pray that God will grant our country a spirit of repentance, that many churches will turn some of their meetings into prayer meetings. Missionary meetings could well become missionary prayer meetings. Too often missionary conferences afford little time for prayer. In these days the Lord is speaking loudly to missionary organizations because many doors are closing to foreign missionaries. Prayer opens closed doors.

Pray Continually

Let us pray earnestly for all who hold authority in our country-for the President, for his cabinet, for Congress, for our military leaders. They are compelled to make decisions which will affect our lives for years to come. Pray that God will give them unusual wisdom, strength to perform their duties, and faith in Him.

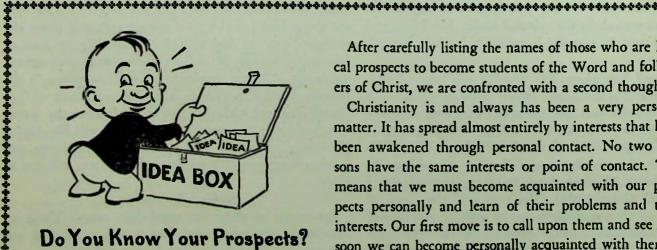
We should pray much for Great Britain in its vulnerable location, for there also the Lord has many people and a widespread gospel witness. In Western Europe, too, are believers whose lives and testimony call for the protection of our prayers. Nor should we neglect to pray for the vast mission field in Eastern Europe and Russia. On behalf of the many millions now inaccessible because of Soviet oppression, let us entreat God to grant Russia a God-fearing government and religious liberty.

No doubt the enemy seeks to transform our own land into another Russia with its poverty, its subjugated people, its gospel of atheism. His measure of success in China has brought the Lord's work there into dark days from which only prayer can deliver.

The church of God is still on carth, and it ought to make its presence felt in this world crisis. It has been called to rule the world: "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). Are we now praying and believing according to our calling? Let us beseech the Lord to overrule every hindrance, whether small or large, so that His church will most speedily be completed. Christ cannot come until the church is completed. A groaning creation cannot be delivered until the church is completed. Not a great while after the church is completed, Satan will be bound. His attack upon Germany and Great Britain and his scheme to lay America low are chiefly his delaying tactics to put off his doom, which he knows and fears.

The time of grace has not yet ended, because the church of God is still on earth. We must pray, therefore, for open doors and a quiet and peaceable life for the gospel's sake. Our Lord commands us to pray, for He has said: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).

May the Lord at this time pour upon us all the spirit of prayer and supplication. The answer to prayer is sure because God is merciful and faithful; He will hear and answer. Prayer will do its miracles, provided we humbly ask Him to work for us. He waits to help us. He will hear our earnest cry because our land and God's work here face catastrophe. Prayer is His greatest power on earth.



After carefully listing the names of those who are logical prospects to become students of the Word and followers of Christ, we are confronted with a second thought.

Christianity is and always has been a very personal matter. It has spread almost entirely by interests that have been awakened through personal contact. No two persons have the same interests or point of contact. This means that we must become acquainted with our prospects personally and learn of their problems and their interests. Our first move is to call upon them and see how soon we can become personally acquainted with them.

"A New Creature"

By A. Weldon McCoy, Fredericktown, Missouri

KECORDED in the Apostle Paul's Second Epistle to the Corinthians, chapter 5, verse 17, are these words: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." How may one be in Christ Jesus? In the Galatian Letter, chapter 3, verse 27, we read, "For as many of you as have been baptized into Christ have put on Christ." So, according to this testimony, baptism is the means of putting on Christ. Many religious organizations practice "baptism" but do not consider the subject "into Christ." So let us determine by the Scriptures what is necessary to constitute one as a member of the body of Christ.

What does true baptism do for the one baptized? Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38). In Acts 2:41, it is said, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." In Acts 8:12, we read, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." It is apparent from these testimonies that one *must believe* in order to be a fit subject for baptism. One must *understand* the things required to be believed. These are the things concerning the Kingdom of God and the name of Jesus Christ, for these were the things preached by Philip.

Peter stressed *repentance*. What constitutes repentance? It is a change of mind with regard to one's way of life to accept the plan laid down in Scripture as the only way. On the Day of Pentecost, after Peter and the other apostles had been anointed with the Holy Spirit, they preached so convincingly that many were baptized the same day. Now, when so much has to be learned by searching and reading, the process is not so rapid. Yet, when one has attained a sufficient understanding and comes to realize his lost condition in Adam, that person naturally decides very suddenly.

Now in answer to the question, What does this baptism do for the one baptized? let us turn to some passages of Scripture.

Paul said in Romans 6:4-6: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we

have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Note: "that we should not serve sin." Before baptism, no matter how we might try to do well, we are none-the-less serving sin, for we cannot serve God acceptably until we have "put on Christ" by being baptized into Him.) "Therefore if any man be in Christ, he is a new creature: old things are passed away" (2 Cor. 5:17). "Seeing that ye have put off the old man with his deeds" is recorded in Colossians 3:9. There is therefore now no condemnation to this new creature. Although his sins may have been as scarlet, they are now as white as snow. He has been clothed with "garments of salvation" (Isa. 61:10). Then what? This new creature that has been clothed with "garments of salvation" has the solemn duty to keep them unspotted. There are many admonitions in regard to our walk. In the first chapter of the Apostle Peter's Second Epistle, there is a complete summary. In verses 4-9, we read,

"Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see (*Please turn to page 10*)

DAILY READING HELPS

- M. Feb. 26. Ex. 18:13-20. Moses' work,
- T. Feb. 27. Ex. 20:1-17. God's foundation for His work.
- W. Feb. 28. Ex. 33:8-14. Companionship with God shared in Moses' work.
- T. Mar. 1. Deut. 4:1-10. The nations were to retain his teachings.
- F. Mar. 2. Deut. 18:15-22. Moses also taught Israel of Christ.
- S. Mar. 3. Deut. 31:16-19. Moses provided an enduring witness.

God's Wonder Book

The Bible: Its Accuracy of Statement—Part 6

By R. H. Judd, Toronto, Ontario

HE AFORE-MENTIONED facts bring us closer to our somewhat delayed study of the word "day" as it is used in Genesis 1. Literature has been much varied in attempting to solve the problem of these days. Most commentators, because they have based their remarks on the supposed premise that Genesis 1 is an account of original creation, and that therefore the natural day cannot be sufficient for the purpose, differ widely in their estimate of its length. Their methods of arriving at their conclusions and the conclusions reached, vary very substantially. Not a few follow what seems to us the unnatural method of going to the seventh day for explanation as to the length of the first. Even these differ among themselves, hence there is no consistent explanation that commends itself as true to the language of the record.

It is our contention, and we think it reasonable, that no author of repute will use terms of everyday usage in an unnatural sense without first drawing the attention of his readers to the fact that he is so doing. Moses is the reputed and generally acknowledged author of what is known as "the creation chapter." If he is on record as expressing the length of these days, his statement concerning them should take precedence of all other commentators. The opinions of eminent scholars of more recent times, whose statements will be valued because of their studies in the modern studies of geology and astronomy, will not be overlooked.

There is, of course, the difficulty of accounting that according to Moses, as generally understood, the lights of the sun and moon were not "made" until the fourth day. There has, therefore, been considerable difference of opinion with reference to the difficulty as to how (apparently) day and night were in evidence before the sun, moon, and stars were (supposedly) "made" to rule the night. (V. 16.) But the difficulty is, we believe, more apparent than real. As Professor McCaul truly says, "Moses does not say that the sun and moon were created (emphasis ours) on the fourth day." That we believe to be Scriptural fact. It also confirms our remarks with reference to the word "create," for had they been created on the fourth day, it would have indicated that it was their first existence as something new, not having been in existence previously. The same professor whom we quoted says that the Hebrew word *asah*, translated "made," may signify "to make ready," "prepare," "dress," for which statement he quotes Gesenius' Lexicon in support. Further, Newberry's Bible places this word in the long tense, which he says "expresses CONTINUANCE (caps his) either in the past, present, or future." Thus understood the actual time of "making" is not mentioned.

Turning to verse 17, we find it said, "God set them in the firmament of heaven to give light upon the earth." Here the word "set" is the same word used in Genesis 9:13 concerning the bow in the cloud. The Revised Version margin translation is, "I have set" (past) instead of "I do set." This same Hebrew word is translated "appoint" ten times in the Old Testament. In at least one thousand occurrences, it is rendered "give," from among which very many instances may be cited where the thing given existed long before the time spoken of as being given. These facts would seem to shatter completely the formerly held idea that God "made" the sun and the moon for the first time on the fourth day (and concerning which so much has been written) of our era.

Another fact, more interesting because it is incidental, which supports our view is the mention of the stars in verse 16. It is significant to note that the words "He made" are supplied and are not in the original. We think few people will accept that the stars were made on the fourth day. It is our opinion that most persons would favor the view that the stars were *created* and included in the original creation of verse 1. With these combined facts made clear, there is no difficulty in concluding that, like the light, after the stormy convulsions attendant on destroying the former conditions for the purpose of bringing in the present was diffused light at its commencement (owing to the darkened conditions prevailing-a fact not uncommon now for days together), so the sun, moon, and stars because of beclouded conditions did not become manifest until the fourth day. It was then that they were given and appointed for signs and for seasons for the use of man to whom alone they could be of such service.

One more thought we believe to be worthy of notice before we come to the closer study of the word "day" itself. Much discussion has taken place with reference to the formula, "and there was evening and there was morn-

ing, one day" (R.V.). Some striving to be meticulously exact, have endeavored to define how much was "evening" and how much was "morning," and have brought into the discussion the Hebrew custom of reckoning of the day. Such an inquiry we believe to be unnecessary, seeing that the time of which Moses wrote was centuries prior to the birth of the Hebrew nation and their customs. We think that the formula sufficiently answers its purpose by covering the whole of the two periods of light and darkness as "one day."

One more remark comes in pertinently here. The older versions of our Bible state the days as "the first day," "the second day," thus, giving color to the prevailing opinion that this first chapter of Genesis is recording the original creation. The Revised Version alters this (as do other versions also) to the more exact translation—"there was evening and there was morning, one day." Thus read, the formula will fit in with any cra of the earth's history.

These varied facts which we have noticed in these last paragraphs are, perhaps, comparatively small if viewed individually, but when viewed together they are tremendously significant and reveal how constantly Moses felt the necessity of being exact in his statements. Otherwise there could not have been the harmony which we have found to be so remarkably the case.

We next proceed to study the word "day" from the point given or expressed by Moses.

God's Plan for Israel

Article 1

A Radio Sermon (WAIT), Chicago, by Harold J. Doan

WRITING to the Corinthians, the Apostle Paul said, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32). In addition to the admonition to clean life that none might stumble because of our actions, this verse is important in that it specifies the divisions of the human family. Every man, woman, and child fits into three classes. In the mind of God, you are classed as Jew, Gentile, or Christian, and God will deal with you accordingly. God has a plan for each of these three groups of people, and each plan is different. Something is in store for the people of Israel; something is in store for the true church; and something is in store for the Gentiles.

How can you classify yourself? In which group are you? The class known as Israel consists of the natural descendants of Abraham. Those who are born into the family tree of Abraham, Isaac, Jacob and their descendants are called Israel. The church of God includes all Christians; those who have come out from Israel and who have come out of the Gentiles. These are brothers and sisters of Christ, adopted sons of God who are neither Jew nor Gentile. The Gentiles include all people who were not born into the family of Israel and who have not accepted Christ as Saviour! They are neither Jew nor Christian. So we see the world divided into three distinct groups, Jews, Gentiles, and Christians, and each has its own place in God's plan. For Israel, God plans punishment and eventual salvation. For the church, He plans salvation and glory. For the Gentiles, He plans conversion or destruction. In our next few messages, we will speak of God's plans for each of these three groups, hoping that if you be Jew or Gentile, you will see the wisdom of joining with the church of God. Let us look first at the place of Israel in the plan of God.

The nation of Israel had its beginning in Abraham, a Chaldean, whom God elected to father a nation of chosen people. It is apparent that the days from Noah to Abraham grew progressively worse, until the Name of God all but disappeared from the earth. In an attempt to call men back to Him and again have His Name exalted in the earth, God called Abraham and his descendants to bear His name and exalt it before the Gentiles. The Lord obviously expected Israel to be a spearhead of truth and righteousness to bring the light of God to a dark world.

In His instructions to this nation, God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5, 6).

Israel was God's chosen nation, chosen to separate itself unto righteousness and then evangelize the world. Israel never fulfilled its mission because it never truly separated itself from the sins of its neighbors. Israel's light was dimmed by dis- (Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DRAWING NEARER. The day when all flesh will be in danger of being destroyed is rapidly approaching. The resources of the United States, and no doubt the strength of other nations too, are being channeled toward the development of the atom as a means of destruction to the end that national security might be preserved. The light of this development covered several of the southwestern states early one morning the fore part of February, as one of the experiments created a glow that could be seen hundreds of miles. We have no idea of the extent of preparations that are going on under cover of national security. The evidence which is common knowledge to the average citizen is sufficient to impress on our minds that the prophetic predictions concerning the great destruction which will come on the earth in the close of Gentile Times is well on its way of readiness. The "elements shall melt with fervent heat," is not only a prophetic prediction, but it has been scientifically proved, and on a small scale has been fulfilled. The deserts of New Mexico and Nevada have been proving grounds to confirm to the students of prophecy that what the Lord has said will come to pass in the last days-will be fulfilled-and that its day is at hand.

STOCKPILING. The Mormons have been asked to stockpile enough food to last for one year and to keep this amount on hand at all times. Purpose: In case of sudden attack by Russia of the West Coast with atomic weapons, they would be able to take care of their own. The Mormons maintain warchouses in each stake, out of which the bishop can draw for supplies for any needy. Their plan to prepare themselves against a probable emergency is foresightedness that merits consideration by other bodies.

At our Southwest Conference held in Tempe last November, I suggested that we take steps to catalog our facilities for caring for people and list all our members along the Pacific Coast, in order that we might be in position to render assistance to our membership in case of such emergency. The idea did not get very far. We trust we will not need any emergency action, but if such a day comes, we will have to salute the Mormons as being wiser in their generation.

HEART WEEK. Heart Week was observed in most of the larger cities of the United States during February. Heart discuse is becoming one of the major enuses of death in this country. The fast pace with which life is being lived and the mental strain that bears heavily on people as they comprehend the world situation which is brought to their attention each day by the press and several times each day by radio and television all take a toll of the poise and balance of the average man and woman. One of the evils which Scripture predicts will come in the last days is "men's hearts failing them for fear, and for looking after those things which are coming on the earth." It is happening!

WAIL OF SIRENS. During the last war. or World War II, I was chief warden of our district in the A.R.P., or what was called in this country, Civilian Defense. Practice blackouts were held and, in traveling, one quite often ran into one of those blackouts in different parts of the country, I carried on my car a chief warden sticker and always had shields for head and taillights. Those days are coming back again. According to air force officers who have charge of the air defense in eleven western states, the days of practice blackouts such as those during the carly part of World War II are not far away. The press announces that "air raid sirens have been tested, area wardens have been appointed, and the organization of the nation's eivil defense has proceeded apace." They are just waiting for the word to turn out the lights.

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BIGOTRY. As long as men are ruled by the passions of the flesh, there will be bigotry, strife, and contentions - oftentimes flaring into rioting. The unrestrained actions of labor unions during some strikes are evidences of what men will do when they are ruled by fleshly passions. "Rough house" tactics and disrespect for law and order are not the fruits of labor unions alone. Last September, a meeting of Jehovah's Witnesses at Kennett, Missouri, was broken up by a crowd of nearly two thousand. It was necessary, according to press reports, for city and state police and national guardsmen armed with "rifles and fixed bayonets" to stand guard to prevent rioting. The Witnesses have been rather bold in their stand on pacifism and many times inconsistent. They are prone to criticize the government but ever ready to appeal to it for help and justice. Wrongs are best resolved through peaceful means-with justice more often obtained through this medium than by resort to acts of lawlessness. No doubt these people in Missouri could have given vent to their feelings by writing some letters to the press rather than inciting to riot.

DEFENSE OF GOSPEL. Paul said he was

set for the defense of the gospel. There are varying views as to the better way of defending the gospel. Some think it requires a challenge to everyone who disagrees with their convictions to debate the differences of interpretation. Some time ago, I devoted one of my radio messages to a consideration of the difference of the Church and Kingdom. A couple of days later a challenge to debate was received through the mails. Propositions for discussion signed by the writer were enclosed with instructions to me to sign them and return to him. He undoubtedly felt this was one way of defending the gospel as he understood it. It was his right to send me this material through the mail. It was my privilege to ignore it. This same person a few years ago was invited to join in a community Thanksgiving service in which a number of the city churches were participating. He stated he would under two conditions-either he be allowed to preach the sermon or refute what another speaker said. He was not invited to participate. Religious freedom guarantees every man the right to believe what he chooses. The question is: How can we best defend the gospel as we understand it? Invariably, debate genders strife. Perhaps it should not be so, but it is, and nearly every public debate which I have heard or read was marked with vitriolic statements by one or both of the debaters.

A good example by way of defending the gospel is given in Paul's conduct at Ephesus. As was his custom, he went into the synagogue, where he openly and boldly set forth the things concerning the Kingdom of God. When certain persons began to oppose him and speak evil of the way, he shook the dust off his fect and went to the school of Tyrannus. Contentious surroundings afford little opportunity for the planting and nourishing of the Word of life. To defend the gospel is to plant the seed. Rooting up the farces or destroying fowls that eat the seed is a work that belongs to God.

PARADOXES. It is hard to understand the motives of men who pilot the affairs of nations. In World War II, the godless Kremlin was hailed as our friend with sincere motives, though its acts were violent against religion. Today, this same Kremlin, with the same objectives against the church, is recognized for what she is and not for what she might be. Spain, with her dictator dedicated to the promotion of the Roman Catholic Church and the subjection and persecution of those who do not subscribe to the tenets of faith which that church espouses, and of long time barred from the councils of the United Nations, is now being courted and wooed into friendship. Within a single generation, our nation has become allied with two of the greatest religious persecuting powers among modern nations. Embracing wrong to strengthen us in upholding right is the way of folly. It may at the time seem expedient, but right is never advanced by compromising with wrong.

FEBRUARY 20, 1951

FOR FIRESIDE MEDITATIONS

WE APPRECIATE highly those many individuals among our readers who still appreciate the opportunity to sit down with other members of the family and discuss interesting or problematic viewpoints of Scriptural interpretation.

One of our exchanges has given us a very interesting thought for consideration. We neither endorse nor condemn the view expressed. We are simply passing it on to those who would like to think it over and receive pleasure and profit of an evening's consideration of the Bible.

One of our present problems has been reconciling the obvious increasing interest in Bible and religious matters with the accepted view of the great falling away. We cannot deny that thousands are now attending revivals in most of our major citics. No matter what we believe regarding these revivals, it is obvious that they do reflect a religious interest on the part of the general public.

John A. Meredith, in *Bible and the News*, suggests that the term "falling away" is from the Greek source which clearly implies a "departure," and should be applied properly to the departure, or taking away, of the church, rather than to spiritual apostasy.

"The Greek text shows that 'a falling away' is hee apostasia. Liddel and Scott's Greek Lexicon gives 'department' as one of the definitions of apostasia. The Geneva Bible of 1537 gives this as 'a departing.' William Tyndale in his 1539 Bible speaks of it as 'a departynge.' Cranmer's Bible of 1537 also gives it the same meaning. The first Bible to render it 'a falling away' is the King James.

"E. Schuyler English, editor of Our Hope, said this Scripture so intrigued him that he wanted to see what others would say about it. He wrote to several men who are well versed in Greek, and their reports throw much light on this important portion of Scripture. There seems to be little doubt that Paul was speaking of the departure of the saints, and not a falling away or an apostasy. . . . Dr. Allen A. MacRae replied to the inquiry by saying that the noun apostasia occurs only twice in the New Testament, but that it is derived from the verb aphisteemi, of which various forms are found in the New Testament. Of fifteen times this verb occurs, eleven are translated 'depart' and the other four rendered 'draw away,' 'fall away,' 'refrain from,' and 'withdraw oneself.' Only three of the occurrences have any reference to a departure from the faith."

Mr. Meredith continues with several other thoughts along this line. All are designed to support the idea that Christ promised to be with us even to the end of the age, and that even during the tribulation period there will be a vast multitude of people saved.

Perhaps this is sufficient to get our students to work on

the facts or fallacy of our long-accepted opinion of this verse. If you would like a copy of this complete article for detailed consideration, we will be glad to supply you to the limit of our ability.

Tragedy Stalks Soviet Germany

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CONVERSATIONS with East Germans who have fled the Soviet zone reveal the diabolical methods whereby Communism is subjecting this once prosperous, Protestant section of Germany to its ruthless tyranny. Writing from Europe, Arthur H. Salter, Deputy Director of the European Christian Mission (National Bible Christian Union), relates first-hand news of the pressure and fear in the East. The man of whom he writes is one of the thousands, many of whom are precious children of God, who suffer under the heel of Communism. Only prayer will free East Germany from this strangle hold.

"My heart has rejoiced at developments in the mission's work on the field here, while at the same time some of the stories I hear make my heart ache. I had a long conversation with a fine man who fled the East German zone just two months ago. He showed me flash pictures of his lovely home that he had to leave in order to keep free from prison. Because he owned a good-sized factory, he has through the past months had taxes laid on him that he could not meet, his bank account meantime being frozen by Soviet authorities. Allowed 600 East marks a month for domestic needs (equivalent to 140 West German marks, or \$35), he sold some of his food ration tickets on the black market in an effort to pay taxes and keep the factory operating. From malnutrition, two of his children broke out in large sores.

"He continued to struggle on until he received notice that imprisonment would be his portion if he failed to pay the taxes he could not pay because the government refused to let him draw a check on his own bank account! The whole system is satanically inspired, but the penalty has an air of legitimacy.

"He finally went to Berlin and obtained help from West German people, including Allied authorities; and he and his family flew out to Stuttgart. For the time being, they live in a small basement with another family. I was in the place, and how they manage I cannot understand. Tragedy walks abroad; millions live like that.

"People everywhere live in a state of suspense. More than one told me: 'We do not know what will happen next.' It is reported that many have poison secreted . . . ready for emergencies. What a state to live in!"

A NEW CREATURE

(Continued from page 5)

afar off, and hath forgotten that he was purged from his old sins." Continuing, Peter said, "Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

So it is impossible for this new creature to fall or failbut, remember, not for any sin committed while in Adam; for in baptism one is washed and born again (born of water). He is "bought with a price," namely, the "precious blood of Christ."

For example, consider our beloved brother Paul, in the stoning of Stephen. Paul (Saul) was among those present when Stephen made the wonderful summary of the Scriptures of truth and was stoned to death because of it. Paul was consenting to his death. Paul made havoc of the church. Entering into every house and hailing men and women, he committed them to prison. One could hardly think of a worse degree of sin, and yet, after Jesus appeared to him, he cried out, "Lord, what wilt thou have me to do?" (Acts 9:6). After Ananias had made known to him what the Lord would have him do, "forthwith [he] . . . arose, and was baptized." Then, according to the testimony, he became "a new creature." In Acts 20:26, we read these words from Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men." Please notice that he says that he is "pure from the blood of all men," though he had committed those dreadful things, even consenting to the death of one so noble as Stephen. Paul was purified by repentance and baptism.

We also have the case of Onesimus, of whom Paul, writing to Philemon, said, "Receive him for ever; not now as a servant, but above a servant, a brother beloved. ... If he hath wronged thee, or oweth thee ought, put that on mine account" (vv. 15-18). It is truly a consolation that we have received remission of sins, when we were buried with Christ in baptism.

As to the possibility of failing, let us take notice that it seems certain, according to the testimony, that everyone will come short of perfection in this life. Thus, we are given Jesus as our High Priest to make intercession for us. He is our Mediator; so we are taught to pray for forgiveness through Him. Forgive us as we forgive! There are sins of ignorance, sins of weakness, and there are willful sins. David said, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psalm 103:3). Paul said, "If a man be overtaken in a fault, . . . restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

In Matthew 18:15, we find these words of Jesus: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." We must bear in mind how this must be done, "between thee and him alone." In connection with this, we should remember the words of Paul: "Ye which are spiritual, restore such an one in the spirit of meekness." In this admonition, one can readily see that Paul had in mind the words of Jesus: "He that is without sin among you, let him first cast a stone at her" (John 8:7).

To the newly baptized ones, we have a solemn duty. They are "babes in Christ" and must be treated as tenderly as newborn babes in the flesh. "The elders which are among you," said Peter, "I exhort, feed the flock of God ... not by constraint, but willingly ... neither as being lords over God's heritage, but being ensamples [examples]" (2 Peter 5:1-3).

So let us strive to be examples, not in words only, but in deeds also; always bearing in mind that, "whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). "Offend" is rendered "ensnare" in the Diaglott. Thus, the real meaning would be, to cause one to stumble. By harsh or thoughtless treatment, we may cause one to become discouraged and give up the race. In that case, we have harmed both ourself and the offended one. Let those who exhort, do it with meekness; and if there is one among us who stands in need of reproof, let it be administered with tact and wisdom. Otherwise, we may bring condemnation both upon the one reproved and upon ourself, when we come to stand before the judgment seat of Christ.

Though differing in degree of spiritual maturity, all who have been truly baptized into Christ have become "new creatures." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Let us all strive so to walk that we shall hear: "Well done, thou good and faithful servant[s]" (Matt. 25:21).

GOD'S PLAN FOR ISRAEL

(Continued from page 7)

obedience, and its zeal to evangelize was scarred over by sin. God tried in a multitude of ways to correct these faults, by chastening, by love, by the words of the prophets, but Israel never was able to rise to its call. The plan of God was thwarted by hardhearted rebellion.

Finally, after His many prophets had been ignored, God sent His own Son to Israel, hoping He could change

her and restore her. Jesus once told a parable about this. (Matt. 21:33-41.) By that time, Christ realized that He, too, would fail at that time to convert Israel, telling in His parable how the Son, too, was rejected and killed by wicked men. A few days later, Jesus publicly admitted His failure with Israel when weeping over Jerusalem: "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).

Even then, however, God did not discontinue trying to work out His plan, with Israel as its center. For years, the apostles tried to work with the people of Israel, to convert them to Christ. Finally, they too admitted defeat. Paul said, "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. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:27, 28). Israel was a chosen nation, chosen to lead the world to God. Israel failed and was cast aside, becoming according to Jesus' prediction a desolate or "alone" people. God turned His back upon the chosen nation and looked among the Gentiles for a people to do His work, carry His name, and enlighten the world.

There is good reason why the Old Testament prophets had no idea about the length of time between the ascension of Christ and His coming again. In fact, the Old Testament often seemed to record these events quite close together. God was leaving the door open for the nation of Israel, hoping it would repent under the preaching of the apostles whose work was performed by the Spirit of God. Had Israel repented and accepted its full responsibility as chosen people, Christ could have come in John's time with no injustice to Old Testament prophecy. Because Israel did not repent, the second coming of Christ has been delayed while the Lord calls out a people from the Gentiles to do Israel's work.

Today, the only hope of the people of Israel, as the only hope of the Gentiles, is in Jesus Christ and personal acceptance of Him as Lord and Saviour. Though we may now be in the twilight of Gentile times when God has about completed His work with them and is again turning toward His former people, still, at this moment, your hope and mine is not in our nation or in our ancestors, but in the Lord Jesus Christ. Whoever you are, Jew, Gentile, or Christian, your future depends upon your present attitude toward the Christ. Do you know Him as your Redeemer? Have you accepted Him as your Saviour? Do it now, come out from your former estate, and join the family of God.



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

JOHN 3:5

"Following are a few references to help understand the meaning of John 3:5:

"'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodics washed with pure water' (Heb. 10:22).

"'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection' (Rom. 6:3-5). (See Acts 2:38; 22:16.)

"'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his' (Rom. 8:9)." --Mrs. Olive H. Stephenson, Vidar, Texas.

"I very definitely agree that John 3:5 has no reference whatsoever to water baptism nor any kind of baptism, but I disagree that it also has any reference to physical birth or when man was born the first time from his mother's womb. In my studies, I believe I have found direct answers in other Scriptures which show just what born again from above means. . . Such verses as Ephesians 5:26, John 15:3, and First Peter 1:22, 23 surely show that 'water' in John 3:5 is figurative of truth and not literal in any way. Its simple 'regeneration' or *born from above* begins with the renewing of our minds via 'the Holy Ghost [Spirit] sent down from heaven' (1 Peter 1:12)."—Llovd W. Finke, Spring Valley, Wisconsin.



"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Preaching the Word

When the disciples were scattered into different parts of the country to escape persecution, they went "preaching the word." Philip went to the city of Samaria. (Acts 8:4-6.) He told the Samaritans of Christ. Have you ever been the first to tell someone about Jesus? How interested the person is! How he listens! His joy is great as he learns of an escape from sin which brings death. What wonderful news—to live forever with Jesus! The people gave Philip their attention and believed his teachings.

As is still the case, when the Word is preached, it does not return to God without doing what it was intended to do. It touched the hearts of the hearers. They believed Philip and "were baptized, both men and women" (Acts 8:12).

If you believe the gospel, which is the "power of God unto salvation," you will accept it. You will tell it. You will live so you can be a partaker in that Kingdom of which our gospel tells us. We know from the Word that "faith without works is dead."

Searching for Truth

Our story today is about a man who took care of a queen's money. He was an eunuch who had gone to Jerusalem to worship God. As we begin our story, he was on the way home. As he rode along, he was studying his Bible. He was trying very hard to understand.

God's power then came upon Philip. He was told to go and join himself to the cunuch and travel with him a while. Philip asked the cunuch if he understood what he was reading. The cunuch asked for help in understanding. Again we read that Philip "preached unto him Jesus." (Acts 8:35-39.)

As they continued to go their way, the eunuch saw some water beside the road. He asked, "See, here is water; what doth hinder me to be baptized?"

Philip answered, "If thou believest with all thine heart, thou mayest."

The eunuch answered, "I believe that Jesus Christ is the Son of God."

They stopped the chariot and went down into the water,

where Philip dipped (baptized) him. Then they came back to the shore. The Spirit "caught away Philip," and the eunuch did not see him any more. What did the eunuch do? He went on his way rejoicing. How quickly the eunuch obeyed when he understood the Word of God. Does it not make you sad when persons refuse to ask for baptism when they have learned about Jesus?

Other Children

"Some children live in palaces Behind an iron gate, And go to sleep in beds of gold Whenever it gets late.

- "And way up north the children live In houses built of ice,
- And think that beds made out of fur Are really very nice.
- "In countries where the nights are hot Without a single breeze,

The children sleep in bamboo beds That fasten in the trees.

- "Someday I think I'll travel round And visit every land,
- And learn to speak the language that Each child can understand.

"They'll want to ask me questions then, And I will ask them others,

Until at last we understand Like sisters and like brothers." —Helen Wing.

Happy Birthday Wishes!

Florence R. Cooper, Feb. 20, age 8, Browntown, Va. Alvin Ray McKinney, Feb. 20, age 8, Hammond, La. Nancy Ann Reeves, Feb. 21, age 10, Mullin, Tex. Roger L. Story, Feb. 22, age 8, Cozad, Nebr. Martha E. Friend, Feb. 22, age 6, Newkirk, Okla. Martha A. Burnett, Feb. 22, age 8, Jordan, Mo. Viola Foster, Feb. 22, age 8, Hammond, La. Norma Sue Richardson, Feb. 23, age 11, Hammond, La.

The Berean Page

William Wachtel, Editor Oregon Bible College, Oregon, Illinois

R

"Date With Death?"

By Ronald Rankin

Bible students know that we are living in an age of carelessness and wickedness, the time of which Christ prophesied, saying, "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). In the days of Noah, flesh had corrupted God's way, "eating and drinking, marrying and giving in marriage, paying no heed to God or His eight followers. People of today are basically doing the same things and will be caught unawares at Christ's return, just the same as the Flood caught the people in Noah's day. Careless? Yes, and they *care less*. They would rather enjoy the "pleasures of sin for a season" than "suffer affliction with the people of God," even the "reproach of Christ" (Heb. 11:24-26.)

The Psalmist declares his reason, for wanting to serve God, thus: "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. For the Lord is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee" (84:10).

The world in all its darkness puts forth a glittering galaxy of inviting entertainments and pastimes. These things are continuously reaching forth to pull the unsuspecting and naive into the depths of sin.

The people of God are subject to the same temptations as those out of Christ, and many fall. Those who take the way of the world may be termed other "Demases," of whom Paul spoke in 2 Timothy 4:10: "Demas hath forsaken me, having loved this present world and is departed unto Thessalonica." Others have, as it were, "their conscience seared with a hot iron." Persons rationalize their sins away with feeble excuses, not realizing what they are doing. It is the duty of the church to throw out the lifeline to those fallen and falling—not to fall with them. Too often, the line that is thrown out becomes a connecting line between the church member and the thing of the world. The church is indeed in a state of lukewarmness. All too many are trying to serve "two masters." Jesus said, "Ye cannot" (Matt. 6:24).

"Love not the world, neither the things that are in

the world. If any man love the world, the love of the Father is not in him" (1 John 2:15b). Yes, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7, 8).

Why come to God? so that His wrath might not be upon us? Paul states, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). If we put on the armor of righteousness and become children of light, we will be appointed unto salvation.

There is a vast difference between those who walk in darkness and those who walk in light, as Jesus shows in describing the paths that they follow. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it."

The way of darkness and the broad way are synonymous because they both lead to death and destruction, the wrath of God. Also, the path of light and the strait and narrow way are synonymous because they lead to salvation and life everlasting. If we walk in the narrow way, we are appointed unto life; but if we walk in the broad way we are under the appointment of death.

God knows those that will heed and obey His voice. In order, however, to become a vessel of honor to God we must purge ourselves of "youthful lusts" and "follow righteousness." (2 Tim. 2:19-22.) He also knows those who will not be faithful servants.

There were those of Galatia who had fallen from grace. They had gone from the narrow to the broad way because they would not believe. There is no middle land. Therefore, it is our responsibility to go the correct way, to stay in the right way, and to bring others to a saving knowledge of the truth that they might become appointed to life.

Let us take seriously the lesson taught in the record of the days of Noah and look into God's mirror. (James 1:23-25.) Help others to look to see if we have a "date with death" or with "life," lest we be caught unawares at the soon return of Christ, the propitiation for our sins. You are the one who will determine your appointment. Only God knows which you will choose. You may help others to choose the right one.

Foreign Missionary Work Is Congressional Problem

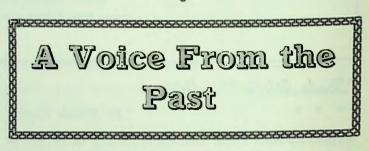
Washington, D. C. (CNS), January 29, 1951—Representative Charles B. Deane (D.N.C.), who before coming to Congress was a trustee of Wake Forest College and recording secretary of the North Carolina Baptist State Convention, has succeeded in accomplishing with only one speech what many Congressmen cannot do with frequent diatribes—stirred the United States Department of State out of its lethargy regarding the rights of an American citizen abroad.

Congressman Deane, taking to the floor for a review of the case of Dr. Gordon S. Seagrave, the Baptist medical missionary recently sentenced to a six-year prison term by a Burmese tribunal, pointed out that American Baptists built Judson College in Rangoon, which has been taken over by the present Burmese Government, which refuses even to discuss payment for the property. He pointed to other evidences of American friendship for Burma, a friendship which is evident in buildings and ought to be imbedded in the hearts of many Burmese. Yet, he noted also many abuses which have been perpetrated on American interests and personnel. All apparently have been working selflessly for years, among them Dr. Seagrave, but most of them now helpless before persecution in a strange land that is supposed to be friendly to us.

Only four days after Congressman Deane delivered his blast, to which several other Baptist Congressmen contributed acid remarks, the Department of State (which hitherto has overlooked Congressional criticism as being beneath its dignity) issued a full statement on the case, in which it noted that "a number of misapprehensions seem to have arisen in the country over the facts surrounding the trial of Dr. Gordon S. Seagrave."

After reviewing the facts, the Department of State added: "The American Embassy in Rangoon, which has rendered all possible assistance to Dr. Seagrave during the trial, is procuring and forwarding to the Department of State a complete transcript of the testimony in the case. The Embassy . . . has been able to help Dr. Seagrave in many ways, including assistance in obtaining the services of an outstanding attorney for his defense, and by arranging to have Dr. Seagrave transferred from jail to a private residence during the trial. A representative of the Embassy visited Dr. Seagrave's hospital at Namkham, near the Chinese border, in order to confer with his sister and to obtain firsthand information about conditions at the hospital. The Embassy also had a representative present throughout the court proceedings and kept the State Department fully informed of all important developments. . . . Since the case is still before the Burmese courts, it would be inappropriate for the Department of State to make any comment on the verdict handed down by the Special Tribunal."

FEBRUARY 20, 1951



Ira D. Sankey and the Gypsy Lad By S. Forsey

Reprinted from the January 22, 1929, RESTITUTION HERALD

S OME years ago, when Mr. Sankcy, with the great Moody, visited England, he drove out to Epping Forest. There he met a company of Gypsies who had encamped there. One of their number, a sturdy, frizzlyheaded lad, climbed up one of the wheels of the vehicle. The sweet singer laid his hand upon the head of the child and expressed the hope that some day he might preach the gospel. That lad is now the world-renowned Gypsy Smith. Imagine, if you can, the joy that filled the heart of the man of God, when years afterward, he had grown old, frail, and dim-sighted, he received a visit from the Gypsy, and was told he was the lad on whose head he had laid his prophetic hand in the incident in Epping Forest.

TITHING

Editorial from the May 28, 1929, RESTITUTION HERALD

THIRTY dollars was recently received by our office. I It was stated as being a portion of the tithe. We are convinced by the experiences of the last two years that the tithing system for the Christian is far more beneficial than was at first presumed. It brings the Christian to a realization that part of his every blessing from God is properly returnable to the Giver. It brings him to recognize God in every remuneration received. In the practice of the tithe, no Christian receives too little to be able to return a part to the Father's labors, and none receives too much to devote the proper portion to God. As one brother speaks of it, "If all would only learn to tithe their income, their weekly checks, the return of the sale of their crops, the moment they receive same, their difficulties would be ended." All such would derive personal benefit as well as bestow benefit upon the Father's works.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 4-Michigan Spring Conference at Southlawn Church, Grand Rapids, Mich. March 4-Missionary Sunday.

March 10, 11-Missouri Quarterly Conference

at Doniphan.

March 18-25 — Special meetings at Hope Chapel, South Bend, Ind. (James W. Mc-Lain, guest speaker.)

March 25-Easter Sunday.

- March 26-April 1-Special meetings at Morning Star, South Bend, Ind. (James W. Mc-Lain, guest speaker.)
- March 31, April 1-Illinois Spring Conference at Ripley.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)
- September 9-General Conference Sunday.

OREGON BIBLE COLLEGE

Oregon Bible College students thus far have escaped the "flu" epidemic, which is once more crossing the country. One student, Bill Wachtel, has been confined to his bed with chicken pox. Let us remember our duty to pray for the sick.

Darrell Maddock and Miss Enid Green traveled to South Bend, Ind., last week end where they were united in marriage at Hope Chapel by Bro. Harvey U. Krogh, Jr. All students bestow their congratulations and wishes for a very happy married life.

Pastor Neil Crawford of the Oregon Presbyterian Church delivered an excellent chapel talk on Monday, February 12, 1951. His subject dealt with the working of a minister in eity churches. Our chapel speaker on Tuesday, February 13, was Bro. James M. Watkins. He gave a very helpful talk, showing the dangers which threaten the Church of God.

College students have received many favorable reports from Oregon residents stating how much the new building is an asset to Oregon. We agree wholeheartedly with this sentiment and feel God has blessed us abundantly. The new chapel makes worship much nearer to God. Joseph Fletcher, Reporter.

METTERT - DEKKER

On Saturday afternoon, February 3, 1951, Miss Donna Jean Mettert became the bride of Mr. Irwin L. Dekker in a single ring ceremony at Southlawn Church of God. Miss Evelyn Barr played the wedding music. Mr. and Mrs. Richard Gollor attended the couple.

Donna is the daughter of Mr. and Mrs. Virgil Mettert and is a member of Southlawn Church.

Immediately after the coremony, a reception was given at the home of the bride's parents. The couple are at home in an apartment in Madison Squaro, Grand Rapids. May God's blessing attend them.

R. O. Hardesty.

NATIONAL BIBLE INSTITUTION

| Mrs. Clara Chaffee | \$ 10.00 |
|---------------------------------------|----------|
| West Side Ladies Guild | 10.00 |
| Mr. & Mrs. D. W. Kirkpatrick | 25.00 |
| Mrs. Eska E. Evans | 2.00 |
| C. B. Smead | 20.00 |
| Mr. & Mrs. Alfred Anthon | 52.00 |
| Blood River Church of God, (La.) | 15,00 |
| Mrs. Kate Olmstead | 10.00 |
| Southlawn Park Church of God | 25.00 |
| Mrs. M. Fetters | 10.00 |
| Open Bible Church of God, Macomb | 23.67 |
| Gospel Gleaners Class, Brush Creek S. | S. 3.00 |
| Jessie M. B. Kauffman | 5.00 |
| Mrs. Ora Thompson | 10.00 |
| Church of the Open Bible, Pomona | 22.13 |
| Howard E. Huey family | 125.00 |
| Mrs. Carl E, Hoganson | 3.00 |
| Mr. & Mrs. Alfred Anthon | 52.00 |
| Ida Vogel | 10.00 |
| | |

FAITH AT WORK

Dear Brother Watkins:

About three years ago, our neighbors became interested in starting a Sunday school for our children. This was started as an undenominational group. I always went with my children, primarily to see if they were taught the truth but also to help teach. My children and I are still going. I am directing the Sunday school now and, of course, I teach our faith. We have been ordering our literature and purchased "Songs of Truth" books. My hope is that we are "closer drawn to Thee." We now have twenty-four children, ages four through twelve, and hope some day our group will be named the Church of God of the Abrahamie Faith. Mrs. Harvey Fisher, Niles, Mich.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Sr. J. H. Williams of Rochelle, Ill., remains seriously sick in the Rochelle hospital. Sr. Williams is the mother of Sr. Grace Marsh. We extend our prayers and best wishes to this family.

Sr. Olive B. Wood, who has been a resident of Golden Rule Home for the past seventeen years, died in the Oregon Clinic, February 16, 1951. She had been in failing health for some time and seriously sick for the past several weeks. She was ninety-three years of age and eame to the Home, November 3, 1933. Funeral services were conducted by Arlen Marsh at the Oregon Church, February 19.

Slowly, but surely, we are forging toward the goal of our fiscal budget. Your continued interest and support will help us to realize our aim.

In the near future, we hope to pay tribute to the few faithful workers at Morristown, Tenn. We are hearing rumors that their devotion to Christ and ambitious effort in their community is now bearing much fruit.

We are pleased to hear of a Sunday school effort conducted by Mrs. Harvey Fisher near Niles, Mich. A complete account appears in the adjoining column. We feel sure there are many similar local ventures getting underway by zealous workers throughout our fields of labor. We would like to hear more of these local missionary enterprises.

We extend our sincere sympathy to Mr. and Mrs. Ray Maysilles. Oregon, Ill. Mr. Maysilles' mother died, February 15. May we share with them our firm faith in resurrection!

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

Your February

ILLINOIS EVANGELIST

H. J. DOAN, Editor
5420 W. Cortez
Chicago 51, Illinois



THE other night we had an unusual experience. We went to a church which seats four thousand people and were turned away one half hour before the service because the building was filled to capacity. Two hours later an identical service was held and the church was again filled to capacity. Dr. Billy Graham was preaching at Moody Memorial Church.

Jesus was often surrounded by great multitudes of people, hungry to hear the gospel preached. Some of them were only hungry for excitement and for food, but Jesus had compassion on them, too. Once He was so thronged He had to commandeer a boat for a preaching platform. Among the ordinary people of Jesus' day there was a hunger for the gospel, and though Jesus was often skeptical of some in His audience, He tried to satisfy that hunger. That same longing for the gospel is evident today, and it behooves us as a people to do our utmost to quench both hunger and thirst with the living Word. If they do nothing else, the great city-wide revival meetings of our decade show that people are searching for spiritual help.

We are wrong to assume the attitude that the church cannot progress today. We are mistaken when we believe, contrary to Scripture, that people cannot be won to Christ now! The Lord has delayed the coming of Christ for that very purpose! The Lord is working in our land today. The world seems to be even more aware of this than we are. If the Lord cannot work through us because of our insistence that it is no use, then He will work around us through someone clse. Time is short, and there is much to be done. The Lord cannot now afford to wait upon the drowsy. The times demand vitality, courage, stamina, yes, even fanaticism.

You say, "What about the falling away?" Well, what about it? When dead limbs fall off a tree, is it more or less fruitful? Some trees hold their dead leaves until spring when new life in the tree, budding new leaves, forces off the dead leaves. The best thing that could happen to the church is for new life and activity from within to force the "dead leaves" to fall away. The "falling away" will not hurt the church, but will strengthen it.

Let us not rest back on the stumps of old excuses for inertia, but let us be up and about the Lord's business. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4).

* * *

TRUTH SEEKER'S BIBLE CLASS continues to thank you for your prayers and financial assistance. Our needs are great, but our friends are many, and we thank all for your co-operation.

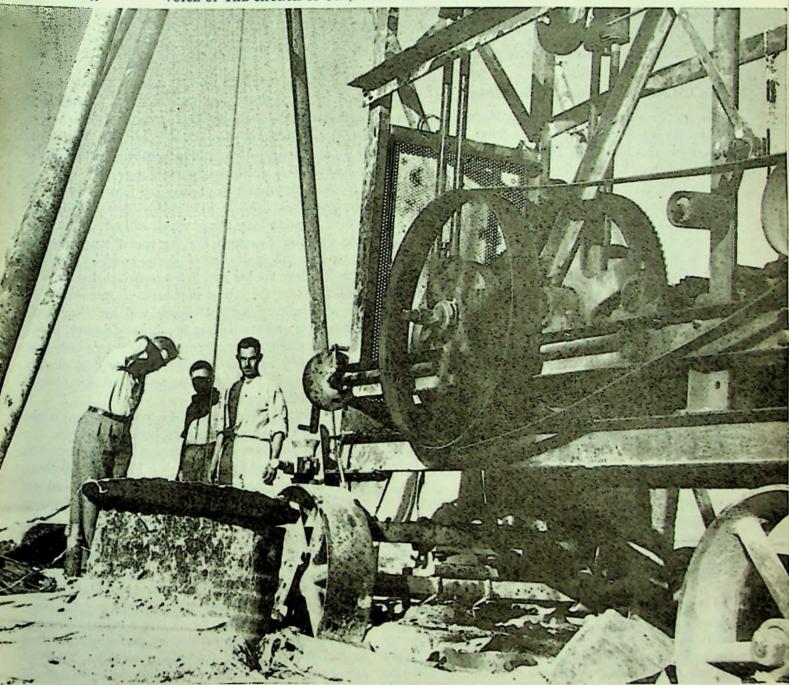
We have had several interesting communications lately, letting us know that our testimony is getting out, though it is not always received in agreement. An isolated sister in Indiana writes, "Your Sunday morning broadcast is our only contact with our church. . . . We feel very fortunate to be able to hear the message." Another isolated Hoosier says, "I look forward from one Sunday to the next for our broadcast and do enjoy every one." An irate Catholic wrote, but her words will not be printed. A Wisconsin listener wrote, "Listened to your wonderful program . . . Please send me a copy." We were invited to a research class sponsored by a group of Bible students who are studying about the Kingdom of God and its location and had a profitable hour with these people. We have also had letters recently from two sources disagreeing (almost violently) with our doctrine of baptism and the nature of resurrection. Another independent pastor writes, enclosing tracts, commending our stand on the necessity of water immersion. Our mail is not large, many people writing only for our printed programs, but it is often fascinating.

The Restitution Herald

VOLUME 40

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

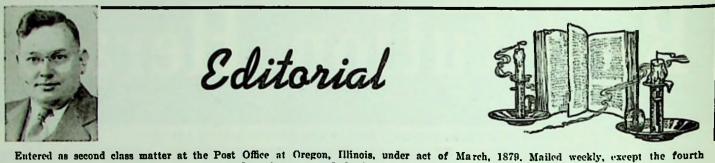
NUMBER 21



-Authenticated News photo.

THE COMING NATION ... IS HERE!

"The 'Coming Nation' . . . through whom the world is to be blessed . . . will be the nation of Israel restored to Palestine." (See "The Coming Nation," page three.)



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. James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

The Coming Nation --- Is Here!

The lecture entitled "The Coming Nation" beginning in this issue was delivered at the Van Buren Opera House, presumably in Chicago, by H. V. Reed more than fiftyeight years ago. We heartily endorse this talk as a very worthy pattern for those who would present our doctrines in a straightforward, positive, unoffensive way.

This lecture has more than clear, forceful oratory. It provides historical background for the faith that still lives in the sermons and writings of our younger ministers. Those who fear that the younger generation is letting our faith slip will find it worth-while to use this lecture for comparison. The faith of a restored Israel lives just as strongly today. Only one thing of any consequence has changed. The "coming nation" of Israel so diligently foretold fifty-eight years ago and long years before has become a reality. It is no longer a "coming nation"; it is here!

If you are among those who wonder why we so eagerly print news items, gleanings, or articles of the progress now being made in Palestine, this is your answer. We have lived to see the faith of our fathers become a living reality.

By constant repetition and intimate association over the years, our doctrinal concepts can lose their force and ability to inspire zeal. Because of this, history's most outstanding prophetic fulfillment may be passed over with nonchalant disinterest.

Today, Israel lives again! The vision of the valley of dry bones, one of our treasured prophecies, can hardly be regarded any longer as a prophecy. The cry of peace and safety cannot be far distant, and the rolling hordes of the north appear to be already poised to strike. It cannot be long until stirring events will bring the culmination of all our prophetic teaching.

We must realize there is much to be done in Israel, and some of its most unpleasant history is yet before it. This is not a return to Christ, nor a regathering of faith. It is simply a political revival of the nation. This is all that is prophetically indicated to precede the return of Christ. This nation must yet be led astray into false doctrines by anti-godly forces. They must be brought to a realization of their responsibility to God by being trodden down of the Gentiles for a period of time. Yet, as far as we are concerned, the things now transpiring should be looked upon with new vigor and hope.

Many of the things we discuss and associate with the return of Christ, such as the complete return of the Jews to their homeland, are things which will take place some time after Christ's return. For this reason, we may defer too long the full significance of current events in Palestine. Actually, there are but very few prophecies that need be fulfilled before the return of Christ. If you should be one who believes that the church will be taken away within three and one half, or possibly seven years, before the appearance of Christ, there certainly is very little time yet remaining on your timetable. In any case, we are bound to witness most surprising and illuminating events in the months to come.

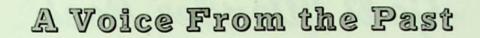
Many historical events have been misinterpreted as the fulfillment of end-of-the-age prophecies. God gave one infallible sign, however, that cannot be misinterpreted. It was the return of the Jews to their homeland. Nothing in history can be regarded as having fulfilled these prophecies. For this reason, we feel justified in presenting our conviction that events are fast shaping the close of the age, with greater boldness.

We re-emphasize that there are many events shown clearly in the Bible which must yet take place. We cannot ignore the fact, however, that every day, photos, articles, and news publications show us the growing progress of the new nation in Israel. It is a nation doing the impossible by absorbing immigrants, amassing natural resources and developing industrial possibilities. That nation so zealously foretold years ago, now exists beyond any doubt to implement our prophetic faith.

Let us not forget that friend or neighbor we want so much to be with us in the Kingdom of God. We must urge him to accept Christ, not next month, but within the next few days if we are to make safe provision for his eternal welfare.

PAGE 3

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The Coming Nation

A lecture delivered at the Van Buren Opera House, Sunday evening, January 29, 1893

By H. V. Reed

As a "Voice From the Past" feature, we are presenting this lecture by H. V. Reed. From its interesting, straightforward presentation of logical fact, it is easy to understand how many of our early speakers influenced their hearers. We feel that we can profit by considering the method and moving force with which our doctrine was presented in the earlier days. The thought is as timely and important to our day as when first presented over fifty-eight years ago.—Editor.

T HOU, O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

It is a fact in connection with human history that mankind became organized into nations, originating under different circumstances and speaking different languages. The world is filled thus far with nations having conflicting ideas and institutions peculiar to their nationality.

There are divergent views as to which one of the great nations shall become the leading government of the world. It is clearly set forth in prophecy and also argued by philosophers and statesmen that the ultimate result of civil government will be the establishment of one system of law; that all governments of the world must unitize under some common principle; that this world is to be ruled by one set of laws and by one class of governors; and that the brotherhood of mankind shall be established under this unit of power.

The Duke of Argyle, in a recent article on the subject of "The Coming Nation," has undertaken to prove that China with her vast millions will ultimately be the supreme ruling power of the world. This, of course, conflicts with the ambition of the American people. We have orators who advocate with zeal that America is the model government of the world and that this form of government will supersede all others and will stand forever. Others advocate the theory that ultimately all nations will bow to the dictates of the Czar of Russia, and that she will become the universal monarch who shall rule the world.

These theories, although pleasing to those who advocate them, are not founded upon the experience of mankind, nor are they promulgated in the Scriptures of Truth. The Scriptures, however, do present to us the idea that human government shall some day reach a point when all nations of the earth shall speak one language: when one religion shall be dominant; when from sea to sea and from the river to the ends of the earth, one form of government shall prevail; the war clouds shall vanish and the colm reign of peace shall encircle the earth in the quiet of eternal rest.

The Scriptures clearly foretell that the time will come when war shall c-ase: when man's ambition to enforce rule by the pressure of military tactics shall terminate: when nations shall learn war no more; when peace shall throw her snowy wings across the continents; and the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

In Micah 4:8, we read: "Thou, O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem."

The prophecies indicate that the "Coming Nation," from and through whom the world is to be blessed and civilization established upon its highest plane, will be the nation of Israel restored to Palestine. Jesus Himself will be the constituted King. The law will emanate from Jerusalem, and the complete extermination of evil and the establishment of universal peace throughout the world will result.

The reasons for this conclusion are founded upon the Scriptures of Truth as well as upon the experience of mankind. Let us therefore consider why the people thus scattered and torn in the dark and cloudy day of their humiliation have a destiny (*Please turn to page 11*)

God's Wonder Book

The Bible: Its Accuracy of Statement-Part 7

By R. H. Judd, Toronto, Ontario

WHAT HAD Moses to say concerning the days of Genesis 1? Turning to Exodus 20:11 we read: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." In the quoted words, we have the statement of Moses making very definite reference to his own record of the days of Genesis 1.

We submit that there is nothing in that statement which would lead us to any other conclusion than that he regarded the days as natural days of alternating darkness and light. His statement that "there was evening and there was morning, one day" (R.V.) confirms this. To make assurance doubly sure, however, let us carefully examine the statement of Moses in Exodus 20:11. That he had in mind a natural day is evident from his use of the word "day" both before and after his use of the word in verse 11. In verse 9, where we read "six days shalt thou labour," the expression is exactly parallel to that in verse 11 where we read, "In six days the Lord made heaven and earth." We contend, therefore, that the sense in which the word "day" is used is identical in each instance. The sense of the phrase "six days" in verse 9 cannot well be misunderstood. No alternative is left but to accept that Moses intended that the same words should have the same meaning in verse 11. In this view of the matter, Dr. Chalmers, Dr. Buckland, Dr. Sedgwick, Dr. Kurtz, and Archdeacon Pratt fully concur. They also agree that the word "days" in verse 13 carries the same sense. To make assurance doubly sure it may be well to briefly summarize the main facts.

- (1) The formula that "there was evening and there was morning, one day," expresses a natural day in accord with the natural facts of a natural day.
- (2) The six days of Exodus 20:11 are obviously a comment on the days of Genesis 1 and are proved to be natural days by the same expression of "six days" occurring in verse 9, and by use of the same word "days" in verse 13. Thus, in three connecting verses, there is no indication whatever that other than a natural day was intended.
- (3) That in Exodus 20:11 Moses did not refer to the

original creation but to a surface renewal (Psalm 104:30) is evidenced by his intentional use of the word "made" in place of the word "create."

(4) By so doing, he does not link his statement with Genesis 1:1, but he links it with the heavens of Genesis 1:8, and with the earth (land) of Genesis 1:10, both of which were processes in the renewal of the face of the earth, as referred to by the Psalmist in Psalm 104:30.

If the foregoing facts are viewed on their own merits, we think that all who read these lines will agree that the evidences for a natural day are overwhelming. We are of the opinion that there will be general agreement when we state that there is nothing recorded in any one of those days that is impossible of accomplishment within the specified time of twenty-four hours by the present known powers of nature. Within the compass of past history, tremendous changes have been known to take place on this earth in less time than that of a full day.

It is common practice to assume that the seventh day should be taken as an indicator of the past six. We think that such is not a logical procedure and in method is analogous to that of the old proverb "putting the cart before the horse." They next assume that the seventh day differs from all previous days because the formula of "there was evening and there was morning" is omitted at the close. We would point out, however, that "the seventh day" is mentioned exactly as are "the sixth day," "the fifth day," "the fourth day," and others. Except by the number which designates it, (Please turn to page 11)

DAILY READING HELPS

- M. Mar. 5. Ex. 4:10-17. Aaron was appointed as spokesman to express Moses' thoughts.
- T. Mar. 6. Ex. 29:1-9. Aaron and his sons are consecrated.
- W. Mar. 7. Num. 16:1-11. Aaron's spiritual authority is challenged.
- T. Mar. 8. Num. 16:44-50. Aaron intercedes for the people.
- F. Mar. 9. Num. 17:1-9. Anron's authority upheld by God.
- S. Mar. 10. Num. 18:1-9. Aaron is charged with responsibility for service.

Israel's by Right of Promise

By Lyle Rankin, Cashmere, Washington

THE branch, spoken of in Jeremiah 23:5, was to be raised unto David. A Branch, also, was prophesied by Isaiah from the line of David. (Isa. 11:1.) Isaiah taught that the Branch would reign righteously on the earth where literal beasts would abide peaceably, where Judah and Ephraim would literally be, yes, even likening the going back to their own land to the former time when they were brought up out of Egypt. (Isa. 11:4, 6-8, 16.) This regathering is shown in Isaiah 11: 11 to be in the day that the righteous Branch reigns on the

earth. According to Jeremiah, as previously quoted, this Branch is to execute judgment and justice in the earth, not in heaven. When Judah has been brought back into the land, their own land, and Israel has been caused to dwell safely (which she does not do previous to that time), then they will say, "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."

From Isaiah 65:19-25 we read, "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and cat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHT-EOUSNESS. 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" (Jeremiah 23:5-8).

and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Herein is prophecy of the time when Jerusalem will be such that God will rejoice in her. This is not the new Jerusalem called the tabernacle of God in Revelation 21:2, 3, but the Jerusalem wherein people will not die in infancy. They will build houses, plant gardens, and give birth to offspring, and at the age of one hundred years will die. They will be real, mortal people, just as real as the wolf, lamb, and

lion that will be peaceable. This prophecy can be by no means applied to the church, either in this age or the age to come. It must of necessity find its fulfillment in the age-old people of Jerusalem, the nation of Israel. Who in the church should look forward to bearing offspring after perfection? Jesus said, "They which shall be accounted worthy to obtain that world [age], and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20:35).

Recognizing that this prophecy pertains to Jerusalem and remembering that Jeremiah prophesied of the same time and place, we must conclude that the expression "their own land" refers to the land first promised to Abraham, later promised to the twelve tribes of Israel. If you are not familiar with the location of the land first promised to Abraham, hear these short testimonies from God's Word: "Unto thy seed will I give this land" (Gen. 12:7). "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

When these promises were uttered, Abraham had no posterity. Abraham died without receiving "so much as to set his foot on" (Acts 7:5). Later, the nation of Israel (accepted line from Abraham) was driven from that small portion of the land they had been brought into. Even to this day they have never received the land from the River of Egypt to the Euphrates River. The receiving of that land mus await the coming of their King. Jeremiah and Isaiah, however, as we have already quoted, point to the reign of the Branch (Christ) as that time. It will come, and the chosen people, purged and restored Israel, will possess the land and shall no more be pu'led up out of it.

As for Abraham, though he did not receive any of the land before death, because of his faithfulness, he is yet to receive property. The Apostle Paul, by inspiration, showed that Abraham was to receive the world as his inheritance, the very same inheritance that Jesus has promised to the meek. (See Rom. 4:13 and Matt. 5:5.)

Let us again consider the chosen people and the land promised to them. There is no other conclusion than that the land of Israel, or that which is located between the River of Egypt and Euphrates River, belongs to the nation of Israel by right of *promise* from God. It does not belong to the Arabs by right of *conquest*. Neither is it to be given to all of the nation of Israel. Israel must be caused to pass under the rod.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgressed against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

We dare not say the Scripture has been fulfilled in ages past. Israel is still scattered, with but a small portion in and around Jerusalem, in houses and on land they have purchased. Israel's full regathering will come to pass when Christ reigns from Mount Zion. They will be purged and the accepted portion will be planted "in their own land." To deny the restoration of Israel, thousandyear reign, and restitution of Christ is to deny the full gospel of the Kingdom. Promises that belong to the church, promises that belong to Israel, promises that belong to the heathen or Gentiles, and promises that pertain to the wicked, must be rightly divided. May God help you and me to so do!



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

MORE ABOUT JOHN 3:5

"We have for the most of our life held to the view that John 3:3-8 taught only two births—'flesh' and 'Spirit.' The two births of John 3:3-8 Christ showed were 'flesh' and 'Spirit' and not three—'flesh,' 'baptism,' and 'Spirit.'

"We believe there are only two births-'flesh' and 'Spirit.' Some would limit the cause strictly to the 'Spirit.' To us it is clear that the Master here taught that the new birth is caused by two things-water and Spirit. If we should apply the water to the natural birth, then John 3:6 should read, 'That which is born of water and flesh is flesh.' One could then see the natural birth would embrace two things-water and flesh. Since water is used in connection with Spirit, 'Except ye be born of water and Spirit,' the obvious conclusion is the water as well as Spirit are the two causes that bring about the new birth. Both are future causes. As 'must be saved' means a future salvation, so 'ye must be born again' signifies a future birth caused, as John 3:5 shows, by two future thingswater and Spirit. . . . Now, since water as well as Spirit causes one to be born again, the question arises, 'In what way?' 1 Corinthians 4:15 and James 1:18 declare we are 'begotten through the gospel.' . . . By completing the process, that makes us 'begotten' sons and daughters of our Father waiting for the new birth! So what have we? The water in baptism establishes the begettal state; the Spirit brings about the new birth. Both are therefore essential to the new birth. Now with this reasoning in mind, please consider Titus 3:6, Murdock's Syriac, margin. See also Rotherham's version: 'He saves us by the washing of the new birth and by the renovation of the holy spirit.' ... So the washing of the new birth will produce the new birth to the obedient believer when he is born of the Spirit and is Spirit or a spiritual body. (1 Cor. 15:44, 45.)"-John R. Fiske, Winfield, Kansas.

Much of the correspondence received regarding John 3:5, has had recurring phrases similar to this: "When an individual is born of the spirit in the resurrection, he will be spirit." Does this mean we are agreed there will be no substance to the resurrection body?





Article 2

A radio sermon (WAIT, Chicago) by Harold J. Doan

AST WEEK, we studied the past place of Israel in the plan of God. We learned how one man, Abraham, was called out and how promises were made to him. We learned how God called out the nation of Israel and how He put upon them the burden of being a light to the Gentiles, placing in their hands the power and opportunity to evangelize the world. We studied further how Israel failed in its mission, even though called to revival and evangelism continually through the prophets, John the Baptist, Jesus Himself, and finally the apostles. We left our study at the point where God turned from Israel to the Gentiles, beginning through the apostles to call out from among them a people to glorify His name and enlighten the world. Israel was cut off, and Gentiles were grafted in to replace her. What then is Israel's future according to Scripture? Will she always be a "desolate" nation unusable in the Lord's work?

Jesus predicted of Israel, "Behold, your house is left unto you desolate." Was this to be a permanent condition? Would God never again take up the chosen people? No, Jesus put a limit on Israel's desolation, when He said, "Till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39). The time will come, when under the influence of the power of God, Israel will cry out for its crucified Messiah. When that time comes, Israel will again be glorified as a nation before the world. That time is near at hand! Israel even now, unbeknown to herself, is laying the groundwork for her eternal destiny. Even now things are happening in this nation and in the world which show that times of the Gentiles are nearing their end, that God is turning back to His former people to bring them through the fire to repentance.

Israel now is returning to its own land according to Scripture and is looking forward to a season of peace and prosperity. Ezekiel anticipated such a time, prophesying in Ezekiel 38:8, 11, 12: "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. ... Thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

There will come a time when Israel will live safely (it thinks) in its own villages in Israel. In the time prophesied, Israel will also live prosperously, being so thriving in fact that its beautiful and wealthy land will be a choice bait for a great confederacy of greedy, northern nations. Israel's warm-water ports, oil, strategic location, and other wealth will lure Russia and her satellites to their death. In our own time, we may see Israel living at peace, lulled to sleep by treaties guaranteeing her freedom to worship and develop her land.

This ideal condition will be followed by a breaking of the treaties of peace, with Israel attacked and taken over as headquarters of the Antichrist. The Antichrist will be aided in his work by apostate Jews who have no sympathy with the orthodox and its religious government. "For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.... The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (Dan. 11:30, 31, 36, 37).

These great troubles will bring the devout Jews to a realization of their need for the Messiah and His government. They will call out for Him and mourn for Him whom they have rejected these many years. Israel will repent and be given a new heart because of her many troubles. "It shall come to pass in that day, that I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace (*Continued on page 10*)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DRUNKENNESS IN ONTARIO. The prov-

ince of Ontario has a liquor control law whereby the sale of alcoholic beverages is handled through provincial owned stores. About four years ago, cocktail bars in connection with hotels were legalized. Many people pointed to the Ontario system as a sort of model, which tended to promote temperance. The following statistics were gleaned from a report appearing in a recent issue of "The Globe and Mail" of Toronto. Convietions for drunken driving during 1950 increased forty per cent over 1949. During 1949, there were 1,294 convictions for driving while intoxicated. In 1950, this same offense had 1,817 convictions. During these two years of comparison, gasoline consumption for 1950 was 11.6 more than 1949. Thus, the increase in drunken driving was nearly three times as much as the increase in mileage driven. In 1949, there were 2,546 suspensions of drivers' licenses in varying periods from thirty days to three years, whereas in 1950 there were 3.582 suspensions.

It makes no difference where liquor is sold—whether in Ontario or Arizona—it will be drunk, and in this day of the automobile, people who drink will also drive. The signs which the brewing industry have along highways, "If you drink don't drive—and if you drive don't drink," are for propaganda purposes only. Drinkers will continue to drive and hazard their own lives and the lives of thousands who spend much of their time on the highways.

PRESENT DAY EVIL. "Pastors report that

there is an increasing number of young people who come for advice as to what they are going to do about their parents; young people who are practically compelled to serve liquor to guests, although their consciences are opposed to it; young people whose parents must be put to bed because they are drunk, and whose children have to go to school without adequate preparation. At one time, it was the parents who came asking the pastor what they were going to do about John and Mary, now it is the children who come to the pastor because they believe their parents are on the road to alcoholism. Surely the times are out of joint."—"Our Times."

BEDFELLOWS. Azzam Pasha, secretary general of the Arab League, visited Rome recently. After his visit with the Pope, he remarked: "The two religions are founded upon an exquisite high spirituality and are menaced by the same enemy, atheistic materialism. Spiritual alliance between Christians and Moslems would constitute a front grouping more than half the men living on earth. It is an immense force that would be able to defend the supreme moral conceptions of both religions, and above all, peace."

It is hard to realize the potential power that would be joined if these two great religious bodies were to unite on any given issue. It would create world impact unknown in the experience of man.

Some years ago, I was asked by a very good Bible student in Ontario, if an Arab of Mohammedan convictions could not fulfill the requirements of the Antichrist where it says, "Neither shall he regard the God of his fathers." If the Antichrist should come out of this lineage and join with the false prophet of Christendom, then the overtures to that end by the Secretary General of the Arab League and the Pope are omens of the greatest importance.

CATHOLICS DIVIDED. Chile is witnessing

an unusual struggle between two groups of Roman Catholies. Senator Rodriguez, of the Conservative Traditional Party, said: "The so-called progressive Catholies are the worst enemies of the true church. Forgetting the past, they travel hand in hand with Masons, atheists, and Communists who would like to see the church defeated in all areas of life." On the other side of the fence is Senator Cruz-Coke, head of the Social Christian Movement, who stated: "I see more of the spirit of the Christian in those Masons with whom we now share the hope of a better day for the Chilean masses than in those Christians who heat their chests at the doors of the temple but go straight to hell."

IT'S EXPENSIVE. This war business is costly. Here is what it takes to equip one soldier for battle. 101/2 pounds of steel, 8% pounds of cotton, 8% pounds of leather, 11/2 pounds of wood, 101/2 pounds of wool, 2½ pounds of aluminum, 183 pounds of lead, 62 pounds of copper, 156 pounds of brass, 270 pounds of food, 8 pounds of rubber, plus 5,000 man hours. To find out what an army of three or four million men would require, just multiply the above by the number of the army of the size which the Govcrument feels it needs to hold the line. Then add what it costs to build tanks, planes, and battleships, and you will begin to realize that, after all, war is too expensive to maintain for too long a period.

VULGAR SPEECH. The following quote from the "Brewers' Journal" of June 1, 1910, vintage gives a fair example of the thinking of the liquor industry. Judge for yourself whether it is base or edifying: "Undoubtedly the church and the saloon originated in prehistoric times-probably simultaneously. They have been rivals ever since. Man first began to pray to his idols. The priest gathered around him under his sacred tree or in his sanctified cave those whom he could in-duce to believe in the 'gods' while the preparer of the real joys of life required no argument to induce people to trade with him. So the saloon man had the advantage from the start. He has ever maintained it, as is shown by the expenditures as compared with the income of the religious establishment. No wonder that the clergyman feels sore when he contemplates the national drink bill and then looks at the rather insignificant figures representing the 'offerings,' salary, and appurtenances with which he keeps his business going. The struggle of the church against the 'worldly' enjoyments of man is a losing cause, as its champions fight with spiritual weapons against substantial matters."

HEIR OF THE WORLD. When God made

promise to Abraham that all the land which he saw when he looked northward, southward, castward, and westward—the four points of the compass—Paul tells us that it included the world. It was a promise made but which has not yet been fulfilled. When Abraham died, we are informed he did not have enough of the Promised Land to call his own—to "even set his foot on." The day is coming when God will fulfill to Abraham and his seed this promise of the whole world.

The inheritance which this promise contained was not given to Abraham through law but was through the righteousness of faith based on promise. No one—whother Jew or Gentile—will ever become a joint-heir with Abraham in this great inheritance through the keeping of any law, "for if they which are of the law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:14).

The inheritance promised is an earth-bound covenant that will forever keep the inheritors on the ground which they inherit. The inheritance according to Isaiah was created for this purpose.

IRON CURTAIN. The Vatican radio last fall gave out some figures on the number of priests, monks, and nuns who have been killed, imprisoned, or prevented from performing their religious duties. The press reports the numbers and countries as follows: Albania, 715 bishops, priests, and monks prevented from carrying out their religious labors. Baltic countries, 1,000 murdered or incarcerated. Bulgaria, 120 priests killed or sent into exile. Czechoslovakia, 300 priests, besides monks and nuns, jailed. Hungary, 1,000 priests killed, jailed, or deported. Poland, 1,000 sent to Siberia.

Good for Immortality

By Shirley Logsdon, Rockford, Illinois In Memory of Brother Sydney E. Magaw

A FEW weeks before his tragic death, Brother Sydney E. Magaw asked me to prepare an article on "Yogurt," a health food that proposes to bring long life. In helping me to write this article, he suggested the above title and gave mc certain scriptures that would assist me.

"Yogurt," say the manufacturers, "is a cultured milk food." When I tasted it, the preparation seemed to be nothing more than clabber milk. Tempting flavors may be added to make the food tantalizing. The organization

manufacturing this health food is, in the main, religious and says: "As for Yogurt itself, its story winds through the pages of history for four thousand years. There are repeated references in the Bible to milk foods of this type. It is related that Abraham offered it as a dish to his guests. (Gen. 18:8.) Moses recommended it in the Biblical list of permitted foods. Pious Arabs referred to it with reverence as the 'Milk of the Prophet.'"

Yogurt literature continues, saying: "Primitive people have long known the health-giving qualities of such cultured milk; but it remained for the great Russian microbiologist to discover the scientific reason. He set out to solve not the riddle of life but the riddle of long life. 'Why,' he asked himself,

'should the simple peasants of the Balkans, the Russian Caucasus, and the Near East enjoy such vigor and reach such a ripe old age? Why was their average life span eighty-seven and why did so many live to be one hundred?' The answer, he reasoned, must go beyond the factor of heredity; it must be something they ate. He discovered that an important part of their daily diet was a cultured milk-food called Yogurt. This contained a vast amount of lactic acid organisms which were 'friendly' to the gastro-intestinal tract. He knew that at birth there are no germs in the intestinal tract; but twenty-four hours later, bacteria—friendly and unfriendly—are swarming about. This battle between the good germs and bad germs lasts as long as life itself. "'Thus, reasoned the biologist, 'if I can prevent the growth of harmful, putrefactive bacteria in the intestine through this Yogurt, I can avoid the breakdown of vital tissues that causes premature old age and shortens man's life.'

"After exhaustive research, he convinced himself—and the medical profession—that his reasoning was right. He recommended the addition of Yogurt to the daily diet as the best natural means to combat self-poisoning from

LAST WORDS

In one of Brother Magaw's last letters, he wrote of current events and prophecy being fulfilled. I would like to share some of his last thoughts with you.

"Is the world-war scare as serious as the newsmen and radio 'barkers' report? Everybody (in America) seems to think war with Russia is inevitable, and likely to come in 1951.

"Maybe the United States, with England, will soon be 'pushing at' (Dan. 11:40) Russia-these countries being called 'king of the south' because they will be defending the Sucz and Palestine from the invading northern hordes from Russia coming down 'to take a spoil' (Ezek. 38:13). All that one can be sure of these days is that God knows, the Bible prophecies are correct, and, if we could understand them fully, we would scarcely need to listen to the radio-except to hear how far along the world has gone in fulfilling the prophecies. I believe we have reached, or very nearly reached, the time of Joel 3:9-16. I hope 80." -Shirley Logsdon. the intestines; and in this way increase man's vigor and lengthen man's life."

Thus, we see persons grasping and reaching out for life, holding on to it as long as possible. Through the ages, man has been seeking the fountain of life. Why? Only so we mortals may have a few more years of living. Yes, and what then? Death must eventually come to all. (Ezek. 18:4.) Oftentimes, one may be in perfect health, but other factors enter to take away life, as Brother Magaw's death so aptly illustrates.

Do not despair though, for we can seek life, a life that will be eternal. We have been given the key that will tell us what food is required to bring about this life. Jesus announced: "I am the bread of life:

he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Again, speaking of Himself, Jesus said: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (v. 58).

All that we need to do is partake of the Bread of Life which is Jesus, follow His teachings, and live as closely as we can to the life He lived here on earth.

Before He returns, many Christians will be claimed by death, but Jesus has given this beautiful thought: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent mc, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:39, 40). This is the key to eternal life.

This was Brother Magaw's hope! This should be every Christian's hope! Not Yogurt nor the fountain of life, but *Christ* will give us long life, even everlasting life. Thank God for the Bread of life that He so freely gave to us!

GOD'S PLAN FOR ISRAEL

(Continued from page 7)

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. In that day shall there be a great mourning in Jerusalem."

Perhaps you are troubled today for the same reason Israel will suffer in days to come. Perhaps the Lord is working in you, friend, as He is in Israel, to melt your hard heart and show you your need of Him who died for you. Like Israel, there is only one place you can turn for real consolation today, and that is to our Lord who was nailed upon the cross and pierced with a spear for you! Israel, which is now giving its all to the restoration of its beloved land, will have nowhere to turn but to the Messiah when its newly founded nation is overrun by greedy Gentile nations. While it watches its Holy City again being ruined by Gentile armies, however, and as it weeps for its sins of arrogance and rebellion, the greatest event this world has known will occur. "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" (Zech. 14).

We are sometimes asked what the second coming of Christ will accomplish for Israel. We can only answer with Scripture. The Word teaches that there are many blessings for Israel which hinge upon Messiah's coming.

First of all, Christ's coming to fight against the nations gathered at Jerusalem for battle will be the salvation of Israel as a nation. So fierce will be the battle that Jesus said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22). We agree with Dr. Bullinger here that the elect refers to the people of Israel. Paul said of Israel, "As touching the election, they are beloved for the father's sakes" (Rom. 11:28). Though there are many weaknesses in Israel (as there are in us), still God loves His people and will turn to them to bless them again. When it seems they are to be annihilated in a great war between the Antichrist and his rebel people, God will step in to save them through the revelation of Jesus Christ from heaven.

A resurrection of Israelites from death to judgment will occur in connection with Jesus' coming again. Ezekiel prophesied of his people: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 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" (Ezck. 37:11-13). The resurrection power of Jesus will be felt by those chosen people, some of whom looked forward to His day with great joy, and some of whom were as indifferent as some of you to the hope of Christ. The Lord will then judge His people. We cannot judge, but we know that some come out of their graves to "everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

We know further that the faithful of Israel will be formed into a new united nation on the earth under Christ and His church and that they will become a Kingdom of priests and ministers to the Lord and to the people. Isaiah prophesied thus of Israel's future state under Christ: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generation. . . . Ye shall be named the priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 61:3, 4, 6; 62:2, 3).

We see that there is a glorious future for the faithful of Israel, for those who will bend the neck to the yoke of Christ. He is the Messiah and on Him and His coming hangs the salvation of His people. Only when the people of Israel repent and turn to Jesus will their salvation and glory be revealed. This is true of each of us. Jesus is our only hope in the chaos and futility of our age. Whoever you are, turn now from your past unto Christ. He alone can save you from your sins and from the terrors to come upon this earth. He is the cove in the storm, the solid Rock, the hope of all our lives. Seek Him and serve Him!

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GOD'S WONDER BOOK

(Continued from page 4)

there is no reason why the phrase "the seventh day" should not be identical in meaning to those that have gone before. Certainly Exodus 20:10 confirms this view.

If the above facts are accepted, as we think they inevitably must be, then the conclusions that follow are of tremendous importance.

- (1) They prove that at the command of God working through the natural forces of nature, light was made to reappear within the compass of "one day." Nothing is said, however, to indicate that it was the first day of its appearance on earth, or that it was the first day of earth's existence. Moses does not say God then, or at any other time, *created* light. So far he is in complete agreement with modern "science."
- (2) They prove that Exodus 20:11 has reference only to the heavens of verse 8 and the earth (or land) of verse 10, and that in it, there is no reference to the original creation of verse 1. The word "create" does not appear in Exodus 20:11.
- (3) The same facts are true in reference to the sun, moon, and stars. Moses does not say they were "created" on the fourth day, but simply that they were "made," "set," or "appointed" to give light, and to be for signs and for seasons. Their obliteration from sight for four days would not in our own day be considered abnormal.

If, as we think, it has been abundantly proved that the days of Genesis 1 are literal days, then without doubt the *sixth day*, so far as man is concerned, is the most momentous of them all, for then it follows that man both male and female—was created on the *same* day, just as all other forms of sex life each came into being at the same time. That, of course, is contrary to the general thought concerning Adam and Eve who were *not* made at the same time or on the same day.

THE COMING NATION

(Continued from page 3)

more grand than America, more grand than the empires of the Old World, while the star of their empire shall gleam until the nations shall learn war no more.

In the first place, God declares in the prophets that He has chosen Israel above all the nations of the earth and has given them a name greater than all other nations. We find this recorded over and over again in the prophets.

"Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" (Isa. 41:8).

"The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6).

"You only have I known of all the families of the earth" (Amos 3:2).

"This people have I formed for myself; they shall shew forth my praise" (Isa. 43:21).

Israel has been disciplined and called to a great and important mission. To them were the principles of the science of government given through the Mosaic age. In the early days of man's history, when governments were small and weak, God selected this people for the purpose of development through a series of steps of national importance until they should become the dominant force in the world of empire and that sublime prayer should be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven." To this end, God has chosen Israel as a nation that should prevail. The very meaning of the word "Israel" is "one that prevails with God."



One of our best instruments of evangelism, and the one least used, is the telephone. For the actual effectiveness of its work, six individuals using the telephone properly can make more effective personal contacts than the average small radio station. Have you ever deliberately called one of your friends for the express purpose of discussing the Bible or urging a greater interest in church? A current event in the news, a special service at the church, an article in THE RESTITUTION HERALD, or the words of a visiting speaker will provide a good opening for a discussion with one of your friends or neighbors. Make it a point to use your telephone and start a personal telephone ministry!

Huge Beer Purchases By United States Army

Washington (CNS), February 12, 1951—The United States Army is almost certain to draw renewed criticism from organized temperance groups as a result of its disclosure that it purchased almost \$10,000,000 worth of beer for men serving overseas in 1950. No wine or hard liquor was purchased in the United States for overseas sale, the Army maintains.

The beer was purchased with non-appropriated funds for resale through servicemen's and officers' clubs and post exchanges, the Army stated. As of last October 25, beer has been shipped free to overseas commands by the Department of Defense's military sea transport service. Beer at that time was declared essential to troop morale and was put on the free shipping list. Before that time, the Army exchange service paid normal freight charges.

Meanwhile, the National Temperance League here has commended General Dwight D. Eisenhower for his statement that "the American fighting man calls for coca cola and not for the traditional beer" most of the time.

"Many Ameican parents would feel much better about having their sons drafted if they could be assured that the boys would have soft drinks and wholesome fruit juices, and no beer," the Temperance League stated. "The sale of beer is in the interests of the brewers, and not in the interest of building morale among the Armed Services."

The Ministry of Prayer

There's a holy, high vocation, Needing workers everywhere; 'Tis the highest form of service, 'Tis the ministry of Prayer.

No one need stand idly longing For a place in which to share Active service for the Master; There is always room in Prayer.

There's no weapon half so mighty As the intercessors bear; Nor a broader field of service Than the ministry of Prayer.

Come and join the intercessors! Laurels, then, some day you'll wear; For there is no higher service Than the ministry of Prayer.

-Wells Memorial Bulletin.

Lutheran Pastoral Letter Warns of Christ's Return

THE FOLLOWING letter was mailed recently to families in Rochelle, Illinois, by Pastor O. H. Linnemeier of Saint Paul's Evangelical Lutheran Church. The letter and news comment were featured in the local newspaper. We are more than pleased to learn of those in other church groups who are coming to share our views on the importance of being prepared for the return of Christ. With due appreciation for the words expressed, we are presenting the substance of his message to our readers.

"Dear Neighbor:

"Have you read the headlines lately? Then you will agree—the world is in a very bad way. When we read the daily headlines, we are forcefully reminded of what Jesus said about the days which would precede His return to this earth. You will recall He said that there would be 'wars and commotions,' and that 'nation shall rise against nation,' and that men's hearts would be 'failing them for fear and for looking after those things which are coming on the earth' (Luke 21:8-38).

"Whether Christ returns for judgment tomorrow or a thousand years from now, the important thing is that we be prepared for His coming. Saint Paul's Evangelical Lutheran Church has but one purpose in this community, and that is to prepare all who are within reach of its voice for the coming of that day.

"Week after week its pastor is issuing the call to repentance for sin and to faith in Jesus Christ as the one and only Saviour. Its message is still the age-old Bible message: 'Repent, and be baptized. Repent, and believe the gospel.'...

"No matter how perplexing the daily headlines may become, you will be able to live above the headlines if you have made peace with God through faith in Jesus Christ. Come—and share in the blessing which Christ has prepared for those who put their trust in Him...."

Remember:

That "Jesus . . . shall . . . come in like manner as he was taken up into heaven."





The Children's Page

Prepared by Madge Savage Waite Park, Minnesota

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5).

A Pure Heart

Charity is "pure, unselfish love" and is often translated as "love" except in the King James translation of the Bible.

One cannot be accepted of God through Christ unless the person's heart is offered to Him along with his mind and body. Perhaps that is why we are told to serve God and to love Him. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might (Deut. 6:5, also Matt. 22:37, except Jesus said "mind" instead of "might"). Jesus also added the second great command: "Thou shalt love thy neighbour as thyself" (Matt. 22:39). Let us find some meanings of love from our lesson (1 Cor. 13:1-10). From verse one, we learn that without love, a beautiful lovely voice, even one speaking words of wisdom, is as the noise of brass or of a cymbal in God's sight. Words of "wisdom" from one who "understands all mysteries, and all knowledge," though he has "all faith," yet without love, that one is nothing in God's sight.

Let us keep loving our fellow men. Let us be kind, tenderhearted, of forgiving nature. In other words, let us practice love toward those we meet or read about. God is the one to judge. We are His creatures.

Will there be some who will expect to be in the Kingdom of God because they have given all their "goods to feed the poor" or offered their lives as sacrifices? The Word says that without love, all these deeds "profiteth ... nothing."

What Is Love?

Love is kind and is long-suffering. Love does not make a show, but deeds are done as simply as possible. Love does not cause one to become proud or to be "puffed up" by the things one is able to do for the Lord.

Love "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:5, 6). Love is all those things and more. Love "beareth all things" as a mother keeps her children in her heart, taking the sad with the joyful memories. Love "believeth all things." She hopes for good, endures all the things one must who loves her own, her neighbors, and her God.

Love is one thing that never fails. It is even as the Word of God, for God loves us. His Word is Spirit, love, truth—all representing Himself.

When Jesus, the perfect One, returns, we will see Him face to face—all those whose lives were filled with love, along with knowledge, obedience, and trust.

If we love God, we will have faith in Him and His promises. Remember, however, He said we should love our brothers also. You cannot come near to Him without first having all things right between you and your fellow men—relatives, church members, neighbors, all.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

May each one hear with joy the call to meet our Saviour in the air when He returns to establish on the earth the Kingdom of God!

We Are So Happy!

We introduce two grandchildren of (Mrs.) Lois Hunt. They are Jan Paul and Marlo Kay Vanderwall of LaPorte, Indiana.

Happy Birthday Wishes!

Russell H. Magaw, Feb. 28, age 12, Tipp City, Ohio Mary Jane McKinney, Feb. 28, age 3, Hammond, La. Joe D. Powell, Mar. 1, age 5, Judsonia, Ark. Jannet M. Friend, Mar. 2, age 4, Newkirk, Okla. Stephen T. Ferrell, Mar. 2, age 6, South Bend, Ind. Shirley M. Robinson, Mar. 4, age 13, Hammond, La. Mildred McKinney, Mar. 4, age 10, Hammond, La. Nancy A. Kirkley, Mar. 4, age 11, Plymouth, Ind. Anita Jeane Litchfield, Mar. 4, age 14, Saint Cloud, Minn.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 4-Michigan Spring Conference at Southlawn Church, Grand Rapids, Mich. March 4-Missionary Sunday.

- March 10, 11-Missouri Quarterly Conference at Doniphan.
- March 18-25 Special meetings at Hope Chapel, South Bend, Ind. (James W. Me-Lain, guest speaker.)

March 25-Easter Sunday.

- March 26-April 1-Special meetings at Morn-ing Star, South Bend, Ind. (James W. Mc-Lain, guest speaker.)
- March 31, April 1-Illinois Spring Conference at Ripley.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)
- September 30-October 14-Special meetings at North Salem, Plymouth, Ind. (James W. McLain, guest speaker.)

NEW CHURCH AT DOUGLAS, ARIZONA

The Church of God at Douglas, Ariz., was organized on Sunday, February 18, 1951. Officers elected were: John Saylor and R. E. Griner, elders; Rollo Dawson and Daniel Kump, deacons; Mrs. Lydia Saylor and Mrs. Louise Kump, deaconesses; Mrs. Mary Dawson, secretary-treasurer; LeRoy Dawson, Sunday school superintendent; Louis Kump, assistant Sunday school superintendent.

A draft of a constitution for the new church will be drawn up in the near future and presented to the congregation for its analysis, criticisms, corrections, and vote. We pray the Lord's blessing to rest upon us, that His Word might be spread throughout this community. Pray for us.

Gordon Landry, Pastor.

HERALD FRONT PAGE FEBRUARY 13

At the completion of our western trip last year, I submitted to Bro. Magaw a large file of pictures from which he selected a number he wished to use from time to time. The frontpage picture was taken at the Swauk Creek Bible Camp sponsored by the churches of the Northwest Conference. Leaders of the camp were Lyle Rankin, pastor at Cashmere, Wash., and Gary France, pastor at Wenatcher, Wash., a recent graduate of Oregon Bible College.

The seene is the outdoor class for children conducted by Verna C. Thayer, director of child evangelism for our General Conference and assisted by Irene Payne, recent graduate of Oregon Bible College. Observing the class methods of Mrs. Thayer is Mrs. Lyle Rankin.

The purpose of the picture was to show the work of Mrs. Thayer, conditions under which she sometimes works, and to show our College graduates at work in the field.

J. W. McLain.

OREGON BIBLE COLLEGE

The "Missionaires" are starting their weekly trips again. The week end of February 11, three of the College boys conducted services at Saint Louis, Mo. Any church or brethren wishing to hear the "Missionaires" preach or sing may write Oregon Bible College.

Guest speaker at chapel on Friday, February 22, was Bro. Paul Johnson. His message was concerning the history of The Restitution Herald.

On Sunday evening, February 18, many of the students enjoyed the talk given by two displaced persons from Estonia. Their talk given at the Oregon Church of God, made us realize more of our blessings and freedom.

Plans are being made concerning the summer session. A goodly number is expected. Those interested in the summer term are urged to notify Bro. Otto Dick as soon as possible.

Pictures of the students will be taken soon for the Maranatha issue, which will be published at the end of the second term. The Maranatha staff will be announced later.

Little by little, adjustments are being made to facilities in the new building. Work has been done on the library lighting and furnishings lately. The sophomore class plans to start a fund for furnishing the chapel room.

One of our seniors, Bill Wachtel, has recovered from his splurge of the chicken pox.

Seniors: William Dick, Oregon, Ill.; Leon Driskill, Jordan, Mo.; William Wachtel, Oak Park, Ill.; and Darrell Maddock, Macomb, TII.

Juniors: Mary Railton, Rockford, Ill.; Kyle Davis, Wenatchee, Wash.; and Curtis Simpson, Grand Rapids, Mich.

Sophomores: Virginia Wagenaar, Byron Center, Mich.; Marion Otto, Paynesville, Minn.; Neil Thut, Falls Church, Va.; Joseph Fletcher, Fonthill, Ont.; and David Sprinkle, Royal, Ark.

Freshmen: Ruth Savage, Saint Cloud, Minn.; David Holquist, Grand Rapids, Mich.; Roy Humphreys, Royal, Ark.; Ronald Ran-kin, Peshastin, Wash.; Patricia Rossner, South Bend, Ind.; Paul Schakelaar, Wray, Colo.; Orville Kinsey, San Jose, Calif.; Ronald Dilamarter, Welland, Ont.; Victor Reeves, Saint Cloud, Minn.; Thomas Zirkelbach, Eden Valley, Minn.; and Stanley Lawrence, New Paris, Ohio. (Addresses listed indicate original homes, several having transferred now to Illinois.) Marion Otto, Reporter.

NATIONAL BIBLE INSTITUTION

| Dean Moore | \$ 3.00 |
|--------------------------------|---------|
| Janice Johns | 9.00 |
| Mr. & Mrs. Eldridge Ellis | 10.00 |
| Mr. & Mrs. J. Arlen Marsh | 10.00 |
| Maurertown, Va., Sunday School | 32.65 |
| Mr. & Mrs. C. J. LeCrone | 12.00 |
| Almeda C. Wertz | 5.00 |
| Mr. & Mrs. A. E. Karnett | 10.00 |

GREEN - MADDOCK

At 2:30, on Sunday afternoon, February 18, 1951, Miss Enid Green and Mr. Darrell Maddock were united in marriage in a double ring ceremony by the writer at Hope Chapel Church of God, South Bend, Ind., in the presence of a large company of friends and relatives. The service was made very impressive by the groom singing "Because" as the bride waited on the arm of her father, Mr. Melvin Green. The groom was attended by Mr. August Mahank, brother-in-law of the bride, and Miss Lillian Bullers was maid of honor.

Following the exchange of vows, the congregation joined the couple in praying the Lord's Prayer. The reception followed immediately in the church basement.

Enid, who is a member of Hope Chapel, has been active in the young people's group and has also been Sunday school sceretary. Darrell is a senior in Oregon Bible College. May God bless them and make them fruitful in His service. Harvey U. Krogh, Jr.

DRISKILL - SPEED

On Sunday afternoon, February 11, 1851, at 4:30 p.m., the marriage vows were exchanged at the home of Mr. and Mrs. Howard Spencer, Jordan, Mo., when Naomi Driskill, daughter of Mrs. Spencer, became the bride of Wayne Speed of Cross Timbers, Mo.

Naomi will be remembered by many friends, especially in Oregon, Ill. She is a sister to Bro. Leon Driskill, a student at Oregon Bible College.

We were happy to assist this young couple in their pledge of faith toward each other. Francis E. Burnett.

HERALD RECEIPTS

Icel Stedman; William VerBurg; Ruth Blankenbaker; Mrs. L. H. Shelton; Mrs. Clay Warner; Ralph Jones; Ivan Magaw; Mrs. Nellie Ling; Mrs. Thomas Lewis; Mrs. Ada Updike; Mrs. Eska E. Evans; Mrs. A. H. Lindh; Mrs. C. S. Prime; Thomas C. Barber; Anna Corbell (4); Mrs. M. S. Guest (2); Leo W. Wilson; C. J. Kearney; Robert W. Roach; Patricia Rossner; Mina B. Knodle; J. T. Whitley; D. W. Kirkpatrick; Gano W. Batz; O. A. Pottorf; Mrs. Jennie Tharp; Paul E. Spence (3); Mrs. Charles Henninger: Wayne Laning.

Lloyd Finke; George Kugler; Ralph Thomas; Bernard Hightower; Mrs. Frank Fox (2); Evelyn I. Banta; Mrs. D. F. Medford; Mrs. Verda Wagner; Madge Savage (2); Philip Leithliter; Bert Decker; E. L. Elliott, Lloyd Renner; Forest C. Stilson; Fred Shain; Mrs. B. Bartlett; M. Tookmanian; A. Weldon McCoy; Mrs. Frank Henry: Gilda Harris; Lorraine O. Gaspar; Mrs. Guy Wrenn (2); Howard K. Elton; Mark A. Green; C. B. Smead; Irene W. Holland (3); C. H. Munch (2); Ella M. Siple.

THE RESTITUTION HERALD

Gleanings from the Field

"The field is the world."-Jesus.

We receive many letters from those who do not receive their Restitution Heralds regularly. If you have received one copy of your Herald, it is almost a mechanical impossibility for you to be missed in later mailing. The Heralds are deposited in the post office each Tuesday morning. This has gone on without interruption for these many years. Any delay or failure to receive your paper must rest squarely upon the post office department. If you are not receiving your Herald promptly, please write us a brief note with your name and address and give the facts about any delay. Armed with this information, we can go to the post office and submit a complaint in your behalf. We will appreciate having any of your letters if you feel you do not receive your Herald promptly.

We have received word of the death of Sr. Virginia Kincheloe, Fairfax, Va. Sr. Kincheloe died on February 21, 1951. She has been very interested in the church and the Bible. She has long been a faithful worker in the Virginia Conference.

Mrs. Fisk Snyder, Sherwood, Ore., writes a note of appreciation for The Restitution Herald. She states that it has been passed on to her by an uncle and is much appreciated. She is very thankful for God's interest, and answered prayer, and feels it is to be recommended especially to all mothers who are being called upon to say good-by to sous who are to join the present conflict.

Mrs. Walter A. Reed, Wenatchee. Wash., writes to express appreciation for the editorial work of Bro. Magaw and expresses regret that she neglected to write him personally hefore it was too late. She also expresses appreciation for the current Restitution Herald. We are thankful to all who have written and have added their word of encouragement to the work.

We extend our sincere sympathy to our president, Bro. J. D. Lawrence, and the Lawrence family in the death of Bro. Lawrence's father, who died recently.

Sidney David Magaw is the first to leave St. Mary's Hospital, Streator, Ill. He has been taken for further medical care at Illinois Research Hospital, Chicago, Ill.

A passage in a letter from the "First Hebrew Christian Synagogue" is very interest-ing to us. It states: "Torrential rains have descended on Palestine in the hitter cold. News reports state that many tents are flooded and that children are standing barefoot in the mud and water." This in the land whose background has been extreme drought, a land whose only need for greater productivity is water. Perhaps this little passing mention is more important than we realize.

"It is very inspiring to know that we have so many young people who are giving their lives in the service of the Lord. The article, "Mixed Marriages" (January 16, 1951), by William Wachtel was very good-also, a number of others by our young people."-Hanna Barber, Thousand Oaks, Calif.

A letter from Mr. and Mrs. Jack Pease expresses sympathy over the death of Bro. and Sr. Magaw and offers their best wishes to those who are in the hospital. They express a firm faith in the coming Kingdom and all that it will mean to those who sorrow and suffer.

"I had the privilege of attending the services conducted by the College Gospel Team last week end at Saint Louis and Morse Mills, Mo., and it certainly was a blessing to have been able to do so. Each worship service, both in spoken words and in music, was very edi-fying and enjoyable. It was definite pleasure to meet other young people of the Church of God and to hear them carnestly express their love for Christ and His work and expound God's Word. God must truly bless Oregon Bible College."-Linda Wagganer, Fredericktown, Mo.

Mr. and Mrs. John E. Miller, Lakewood, Colo., visited friends in Oregon, Ill., this past week. Mrs. Miller and Miss Leota Hanson are sisters.

Mr. and Mrs. G. E. Marsh, Cleveland, Ohio. attended the funeral of Mrs. Olive B. Wood at Oregon, Ill., and visited the new building on Monday, February 19, 1951.

NEW PLEDGES

Verneille Lawrence Brown Howard E. Huey family Mr. & Mrs. Alfred Anthon Fonthill, Out., Church of God Mr. & Mrs. Eldridge Ellis

JOHN ELZY LAWRENCE

Fellow workers in the General Conference express their sympathy to President Joe D. Lawrence and other members of his family on the death of his father, John Elzy Lawrence, of Raymore, Mo.

Mr. Lawrence was born near Tompkinsville, Ky., on January 26, 1854, of John H. and Polly Arterburn Lawrence. He died February 15, 1951.

In 1875, Mr. Lawrence was united in marriage to Sarah Walker. To this union were born four children. Mrs. Lawrence died in 1884. On August 20, 1885 he married a sister of his deceased wife, Miss Myrtle M. Walker. To this union were born nine children. Surviving are his wife, nine of his children, fifteen grandchildren, and sixteen great-grandchildren.

Mr. Lawrence was a member of the Church of God, Abrahamic Faith. At the time the Kansas City Church work was being organized, services were held in his home.

Funeral services were conducted by the undersigned, giving a resume of man's search for assurance of life beyond the grave and of the confidence in resurrection expressed by the prophets and by Paul. J. W. McLain.

JOHN THOMAS WILLIFORD

John Thomas Williford, son of William and Mary Williford, was born on October 10, 1878, and fell asleep February 6, 1951, at the family home northeast of Bosworth, Mo.

On October 15, 1899, he was united in marriage to Frances Sturgeon. They lived on her family farm until 1926 when they moved to Marceline, Mo., where he secured employment on the A. T. & S. Fe. During his work for the railroad, he was injured and never fully recovered. He and Mrs. Williford moved back to the farm in 1935.

He was baptized into the Church of God on July 1, 1925. He was a faithful servant until the end of his life.

Those mourning his death are his wife, two sisters, two brothers, and a host of friends.

He was laid to rest in the Winfrey cemctery, northeast of Bosworth. His funeral was conducted by the writer.

Francis E. Burnett.

1950

"BETTER DAY" CAMPAIGN

........

for funds supporting activities of the

\$350.00

125.00

104.00

200,00

100.00

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

The Restitution Herald Evangelism Golden Rule Home Oregon Bible College

1 (we) will pledge \$ _____ toward the "Better Day" Campaign for the coming year. I (we) will make monthly payments of S

Name

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| to . | 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. | | | | | | \$1,000.00 Ohio State Conference | Nov. 21 \$1,500.00 Delta (Ohio) Church | |
| \$450.00 Group "A" | \$450.00 Group "A" | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 Los Angeles Church Members | \$500.00 Vernon and Ruth | \$1,000.00 Joe & Gladys Lawrence |
| \$360.00 Rockford (IIL) Church | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 Group " <u>A</u> " | \$400.00 | \$400.00 | Nichols \$500.00 Group "M" | \$500.00 Group "L" |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 Group "K" | \$328.29 Group "J" | \$337.82 Group "G" | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- | \$350.00 Oregon Bible College |
| \$350.00 Verneille Lawrence Brown | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | utors \$220.00 Group "B" | Students \$250.00 Truth Seeker's Church |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 Group " <u>M</u> " | \$200.00 Fonthill Church of God | \$200.00 | \$200.00 | (Chicago) \$125.00 Howard Huey family |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs C. E. Randall | \$125.00 Oregon (III.) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | . \$100.00 Virđa Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbrook (Nebr.) Church |
| \$100.00 Mr. & Mrs. Marion Partlow | \$100.00 "fr. & Mrs. J. R. LeCrone | \$100.00 Lottie E. Young | \$100.00 Mr. & Mrs. J. D. Swartz | \$100.00 Golden Rule (Cleveland) Church | \$100.00 Mr. & Mrs. C. D. Whitmer | \$100.00 Shirley Logsdon | \$100.00 Mr. & Mrs. Frank Partlow | \$100.00 F. G. Carpenter | \$100.00 Mr. & Mrr Maurice Robinson |
| \$100.00 Mr. & Mrs. Eldridge Ellis | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| S100.00 Mr. & Mrs. Howard H. Moore | \$100.00 F. H. Burke | R100.00 Go'den Rule Family No. 2 | \$100.00 Mr. & Mrs. Don Overmyer | \$100.00 Mr. & Mrs. Fred Austin | \$100.00 Mr. & Mrs. Henry Partlow | \$100.00 Mr. & Mrs. Harry Sheets | \$100.00 Macomb (Ill.) Church | \$100.00 Lelin Lena Ellouise McDaniel | \$100.07 Mr. & Mrs. Alfred Anthon |
| \$100.00 Mr. & Mrs. A. E. Karnett | \$100.00 Eden Valley (Minn.) Ladies' Aid | \$100.00 W. D. Tierney Family | \$100.00 Mr. & Mrs. Willard M. Naylor | \$100.00 Mrs. Mary Alice Pigg | \$100.00 Mrs. Nellie Ling | \$100.00 Mr. & Mrs. Charles Lapp | \$100.00 Mr. & Mrs. G. E. Marsh | \$100.00 Vena and Juanita Logsdon | \$100.00 Group "L" |

The Restitution Herald

VOLUME 40

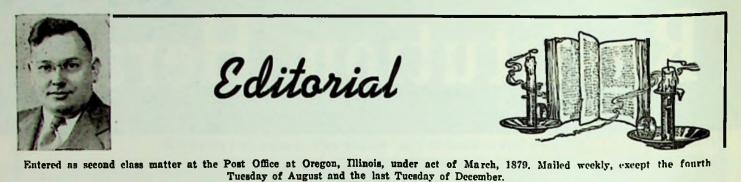
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 22



"Follow Me, and I Will Make You Fishers of Men"

In the hope that we may better understand this statement of Jesus, we present this scene offshore at Newport, R. I.



James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Fishers of Men

About nineteen hundred twenty-five years ago, our Lord walked along the shores of Galilee and looked out upon the rippling waters to see Peter and Andrew dropping their nets into the sea. These men were rugged men. If we are to believe traditional accounts, they were highly successful in their work and devoted to the task of providing their portion of material necessities for the population. They were not men who had all the elements of spiritual perfection. They were hard working men trying to satisfy the demands of daily existence.

In them Jesus saw the possibility of good servants, men who would work as hard, and long, and tirelessly for the salvation of fellow men as they had devoted themselves to the demands of a secular trade. Perhaps it was this knowledge more than anything else that led Jesus to make one of the best-remembered statements of the Bible, "Follow me, and I will make you fishers of men."

There is a great lesson to be found in the implication of this statement of Christ. It is the intriguing story of a devotion and loyalty to the Master that could lead men to give up personal success, which in this case appears to have been no small matter, and step out immediately upon the discouraging and unappreciated work started by Jesus. Nor was this an isolated event. A few moments later James and John received the same call.

In the hope of better understanding the background of this ninetcen-hundred-year-old scene upon the shores of Galilee, we refresh our minds on a few facts connected with daily life in the fishing industry.

Our front-page scene is taken offshore at Newport, Rhode Island. It could easily be repeated in a great many places around the United States. Here at Newport, commercial fishing is big business, and the long, hard hours of ceaseless toil seem almost out of place amid relics of pleasure-seeking diversions left by the so-called "four hundred" who at one time regarded this spot as their playground. Three commercial fishing companies employ over one hundred men and take from their offshore traps over seventy-five thousand pounds of fish a week.

Traps consist of setting a large net by anchor lines approximately one mile from shore. This net is so set that it forms an underwater trap for fish. The task of pulling these forty fathom nets to the surface is a long, hard back-breaking task. These men begin their work at fivethirty in the morning and work seven days per week, nine months out of the year. They have learned that any worth-while haul is dependent upon long hours of preparation and hard work.

To men such as these, the words of Jesus have a significance not found by those who do not know their way of life. It means being out upon turbulent waters in fair weather and foul, long before the sun rises in the morning; it means long hours of hard, exhausting work fraught with danger and disappointment; it means that all effort must be conducted along the line of large volume business. Modern competition does not permit the possibility of dangling one hook, in one place, for one fish at a time. To do this would bring certain disappointment and guaranteed starvation. Relentlessly, this grinding toil goes on, one day after another, with no time off for pleasure-seeking satisfaction. Yes, these men would know what Jesus meant when He said, "Follow me, and I will make you fishers of men."

Perhaps the last nineteen hundred years have dulled the meaning of the lesson our Lord tried so hard to teach. Fishing for men had an entirely different conception than that given it today. We cannot imagine Peter and John, Andrew or James expecting that their entire commercial fishing enterprise could be conducted between ten and twelve o'clock each Sunday morning. Theirs was a heartbreaking, and often disappointing, task that went on day after day for long, wearying hours, from early morning until late at night. We are told that they fished all night and caught nothing. This appears to be one of their everpresent possibilities. Still the long task went on and the disappointments became overshadowed by success. Successful fishing is not limited to a single hook in a single place, nor to one or two hours out of the week. It is an enduring task that must be carried on relentlessly day in and day out during long hours from morning until night. MARCH 6, 1951

Jaith in Action

By James McLain, National Evangelist

A portrait of lay members whose zeal in promotion of the gospel is an inspiration to all.



INTRODUCING BELUS HOLT, MORRISTOWN, TENNESSEE, WHO FAIRLY SIZZLES WITH ZEAL; AND HIS WIFE, IVA MAE, COMPETENT BUSINESS WOMAN AND PARTNER WITH HIM IN ALL WAYS.



• THE HOLTS WITH THEIR THREE CHILDREN.

THIS IS THEIR HOME-OWNED WESTERN AUTO AS-SOCIATE STORE FROM WHICH A TITHE IS DEDI-CATED TO THE CHURCH.



The Coming Nation

Part two of a lecture delivered at the Van Buren Opera House, Chicago, Illinois, January 29, 1893

By H. V. Reed

Divine Revelation Through Israel

THE SECOND point in our argument is based upon the fact that the revelation of God to man is through Israel. There is not a Gentile writer in the whole system of divine revelation. Not a single person, outside of the chosen seed of Abraham, has ever been selected as a channel through which the divine Father has purposed to reveal Himself to man. Hence, Christ in His conversation with the woman of Samaria, recorded in the fourth chapter of John's Gospel, declared, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."

Here, then, is the sublime truth clearly and distinctly stated, that the oracles of the divine Father were revealed to the world through the Jews.

Is it not true that this very Book, the Bible, every syllable of which was revealed through these instrumentalities, and which has survived all the periods of national history, is, as a literary document, the most marvelous work in the world? No other book has ever received such severe criticism; no other book was ever so hated; no other book was the subject of such fierce and vindictive assaults. It has been buried for centuries in dead languages; it has been burned in public places; kings, emperors, and councils have legislated it away from the people, and yet, notwithstanding all the scathing criticisms of men, the attacks of infidels, and the decrees of kings, there is not a living language or dialect upon earth in which the name of God is not uttered by those who have learned it through this revelation. Its pages bring to the millions of earth's children the sublime and glorious truth that there is "one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

All other books shrink into insignificance when compared with this. No other literature has such a bearing upon the destiny of man. All the marked events of human history enter into this Book. The hieroglyphics, the cuneiform cylinders, the tombs, and libraries of the ancients, all confirm and establish the records of this Book, until we are brought back to that divine era when it is announced that God created the heavens and the earth. The prophecies of this Book gleam upon the pathway of nations with the beacon ray of hope until humanity emerges from the gloom of its history to the ultimate

glory of its triumph, when the world shall be filled with God's blessing.

A nation that has been made the depository of a literature so grand must have a mighty influence over the lives of men. There is scarcely a family that does not preserve among its members the name of some one of the patriarchs, prophets, or apostles. Human jurisprudence is based upon the ethics of this revelation. Even the American people, who reached up and gathered a handful of stars for their emblem in framing the Declaration of Independence found the basis of their statements in the seventeenth chapter of the Acts of the Apostles. Israel is the instrumentality through which that Book has been revealed to us.

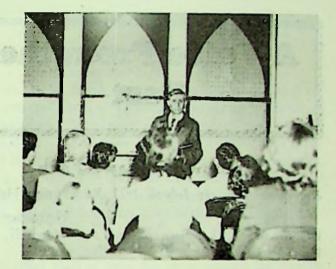
Jesus an Israelite

The church bases its redemptive scheme upon Jesus Christ. The whole system of deliverance from sin and death is built upon "JESUS OF NAZARETH, THE KING OF THE JEWS." When the Sanhedrin expostulated with Pilate and asked that he "write not, The King of the Jews; but that he said, I am the King of the Jews," Pilate's answer was, "What I have written I have written."

No man can preach the cross of Christ in the Nineteenth Century who does not proclaim the message, "JESUS OF NAZARETH, THE KING OF THE JEWS." This was written over His head in three languages which together became the grave in which this Book was so long buried, and explains the faith of the wise men of the East who came with the inquiry, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:2). (Continued on page 7)

DAILY READING HELPS

- M. Mar. 12. Ex. 17:8-16. Joshua proved a good leader.
- T. Mar. 13. Num. 13:1-16. Joshua is named for a purpose.
- W. Mar. 14. Num. 14:1-10. Joshua returned with faithful report.
- T. Mar. 15. Num. 27:15-23. Joshua was selected for future leadership.
- F. Mar. 16. Deut. 31:14-23. Joshua is given instruction from Moses.
- S. Mar. 17. Josh. 1:1-11. Joshua is given final instructions in leadership.



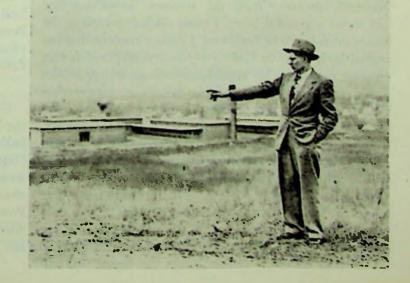


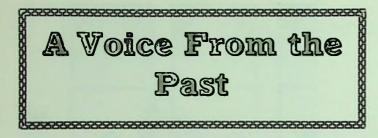
PRESENT, TEMPORARY CHAPEL FOR CHURCH SERVICES IS LOCATED ABOVE THE STORE. BROTHER ALVA HUFFER, GRADUATE OF OREGON BIBLE COLLEGE, WAS FIRST PASTOR HERE. ALVA IS NOW PASTOR IN THE VIRGINIA CHURCHES.

•

SATURDAY NIGHT, MRS. HOLT MAKES OUT THE SALARY CHECKS AND WRITES A CHECK FOR A TITHE OF THE WEEK'S INCOME. THE FIRST FRUIT IS THE LORD'S. THIS TITHE HAS FURNISHED A MAJOR PORTION OF FUNDS WITH WHICH TO BUILD A NEW CHURCH. BUSINESS HAS IN-CREASED MORE THAN FIFTY PER CENT SINCE THEY BEGAN TITHING THE BUSINESS.

ON THIS HIGH POINT OF GROUND OVERLOOKING THE CITY OF MORRISTOWN, IN A NEW SETTLE-MENT, ONE BLOCK FROM A NEW MODERN SCHOOL. THE NEW CHURCH WILL BE BUILT. THE DEPART-MENT OF EVANGELISM IS GIVING ASSISTANCE IN THE PLANNING AND CONSTRUCTION OF THE BUILDING AND ESTABLISHMENT OF A PASTOR.





Andrew Jackson's Faith

Reprinted from the July 3, 1912, RESTITUTION HERALD

Commodore F. D. Elliott United States Navy Hermitage March 27, 1845

My Dear Sir:

Your letter of the 18th instant, together with the copy of the proceedings of the National Institute, furnished by their corresponding secretary on the presentation by you of the sarcophagus for their acceptance on condition it shall be preserved and in honor of my memory, have been received and is now before me.

Although laboring under great debility and affliction from a severe attack from which I may not recover, I raise my pen and endeavor to reply. The steadiness of my nerves may perhaps lead you to conclude my prostration of strength is not as great as here expressed. Strange as it may appear, my nerves are as steady as they were forty years gone by, whilst from debility and affliction, I am gasping for breath.

I have read the whole proceedings of the presentation by you of the sarcophagus, and the resolutions passed by the board of directors so honorably to my fame, with sensations and feelings more easily to be conjectured than by me expressed. The whole proceedings call for my most grateful thanks, which are hereby tendered to you, and through you, to the President and Directors of the National Institute. With the warmest sensations that can aspire a grateful heart, I must decline accepting the honor intended to be bestowed. I cannot consent that my mortal body shall be laid in repository prepared for an emperor or a king. My republican feelings and principles forbid it; the simplicity of our system of government forbids it. Every monument erected to perpetuate the memory of our heroes and statesmen ought to bear evidence of the economy and simplicity of our republican institutions and the plainness of our republican citizens, who are the sovereigns of our glorious union, and whose virtue is to perpetuate it. True virtue cannot exist where pomp and parade are the governing passions; it can only dwell with the people, the great laboring and producing classes, that form the bone and sinew of our confederacy.

For these reasons, I cannot accept the honor you and

the President and Directors of the National Institute intended to bestow. I cannot permit my remains to be the first in these United States to be deposited in a sarcophagus made for an emporer or king. I again repeat, please accept for yourself and convey to the President and Directors of the National Institute my most profound respects for the honor you and they intended to bestow. I have prepared a humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp and parade, I have requested, when my God calls me to sleep with my fathers, to be laid, for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we, I hope, shall rise together clothed with the heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement I hope for a blessed immortality.

I am with greatest respect, your friend and fellow citizen, Andrew Jackson.

Door to Palestine

Left Open, Says Writer

GENERAL EISENHOWER has just completed a tour of Europe to find out the maximum number of armed forces each European country will be willing to put in the field as a means of defense against Russia.

This shows plainly that just as MacArthur is closing the door in the East, Eisenhower is slamming to the door in Western Europe. Please note that no effort is being made to close the Iranian doorway. In fact, Russia's propaganda and the Allies' diplomatic failure and partial withdrawal from Iran are tending to prop that door open for Russia.

Affection of Iranian officials toward the Allies has slightly curdled of late. All this is exactly as it should be.

Scripture: "I will turn you [Russia] round. . . . I will lead you out, with all your army . . . a mighty host . . . Persia [Iran] . . . together with Gomer [Germany]" (Ezek. 38:4, 5, Am. Tr.). — McBirnie Monthly News Letter.

Christian Leaders Vanish. According to an official of the Methodist Board of Missions and Church Extension, half of the Christian leaders in Korea either have been "liquidated" or have just disappeared. "Few of the intellectual leaders of Korea are left alive today." In Seoul alone, thirteen Methodist pastors and thirty-seven other Protestant leaders never have been heard from since they attended a "conference" with the Communist authoritics last July. They are presumed to have been massacred.

-The American Protest.

THE RESTITUTION HERALD

MARCH 6, 1951



MARCH is the time to get underway with the pre-Easter missionary campaign. Take advantage of the normal revival of religious interest at Easter.

* * * *

MARCH is the time to develop those Sunday school activities that will keep interest alive during the summer months. This means personal-activity projects. A good project for young people is to make scrapbooks for hospitals and convalescent homes. A careful selection of cartoons in current magazines and factual clippings provides an interesting and beneficial assortment.

HOW about making that large relief map of Palestine for general use in your church basement? Plywood with built-up hills, valleys, and pictures of towns when available add realism to study periods.

* * * *

MARCH is the time for a mission-study party. For instance, why not plan for an African party? Lunch, decorations, and activities can center around African food and customs. Use this period to drive home a lesson on African missions.

HAVE you tried an international party? If you are in a community where there is a variety of those of foreign descent, have several come in original costume. Lectures on the religious life and customs of these countries bring home a lesson of international brotherhood.

IF you need a few ideas for good Sunday school activities, write to National Bible Institution for the booklet "Making Sunday School Interesting" by Nell Henderson. The price is 85 cents, and you will reap a harvest of interesting possibilities.

MARCH is the time to get up those road signs pointing the way to your church. Vacation periods will come soon when our traveling brotherhood will be planning to stop by for some of your services.

DO not forget our determination to keep Christianity in the home. Put that determination to engage in daily Bible readings into practice before warm weather destroys the resolution.

DUST the winter cobwebs off your bulletin board and add a little touch of paint to destroy the out-ofbusiness impression.

THE COMING NATION

(Continued from page 4)

Monotheism a Jewish Doctrine

It is to the Jewish people the world is indebted for the preservation and promulgation of the doctrine of monotheism. There is not a nation which has not gone into idolatry, save those influenced by this Book. The Jews have always believed in the divine announcement, "Hear, O Israel, the Lord our God is one Lord." This is the beginning and end of their grand theory of religious truth, and the world must come to this high standard.

Jewish Persecution Unjust

No other class of men has ever endured the terrible persecution that has come upon the Jewish nation from the time they left Egypt to this hour. With the exception of a few centuries about the time of Solomon and his immediate successors, their history has been one continued scene of bitter persecution and trial. It is today the privilege of Russia to persecute her millions of Jews. She is driving them from their homes, burning their property, starving their children, taking their last dollars from them, and sending them forth beggared from her realm.

This persecution is based upon the false notion of the Christian church of our times that the Jews alone put to death the Son of God, and the Gentile world is free. (See Acts 4:27, 28.)

A Roman governor signed His death warrant and wrote His title upon the cross. All the world stands guilty before God of perpetrating the terrible crime of the crucifixion of the Son of God, and hence the persecution that rests upon the Jew is unjust. The Gentiles are just as guilty. A Roman soldier thrust the spear into His side; Roman soldiers placed Him on the cross and drove the nails into His hands and feet; and Roman soldiers watched His grave. Therefore, the crime of His death being attributed to the Jews alone is in violation of the historical facts. The fact remains that Jesus was a Jew, and that He gave the most wonderful law of moral ethics and revelation of truth the world has ever seen. He relieved the valley of death of its darkness and gloom and painted the other side with visions of glorious immortality. The bright stars of hope one by one take their place on the dark sky of earth's night to shine till the new-orbed sun shall arise in the glowing beauty of neverending day.

A Christian's time and energy are too precious to waste in disputing about doubtful things. If we turn our full attention to undoubtful duties, the doubtful questions settle themselves. Otherwise, they will settle us instead.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

RELIGIOUS TEACHING. The question of

how much and what kind of religion to teach in the schools may bring a cabinet crisis in Israel. There is little opposition to teaching religion in schools—the trouble is between the orthodox and ultra-orthodox factions—cach is striving to limit the instruction to those tenets of faith which they espouse.

It is hard to find a unanimity of conviction on what is important among religious leaders. This cleavage on what is essential militates against religion itself and is one of the barriers which nonbelievers find hard to hurdle.

PRESUMED IMMORTALITY. "Words of Life," England, carries these words of wisdom on thinking soberly and truthfully on the subject of immortality. Says the article: "I do not think I know of any doctrine, held almost universally by most Christians, so calculated to mislead us in our thinking of God's activities in relation to the departed dead, as the doctrine of immediate translation at death.

"Why the church should have indulged in such wighful thinking I fail to understand.

"Perhaps it is because man dreads and shrinks from temporary extinction. . . .

"For this reason he may have grasped at a presumed immortality, which really does not belong to him at present. . . . If the dead automatically go to heaven immediately when they expire, it is only reasonable to believe that our Lord also went straight to heaven after His expiring ery, "It is finished." We know that He did not do so, for He told Mary Magdalene that He had not yet ascended to His Father. . . . He had to wait for that resurrection body until the third day after His death, and then our glorious God gave Him that new body, and thus, and thus alone, He became the first fruits of them that slept. Neither can we go to heaven until we get our new body, fashioned after His glorious body."

TAKE OUT PAPERS. "The Hebrew Sheltering and Immigration Society (HIAS) has issued a new appeal to all aliens to apply for eitizenship without delay. According to the law, every alien residing in this country must fill out an alien address report card annually. HIAS points out that in certain industries it is becoming more and more difficult for noneitizens to obtain employment.

Middle-aged or elderly aliens sometimes abandon their attempts to become naturalized because they fear they cannot pass the rigid examinations. HIAS reports it has been assured by the Immigration and Naturalization Service that the examinations for citizenship for people of fifty and over are being simplified."—"The National Jewish Monthly." PENDULUM SWINGS. The heyday of Communism in the world appears to have reached its zenith, or nearly so; there are some indications that its day of glory has passed that it is now fading as a world force. Titoism has rubbed the Stalin brand mark off the Communist Party in Yugoslavia. The strength of the Communists in Italy is passing as they fight each other over loyalty to Moscow or Rome. The traditional spirit of the Chinese is rising, according to reports, and rebellion against Moscow rule is increasing.

Communism has done much to pave the way for the coming of the Antichrist—but at the best, it is only a forerunner of the man of sin that is yet to arise. There are few people who will barter away their homes and national tics for the welfare of a foreign ruler. Communism has gone a long way in winning people to this viewpoint, but blood, flesh, and bones are still stronger than propaganda. The Antichrist must come from some source other than the Communists. The pendulum has started swinging away from Communism.

SEAL THE BOOK. Daniel was instructed to

"scal the book" until the designated time termed "the end." The Septuagint translation of this verse gives an entirely different rendering than that which we have in the English version. Here is the Septuagint: "Thou. Daniel, hide the commands and seal the book till the time of the end, till many shall rave violently and the earth filled with unrightcousness." There is much to support this translation in the current trends of civilization. The world is raving violently in its unrighteousness. Theodotian's translation takes on a different meaning altogether. He renders it: "Thou, Daniel, shalt guard the words. and seal the book till the time of the end, till many shall be taught, and knowledge shall be fulfilled." The Peshitta version reads: "Thou, then, Daniel, seal these commands, render silent, and seal this book till the time of the end, and many shall inquire, and knowledge shall be increased."

These two latter translations relate the increase of knowledge to the unscaling of the book and men inquiring into the prophecies of Daniel. While there has been a great increase in the study of the Book of Daniel and an aroused interest in prophecy, generally, yet this condition does not seem to justify a conclusion that there will be a general increase in prophetic knowledge in the time of the end. There is an awakening in the few in respect to the study of prophecy; yet, the unscaled opportunity to peruse Daniel's words does not appeal to the masses. There is a strong movement away from God and His Word as men rave in unrighteousness.

One view common to all translations is the

"time of the end." We are near the consummation of all things. The end is at hand.

RESURRECTION, Most people in Christendom believe in a resurrection of some sort. Some attach much importance to it, while others accept it, but see no particular significance to it, due to their views regarding the immortality of the soul. If one goes to his reward or punishment at death and his eternal destiny is fixed, what need is there of a resurrection to such believers? It does not have much consequence, Regardless of one's belief concerning the resurrection, few people have given it much study. They accept a general resurrection and conclude that all come forth at the same time, and wherever the word is used it applies to all mankind, or at least to one of two classes-just and unjust. There is no resurrection Scripture that is treated more carelessly than the one found in Daniel where it is stated: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Exceptically speaking, by what law of interpretation can this Scripture be made to apply to any other people than Daniel's people of the preceding verse? Michael is said to be the one that will stand up for "thy people," which are David's people, and "many of them" has no other antecedent than "thy people." To read Gentiles or the church into this text is to violate every rule of sound exposition. This is a resurrection of Daniel's people and it takes place at the time when "thy people shall be delivered, every one that shall be found written in the book."

TIME OR LOT. The closing verse of the Book of Daniel reads: "Go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." The word "lot" is the same as used by the high priest when he cast lots to determine the will of the Lord in a certain matter, as for example, the dividing of the land among the twelve tribes. It refers to something apportioned or determined. Daniel had a time apportioned to him when he would again take his place among the living. Theodotian rendered tho verse as follows: "Go thou and rest, for there are yet days and hours to the fulfillment of the end, and thou shalt arise in thy lot at the end of days." The Septungint renders the last clause: "Thou shalt rest and arise to thy glory at the end of days." When Daniel stands in his "lot" it will be a taking possession of that which the Lord has assigned to him. He will be in his own company or rank, and the time when that group will be called forth has been designated as "in thy lot at the end of days."



Article 3

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

HE CLASS of people known in God's mind as Gentiles are those who are outside the nation of Israel and outside the body of Christ. Gentiles are referred to in Scripture as "strangers" and "the nations." In the New Testament, the word "Greek" applies to all Gentiles.

Paul's definition in Ephesians 2:12 applies to past and present Gentiles who remain outside the body of Christ. "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." Gentiles did not and do not have any part in the promises made to Israel. Until the death and resurrection of Christ and the consequent carrying of the gospel to Gentiles, Gentiles had no contact with God. This is still true, for only through Christ is there any hope or future.

We are now living in what are known as Gentile times. Gentile times began with the ascendancy of King Nebuchadnezzar of Babylon over Jerusalem and will continue until the return of Christ. Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). There are two aspects to Gentile times. First, in this age, Gentile nations are supreme in government. Gentiles rule and govern the world and are supreme over the people of Israel. This is to give Gentiles their opportunity and show them their inability to govern the world in righteousness and peace. It is also to punish Israel for her failure to enlighten the world under God. Secondly, these are Gentile times in that the grace of God has been extended to Gentiles through Christ. The Lord is now working among all nations, according to Acts 15:14, "to take out of them a people for his name."

Romans 11:25 also has reference to that phase of Gentile times: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The Lord has turned away from His own people long enough to gather a full quota of saints from among the Gentiles. When that fullness has been reached, God will return to His own people to lead them to repentance. This is the age of grace for Gentiles and Jews when individuals from either group can have their past forgiven and enter into the body of Christ, the church of the living God, the redeemed of the Lord. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Gentiles are born outside the fold of God and only by the grace of God, received through acceptance of Christ as Saviour, can they inherit eternal salvation.

What does the future hold for Gentiles---those who are born outside of Israel and remain outside the saving power of Christ? The great majority of people in the world are in this class, having no hope in the Abrahamic promise by birth nor by adoption through Christ. Our study of Scripture and observation of human affairs leads us to say we would not be in a Gentile's shoes for all the money on LaSalle Street. There is nothing but trouble in store for those outside the fold in this day, and in the age to come, eternal destruction.

Right now, God's Spirit is working mightily among the Gentiles. The Lord is striving through a world-wide spirit of revival and evangelism to win Gentiles in this eleventh hour. As God said to Noah, "My spirit shall not always strive with man." Today is a time of grace. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:9, 10).

Before long, God will withdraw Himself from men and the day of the Lord's wrath will come upon the unconverted. When God withdraws His Spirit and His church from the earth, when He turns His back upon Gentiles, then will come a time of peril and terror such as this world has never known. The wickedness of unrepentant Gentiles will build up to the greatest war of all time. Scripture informs that when Jesus comes Gentile nations will be gathered at war against Jerusalem. (Zech. 14; Zeph. 3:8; Joel 3:2.) Preceding that war, and in the war, and at the coming of Christ, millions of Gentiles will be killed. Ezckiel 39 tells of the aftermath of the great battle of Armageddon, which will be in progress when Jesus comes. The world has not yet known such carnage as is pictured here. Five sixths of the Gentile armies will die on the field of battle. Revelation 19:19. 21 says: "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.... The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." There will be no survivors among the soldiers of the Gentile nations which come up against Jerusalem.

Some of you might be taking false consolation in the hope that Gentiles will have an opportunity for salvation under Christ during His thousand-year reign on the carth. True, the Gentiles who survive the great tribulation and the battle of Armageddon will live for a time under Christ. They will be taught, and they will come to worship at Jerusalem. Some will be saved. What guarantee do you have in these perilous times and those even more perilous times to come that you will survive? Hope that Christ will do in the Millennium what He calls upon us to do now is foolish. Christian friend, if you have friends and relatives who are outside of Christ, they had better be won now. Also, you Gentiles, do not count on having another and better opportunity to be saved later in the Millennium. The Scripture says, "The rest of the dead," speaking of those outside of Christ, "lived not again until the thousand years were finished" (Rev. 20:5). Do not count on the Millennium to compensate for your dallying today whether you are in Christ or in the world.

The final and eternal reward of Gentiles is clearly stated in many places in God's Word. Jesus was concise when He said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Paul said, "The Lord Jesus shall be revealed from heaven... 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."

Let us summarize our thoughts. Gentiles are those people who are not of Israel and not of the church. The vast majority of people in the world are Gentiles. We are living in times when God has given Gentile nations supremacy on the earth, and when He has extended to individual Gentiles the opportunity for salvation through Christ. The hope of Gentiles' future salvation is in accepting Christ as Saviour today, thus becoming a part of the body of Christ. Those who keep their Gentile status, not turning from the world to the fold, have in store for them great troubles in days to come. They will suffer in the great day of the Lord's wrath. They will be destroyed by the millions in the battle of Armageddon. At the end of the thousand years, they will be raised for judgment and be committed to the lake of fire and die the second death from which there is no resurrection. Your hope and mine is in the grace of God, extended freely today to all who will believe on the Lord Jesus Christ, who died for our sins, was raised to immortality, prays for us now at the right hand of God, and will come a "second time without sin unto salvation." Do now what you must do, for the Spirit of God will not always strive with man; the door to salvation will not always be open; and the longsuffering of our God may soon end.

God's Wonder Book

The Bible: Its Accuracy of Statement—Part 8

By R. H. Judd, Toronto, Ontario

T IS GENERALLY supposed that Genesis 2 is but a fuller account concerning Genesis 1. The differences, however are so many and so striking that we have felt forced to arrive at a contrary conclusion. We think that those who will give careful thought to the matter will eventually agree. We say "eventually" because time and again we have been brought face to face with the difficulty of discarding a view that has been long held.

Our initial objection to the commonly held view is that it implies the writer of the first chapter was not competent for his task and failed to sufficiently say what was necessary at the time. That Genesis 1:26 declares that it was God's purpose to "make man" in a more general sense than one individual is latent in two or more facts stated within the verse. In this particular verse, the word "man" is undoubtedly used in the more general sense of "mankind," for there is no article preceding it; whereas in Genesis 2, it is very definitely "the man," for the word "man" here has both the definite and the objective article preceding it and conveys the sense of *the man himself*. The word "them" used in Genesis 1:26 and 27 supports the intention of more than one. Further, it may be noted that the word "man" in Genesis 1:26 is a generic term confirmed by the fact that the word "make" which precedes it is in the plural. Also verse 27, which records the completed act, states, "male and female created he them." Here the word "them" is emphatic.

Still another important difference between Genesis 1 and Genesis 2 is worth recording. In Genesis 1:28, they were commanded to "multiply, and replenish the earth, and subdue it" (emphasis ours), which is a strikingly appropriate command when we consider the fact of the world-wide upheaval that had but recently taken place. They were also instructed to "have dominion over the fish of the sea, and over the fowl of the air |heavenssee margin], and over every living thing that moveth upon the earth." Here are commands that would obviously seem to be beyond the power of a single pair and more probably to apply to mankind in those climatic divisions where differences of animal and vegetable life existed. Some have insisted that these divisions were six in number and that mankind was created in conformity therewith. Certainly one fact stands out clearly, namely, that such commands obviously imply that when man was first created he must have been a capable and noble creature, fit and able to carry out the tremendous tasks set before him. In corroboration of this thought, Scripture emphatically declares: "God made man upright; but they have sought out many inventions [devices-margin]." Such a message speaks of decline not of the "ascent of man." There is no room for the theory of the evolution of man. That man is himself to blame and not his Creator is made clear by the emphasis placed on the pronoun "they" in the original in the previous quoted text from Ecclesiastes 7:29. We believe the commonly held practice of scientists and others in speaking of primitive man to be erroneous, for the facts of history declare that nations, like individuals, reach their zenith and then decline. Evidences abound in America and elsewhere that the ancestors of races now in a low state of civilization were at one time superior peoples, but falling into idolatry and other evil practices, lost their lead and became subject races. Genesis 1 closes with the statement, "God saw every thing that he had made, and, behold, it was very good." Under no other conditions would the Creator have been justified in placing upon man the great responsibilities to which we have called attention. The scene changes completely when we come to Genesis 2. The striking differences between the two make it impossible to consider them as two accounts of the same events. Before considering other of these differences it may be well to consider for a moment Acts 17:26 which is sometimes quoted in favor of the view that all men descended from Adam. The Twentieth Century New Testament ("made from the original Greek Wescott & Hort's text by a company of about twenty scholars rep-

resenting various sections of the Christian church") reads as follows: "He made all races of men from one stock, and caused them to settle on all parts of earth's surface—fixing a time for their rise and fall, and the limits of their settlement." These facts are literally true, as they are of no other of earth's creatures, for no matter where man lives and in what condition he may be found, he always can be recognized for what he is—a member of the human family.

In striking contrast to the above facts concerning Genesis 1, we find that in Genesis 2, a single man is "formed" and in no instance is the word "create" applied to him, which is at least suggestive of the fact that he was not the first man upon earth. There is no injunction, as in Genesis 1, that he "be fruitful and multiply" and the blessing that goes with it is omitted. How many days elapsed before the woman was given to him it cannot be said, but certainly they were both made on the same "day" as was the case in Genesis 1.

"Faith will take us places where reason refuses to go or acknowledge. Faith will take us to depths that common sense would not consider."

A Hymn of Trust

"O love divine that stooped to share Our sharpest pang, our bitterest tear! On thee we cast each earth-born care; We smile at pain while thou art near.

"Though long the weary way we tread, And sorrow crown each lingering year, No path we shun, no darkness dread, Our hearts still whispering, thou art near.

- "When drooping pleasure turns to grief, And trembling faith is changed to fear,
- The murmuring wind, the quivering leaf, Shall softly tell us, thou art near.
- "On thee we rest our burdening woe, O love divine, forever dear! Content to suffer while we know, Living and dying, thou art near."

-Oliver Wendell Holmes.

"The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).



The Children's Page

Prepared by Madge Savage Waite Park, Minnesota

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Romans 4:20).

Spell out the first letters of these words. It is something the faithful today have that also Abraham had from God. Then see if you can find these words in your lesson and unscramble them. (Hint: count the letters in the word first.)

 1. Prscuiter (see Rom. 4:3).
 5. Ireh (Rom. 4:13).

 2. Raabmah (Rom. 4:1).
 6. Sede (Rom. 4:16).

 3. Orgly (Rom. 4:2).
 7. Ecgra (Rom. 4:14).

8. Sirade (Rom. 4:25).

4. Mputide (Rom. 4:23).

Faith

God has many promises in His Word about those who are faithful. Who is a faithful person? He is one who is dependable. He is one who is working for the goal of everlasting life. He is working for the Kingdom of God. He studies the Bible to determine God's will which he tries to do every day.

Suppose your mother was called away to help a sick friend. She left you in charge of the home. You would do those things you knew she would have done, had she been there. If you are six years of age, you would not likely do what an older child would do. A child of twelve would know much more about what was to be done.

The same is true of the children of God. One who has little faith and little knowledge of the Word will not be able to do as one who has greater faith and more knowledge of God's will. The Bible tells us that the "just [those whom God has justified or made righteous] shall live by faith" (Hab. 2:4; Rom. 1:17). We also know that "without faith it is impossible to please [God]" (Heb. 11:6).

"To," Not "By"

We have learned that to believe upon Jesus is a "work of God." "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

We are saved, or being saved, by grace through faith not of works, else mortal man would boast of what he has done. We cannot be saved by our works. That was explained fully last week. (Read 1 Cor. 13.) When one has faith, however, and understands what is the will of God according to the Word, how can he remain idle? The harvest of the world will soon be over. Every generation lasts only a few years. In that time, those who live by faith have their opportunity to serve God, to teach others, to fit themselves for a place in God's Kingdom by coming under the loving grace of God and Jesus by which man will be saved.

Thus, we can say that we are saved (being saved) to work for that Lord and Master who will establish His Father's Kingdom upon this earth made new.

How Many Hours?

We are told to be faithful. We are advised to seek the high calling of Christ. We are told to work, to labor with our hands, as well as to occupy until Jesus returns. Bible students learned that men are saved by grace through faith. You and I cannot save ourselves. Jesus is the only one through whom persons can be saved. (Acts 4:12.)

Something often forgotten is that Jesus is bringing a *reward* with Him to give to everyone according as he worked for Jesus. (Rev. 22:12.) Eternal life is the gift of God. The rewards are extra. You *earn* those by the "treasures" you have laid up. Some people will not have any reward (read 1 Cor. 3:10-17); some will. How about you? Lay aside all hate, envy, and evil speaking. Have a place with Jesus. (1 Peter 2:9, 10.)

Happy Birthday Wishes!

Richard J. Hartman, Mar. 5, age 3, Sauk Rapids, Minn. John D. Reeves, Mar. 5, age 5, Mullin, Tex. Scott Ross, Mar. 5, age 5, Litchfield, Minn. Iris M. Hamilton, Mar. 6, age 12, Darwin, Minn. Harold Elliott, Mar. 6, age 7, Fonthill, Ont. Patricia McKinney, Mar. 7, age 3, Hammond, La. Richard Lee Pierce, Mar. 7, age 2, Mishawaka, Ind. Molly J. Morris, Mar. 7, age 7, Beaumont, Tex. Shirley Jean Nyhoff, Mar. 8, age 10, Wray, Colo. Tommy W. Richardson, Mar. 11, age 8, Hammond, La. The Berean Page

William Wachtel, Editor Oregon Bible College, Oregon, Illinois



"They... Searched the Scriptures" * * * By Dean Moore (From the Iowa Berean Searchlight)

When Christianity began to spread into all the world, it moved very rapidly among the multitudes of needy people. Since their living conditions were poor and wars were going on continually, the people under the iron rule of pagan Rome were miserable and destitute. We can understand how people felt in those days by the inscriptions they left in their underground catacombs. On the casket of a youth was written, "I lift my hands against the gods who took me away at the age of twenty, though I had done no harm." Another read, "Once I was not. Now I am not. I know nothing about it, and it is no concern of mine." Still another says, "Traveler, curse me not as you pass, for I am in darkness and cannot answer."

These people sought happiness, but it was far from them. Many who could afford it gorged themselves with food. Others lived from one thrill to another, seeking to get their minds off their troubles. Thousands of people packed the amphitheaters to watch the combats of gladiators, as well as the persecution of Christians. Instead of peace and enlightenment, there were discord and darkness. Sin ruled, through ignorance, and its recompense of suffering was upon all.

Because the world at that time was so dark, it responded vigorously to the light of Christianity. The conditions of life had made men's hearts strong, either for good or for evil. Those who believed the gospel gave themselves whole-heartedly to the Lord; those who did not, fought Christianity with fire and sword. There was no middle ground. If a person professed to be a Christian, he was subject to persecution. The standard of the Christian was high, and the average man became a Christian only if it meant more to him than his business, his friends, and his possessions.

When people received the message of Christianity, they definitely responded one way or the other. To the believers, it was not just another philosophy like those of the Greeks, but a power that moved their hearts to believe in the true God. This message agreed with the laws of nature or the laws of their very being, and it convinced and convicted. Upon hearing it, people repented of their sins, and gave their lives to the Lord, to live before Him. They honored and glorified Him in the midst of that heathen world, and God blessed them in a mighty way.

The young people of the Church of God have as the name of their society "Bercans." The first Bercans were Jews living in Berea of Macedonia or northern Greece. When the Apostle Paul spoke to them in their synagogue, they listened to him with eagerness. He used Old Testament prophecies in telling them about Jesus. We read in Acts 17:12, "Many of them believed; also of honourable women which were Greeks, and of men, not a few." From that time on, they read their Old Testament as they never had before. This increased their faith. It gave them knowledge and confidence of the truth.

Each one of us needs to have a better knowledge of the Bible. It contains the most valuable information that can be obtained, since it is the wisdom of God. He has given this to us in order that we might learn of Him and His will for us. A biology teacher, in pointing out to his class the evidence of divine handiwork in nature, said, "I guess we are not to know anything about that." But we *are* to know!

We can have this priceless knowledge, if we put aside the things that keep us from having it. A man once said, "If you knew there was a thousand-dollar bill hidden in your Bible, you would search through every part until you found it." The information in the Bible is more valuable than money. Yet it does not become valuable to us until we know it and allow it to make a difference in our lives. In Matthew 7:24, we read, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

We do need to be wise in the time in which we are living. Taking time each day to study and meditate on God's Word is one of the most profitable things a Christian can do. Set aside a time of reading for yourself, and you will appreciate its help to you.

"Prayer is not an easy way of getting what we want but the only way of getting what God wants us to have."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 10, 11-Missouri Quarterly Conference at Doniphan.

March 18-25 — Special meetings at Hope Chapel, South Bend, Ind. (James W. Mc-Lain, guest speaker.)

March 25-Easter Sunday.

- March 26-April 1-Special meetings at Morning Star, South Bend, Ind. (James W. Mc-Lain, guest speaker.)
- March 31, April 1-Illinois Spring Conference at Ripley.
- August 20-26-Western Nobraska Conference at Holbrook. (James W. MeLain, guest speaker.)
- September 30-October 14—Special meetings at North Salem, Plymouth, Ind. (James W. McLain, guest speaker.)

OREGON BIBLE COLLEGE

A piano is now in the chapel. Although at present lying on its back being repaired, we will soon be able to use it and have special piano music.

Work has begun on the Maranatha issue of The Restitution Herald. Staff members are the following: Mary Railton, Marion Otto, Leon Driskill, William Wachtel, and David Holquist.

Plans have also begun on publication of the "Campus Caller." David Sprinkle, editor, plans first publication in April.

The freshmen have just completed their month of presenting two chapel programs a week. The sophomore class began with its programs on March 1.

We were happy to have Bro. and Sr. John E. Miller, Lakewood, Colo., visit one of our classes. Both spoke a few words of encouragement. Virginia Wagenaar, Reporter.

NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. Ivan Magaw \$ | 20.00 |
|---------------------------------------|-------|
| Eden Valley, Church of God Ladies Aid | 50.00 |
| Eden Valley Church of God | 56.00 |
| Mr. & Mrs. F. L. Austin | 5.00 |
| Mr. & Mrs. L. T. Hanson | 10.00 |
| E. F. Marsh | 10.00 |
| Mr. & Mrs. Howard H. Hawkins | 27.00 |
| Mr. & Mrs. C. E. Randall | 10.00 |
| Golden Rule Church of God, Cleveland | |
| (L. E. Couner Library Fund) | 50.00 |
| Mr. & Mrs. Hugh Huffer | 12.00 |
| Mr. & Mrs. Fred Austin | 25.00 |
| Mr. & Mrs. Edward H. Barck | 7.00 |
| Church of God S. S., Oregon, Ill. | 9.07 |
| Mr. & Mrs. Delos Andrew | 5.00 |
| | |
| Mrs. Mary Alice Pigg | 10.00 |
| Gospel Gleaners Class (Brush Creek) | 3.00 |
| Mr. & Mrs. John S. Taylor | 7.00 |
| Mrs. Selma Gabrielson | |
| | 3.00 |
| Mr. & Mrs. Maurice Robinson | 10.00 |
| Mr. & Mrs. Robert O. Hardesty | 20.00 |

TRAVELING WITH US

The work for the past year has been inished. The seed was sown, and the increase is in the hands of our heavenly Father. Our last Bible school was in December. At the close of this work, my assistant for the year, Irene Payne, left for her home in Canada. She was loved by all wherever we traveled and was always so zealous in her work for the Lord. It is an inspiration to all to see the enthusiasm of our young people for the cause of Christ. No task was too hard; Irene could smile through them all. How I missed her after she had gone.

At the close of the Ministerial Conference in January, this year's helper came to Arkansas with me. She is Louise Johnson, daughter of Bro. and Sr. Paul C. Johnson and granddaughter of Bro. F. L. Austin of Oregon, Ill. Louise is not new to this work, as she has assisted me in my work at General Conference many times. We are looking forward to a happy year together. Her first ex-

pression as we started out was, "Just think, I have waited six years for the opportunity to go with you!"

So it is off again! How wonderful it seems to be beginning all new again! Our first Bible school was at Mount Springs School, near Russellville, Ark. This is such an enjoyable school. We have the full afternoon period of school, What makes it so joyous? There are no discipline problems, no noise, and so much enthusiasm. Why is it? Mainly, because the teachers are so co-operative and seem as enthusiastic as the children. It must have its effect. How we wish our Sunday school teachers everywhere could be so enthusiastic. There were fifty-seven enrolled. This included all that attended, adults and pre-school age who came for the Bible school. The average attendance was forty-nine. Each year there are those who have passed into junior high school or high school who ask us to have some classes at night so they can attend. One night, class was held with an attendance of one hundred thirty-two. This year we were entertained in

Gleanings from the Field

"The field is the world."-Jesus.

The issue of May 8 will be devoted to the interests of the College as a special Maranatha issue. Those who desire extra copies should write Leon Driskill, National Bible Institution. The cost will be ten cents per copy.

Bro. Ernest Graham, Holbrook, Nebr., informs us that the radio broadcasts from Mc-Cook continue with transcriptions by Bro. C. E. Randall. He feels that they are able to detect an increasing interest in their broadcasts and feels that it is doing much to spread a general knowledge of the church within the eighty to one hundred mile radius of Mc-Cook.

Sr. Ruth Hoskins is now the only one of the three injured ones left at Saint Mary's Hospital, Strentor, Ill. Bro. Paul Hatch, now at the Frederick Claussen home, 405 S. 6th St., Oregon, Ill., left the hospital on Monday, February 26.

CORRECTION! An error was made in the 00 issue of February 20 in the article by Bro. 00 A. Weldon McCoy entitled "A New Creature." 57 During the process of printing, the word "impossible" was substituted for the word 00 າກ "possible" on page 10, line 5. We hope that 00 those who have expressed surprise at the first າດ reading, will reread the article with this cor-)0 rection in mind. We are sorry that this mis-)N າດ take was made.

Sr. Walter A. Reid, Wenatchee, Wash., writes to inform that her son, Norman, arrived at the Naval Training Center, Memphis, Tenn., February 12. Any of our members who happen to be near this locality will be wellreceived if they care to pay him a little visit.

Sr. Rhoda Hanson writes a very appreciative letter of the national work and The Restitution Herald. She would like to have us express her appreciation for the prayers, cards, and personal messages received from the brotherhood during her recent illness. We sincerely pray that she may continue to improve and overcome her physical infirmities in their entirety.

For the past two weeks, from two to ten communications have arrived per day expressing appreciation for many of the new features in The Restitution Herald. It is impossible to answer these in detail, but they are very much appreciated. There are those who are not always pleased, and we appreciate their letters also. The inability to please everyone one hundred per cent should in no way reflect against the good will and fellowship of our Christian aims.

Mr. Christian Steven Fedde arrived at the home of Mr. and Mrs. Chris Fedde, Schenectady, N. Y., February 15. Weight: seven pounds, nine ounces. Mrs. Fedde is the former Alverta Appleby. many homes. How much "at home" they made us feel. Thank you, Mount Springs.

The second school is now started. We are at Walnut Grove Church, near Havana, Ark. A full report of this school must wait until our next "Traveling With Us." Give us your helping hand by praying for this work of evangelism with our boys and girls.

Verna C. Thayer.

OLIVE BOOTH WOOD

Olive Booth Wood was born on February 3, 1853, to Mr. and Mrs. John Booth, Chana, Ill., and died at Warmolts Clinic, Oregon, Ill., on February 16, 1951, following a fourweek hospitalization.

After her marriage to William Wood she resided in Chicago for many years. They moved to Riverside, Calif., early in the 1920's, where Mr. Wood died in 1931.

Mrs. Wood entered Golden Rule Home on November 3, 1933. She was connected with the Church of God throughout her life. Surviving members of the immediate family who are known in the church are Mrs. Alice Williams and Mrs. Nellie Ling, both stepsisters. Lyman Booth, a brother who died some years ago, was well known for his religious writing.

Funeral services were conducted from the Oregon Church of God on February 19 by the writer, with G. Eldred Marsh and J. R. LeCrone assisting. At Mrs. Wood's request, the sermon text was drawn from Isaiah 65:20. J. Arlen Marsh.

LOUIE CELIA CROUCH

Louie Celia Shipley, eldest daughter of Enos and Nancy Shipley, was born September 12, 1867, near Omaha, Nebr. and died February 18, 1951, at Arapahoe, Nebr., at the age of eighty-three years. She had been in failing health for the past four years, and although her suffering was great, she bore it with patience and cheerfulness. She spent her early childhood near Omaha, and at the age of eight years, she, with her mother and four sisters, moved to Hickman, Nebr.

She was married to Levi A. Crouch on October 14, 1891. To this union was born one daughter, Mrs. Charles Hornaday of Arapahoe. After their marriage, they lived on a farm near Saint Paul, Nebr.; in 1898 they moved to Saint Paul; in 1909 they moved to Grand Island, Nebr.; and in 1915 they moved to Grand Island, Nebr.; and in 1915 they moved to Holbrook, Nebr., where they lived for twenty-one years. After Mr. Crouch's death on August 3, 1936, she made her home with her daughter in Arapahoe, where she resided until her death.

She was baptized by Elder Almus Adams in September, 1898, and continued faithful in her faith of Christ's return to earth to raise the faithful ones from death and set up His Kingdom to rule the earth in rightcousness. Her prayer was "Come Lord Jesus, come quickly."

Services were conducted by the writer, assisted by Elder L. I. Rogers in the Holbrook Church of God. She was laid to rest until Jesus comes, by the side of her husband in the Arapahoe cemetery. Ernest E. Graham.



MORE ABOUT JOHN 3:5

In verse ten, the question is asked, "Art thou a master [teacher] of Israel, and knoweth not these things?" Evidently, then, Jesus was not teaching anything new, but something which a teacher of Israel ought to know, when He said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."... We think every candid reader will, therefore, see the profit of turning to the Old Testament for a true exposition of the term, "born of water and of the Spirit."

The doctrine of regeneration by or through the Spirit is in the Old Testament, as well as in the New Testament. "Water," as a symbol of the cleansing power of the Spirit, is often used in connection with the new Spirit and life, as in this conversation with Nicodemus. Let us look at a few testimonics. In Psalm 51:2, 10, 11, we find these words, "Wash me throughly from mine iniquity, and cleanse me from my sin... Create in me a clean heart. ... Take not thy holy spirit from me." Consult further Isaiah 44:3, 5, and Joel 2:28, 29. Most significant of all, we have in Ezekiel 36:25-27, probably, the very scripture Jesus had in mind in His talk with Nicodemus.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes."

From the testimonies advanced, it seems clear that "water," as used in John 3:5, is only a symbol of the cleansing power of the Spirit. One whose mind has thus been cleansed

Name

Address

by the washing of water by the Word (Eph. 5:26) has begun a new life and has been born into the family of God.

W. S. Tomlinson, Chagrin Falls, Ohio.

Dear Brother Watkins:

If it makes a difference in what you believe, why do so many of our Restitution Herald articles lead one to believe it does not make any difference? If believing in going to heaven, hell, and trinity does not really matter after all, if they who believe those things receive the same reward as we, why bother to try to convert them? . . . If it is not important after all, as I am beginning to wonder by the February 20, 1951, Restitution Herald and others, . . . I am quite disillusioned. . . . I say there is no devil. Then in The Restitution Herald, it says there is. To me, believing in a devil, going to heaven, and trinity is almost as had as Communism. . . . To me, there is but one Faith, but perhaps creed is nothing after all. Perhaps you can have the required Faith believing in immortal souls, trinity, devils, and hells.

Mrs. Hazel Cramer, Bedford, Ohio.

NEW HERALD RATES

Since the subscription price of The Restitution Herald and been increased to three dollars per year, the price of single copies also had been increased to seven cents. State or district conferences, when using a full page for publicity, will be charged a mininum of sixteen dollars. For this charge of 229 copies are desired, the additional number will cost seven cents per copy.

HERALD RECEIPTS

Mrs. Joe Flint; Mrs. Thomas Lewis; Virginia Wagenaar; Ronald Dilamarter; Howard H. Hawkins; Edith McKinney; Herman D. Kauffman; Mrs. Bessie Huffer; Robert H. Hall (2); Helen M. Thompson; Hugh Huffer; Mrs. Pauline Chapman; O. F. Marsh; Mrs. Edward H. Barek; Wm. H. Moore; Mrs. George Fancourt; Curtis Vance; Ben Woods; Ora Thompson; Mrs. John S. Taylor; Gospel Gleaners; Howard Appleby.

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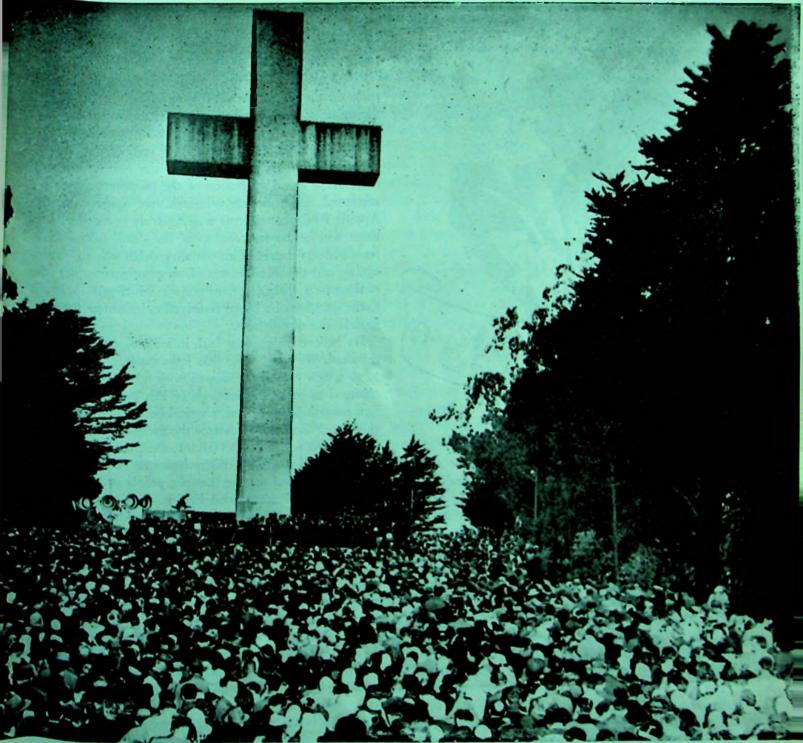
Oregon, Illinois

The Restitution Herald

VOLUME 40

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

NUMBER 23



"Some golden daybreak Jesus will come!" --- Songs of Truth.

-Religious News Service.

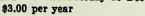






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James M. Watkins, Editor



2 5

Paul C. Johnson, Associate Editor



As we approach, once again, the season set aside to commemorate the resurrection of our Lord and Saviour Jesus Christ, we are confronted with the ever-recurring question, To what extent shall we take part in Easter observances?

Many communications from individuals wholeheartedly oppose any recognition of the Easter season. Others feel that we are forced by necessity to recognize Easter, or be accused of not believing the facts it represents. Others feel we should make sure we express only its true meaning. There are also those who have reservations about any recognition because of church groups who do not sufficiently recognize the Christian meaning of the day.

The acceptance of a literal resurrection has a great influence on the truth of Biblical interpretation. The faith and teachings of the early church were based primarily upon two things: one, a recognition of Jesus as the Christ; the other, a firm presentation of the fact that He was raised literally from the dead. Circumstances make it impossible for us to ignore entirely the thought of Easter. It would be as casy to destroy the meaning by refusing to recognize the day as to make the mistake of co-operating with those who no longer uphold its significance. It is good to realize that all our churches approach the day with some reservations and maintain a sound expression of the purpose behind this memorial. Like the early church, we agree with the Apostle Paul, that if Jesus was not truly restored to life, there will be no resurrection of the dead. Likewise, if Jesus had any degree of immortality, death was an impossibility and the sacrifice was of no consequence. Because of these facts, there are many ways in which our approach to the question of a literal resurrection influences the very foundations of our faith.

We believe with a firm faith in a literal resurrection of the dead. We also believe that Jesus came forth from the tomb a new creature, endowed with a resurrection body changed to meet the demands of His immortal nature; but, nevertheless, a literal, physical body. By overlooking this fact, it is as easy to destroy the meaning of the Easter commemoration, as it is to fall into the errors of paganism or misguided worship so often deplored.

We are pleased to note that our people still accept the observance of Easter, Good Friday, and Lent with considerable reservations. This is as it should be! We have asked ourselves seriously if there is danger that we are falling into worse error. Innumerable letters have been received the past few weeks, from those of our own faith, stating in substance that when we come forth in the resurrection, we will be "spirit." For us to be "spirit" in the resurrection would mean that we would have no substance and no tangible being. If this is not what we mean, perhaps we should find some other phrase to describe our resurrection body in our writings and conversation.

When Jesus said; "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," He was making it clear that the resurrection body was a tangible, literal thing. True faith demands that our belief in the resurrection be kept that way!

HE LIVES!

By Mary Mae Nedrow, Oregon, Illinois

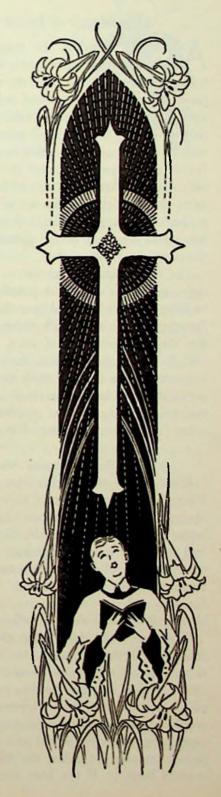
RESURRECTION from the dead is the Christian's hope. Nearly two thousand years have passed since an angel of the Lord rolled the stone away, and Jesus arose from the dead and became the first fruits of those who slept. He arose triumphant from the grave and lives forevermore!

How greatly Christ must have loved us to die on the cross at Calvary for our sins and for the sins of the whole world. He must have known from a child that He was to be the Saviour and would give His life a ransom for our sins. Jesus completely surrendered Himself unto God. He suffered to fulfill al! righteousness. "The Lord laid on him the iniquity of us all." Jesus suffered that He might bring us to God, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Because God loved all mankind, He allowed Jesus, the sinless One, to die for our sins. All are familiar with the account of the agony Jesus experienced in the Garden of Gethsemane; of the betrayal kiss of Judas, and of Jesus' arrest in the night when "all the disciples forsook him, and fled." Judas had come to betray his Master, and "with him a great multitude with swords and staves, from the chief priests and elders of the people.... Then said Jesus ... Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:47, 53, 54). He "endured the cross, despising the shame." Only the "way of the cross" will lead to life eternal when Jesus comes.

After Jesus' ascension, the apostles many times felt the weight of the cross. More than once they were arrested for preaching the resurrection from the dead, and the rulers took counsel to slay them. These persecutions only made them stronger in the faith.

The Apostle Paul in his Letter to the Christians at Thessalonica, spoke of death as a sleep: "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" (1 Thess. 4:13). In speaking of the resurrection, He said: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." Daniel, too, likening death to a sleep, spoke of an awakening out of a deep sleep. He believed in a resurrection as did the other patriarchs of old. Jesus said to Martha, the sister of Lazarus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). Jesus was referring to His second coming, when He will raise the righteous dead, and transform the living.

Many tragedies of life can be turned into testimony, and instead of being weakened by them, we are made strong. The stoning of Stephen, though it meant his death, turned into a testimony when "they that were scattered abroad went every where preaching the word." Our beloved Brother Magaw counted it joy to labor for his Lord to the very end. Though now he sleeps for a little season, awaiting the Master's call (*Please turn to page 7*)



The Coming Nation

Part three of a lecture delivered at the Van Buren Opera House, Chicago, Illinois, January 29, 1893

By H. V. Reed

The Miracle of Jewish Preservation

A NCIENT Babylon, the mighty empire that once stretched her arms of power over all the world, is in ruins. Persia, who once ruled the world, is today a feeble power. Grecia, whose favored prince led his armies on until his conquest of the world was complete and his mighty empire embraced all governments, sleeps in the records of the past. Rome, that rose in her glory upon the horizon of nations and ruled the world from her seven hills, has been rent by the cruel hordes of war sweeping from northern climes. Her seven hills are the theater of a church power; an enfeebled system of superstitution has taken the place of the proud empire that sleeps in the memories of the past.

The Jews, scattered and torn as they have been, are today among the strongest people of the world. Eight million Jews are scattered over the earth. Speaking every language, acquainted with every dialect, understanding the various institutions of men, familiar with all laws and forms of government, they stand today as living witnesses of the sublime truth that God is one—but still persecuted, still held in servitude and despised by various nations, fulfilling ancient prophecy that they "shalt become . . . a byword, among all nations."

Present Jewish Prominence

What is the present condition of the Jewish people? There is scarcely a court in Europe that has not sought the counsel of a Jew. France had her Grevy and Gambetta; England had Disraeli; Germany had her Raska, and the Jews dictate to a greater or less extent the political system of all European nations. It is the policy of Russia and the Roman church to abridge that power, for they believe the time has come when they must abridge it or succumb to its influence.

Providence is in this. When God would deliver Israel from ancient Egypt, Joseph was second to Pharaoh only to the throne; when God would deliver Israel from ancient Babylon, they had become prominent in the persons of Daniel and the three Hebrew children; when God would restore the Jew in our own times, he becomes prominent before the world as a statesman, as a warrior, or as a money king, like the Rothschilds, who are the world's bankers. If the Jews should call in the money

they have lent to the various nations, a universal financial panic would result. While nations have been organizing for war and striving to outstrip one another, the Jew has been quietly gathering the gold and hoarding it. Is not this that which was spoken by the Prophet: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them" (Isa. 60:9)?

Palestine and the lew

Why has Palestine all at once become so prominent in the world? Why has this land, held so long in captivity, so long depressed and laid desolate, suddenly become fertile, populous and enterprising? Railroads are being built—a railroad now runs from Jaffa, the ancient "Joppa" of the Scriptures, to Jerusalem; a railroad is being surveyed down through the Valley of Hauran, or ancient Bashan—one of the most fertile grain-bearing countries in the whole East, which produces an annual crop of two hundred thousand tons of wheat—and this new railroad will furnish a market for this vast product.

There are now seventy thousand people in Jerusalem. Much of the land has been bought by Jews. The Rothschilds have closed a purchase of twenty-four hundred acres of land in the Jordan Valley, and have just completed one hundred houses in Jerusalem for poor Jews. The Jew has sought a resting place throughout the world; he has settled in all the different countries of Europe; He has been persecuted and driven forth in exile from one country to another. There is but one home for him, and that is the land of his fathers. One by one, they are taking their places in their ancient territory. Jesus said: "Swear not at all; neither by heaven; (*Please turn to page 7*)

DAILY READING HELPS

- M. Mar. 19. Job 1:1-5. Job was a man of rightcousness and wealth.
- T. Mar. 20. Job 1:13-22. Job endured financial disaster.
- W. Mar. 21. Job 2:1-10. Job endured personal affliction.
- T. Mar. 22. Job 17:1-16. Job faces the reality of death.
- F. Mar. 23. Job 14:7-15. Job is assured of new life after the resurrection.
- S. Mar. 24. 1 Cor. 15:12-20. Paul supports Job's faith.



What Will You Wear for Easter?

By Mrs. Francis E. Burnett Jordan, Missouri

WHAT will you wear for Easter? Here is the important question of the day. Everyone (who is anyone) will go to

church this Easter, whether or not at any other time, and what he or she will wear will be of the utmost importance. To hundreds of Americans, Easter is *the* day to attend church to join in the Easter parade of fine new clothes. Good, sincere Christians will fall in line with, "What will I have new for Easter?"

Of course, the reason for the new clothes is only that we may commemorate the thought of new life as of Christ's new life after resurrection. Is this not a salving of our conscience? Is it not just an excuse of our curnal love for attention and praise? Bedecked in a stiffly brend new outfit with all the trimmings and seeing conspicuously new clothes on nearly everyone in church, how much will one's mind dwell on Christ and the true purpose of the day?

Favorite words spoken by the Apostle Paul are, "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). It is a custom of the people of the world to think of Easter only as a day to parade to church in new clothes. It is a custom closely related to the "Easter-bunny" farce and that greatest of all fairy tales, Santa Claus, both of which have all but completely blotted out Christ from the minds of people, and the wonderful stories of His birth and resurrection. Are not we Christians most guilty of all? We have let Santa Claus come into our churches and push Christ into the background at Christmas time.

Over a month before Christmas last year, a four-yearold boy had a long visit with me all about Santa and how much he loved him. Of course, this boy is taught Christ, too, much more than most boys, but who do you suppose was most important to him then? The Easter bunny grows larger and more important to children each year by way of commercial advertising and the very expert help of well-meaning adults, Christian and otherwise, who plan egg hunts, hand out chocolate bunnies and the like. My own children ask, "When

will we hunt for eggs and have

candy eggs again?" instead of, "When will we have the story about how God made Jesus alive again?" My children and yours, undoubtedly, are being taught the stories of Jesus, but games and candy have a much more immediate appeal. Surely, children need presents, imaginative stories and games but can we not give them such pleasures without robbing Christ of the few days that have been set aside for *His honor alone?* At best, we fail pitifully to instill in our children the desire to make Christ King of their lives.

As the bunny or "Peter Cottontail" mounts in the esteem of children, so the beautiful new clothes for Easter become more and more important to the churchgoer. Hundreds of Easter paraders will march this year on Easter Sunday, but not to commemorate Christ's birth! No! A minute per cent will give a thought to His glorious victory over death and its meaning to us. The primary feeling will be of vain pride and glory in one's own appearance. Must this worldly parade enter the church to detract from the glory of Christ? Will God be pleased to look upon us Easter Sunday to see the finery with which we have clothed ourselves and our families? Or will He rather look upon our hearts and seek to see revealed in our faces the fact that we are "clothed with humility"? (1 Peter 5:5).

Let us buy new clothes this Easter. Though the price be a crushing of our pride and vanity, let our new Easter bonnet be a prayer-made "renewing" of our minds, "that ye may prove what is that good, and acceptable, and perfect, will of God."

"If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ?"—Gotthold.

MARCH 13, 1951

Who Are in Hell?

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

WHAT IS hell? Where is hell? Who are in hell? These are questions answered in various ways by representatives of religion. They are questions answered in quite a different way, however, by the Word of God.

In the Old Testament, the word "hell' is always translated from the original Hebrew word *sheol*. Let us repeat that. The word "hell" in the Old Testament is always translated from the word *sheol*. This Hebrew word is used many times in the Old Testament and is translated, "hell, grave, and the pit." In other words, to the men who wrote the Old Testament under inspiration of God, our words "hell, grave, and pit" meant the same thing. From this, we infer that hell is the grave or the pit. Our English translators would have been wise to have left the word *sheol* untranslated and simply recorded it in places where it is used.

The first use of the word *sheol* in the Bible is in Genesis 37:35 where Jacob said, "I will go down into my grave [*sheol*] . . . mourning." Jacob at his death went into *sheol*, or as it is often used, "hell." Jacob, the father of the twelve tribes of Israel, went to hell at death, yet we know he will be saved in God's Kingdom, according to Jesus' own words in Matthew 8:11. Jacob went into the grave, which is *sheol*, which is "hell."

The first time the word "hell" is used in the Bible is in Deuteronomy 32:21, where we read, "A fire is kindled in mine anger, and shall burn unto the lowest hell." Here is that word *sheol* again which is often translated "grave." Does this scripture mean that there are layers in hell, or does it mean that even an untimely death will not hide the sinner from the eventual judgment of God? Jonah was in hell before he died. He said in Jonah 2:2, "Out of the belly of hell cried I." The word is *sheol* translated in the text "hell" and in the margin "grave." Jonah was in his grave, in the whale, but still alive. From these texts it becomes obvious that "hell" and "the grave" are interchangeable, being translated from the same word *sheol*. Hell is not a place of fiery torment but a place of rest until the coming of the Lord and resurrection.

Christ was in hell during His death after crucifixion. "His soul was not left in hell, neither his flesh did see corruption" (Acts 2:31). Here, Peter quoted from the Psalms and the word "hell" is again *sheol* or the "grave." Our faith is based upon this fact, that Christ did not remain in His tomb but rose the third day unto immortal life.

We may approach this whole question of hell and the punishment of sinners in another way. When will the wicked be punished for their sins? Will they be thrown into an unquenchable fire at death? No, for the Apostle Peter said, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9). The unjust are not judged and punished at death but are reserved unto the day of judgment to be punished. The day of judgment has not come. It will come when Jesus the Judge comes again. The wicked are now in their sheols, their graves, waiting until the day of judgment to be punished for their sins. As an Adventist writer states, "Is it reasonable to think that a just God would cast the wicked into hell-fire immediately at death, and then after they have been burning for hundreds and thousands of years, take them out at the day of judgment at the end of the world to judge them to see if they deserve to be punished?" You ask, "Who said the judgment will be at the end of the world?" Jesus did in explaining the parable of the wheat and tares. "The harvest is the end of the world. . . . Therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. ... There shall be wailing and gnashing of teeth" (Matt. 13:39-42).

From our study thus far, we have learned that hell and the grave are synonymous, being translated from the one word *sheol*. In the New Testament, *hades* is equivalent of *sheol*, as proved by Acts 2:31. Both good and bad go into *sheol* at death, where they are reserved for judgment. The day of judgment is at the end of the world, when the wicked shall be cast into the lake or furnace of fire. Where and what is hell? It is the grave! Who are in hell? All the dead, Jesus alone having escaped by resurrection to immortality.

There is one sense in which hell is used in the New Testament, where it does not mean the grave. Twelve times in the New Testament "hell" comes from a Greek word *Gehenna*, and refers to the destruction of the wicked after their judgment by Christ. Matthew 5:29 is a typical usage of the word "hell." "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." In this case as in eleven others similar to it, "hell" comes from a Greek word, Gehenna, meaning literally, "the Valley of Hinnom." Jesus spoke of the wicked as being thrown into the Valley of Hinnom. His hearers knew well what He meant. The Valley of Hinnom was a refuse dump outside Jerusalem where fire and worms working day in and day out destroyed the refuse from the city. Jesus warned that at judgment, those who are found wanting will be cast into a consuming fire, where they, like the garbage of Jerusalem, would be destroyed.

Revelation calls this punishment of the wicked in Gehenna or hell, the second death, saying, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). In this fire, which will not be put out until it has done its work of eternally destroying the wicked, consuming them as chaff, never ending death will come to those who are outside the grace of God.

When this fire from God has done its work, it will be put out. The wicked will not burn in it forever and ever but will be consumed. Malachi 4:1, 3 says, "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.... They shall be ashes under the soles of your feet." Isaiah 47:14 records, "They shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." When the wicked have been consumed, when they have died the second death as wages for their unredeemed sins, then the fire will die out and be no more. Until it has done its work, no one will quench the fire, but when its use is over, it will be no more.

Now let us summarize briefly. Hell as used in Scripture means either the grave or the second death. When translated from *sheol* or *hades*, it is the grave, and when translated from *Gehenna*, it is the final destruction of the wicked in the lake of fire, comparable to the burning of refuse in the Valley of Hinnom near Jerusalem. Now the wicked in the grave are reserved. They will be punished at judgment in *Gehenna*. In *Gehenna*, they will be consumed and be no more. This, in our understanding, is the fate of the wicked. How much better it is to be safe in Jesus, covered by His blood, kept in His love, and waiting in hope for the everlasting reward of the rightcous, immortal life.

Thy Likeness

"If I in Thy likeness, O Lord, may awake, And shine a pure image of Thee,

- Then I shall be satisfied when I shall break, The fetters of death and be free.
- I know this stained tablet must first be made white. To let Thy bright features be drawn.
- I know I must pass through the darkness of night, To witness the coming of dawn.

"Oh, I shall be satisfied when I can cast The shadows of nature all by;

- When this dreary scene from my vision shall pass, And there is an unclouded sky.
- I feel that bright morning is now drawing near, When earth's fairest features will fade.

'Tis then in Thy likeness O let me appear In glory and beauty arrayed."—Anonymous

THE COMING NATION

(Continued from page 4)

for it is God's throne: nor by the carth; for it is his footstool: neither by Jerusalem; for it is the city of the great King" (Matt. 5:34, 35).

Why did He say this? Turn to Matthew 23:37-39 and we have an answer. "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."

HE LIVES!

(Continued from page 3)

when He will set him to work anew, "he being dead yet speaketh." He speaks today through many whom he taught the gospel message.

Jesus said: "Because I live, ye shall live also." Although death means separation, the saints of God who are "asleep in Jesus" will someday hear Christ's call, come forth, and, together with the faithful who are alive at His coming, will be caught up to meet Him in the air.

> Our Saviour lives! Oh praise His name! He bore our sins, our griefs, our shame. Because He rose up from the grave, We, too, shall rise . . . for Jesus saves!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

WORLD ISLAND, The British geopolitical Ukraine, of White Russia, and of the Crimea

writer, Sir Halford Mackinder, foresees the possibility of what he calls a "World Island" under the control of a single power. His "World Island" would be comprised of "Europe, Asia, and Africa." He said: "Who rules East Europe commands the heartland; who rules the heartland commands the World Island; who rules the World Island commands the world."

Is it not strangely significant that so many political leaders are anticipating the coming of another world power? Some foresee the rise of a world power with trembling and fear; others cherish the hope that a world government will be brought into existence, for they think that only through such a central power can there be hope of universal and permanent peace. All of these visions are born of a fleshly hope that man through co-operation and brotherhood will be able to adjust himself so as to cope with all the problems that have plagued the world since the day civilization became organized into society.

While these dreams are founded on a sand foundation, it is very apparent that they are preparing men for the coming rule of the Kingdom of God, which will in its fullness be universal and eternal. Great changes need to be readied by forerunners who prepare the way.

GOVERNMENT FALLS. The government in

Israel headed by David Ben Gurion has resigned. The climax came over the teaching of religion in a separate move by the Histradut. There appeared to be little objection to the teaching of religion to the religious-minded immigrants. The question was the right of the "Histradut to maintain its own religious schools within the framework of the labor system of education." It does not appear that the resignation of the Ben Gurion government will precipitate a crisis that will menace the security of the new state. If one of the other parties is not able to form a coalition government that will meet the approval of the Knesset, then the Ben Gurion Government will carry on until an election can be held. On the great issues of immigration, foreign policy, and the development of the new state, there appears to be a marked degree of unanimity.

PERSECUTION RAGES ON. The evils of

Dachau and Buchenwald have been nearly forgotten by the older generation, and the younger generation that is growing up is unfamiliar with the names. These death chambers were perhaps more humane-if such a word may be applied to them-than the mines of Siberia, where it is reported "35,000 Jews have been deported from Lemberg, and that kind. Yet, after all is said, what does the almost the entire Jewish population of the fatherhood of God and the brotherhood of

are being sent to Siberia."

The conscience of the world is seared with a hot iron, and there appears little revulsion against such inhumanities, or, at least, it requires much agitation to awaken the hearts of men to such evils.

While this evil of persecution goes un-challenged behind the "Iron Curtain"-other than by the United States and a few small countries-other countries continue trade and commerce with Russia as though she were a "friend in need." The secular press during the past six weeks reports that \$33,600,000 of gold has been flown from behind the Iron Curtain to London in payment of goods. This nefarious commerce in "raw materials, machinery and other equipment to the very nation that threatens the liberty and independence" of the world goes on undercover, while our boys are laying down their lives to stop this unholy power in its quest for world domination.

Commercial trade with Russia, supplying her with vital materials for her expansionist program for the sake of gold, destroys the very pillars of society-authority, justice, and righteousness. The old question comes up: "If the foundations be destroyed, what can the rightcous do?" The answer follows: "The Lord is in his holy temple." It is to this latter source of power and help that the saints of God need to flee and in so doing forsake the arm of the fiesh and cast fear nside.

BROTHERHOOD, Brotherhood Week was re-

cently observed throughout the country. This is sponsored by the Protestant, Jewish, and Catholic leaders in the nation. All of these efforts to create understanding and goodwill are commendable. Surely, there is too little of these finer qualities in the world today! Without detracting from the good that such gatherings create, we ponder over the motive in the minds behind the move to bind men together through understanding of each other. Addressing an audience of three thousand in the Cathedral of Saint John the Divine, Donald B. Aldrich, Bishop Coadjutor of Michigan said: "We are born brothers and thus have possession of that which the world cannot take away from us." The brotherhood of man and the fatherhood of God are ideals that have their roots in the source of our common creation and Creator. As the Prophet Malachi said: "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" It is true, this was spoken to and for Israel. yet in the larger sense it applies to all manman mean if love is absent? How can we love God whom we have not seen, if we fail to love our brethren whom we have seen? What of the atonement of Christ that restores men back into communion and fellowship with the Father? This is the path-the only way -whereby man can be reconciled to God and find peace with his created brother. Such fellowship will never come about through joint meetings of men of varying faiths. Men, seemingly, will never learn that their ways are not God's ways!

BORN IN A DAY. The Prophet Isaiah speaks about a nation being born in a day. This is a prophecy relating to Israel under her new begettal as she looks on Him whom she pierced and mourns for Him as her first-born. Usually, most prophecies have a preliminary fulfillment that foreshadows the scope of the completed work. This is in evidence in the rise of the new state of Israel. The population of this newborn nation has risen since the election of 1949 from 850,000 to 1,350,000. Quite a token fulfillment of a nation being born in a day!

PREJUDICE. The Greek Church has refused

the Greek Evangelical Church permission to build a church at Nea Mylotopos, Macedonia, although a petition was signed by the heads of sixty-three families. The metropolitan of the district, Pandeleimon, said the "local inhabitants would not tolerate such a building in their village." On this advice from the metropolitan, the Greek ministry of cults rejected the application.

The Greek Church is a member of the World Council of Churches, and thousands of dollars have been contributed by the churches of the United States to help the Greek Church, and beside this, the government has contributed millions and millions to Greece, yet Evan-gelical Churches are hard pressed in obtaining rights to which they are entitled.

THINK IT THROUGH. It has been said that the majority of the people never think for themselves. They lot other people think for them. We sometimes wonder if that has not been true in respect to "good Friday." Most people think of Christ as having been crucified on a Friday, and yet they accepted without reservation that He was in the tomb three days and three nights. If Christ was crucified on Friday and raised from the dead early the first day of the week as Mark affirms, how could Ho be in the heart of the earth three days and three nights? If John's account of events is considered, wherein Christ was taken down from the cross on the preparation day before the "high Sabbath" which at Passover came on Friday making the preparation day Thursday, then all is clear.

THE RESTITUTION HERALD



OUT OF THE MAIL BOX

have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

On the whole, the articles in The Restitution Herald are interesting, enlightening, and full of truth. We enjoy reading it and look forward to its arrival. Something in the February 13 issue, however, has me stumped. On page 14, in the "calendar of special events," you have listed "Easter Sunday."

Do you actually advocate that the Church of God keep Easter Sunday? According to history, as I understand it, it is a holy day, which was not known in the early church, but started by one of the early popes in the Catholic Church. Not only that, but many heathen celebrations of spring have been combined into the world's celebration of Easter Sunday. Paul in Athens was confronted by idols of every description. He surely would not have authorized bringing any part of such worship into the true faith.

The Church of God would do better to uphold the "first day of the week" as a day of worship, following the example of the apostles as we find in Acts 21:7. Perhaps we do not have a direct command here, but we do have an example the true church should be following. Early historians agree, from Barnabas, Justin Martyr, Irenaeus, to Clement of Alexandria, Origin, and Cyprian, that the early church observed the first day of the week. They are equally agreed that the Lord's Supper was observed weekly on the first day of the week not as the Lord's Day, but as a day to meet in fellowship and partake of Communion and remember the Lord's death, burial, and resurrection; not Easter Sunday, but every first day, following the apostles' example.

If we are going to keep Easter Sunday, why not Palm Sunday, Lent, and Ash Wednesday?—Sister Elizabeth Thibault, Harlingen, Texas.

Dear Sir:

For several months, I have been on the mailing list of the Church of God (Abrahamie Faith) of Los Angeles. I have been reading The Restitution Herald and, in recent copies, I have been terribly disappointed.

The writer C. E. Randall of Tempe, Arizona, on "Trinitarianism": Jesus told His disciples in John 14:26 that 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." We do not need to go back and search through old books and history of old writers, which is only man's views, to find out about the Godhead. Those that do search so diligently in that line and call other faiths "Pagan," if they will give up their views and go to an altar of prayer until the spirit illumines their hearts, will then be able to write that which will bear fruit, instead of destroying the faith of other churches.

The articles of R. H. Judd on the first two verses of Genesis: Moses was much closer to God than we of this Age. Had God found a need for us to know the time between the first and second verses. He would have explained all about it to us. Oh, why can we not read the Word as it is, and quit trying to read between the lines. In so doing, we can never accomplish anything. Our wisdom is only in part. God's wisdom is supreme. Let our church papers teach the fundamentals of salvation, and let the Spirit teach the way from there.

Mrs. M. L. Stuart of North Carolina, "Beware Lest We Be Deceived": Hunt up the scriptures on healing in your Bible and he not deceived. To give the Devil credit for healing in Jesus Namewhat a shame!

> A disappointed reader, Mrs. Charles Hapner, Los Angeles, California,

Music Helps Express Faith

By Jessie M. B. Kauffman

MARTIN LUTHER wrote this about music: "It is the art of the prophets, the only art that can calm the agitations of the soul: it is one of the most magnificent and delightful presents God has given us. Next to theology, I give to music the highest place and honor. We see how David and all the saints have wrought their godly thoughts into verse, rhyme, and song."

Ever since the holiday season and our beautiful carols and songs of praise have been on all our lips, echoes from loud speakers along the crowded ways, triumphant sounds from bells and organs brought to my mind how much music is spoken of in God's Book. "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (Psalm 95:1). "O sing unto the Lord a new song. . . Bless his name; shew forth his salvation from day to day" (Psalm 96:1, 2).

Music played an important part in the life of our Lord. When a Babe lying in a manger, "There was a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Later, when Christ was in the upper room with His own brethren just after the Communion, they sang a song and went out--Christ to His death, but not for long. "God hath raised up [Jesus], having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24).

Someday, God's children will sing "Alleluia; Salvation, and glory, and honour, and power unto the Lord our God" (Rev. 19:1). Who has not been thrilled and moved to tears—but cannot trace their source—when hearing that glorious "Hallelujah Chorus" from "The Messiah," when everyone stands in reverence as the great organ and chorus sings in conclusion.

He shall reign forever and ever and ever. Amen. Let us sing more and fear less these closing days.

"Boast not thyself of to morrow: for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth" (Prov. 27:1, 2).

"Lovest Thou Me?"

By F. L. Austin

Reprinted from the April 10, 1928, RESTITUTION HERALD



I N SYMPATHY does the Christian heart reach out unto the conscience-stricken Peter as three times the Saviour's tender though searching question is placed, "Lovest thou me?" It was not the voice of one carrying a crown of thorns; it was the voice and eye of Him who had passed through death, who had slept

the chill sleep to a finish and who had been triumphantly raised; it was He who was speaking with a voice echoing forth from glad immortality.

"Lovest thou me?" could but have had a far deeper and more scarching meaning to Peter than was possible in the hours of that bitter agony of the Saviour's passion and trial. There was no excuse for Peter's denial, but there was great reason why Peter could now thrice answer the Saviour in unmistakable words.

"Lovest thou me?" are words still vibrant in the heart of every true follower of our Lord. It is just as necessary for you and for me to confirm Peter's reply and to assure to Him our love, as it was for Peter. Wc, too, have all too often denied our Lord.

Upon this anniversary memorial of His resurrection, what better could each true Christian do than to assure with word, with heart, with action true, with life's devotion, that we, too, love Him who died for us.

Resurrection Hope

By Paul M. Hatch

Reprinted from the March 26, 1929, RESTITUTION HERALD

I NNUMERABLE pages have been written, and innumerable pages will be written about resurrection and the day called Easter. In our small way, these things can only be said again that so many generations before us have observed and written down. Spring, which the name Easter has reference to, is the illustration used generally to designate resurrection. This is true with the European countries and with America, but in Palestine and in Egypt, it is about the time of the barley harvest. In other words, it was the presentation of the first fruits of the barley sheaves to the Lord. This was a token of thanksgiving to Jehovah, and of hope that the Lord was with them in sustaining life throughout the rest of the year.

Our Lord, Jesus the Christ, then, under a like figure

is the first fruits of the harvest of God. Paul, in Romans 11, declared that as the first fruits are holy so the lump is also holy; and James, in the first chapter of his Epistle, shows that God, "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Then, knowing this, we are resurrected in hope of His calling. If the first fruit is an acceptable gift before God, then the harvest is also acceptable. The very fact that the first fruit is sanctified redeems the harvest.

Our hope of resurrection, then, lies in the fact that Jesus Christ, being the first fruits from among the dead ones was acceptable to God, and we in turn will be a kind of first fruits to His creatures. In what greater measure could God manifest His acceptance than reviving one from the dead? Resurrection not only points backward to Christ's resurrection, but forward to the future when the harvest will also experience a garnering in of the Father's acceptance. Ourselves, then, that have been revived through hope are in position to rejoice as did those disciples on the resurrection day when their Lord was presented to them again as God's gift to a dying world. Let us be glad and rejoice.

EASTER

By Lydia Railsback

Reprinted from the April 3, 1928, RESTITUTION HERALD

EASTER is the annual festival observed throughout Christendom in commemoration of the resurrection of Jesus Christ. The name "Easter," like the names of the days of the week, is a survival from the old Teutonic mythology. According to Bede, it is "derived from *Eostre*, or *Ostara*, the Anglo-Saxon goddess of spring, to whom the month answering to our April was dedicated."

The word "Easter" occurs but once in the whole Bible, this in the New Testament. (Acts 12:4.) The Revised Version uses the word "passover" instead of "Easter." There is nothing said, however, about the observance of this day in either Old or New Testaments. The apostles never mention it. They seemed to have had no thought of appointing festival days, but rather their thoughts were on promoting a life of blamelessness and piety.

"The observance of Easter was at a very early date the practice of the Christian Church. A serious difference as to the day for its observance soon arose between Jewish and Gentile Christians, which led to a long and bitter controversy. With the Jewish Christians, whose leading thought was the death of Christ as the Paschal Lamb, the fast ended at the same time as that of the Jews, on the fourteenth day of the month at evening, and the Easter festival immediately followed, without regard to the day of the week.

"The Gentile Christians, on the other hand, unfettered by Jewish traditions, identified the first day of the week with the resurrection, and kept the preceding Friday as the commemoration of the crucifixion, irrespective of the day of the month."

The use of eggs at Easter time is a very old custom. In different pre-Christian mythologies, the egg was considered a symbol of resurrection. Easter Day is the first Sunday after the full moon following the vernal equinox. If the moon should be full on Sunday, Easter would be the following Sunday.

Why do we celebrate Easter? Perhaps first from an ancient custom, but let us think farther than that. Let us think of the resurrection of our Lord and Master, Jesus the Christ, and that because He rose from the dead, we, too, have the promise of being brought forth so that we may be like Him and see Him as He is.

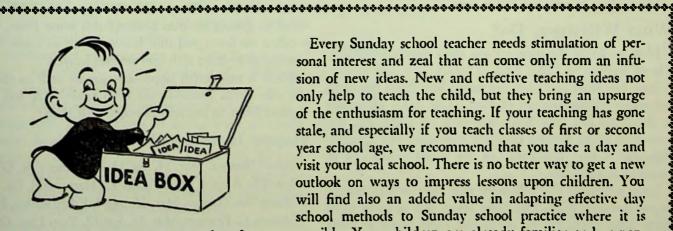
"To do well, rather than much, should be the desire of those who desire to please God."

INFLUENCE

"The slightest breeze that ever blew, Some slender grass has wavered; The smallest life I ever knew, Some other life has flavored.

"We cannot live our lives alone, For other lives we touch Are either strengthened by our own Or weakened just as much."

-Anonymous.



Tips from the Teacher!

Where Wars Start

TNSTEAD of conquerors of land, riches, and renown, L the need today, more than ever before, is for conquerors of hate, envy, and sin. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26). A man gains nothing!

Anyone who is familiar with human nature knows that whenever and wherever you outshine your neighbor, envy raises its vicious head. If you in your office, by superior qualification or otherwise, outshine others, they will do everything in their power to unseat you. The same is true among nations and in all walks of life.

Envy, therefore, is at the bottom of all war and strife. There never was a just war. The victor imposes his will on others only so long as he, with superior power, can enforce it.

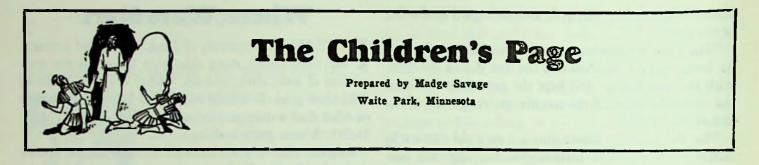
In war, the people, you and I, as guinea pigs, are exploited to further the ravages of envy, forced to kill others who, like ourselves, are struggling for existence, only to make hardships for all of us. Ever since the days of Moses, nations have been going against God's commandment, "Thou shall not kill." Quoting statistics, figures on casualties and cost of World War II show the following results:

| Men killed | 10,000,000 | Orphans | 9,000,000 |
|------------|------------|----------|------------|
| Wounded | 19,000,000 | Widows | 5,000,000 |
| Mutilated | 7,000,000 | Refugees | 10,000,000 |

If the war dead clasped hands in a straight line, they would extend half way around the world. Envy is the malicious foe of virtue and seeks to destroy that which it cannot imitate or surpass. War, destruction, and hatred because of envy! Love workcth no ill!-Pennellwood Bulletin.

Every Sunday school teacher needs stimulation of personal interest and zeal that can come only from an infusion of new ideas. New and effective teaching ideas not only help to teach the child, but they bring an upsurge of the enthusiasm for teaching. If your teaching has gone stale, and especially if you teach classes of first or second year school age, we recommend that you take a day and visit your local school. There is no better way to get a new outlook on ways to impress lessons upon children. You will find also an added value in adapting effective day school methods to Sunday school practice where it is possible. Your children are already familiar and responsive to day school methods.

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"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 Thessalonians 4:16).

Something to Do

Fill in the blank spaces with correct answers. Check the ones you will try to do.

- 1. _____ to shew thyself _____ unto God (2 Tim. 2:15).
- 2. _____ in the Lord (Psalm 37:3).
- 4. In every thing give (1 Thess. 5:18).
- 5. without ceasing (1 Thess. 5:17).
- 6. Be not overcome of _____, but overcome _____ with _____ (Rom. 12:21).
- 7. Beloved, let us one another (1 John 4:7).

Guess My Letters

To discover what Jesus will do according to our lesson today, solve the following by writing the correct letters along the margin to spell the word.

My first is in ring but not in sing.

- My second is in hem but not in him.
- My third is in town but not in down.
- My fourth is in muss but not in miss.
- My fifth is in rise but not in wise.

My sixth is in new but not in ewe.

What Will Jesus Do?

Now we know the topic for our story which is found in a book written by Luke. (Acts 1:1-11.)

Jesus has died, and God has raised him from the dead, according to the writings of Paul. (Gal. 1:1.) This story is about the last time Jesus was seen on earth. He had been seen of the faithful for forty days since His resurrection. He is the "firstfruits" of the sleeping ones to be raised to immortality.

Jesus promised the followers that they would receive power from on high. The Holy Spirit was to come upon them after Jesus left to sit at the right hand of God. There He was to remain until God made His enemies His footstool. Then Jesus will return to make right all the earth. He will begin a righteous reign upon the earth. The church will be caught up to meet Jesus, and will ever after abide with Him. This is still future.

At the time of Luke's story, Jesus said they (His followers) would be witnesses for Him. This witnessing was to cover "the uttermost part of the earth" (Acts 1:8).

Jesus Ascends on High

The loved ones of Jesus saw or "beheld" Jesus as He was taken up into the heavens. They watched until a "cloud received him out of their sight." Have you ever watched an airplane until it became a tiny, tiny speck and finally went out of sight among the clouds? I can imagine the followers of Jesus watching Him. How filled with awe they must have been! They watched with the hope and comfort He left with them, by the words of the two men who stood by in white garments. They could not quit looking, watching the beloved Christ ascend up and farther up into the heavens!

These angels said (they were messengers sent from God), "Why stand ye gazing up into heaven?" I wonder if the two said the words together as we do in our talking choirs? Or did one speak, and then the other? Or did one do the talking for both? The message was the important thing. They 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."

What a wonderful hope—our joy as well as those of old who loved Jesus—to see Him again! Are you ready to meet Him, to live and to reign with Him?

Happy Birthday Wishes!

David Bowser, Mar. 14, age 12, Lawrenceville, Ohio Jewel L. Adams, Mar. 15, age 12, Hammond, La. Merry Sue Gaspar, Mar. 16, age 4, Eden Valley, Minn. Dennis C. Pearson, Mar. 16, age 12, Tipp City, Ohio James Holthaus, Mar. 18, age 8, McCook, Nebr. Robert L. Bollin, Mar. 18, age 6, Hammond, La. Patricia Ann Manvel, Mar. 17, age 6, Browntown, Va.

The Beream Page

Editor: William Wachtel, Oregon Bible College

Berean Report, Oregon, Illinois

The Oregon Bereans held a Valentine party for the members of the church on February 9, 1951, and it was enjoyed by all.

Berean classes are conducted each Sunday evening at 6:30 at the church. On February 18, Mr. and Mrs. Harry Nurmit presented a special talk to which members of the church and their friends were invited. Mr. and Mrs. Nurmit, displaced persons from Estonia, told of their life in that country before they came to the United States. Their talk was educational and inspiring to all who heard them.

Also on February 18, the Bereans had charge of the evening worship service. The program presented was called "The Light of the World," and told of the darkness of the world before the coming of Christ, and how He brought light. In our day, the words and sayings of Christians must shine as a light to brighten the world.

Donna Eyster, Secretary.

Report from Harlingen, Texas

Last fall, it was our pleasure to witness a defense of the Faith for four nights here in the new Harlingen Church of God. Brother J. M. Morgan spoke for the Church of God, and Mr. Steve Williams, evangelist, spoke for the Church of Christ. Each night the church building was filled with people. The debate was to be conducted along Christ-like lines. Each man was to act a Christian gentleman and make no mention of the name of the other. We are happy to say that Brother Morgan conducted himself without reproach, and preached the truth kindly and with an earnest sincerity that had its impression upon all outsiders who came.

The topics under consideration the four nights were the "Soul" and the "Kingdom of God." Mr. Williams taught in favor of the immortal soul, in favor of the Kingdom of God now existing on earth, in favor of a tormenting hell, and in favor of being born of God's Spirit now. Brother Morgan taught, of course, the mortrility of man, the future Kingdom of God, the destruction of the wicked, and the coming of Christ as the only solution to earth's problems. He also taught strongly the resurrection as the only hope for dead souls.

The question comes up always: Which man won? The answer is obvious. No one will admit defeat. We feel no harm was done, and much study was undertaken on the part of several. Our own group was strengthened mightily. We will say this: The truth was preached by Brother Morgan, and if there was any good seed present, it shall grow and produce fruit. My own witness is this: Mr. Williams was unable to answer several passages of Scripture about which I asked him. Some of these were: Daniel 7:27; Matthew 5:5; 25:31; 2 Thessalonians 1:7-10, and Revelation 3:21.

Many persons wonder about debates and are prejudiced against them. I was of that persuasion for some time but have changed. There are certain rules for all to follow in debate, such as the congregation giving close attention to both speakers, and the ministers conducting themselves in a Christian manner in their speaking. There have been a good many debates in this part of the country, and from all reports I have heard, our ministers have won much respect for their Christian conduct. Several converts have been made, and at least one of our ministers who then was preaching for another group saw the light, and began preaching for the Church of God.

Brother and Sister T. A. Drinkard are to be with us for meetings March 11 through 25. We look forward to hearing the truth again. Any of you who read this and can come are invited and urged to attend services. Remember the church location: two miles north of Harlingen in Spanish Acres, one block east of Highway 77. May the Lord's people everywhere continue with Him to the end.

James Mattison.

Treasurer's Report

| Balance, August 30, 1950 | | \$623.05 |
|------------------------------|-----------|----------|
| Youth Rally Fund Receipts | \$1241.17 | |
| Expenses | 1077.73 | 163.44 |
| Guiding Star Fund | | |
| Receipts | 141.31 | |
| Expenses | 144.62 | -3.31 |
| General Fund | | |
| Receipts | 190.42 | |
| Expenses | 44.97 | 145.45 |
| Mission Fund | | |
| Receipts | 0.00 | |
| Expenses | 350.00 | -350.00 |
| Balance, March 4, 1951 | | \$578.63 |
| Wesley Somers | Treasurer | |

1926 N. Church St., Rockford, Illinois.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 11-25—Special meetings at Harlingen, Texas. (T. A. Drinkard, gnest speaker.)

- March 13-25—Pre-Easter meetings at Pennellwood Church of God, Grand Rapids, Mich. (Walter Wiggins, guest speaker. Services at 7:30 except on Saturday evening.)
- March 18-25 Special meetings at Hope Chapel, South Bend, Ind. (James W. Mc-Lain, guest speaker.)

March 25-Easter Sunday.

- March 26-April 1—Special meetings at Morning Star, South Bend, Ind. (James W. Mc-Lain, guest speaker.)
- March 31, April 1-Illinois Spring Conference at Ripley.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)

THE SOURCE OF BLESSINGS

"To the Editor: The following was sent to me in the hospital. It may help others also:

"'Many of us lose confidence in prayer because we do not realize the answer. We ask for strength, and God gives us difficulties, which make us strong. We pray for wisdom, and God sends us problems, the solution of which develops wisdom. We plead for prosperity, and God gives us a brain and brawn to work. We plead for courage, and God gives us dangers to overcome. We ask for favors, and God gives us opportunities.'"-Mrs. Phebe Jensen in Sunshine Magazine; selected by Evelyn H. Austin, who said, "I was one of the 'others' helped by the foregoing elipping."

LOS ANGELES CHURCH OF GOD

The Los Angeles Church of God recently held the annual church election. The following officers were elected: trustces, Bro. Kermit Olsen, Sr. Railsback, and Bro. Wayne Thompson; elders. Bro. William Nelson, Bro. Forrest Long, and Bro. Harry Payne; deacons, Bro. Wayne Thompson, Bro. Carl Carlson, and Bro. Carl Carlson, Jr.; deaconcesses, Sr. R. H. Smith, and Sr. Fletcher; treasurer, Sr. Mildred Stantial; secretary, Sr. Betty L. Casey; chairman of the Board, Bro. Forrest Long.

Our Dorcas Society meets every other Thursday and is planning an auction sale in March. New officers are: pres., Sr. Newlun; vice pres., Sr. R. H. Smith; Sec-treas., Sr. Fletcher.

We are planning and looking forward to having Spring Conference at the Los Angeles Church of God sometime in May.

We are thankful for the leadership of our pastor and wife, Bro. and Sr. Harry Payne, and pray that we may work together and glorify God's holy name.

Mrs. Alden Casey, Seey.

NORTHWEST QUARTERLY CONFERENCE

The Northwest Quarterly Conference convened on February 16-18, 1951, at Corvallis, Ore. In the absence of Bro. Loether, vice president, Bro. Anthon introduced the guest speaker, Bro. Lyle Rankin, Cashmere, Wash.

Bro. Rankin preached seven sermons and taught the Sunday school class. We certainly enjoyed Bro. Rankin's sermons. We highly recommend him to the brotherhood as a guest speaker.

Potluck dinner was served at the church on Sunday. Several brethren were with us from Cashmore and Wenatchee. Some of them were Srs. Clara Tarbert, Joyce Rankin, Virginia Cole; Bro. James Rankin and Bro. and Sr. Smalley and children. Sr. Minnie Rogers and Bro. H. J. Prosser could not be with us. We all missed their fellowship.

If God permits, our next meeting will be in Felida, Wash., near Portland, Orc., sometime in midsummer.

Flora E. Anthon, Conf. Secy.

OREGON BIBLE COLLEGE

During the past week, college students have been fortunate to have two guest speakers for chapel programs. On 'Tuesday, March G, Mr. Roscoe M. Clark of the Four Square Gospel Church spoke concerning the power of prayer. Then on Friday, March 9, Bro. Kenneth Milne delivered a message "The Call of the New Creature." Kenneth is pastor at Macomb, Ill., and is doing a great work for the Lord.

The Maranatha staff is working hard on the college issue of The Restitution Herald. Plans show something new and different. Watch for this issue!

Many of the students plan to journey home during spring vacation and worship with their individual churches. God bless them on their journeys, and we pray that they will all return when school reconvenes on March 27.

The Student Council has charge of planning the Sunday afternoon service, at the Illinois Spring Conference, April 1, at Ripley.

David Holquist, Reporter.

Gleanings from the Field

"The field is the world."-Jesus.

En route to conduct special meetings at Grand Rapids, Mich., March 13-25, Bro. Walter Wiggins, Eden Valley, Minn., visited friends in Oregon, Ill., on Monday, March 12.

Members of the Board of Directors met at headquarters, March 10, to consider the need of our national work and to prepare plans for the future.

"Bro. T. A. Drinkard of Arlington, Texas, will be holding meetings at our church in Harlingen, Texas, from March 11-25, the Lord willing"—Mrs. John G. Hayse, 706 N. Sam Houston Blvd., San Benito, Texas.

After many years of sickness, Sr. Lottie Randall, St. Cloud, Minn., now sleeps in Christ. Sr. Randall is the mother of Sr. John L. Denchfield, Arkansas City, Kan., and Sr. Victor Reeves, Oregon, Ill.

Bro. Paul C. Johnson has received word that his mother, Mrs. Adolph Johnson, Sac City, Iowa, underwent an operation on Monday, March 12. Your prayers are asked for a speedy recovery. Address cards and letters to Saint Mary's Hospital, Rochester, Minn.

The issue of May 8 will be devoted to the interests of the College as a special Maranatha issue. Those who desire extra copies should write Leon Driskill, National Bible Institution. The cost will be ten cents per copy.

Bro. Russell Currens of Burr Oak, Ind., writes that Mr. Bill Berlin, husband of Fawn (Emigh) Berlin died suddenly Monday morning, March 5, 1951, at the age of fifty-one years. He was formerly at Argos, Ind., and Mrs. Berlin from Burr Oak. They have recently been living in Indianapolis, Ind. We extend our sincere sympathy to this family.

Sr. Dixie Norris, of Mission Greck, Cashmere, Wash., suggests some sound wisdom for us all to consider. She feels that continued reminder of the Magaw accident are hardly fair to the children and friends because of the constant reminder. We are very much in agreement with this thought. We have felt this way for some little time. Perhaps it would be better if we would turn our attention to the better side of things, and lend our attention and thoughts to welfare of the living.

In expressing the sense of great loss brought on by the death of Bro. and Sr. Magaw, Sr. Frances Shelly, Freeport, Ill., writes, "Being isolated, as are many others, the weekly visit of The Herald is awaited with anticipation and interest. We look upon the editor as our pastor, even though we seldom speak to each other. Needless to say, our hearts are saddened. She continues with wellchosen words for the present editor and expresses best wishes and appreciation for those who labor in Christian service. We appreciate these many bright spots added by thoughtful, well-meaning friends.

ILLINOIS SPRING CONFERENCE Ripley—March 31, April 1

Among speakers and teachers expected to bo present at Ripley for Spring Conference are: A. M. Jones, Eldorado; Harold J. Doan, Chicago; J. R. LeCrone, Oregon; Kenneth Milne, Macomb; and several Oregon Bible College students.

The Ripley Church extends an invitation to all who can to be present. Food and lodging will be supplied for those coming from a distance. Be sure to be there. Hospitality, fellowship, and instruction will be the best.

A WORD OF APPRECIATION

We would like to express our appreciation for the many ways in which we have been helped to get established in Oregon so that I can resume my studies. God has certainly been good to us.

Especially, we wish to thank the contributors to the Student Welfare Fund for their help in making it possible for us to find living quarters and work without going in debt in the meantime. May God bless all those near and dear to us who have made it possible for us to come to Oregon Bible College. We do want to be worthy of the trust placed in us. David & Sarah Sprinkle.

NATIONAL BIBLE INSTITUTION

| Oregon, Ill., Church of God | \$ 6,90 |
|---------------------------------------|---------|
| Delta, Ohio, Church of God | 125.00 |
| Mr. & Mrs. J. R. LeCrone | 38,35 |
| Southlawn Park Church of God | 25.00 |
| Mr. & Mrs. C. D. Whitmer | 10.00 |
| Mr. & Mrs. Harold Doan | 10.00 |
| Mr. & Mrs. Cecil Patrick | 50,00 |
| Church of God, Tempe, Ariz. | 25.17 |
| Mrs. M. L. Luman | 5.00 |
| Mr. & Mrs. Curtis Simpson | 5.00 |
| Donald Capes | 3.00 |
| Mr. & Mrs. W. D. Lawrence | 11.50 |
| Brush Creek Church | 50.00 |
| A Friend | 500,00 |
| Mrs. Emma Coleman | 10.00 |
| Truth Seeker's Church of God, Chicago | 20.00 |
| Mr. & Mrs. Clarence Dimmick | 100.00 |
| | |

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

The Restitution Hersld 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 (Isn. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all hings which God hath spoken by the mouth hings of a con

THE RESTITUTION HERALD

VIRGINIA R. KINCHELOE

Together with the Virginia Churches of God, her immediate family, her sisters and brothers, and the surrounding community were grieved to learn Virginia Ritenour Kincheloe quickly fell asleep in Jesus in the early hours of February 21, 1951, in the Arlington Virginia Hospital. All that human hands could do was done to relieve her acute suffering the last thirty-six hours of her life.

Although she bore the affliction of a chronic cough and heart condition for many years. her faith in God grew more firm as the years passed by. She was hoping to live to witness the return of the Lord when He comes to make up His jewels. She found pleasure and spent many hours studying the Word of God. She also loved and studied nature—the work of God's hand—and reveled in the thought of this earth being cleansed of all evil and God's Kingdom being established here. She accepted Jesus as her personal Saviour in her early womanhood days.

She will be greatly missed by the churches of Virginia. She was one of the leaders in establishing the Virginia Bible School and Conference and acted for years as the secretary. She was an active worker in the Virginia State Conference, Bible study leader of the Washington, D. C., area Doreas Soeiety, and a contributing editor of the Intermediate Truth Seeker's quarterlies. She was a granddaughter of William Boyer, the founder and establisher of the first Church of God in Virginia. She taught several years in the public schools in Virginia and Indiana.

Of her immediate family, her husband, James U. Kincheloe, preceded her to the grave in April, 1947. She also had an infant daughter precede her in October, 1922. She has three children living-Esther, at home. Mrs. Coda K. Holler and J. Gordon Kincheloe, who live in the community, and four grandchildren. Her granddaughter said, "Grandmother is gone. I will not get to go to Bible school with her any more." Her children should in-deed consider themselves fortunate to have had such a noble mother and one that upheld the Bible above all other books. If they follow in her footsteps, what joy they will bring her when the bride of Christ will be caught up in the air to meet the Lord and will then never be parted.

She will be sadly missed by her brothers and sisters—Ira T. and Emory W. Ritenour of Montana; Edna R. Hanka and Carl A. Ritenour of California; and Seraphine R. Cleek of Virginia.

The community will miss her ever-ready hand to assist in any move for the betterment of her fellow men.

She was laid to rest between her husband and infant daughter in Fairfax Cemetery on February 23, 1951. She was born July 2, 1883. Brother Alva Huffer was present for the last services.

Our dear one is now sleeping In the cold, cold ground, And how we will miss her counsel As the time passes swiftly on.

Oh! how we long for the meeting When Jesus comes and says, "Arise," Then we shall wear the white Wedding garment of immortality.

What a time of rejoicing When Jesus comes from on high; Then we shall never be parted And live side by side.

Her name and works have now been scaled In the Lamb's Book of Life, Till the seventh trumpet soundeth Then shall it be opened wide.

We that are left to follow Find comfort in Jesus' words, "I am the resurrection and the life Because I live, ye shall live also,"

Screphine R. Cleek.

HERALD RECEIPTS

R. A. Watkins; Mattie Agard; Mrs. T. E. Thrush; Mrs. C. E. Kammerdeimer; Donald E. Overmyer; Howard Cramer (2); Irvin S. Ferguson (2); Mrs. Forest Rich; Mrs. Earl Smith; Lewis Buskirk; Mrs. C. M. Petty; Osby Claypool.

NEW PLEDGES

| Mr. & Mrs. Ceeil Patrick | \$100.00 |
|-----------------------------|----------|
| Mr. & Mrs. Clarence Dimmick | 100.00 |
| A Friend | 500.00 |

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

1 (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 Received to Date

\$29,306.25

\$26,351.83

\$77.06

\$1,000.00

Ohio

State

\$1,000.00

Hoke

\$3,000.00 Reported on 3 bottom

rows Nov. 21

\$1,500.00

Delta

(Ohio)

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.

| | | | | | | | Brothers | Conference | Church |
|-------------------|-------------------------|----------------------------|-------------------------|---------------------------|------------------------|--|-------------------------|----------------------------------|---------------------|
| \$450.00 | \$450.00 | \$450.00 Burr | \$500.00 Eden Valley | \$500.00 | \$500.00 | \$500.00 Ripley | \$500.00 Los Angeles | \$500.00 Vernon | \$1,000.00 |
| Group | Group | Oak | (Minn.) | Group | Group | (III.) | Church | and | Joe & Glady |
| "A" | "A" | (Ind.) Church | Church | "D" | "D" | Church | Members | Ruth Nichols | Lawrence |
| \$360.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$400.00 | \$500.00 | \$500.00 | \$500.00 |
| Rockford | Pennell- | | Brush Creek | | | | | | |
| (111_) | boow | Group | (Ohio) | (Ohio) | Group | Court of the other | A | Group | Group |
| Church | (Mich) Church | "F" | Church | Church | "A" | | Friend | "M" | "L" [¯] |
| \$250.00 | \$300.00 | \$300.00 | \$300,00 | \$300.00 | \$328.29 | \$337.82 | \$350.00 | \$350.00 | \$350.00 |
| | Southlawn | | Maurertown | kell so all a line all | second sufficiency of | and the second s | Dixon | Hope | Oregon |
| Group | (Mich.) | Group | (Va.) | Group | Group | Group | (III.) | Chapel | Bible |
| "E" | Church | "D" | Church | "K" | "J" [~] | "G" | Church | Contrib- | College |
| | | 12. August 10. | | | | | | utors | Students |
| \$350.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 | \$220.00 | \$250.00 |
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| Lawrence | India and America | | | | | A STREET, ST. | "H" | Group | Seeker's |
| Brown | | | | Section 1 | | berry (game -) | | "B" | Church |
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| \$161.73 | \$180.00 | \$180.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$125.00 |
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| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$1C0.00 | \$114.50 | \$120.00 | \$125.00 |
| Mr. & Mrs. | Golden | Mr. & Mrs. | Mr. & Mrs. | | Mr. & Mrs. | Arkansas | | Mr. & Mrs | Oregon |
| George P. | Rule | Willis | D. W. | A Nebraska | C.E. | City | Group | C. E. | (III.) |
| McMurtrie | Family | Roose | Kirkpatrick | Brother | Milla | (Kan.) Church | "C" | Randall | Church |
| \$100.00 | \$100.00 Saint Cloud | \$100.00 | \$100.00 Mrs. | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Silas | (Minn.) | Mr. & Mrs. Leslie | Roy E. | Olaf | A | Virda | L.P. | Mr. & Mrs. | Holbrool (Nebr.) |
| Claypool | Church | Lesne | Murdock | Lewis | Family | Sitler | Marsh | John E. Miller | Church |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 Golden | \$100.00 Mr. & Mrs. | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. | Mr. & Mrs. J. R. | T and T | Mr. & Mrs. J. D. | Rule | C. D. | Shirley | Mr. & Mrs. Frank | | Mr. & M Maurice |
| Marion Partlow | J. R. LeCrone | Lottie E. Young | J. D. Swartz | (Cleveland) Church | Whitmer | Logsdon | Partlow | F. G. Carpenter | Robinson |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. | Mr. & Mrs. | Mr. & Mrs. | | | | | | | |
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| Mr. & Mrs. | | Go'den Rule | | Mr. & Mrs. | Mr. & Mrs. | Mr. & Mrs. | Macomb | Lelin | Mr. & M1 |
| Howard H. | F. H. | Family | Don | Fred | Henry | Harry | (111.) | Lena | Alfred |
| Moore | Burke | No. 2 | Overmyer | Austin | Partlow | Sheets | Church | Ellouise McDanie ¹ | Anthon |
| \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| Mr. & Mrs. | Eden Valley | W. D. | Mr. & Mrs. | Mrs. | Mrs. | Mr. & Mrs. | Mr. & Mrs. | Vena and | |
| A.E. | (Minn.) | Tierney | Willard M. | Mary Alice | Nellie | Charles | G. E. | Juanita | Group |
| Karnett | Ladies' | Family | Naylor | Pigg | Ling | Lapp | Marsh | Logsdon | "L" |
| | biA | | | | | | | | |

RESTITUTION HERALD

VOLUME 40

OREGON, ILLINOIS, MARCH 20, 1951

NUMBER 24



ROCLAIM 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.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

"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.

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

-Joel 3:9-14.





STILL ST

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

New Military Legislation Presents Serious Problems

The Church of God should be justifiably concerned over the military legislation now grinding through the congressional mill. It is easy for us to passively neglect the threat of universal military training. It is not our purpose to decide, or consider, the question of whether or not a Christian should participate in military service. Universal military training poses a problem that transcends personal attitudes in the question of military service.

In every nation where undertaken, this move has marked the beginning of worshiping a god of force that has ultimately ruled out all religious and spiritual concepts. In addition to this general adverse influence, there are two specific threats that cannot be ignored by our church. First is the fact that, in tests made by large groups other than our own, a very small percentage of young men returned from military service take an active part in church work. Indications are that unless our young people receive definite training in the home that will provide sound religious foundations before the age of eighteen, universal military training will threaten the future of a great many of our church groups.

In addition, there is also the problem of Oregon Bible College. The form of the bill at present writing provides little possibility for any of our young men to be deferred for ministerial training. This threatens the welfare of our College and the future security of our work as a whole.

When this bill was passed by the Senate Preparedness Committee, we considered it our duty to the national work and our churches in general to raise this question with our congressional leaders. There is little wisdom and no profit in locking the barn door after the horse is gone. Because of this fact, we wrote Mr. Scott W. Lucas and Mr. Paul Douglas, Illinois Senators, the following letter:

Dear Mr. Lucas:

We are informed by the press that the Senate Preparedness Committee voted yesterday in favor of what was

February 10, 1951

called an eighteen-year-old draft proposal. We understand that the proverbial fine print on this bill provides permanent universal military training.

There are many of us who are vitally concerned with the future welfare of the churches in the United States. We are confronted with the fact that during World War II, in special test cases of which we have personal knowledge, a very small percentage of those who were active in military service, returned home to take active part in future church work. We are also aware that every nation that has fostered universal military training has also effectively destroyed the influence and expression of the church.

We believe that the United States Scnate is vitally interested in the material welfare of the church and the spiritual benefit it exerts upon the lives of our people. So far we have not heard the foregoing questions raised in congressional deliberations. The Universal Military Training part of the bill may well be the road to extinction for a great many of our small groups. May we ask what consideration has been given by governmental leaders to this aspect of the question? May we ask, also, exactly what possibility there will be for our young men to continue to take advantage of the ministerial training we now provide?

We will appreciate your reply to these questions and will assume that we have approval to publish them in THE RESTITUTION HERALD, which serves our people.

> Yours very truly, National Bible Institution James M. Watkins, General Manager

We have no desire to open the controversy regarding military training, but our church as a whole should give serious thought to this problem. Its effects will be far reaching and can retard seriously the progress of our churches. There is no longer any doubt that universal military training will be passed in some form. This fact in itself demands that each family take steps immediately to provide sound religious training in the home if our children are to share eternity.

Read the Word!



A Radio Scrmon (WAIT, Chicago) by Harold J. Doan

HE GREAT crying need of our hour in history is for Christians who will read the Bible, pray over the Word, live by the Word, and carry the Word into all the world. One reason for the impotence and lukewarmness often observed in Christian lives is a failure to feast daily upon the Scriptures. Neglect of prayerful Bible reading has led to inertia, confusion of doctrine, weakening of faith, and apostasy in the nominal church.

Our generation has lost some of its reverence for the Bible, due perhaps to vicious and subtle attacks upon it by foolish man educated beyond their capacities. There was a time when some congregations stood while the Scriptures were read, out of respect to them. There was a time when the presidents of our country had respect for God's Word. John Quincy Adams once answered, when asked why he read his Bible first thing every morning. "It seems the most suitable manner to begin the day." Once, even Christians were diligent in Bible study. George Mueller, whose prayers erected a huge orphanage, when asked about Bible reading, replied that at the time he was reading the Bible through for the sixty-seventh time, and each time it was "sweeter and more precious" to him. John Ruskin, noted English author, lecturer, and critic, counseled his Oxford University students, "Pead your Bible, making it your first morning business."

Jesus, giving answer to Satan, when tempted in the wilderness said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). It is essential that we feed our new lives in Christ, upon the Word of God. When the Christian life is not fed, it withers and dies. When faith is starved, it dwindles. Spiritual malnutrition is real. Bible reading, prayer, and fellowship are the vitamins, minerals, and proteins of the Christian life, and when any are neglected, we waste away to flesh and bones. Some Christians complain that they are tempted more than usual, that they have not strength to resist, that they always seem to be in the wrong place with the wrong people doing the wrong thing. Perhaps they have spiritual rickets, not feasting daily on the meat of God's Word.

The Apostle Paul was sorely disappointed in the Corinthian Christians for this reason. Though long in the faith, these people, had not grown; they were still infants, susceptible to every minor device of Satan. Paul wrote,

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:1, 2). Are not many moderns in the same condition, born into Christ and then remaining babes without growing spiritually? The outstanding reason is that often Christians foolishly deprive themselves of the food and drink of Bible study, prayer, and Christian fellowship. It is interesting to notice that because the Corinthians were spiritually starved, they lacked missionary zeal. Paul had to rebuke them for this, saying, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Cor. 15:34). When Christians are lax in feasting upon God's Word, they will also be weak in evangelistic zeal. When Christians are strong in the Word, they will also be strong in service.

One reason Bible reading is neglected, and learned men have tried to discount the Bible's authority, is that the Word is like a very fine mirror, showing us to ourselves as we really are. Some cannot stand the sight, or at least would rather not be reminded of how far short of goodness they really are. In later life, Ouren Elizabeth's wrinkles increased in number and in depth, and it is reported that an unfortunate master of the mint made too close a likeness of her to be cast for a shilling. The die was broken, the master fired, and only one copy of the coin showing Elizabeth's wrinkles survives. Maids in the palace took the hint and removed all mirrors from the palace. An English paper wrote later that the Queen "had not the heart to look herself in the face for the last twenty vears of her life." Some people have a distaste for reading the Bible, for there we are revealed as God sees us, without our "rags of righteousness" (Turn to page 10)

DAILY READING HELPS

- M. March 26, Matt. 1:17-25, Ancestry and birth of Jesus,
- T. March 27. Matt. 2:1-12. The Infant King, W. March 28. Matt. 2:13-18. The flight into
- Egypt. T. March 29, Matt. 2:19-23. The return to Nazareth.
- F. March 30, 1sa, 11:1-9, The King of Peace,
 S. March 31, Jer, 31:15-20, Blessings promised with the King,

Well, That Is Over!

By I. S. Davis, Wenatchee, Washington

WHAT a relicf millions must feel that Easter finally has passed! For teeming thousands, the semiannual venture to church has been accomplished. "Enough of that ... until Christmas, anyway!" Even the newspapers were disposed to give a big "spread" to Easter. Public opinion, undoubtedly, along with a lack of more spectacular news, was responsible.

Probably the toughest assignment of the Easter season is to those who are in the habit of emphasizing "the glories of heavenly immortality by immortal souls at the time of the death of an individual." Their problem stems from the fact that they teach that bliss occurs at death, but Easter emphasizes resurrection, and resurrection itself teaches that one's reward comes not at death, but at the resurrection.

"The hope of mankind is the resurrection from the dead," is taught at Easter. "The hope of mankind is fulfilled at death," is taught by immortal soulists. Resurrection not occurring at death, the two teachings are contradictory. At Easter, those believing in the present immortality of man are placed in the clumsy position of having to recognize the values of resurrection.

Which story is correct? The original Easter hope of salvation at resurrection, or the commonly accepted teaching that man goes to his reward at death? The Bible leaves little room for doubt. The whole plan of salvation radiates from the focal hope of resurrection. Jesus' resurrection is our pattern and hope.

The Word informs that satisfaction will come to the righteous at the time of awaking, not at the time of dying. The very fact that one awakes teaches that he has been sleeping. Satisfaction coming at the end of the sleep, one is given no reason to expect satisfaction the moment he dies. David expressed his hope as follows: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). Such a statement is compatible with the Easter spirit of resurrection. On the other hand, what has going-to-heaven-at-death to do with resurrection?

One may question the quoted verse on the grounds that it does not clearly state that David expected to *sleep* before awaking. Of course, no one has ever "awakened" without first "sleeping," nevertheless, the verse does not use the term "sleep." Daniel's testimony is much the same as David's, except that Daniel's uses the word "sleep." Not only does Daniel show that the dead sleep until they are awakened at the resurrection, but he is specific as to the location of the sleeping dead. They are in the dust of the earth. "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). The fact that they will "awake . . . to everlasting life" is evidence that their everlasting lives are started at the time of this resurrection, not at the time of death.

Not inconsistent, Isaiah said, "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). This hope of Isaiah establishes many of the same facts already noted from the other prophets: The dead dwell in the dust; their dead bodies shall arise; the earth shall cast out the dead; and they shall awake. Not that these resurrected persons can sing! Who would say they could sing before the time of resurrection?

"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). They "shall come forth unto the resurrection of life." They had no life before they came forth.

Why have a resurrection, if one goes to heaven at death, walks golden streets, plays a harp, and lives in bliss? Who would want to be resurrected? If a person has sufficient body or composition to walk on streets, what necessity is there for a resurrection? Easter is a season commemorating resurrection. Let us not strip resurrection of its purpose by saying one is already living before he is raised.

NO LIFE IS IN DEATH

| No knowledge nor wisdom is in the grave. | (Eccl. 9:10.) |
|--|-----------------|
| Those in the grave cannot hope for thy truth | . (Isa. 38:18.) |
| The dead know not anything. | (Eccl. 9:5.) |
| In death there is no remembrance of God. | |
| The dead praise not the Lord. (F | Psalm 115:17.) |
| The dead must wait for a change to come. (| Job 14:13-15.) |
| Jesus will change our vile bodies. (F | hil. 3:20, 21.) |
| The dead will be raised incorruptible. (| 1 Cor. 15:52.) |

Universal Military Service Coming

Church News Service, February 26

HE FINISHING touches are being added in Con-Mit capacity, all young men will be required to take their gress to the new Universal Military Training and Service Law, which will be signed quickly by President Harry Truman, thus ending with but little debate a battle that has been raging with intensity, varying now and then, for many decades in America.

UMTS, already an actuality through the workings of the temporary draft law, merely will legalize what has been evident for some time-that virtually every physicallyable young man in America will receive basic military training, or go to prison, regardless of his religion or the lack of it. Whether or not conscientious objectors will receive any consideration in the final form of the measure remains to be seen, but the forces that have fought the complete militarization of America's youth now realize that if COs are accorded any rights now, these later will be taken away as the men who want to obliterate the last vestiges of nonconformism in America win complete sway, with the same remorseless state help that characterizes the statism of Russia.

In a sense, the final militarization of America's youth is an ironic development, for it is agreed even by the advocates of UMTS that the legislation definitely is a long extension of federal power into the lives of Americans. In other words, it is a step toward collectivism-undertaken, to be sure, to fight the very acme of collectivism-Soviet Russia-from spreading its tentacles farther.

Arguments over the legislation have not evoked-this year-any noticeable, effective opposition to the principle of the bill itself, either in Congress or among the general public. Advocates of the legislation say it obviously is necessary, which increasingly is being used by the collectivistic-minded to justify almost any conceivable possible extension of state power into the lives of individuals.

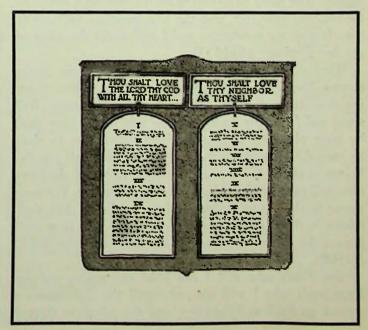
As usual, the Quakers and other extremely small groups have opposed the legislation vigorously, but any opposition by the major Protestant, Roman Catholic, or Jewish groups has been most noticeable by its absence. Always, the debate in Congressional committees has been over whether this or that group-18-year-olds, 181/2-year-olds, or college students should be deferred temporarily or should be taken quickly into the armed services.

The Friends Committee on National Legislation (Quakers) here, in its analysis of the contemplated legislation, has pointed out that when the system is operating

four months' basic training before they will be eligible for college deferment.

"Then at least 75,000 students will be permitted to go to college, with emphasis in the testimony on science and medical students," the FCNL stated. "They would be selected by a civilian board on the basis of some test to be established. After a student completes his education, then he must serve the remaining 23 months in the armed forces, plus his six-year term in the Reserves. How many students could go to college would depend on the military, but would include those not already inducted, those rejected for physical reasons, and veterans who had completed their compulsory service. Thus the defense establishment would have almost life and death control over the flow of men into the colleges."

Most modern Americans, unlike their forefathers who fled Europe to avoid the tyranny of too much government, seem to have no fear of putting their lives and fortunes (and children!) into the care and keeping of a bureaucracy. Historically, in every nation in which this has taken place, the people have become chagrined and bitter slaves. Americans either are ignorant of history or believe they have developed a bureaucracy of such noble and highminded men that our liberties will not suffer ever, if at all.



The Coming Nation

By H. V. Reed

Part four of a lecture delivered at the Van Buren Opera House, Chicago, Illinois, January 29, 1893 Prophecies of Israel's Restoration

IN Isaiah 60, 61, and 62, we have a continued prophecy of Israel's restoration:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 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 of the Gentiles shall come unto thee" (60:1-5).

"The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious" (60:10-13).

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them" (61:4-7).

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the briedgroom rejoiceth over the bride, so shall thy God rejoice over thee. 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" (62:1-7).

In the sublime prophecy of Jeremiah we read: "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

"And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord" (33:7-11).

Again the same Prophet declared: "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. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (23:3-8).

The Prophet Daniel predicts the time of the end, and the closing of the age in these words:

"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" (12:1).

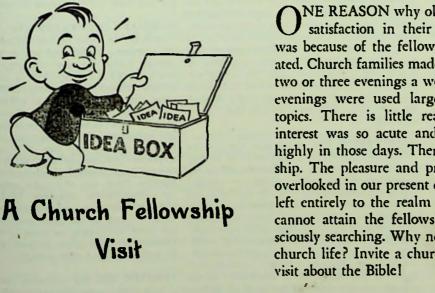
In the book of the prophecy of Amos, it is written: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. ... I will bring again the captivity of my people Israel, and they shall 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 pulled up out of their land which I have given them, saith the Lord thy God" (9:11, 14, 15).

The Prophet Ezekiel said: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (37:16-21).

The Apostle Paul declared that: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26b).

In Revelation, it is written: "I looked, and, lo, a Lamb stood on mount Sion, and with (Please turn to page 11)



ONE REASON why older generations found so much satisfaction in their faith and study of the Bible was because of the fellowship with which it was associated. Church families made a regular practice of spending two or three evenings a week visiting one another. These evenings were used largely to discuss timely Biblical topics. There is little reason to wonder why Biblical interest was so acute and church fellowship valued so highly in those days. There were visits of church fellowship. The pleasure and profit of such evenings is being overlooked in our present day. Church fellowship is being left entirely to the realm of pastoral calls. Pastoral calls cannot attain the fellowship for which we are unconsciously searching. Why not reopen this area of satisfying church life? Invite a church family over this week for a visit about the Bible!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

WATCH OUT! Jesus warned that there was great danger in the "cares of this life" choking out the Word. This admonition is very apt for our times. There are so many things to divert the mind and attention of people today, and many are being swerved from the path of righteousness and duty through consideration which so many pressing problems require. Without doubt, large numbers of people are drawn away from their first love without being aware of the change which is taking place. Who can avoid being drawn into the vortex of economic problems that swirl around us every day? Rising prices, increased taxation, the mad scramble for advantage by sectional and special groups, inflation which is always deflation of former values-these all, affect the lives of all. Political scandals, racketeering, gangsters deeply entrenched in government, men and women bartering away their country for filthy lucre fills our news every day. These are only a few of the countless numbers of problems that capture and plague the minds of men. Unless one is very careful, his mind, his time, and his strength will be so absorbed by these ephemeral and worldly problems that he will not have time for the things of the Spirit. In the long run the flesh profiteth nothing. It is the Spirit that quickeneth and holds one within the confines of the hope that maketh not ashamed and which is anchored to that within the yeil.

WORRY. Worry is needless for the child of God. It is an indication of a lack of faith. Instead of worrying, the Christian should trust. Worry does not help one to meet the problems that are causing anxiety. On the other hand, it weakens one mentally and physically and robs the worrier of peace of mind. Peace and worry are incompatible and cannot live together in the same house. In these times when there is distress of nations, with perplexity, men's hearts failing them for fear, it is an easy thing to allow ourselves to "fret because of evil doers," as we see them spreading abroad as a green bay tree. Worrying whether prices are going higher, or if rationing will be set up, or to what extent the draft will affect our own families will not change nor improve the situation. The wise course is to let the peace of God rule in our hearts and maintain a merry heart which doeth good like medicine.

SEED TIME AND HARVEST. Back in the days following the Flood, God made promise that "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).

At the present time, Arizona is in the midst of a drought which appears to be heading for a catastrophic end. There is plenty of water in the Colorado River. If it could be diverted, it would solve our water problems. Certain vested interests in California, however, are fighting to block Arizona in obtaining this much-needed water that runs off its watershed into the Colorado.

Other sections of the country are experiencing a lowering of their water level, and many cities are finding water supplies diminishing. If the water which San Fruncisco uses from the watershed of the San Joaquin valley could be used for agricultural purposes in the valley, millions of dollars worth of additional crops could be used.

This is sufficient to introduce the water pieture into this article. What may seem to be a hopeless condition may turn out to be a blessing. Water storage in some areas has caused the Federal government to undertake a study of ways and means of making the salt water of our oceans available as fresh water. This has been done. The only difficulty encountered is the cost of the operation. Do not worry—in due course of time, when the need is sufficiently urgent, practical means will be found to change the water over—for seedtime and harvest will always be with us.

Man has found a way of making snow, and some of the large ski runs in the country are having their mountainsides well-covered with snow when it is sufficiently cold. Man is not independent of God. but he is learning about God's natural laws and is harnessing these powers—some for good—some for evil.

Some scientists tell us that due to a slight shifting of the earth on its axis, the world is gradually getting colder and colder, and in millions of years, all life on the earth will be extinct. There are others who think the world will eventually become a molten mass as it once was according to the Kant-Laplace theory. To counterbalance all these opinions of gloom and despair, we have the assurance that there will be a seedtime and harvest as long as the earth remains, and God will send the sun and the rain upon the just and the unjust alike.

HIGH PRICES. The attempts of the Govern-

ment to regulate prices appear to be having some difficult sledding, with wages and prices increasing almost weekly. Folks are wondering if the administration is too vacillating to do much about the whole business. It is rather disgusting to say the least. Back in the days of the Hoover administration, folks were blaming the president for the whole sordid condition—which was more or less world-wide. Maybe our present complex maladjusted order is the result of a world-wide mania brought about because of the depth of sin into which mankind has sunk.

Coming back to high prices, perhaps a little

comparison would at least make us feel somewhat relieved, especially, if we find that there are other countries that are less fortunate than we. "United States News and Word Report" lists these comparisons: "To earn enough to buy a pound of butter, a Soviet worker still has to work 16 minutes, compared to a United States worker's 6. Quart of milk when and if available, still takes 47 minutes of labor in Russia, 9 minutes in United States. Pound of beef, not often available to most Russians, costs Soviet worker 41 minutes of labor, compared with 35 minutes in the United States. Pound of sugar, unchanged in price in the latest reductions, calls for 58 minutes of labor in Russia, 4 minutes in the United States.

"Soviet prices on clothing and shoes, always high, have not been cut. A man's shirt in Moscow still costs 16 times as much. in terms of the average worker's carning power, as in the United States. Socks cost 24 times as much, shoes, 20 times."

After having read the comparison, I felt a lot better and am "happier" than ever that I live in the "good old United States." How about you?

We should not be disturbed over presentday conditions, for we know that "perilous times" are to prevail in the last days, and to the children of hope, evil, and fierce times in the end of Gentile Times are the harbingers and gleams of the golden morning!

A GEM OF TRUTH. "When people today pray to God and ask why He does not stop war, the only answer He can make is, 'Why did you start it?" — Rohert G. Gordon.

MARRIAGE IS CHEAPER. The old familiar saying, "Two can live as cheaply as one," is becoming a reality and not merely a trite saying. Under the new tax set-up as proposed by the Administration, a man with a \$10,000 income pays nearly \$600 more in taxes single than married. At \$25,000 he pays about \$3,000 more. Putting off marriage because it costs too much will be changed by the tax collectors. To cut the tax down still further, children will pay their way in exemptions. Perhaps the high taxes will serve to encourage married couples to rear larger families. Then, too, if couples separate, their tax automatically increases. If high taxes will contribute to keeping married couples together, then let us have more taxes. I do not mean to suggest, as some in Rome slanderously reported Paul as saying, "Let us do evil, that good may come."

FORGIVE ME. We are sorry we have not been able to complete our fourth article on the Holy Spirit in the trinity series due to lack of time. It will be forthcoming soon.

PAGE 9

Is Tithing for the Present Age?

By G. J. Gordon, Fonthill, Ontario

A paper presented at the Midwinter Ministerial Conference at Oregon, Illinois, January 23 - 26, 1951

ONE OF the chief objections of those who oppose tithing is that it is of the law and for the benefit of the Levitical priesthood. Therefore, since we are not under law but under grace, and not under Levitical priests but under Christ, our High Priest, it served its purpose and was abolished. For this reason, we will not use the many references therein as proof.

The fact is that the first record of the tithe preceded both the law and the Levitical priesthood by more than four hundred years, when Abraham paid tithes to Melchizedek (Gen. 14:16-20), and again when Jacob vowed to give a tenth unto the Lord if he were kept in the way he should go. (Gen. 28:20-22.) This perhaps is the reason for the practice being passed on to Jacob's posterity in order to keep his vow.

After all, why should it be thought strange if a good system of finance for the priest of the most high God, under the Melchizedek priesthood, be used for God's priests under the law? It would indeed be more strange if it was not continued in the priesthood of Christ, which is after the order of Melchizedek. not of Aaron. (Heb. 7:11.) Abraham was never under the law given at Mount Sinai, neither under the Levitical priesthood, nor was Jacob. Abraham, if not Jacob, was under the priesthood of Melchizedek. (Heb. 7:1-10.) The priesthood of Melchizedek, therefore, not only preceded the Levitical but also superseded it, by reason of the fact of being renewed in Christ. Jesus was made priest with an oath by God who said unto Him. "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek" (Heb. 7:21). In every way? Can we say tithing was not a part?

"The scripture, foreseeing that God would justify the heathen [ethnos, nations] through faith, preached before the gospel unto Abraham, saying, in thee shall all nations [ethnos] be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:8-9). Does this include the faithful of this age? If so, and if we claim the blessing, why should we not assume the responsibility and pay tithes to Him who blesses us, even as Abraham when blessed of Melchizedek? "There ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16-17). "Without all contradiction the less is blessed of the better" (7:7)—(Abraham of Melchizedek; we of Christ). "Here men that die receive tithes; [Levitical priests] but there he [Christ]... of whom it is witnessed that he liveth" (Heb. 7:8).

If there are any objections to this application, we submit the following scriptures as evidence to prove it. "Thou art a priest for ever after the order of Melchizedek" (Heb. 5:6). "Whither the forerunner is for us entered. even Jesus, made an high priest for ever after the order of Melchizedek" (6:20). "It is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life" (7:15-16). "He liveth" (7:8). There seems no doubt but that the inference is to Jesus in this case. Is there any evidence that Jesus in any way taught against tithing? It seems not. for He said: "Woe unto you, scribes and Pharisees. hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). Tithing alone will not save!

Contrary to common opinion, Jesus in His ministry received something which appears to be a tithe. We quote: "It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: [the same thing we are engaged in or ought to be] and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance" (Luke 8:1-3). Tithers returning to the first order-for if Levi paid tithes in the loins of Abraham, then did all Israel. (Heb. 7:9-10; Greek huparix here is rendered substance 1; goods 1. "Huparcho" is rendered goods 7; substance 1; that one hath 4; the things which one possesseth 2. (Analytical Concordance to the Bible-Young).

We have not used the many references of the Old Testament concerning tithing, even though it is said: "Whatsoever things were written aforetime were written for our learning" (Rom. 15:5). Refer to Proverbs 3:9, by way of illustration, as to the meaning of the word "substance" in connection with the text in Luke 8:2 "Honour the Lord with thy substance, and with the firstfruits of all thine increase." Hebrew *hon* is rendered riches 10; wealth 5.

First Corinthians 16:2 reads as follows: "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." Good advice!

It makes no difference how you may apply this text; whether in reference to "the first of the sabbaths" counting to Pentecost, which may be indicated by a comparison with verse 8, "I will tarry at Ephesus until Pentecost," or if you apply it to the first day of each week, there is one outstanding truth in either case. That is, there is a definite suggestion of a certain percentage being given, else how could each one give in proportion to that he had been prospered?

The first of the sabbaths was the time of the bringing in of the first fruits of the harvest, which is direct allusion to the giving of the tithe. (See Lev. 23:10-17; 1 Cor. 16: 1, 8.)

"As God hath prospered him" would indicate that each one should give in the same proportion as they individually had prospered, which could not be done except on a percentage basis. As far as we have been able to discover, the only per cent stated in the Scripture is a tenth, or a tithe.

It never was levied as a tax, however, nor were the priests instructed to go out and collect it. It was God's portion, and they were to bring it in. If not, then they had robbed God of what was rightfully His—also themselves of the attendant blessings.

"Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils" (Heb. 7:4). Should we be less grateful for our blessing, when we consider the greatness of the High Priest of our profession, Christ Jesus (Heb. 3:1), called of God an High Priest after the order of Melchizedek? (See Heb. 5:10.)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. 3:10). In both of the foregoing scriptures, there is an indication of individual responsibility for giving or bringing in the tithe. If "every one" would give a tithe of his increase, first, to the local church, and the church to the state (if there is such an organization), and the state to the national, there undoubtedly would be sufficient funds to provide for the "collection for the saints," whether it be for the relief of the poor, or the preaching of the gospel, or any of the various needs of church work. There would be no need of pledges, or Layman's Campaigns, nor even in publishing our needs in our church paper after the money has been spent. There would be, therefore no gathering after.

Arc we under the "Melchizedek" order "of Christ" or only part of it? Are we recipients of the blessings of His pricsthood, without its obligations?

READ THE WORD!

(Continued from page 3)

covering the blemishes. True, the Bible puts a white light upon our faults, but only for the purpose of making us recognize them so something can be done about them through the saving power of Christ. We look in a mirror to repair the damage to appearance we see there. We look in the Word to find a remedy through Christ for the sins which it shows up in us. The Bible is a mirror revealing our need of Jesus' healing, saving, transforming power.

The Bible is also a hammer to break the lies of the world, and the fake doctrines and philosophies of men. Jeremiah heard the Lord say, "Is not my word . . . like a hammer that breaketh the rock in pieces? Therefore, bchold, I am against the prophets ... that steal my words every one from his neighbour" (Jer. 23:29, 30). The Lord broke the false teachings of the lying prophets of Jeremiah's day with the hammer of His Word. We must learn to use the Word like a hammer today to test the strength of teachings being thrust upon the world as if they were from the mouth of God. The Bereans were more noble than the believers at Thessalonica because they "searched the scriptures daily, whether those things were so" (Acts 17:11). "Try the spirits," said John. Test the teachings of religion against the Word of God. Use the Bible as a hammer to break the lies of 1951's false prophets, who call upon the name of the Lord as they pervert the truth. The "hammer-Word" is no good to you, however, gathering dust on a bookshelf.

The Word of God is a lamp to guide us along the straight and narrow path which leads to life cternal. "Thy Word is a lamp unto my feet," the Psalmist said (119:105). Day by day, we need the instructions of the Bible to tell us where and how to walk. What is right and what is wrong? What is good and what is better? Should I or should I not? These questions we ask ourselves every day; the Bible, read with prayer, leaning upon the understanding of God, holds the answers. Crime is greatest where the streets are darkest. Sin loves darkness. We are more likely to turn into wrong paths and fall upon stones in the path when our lamp is dim. Read the Bible daily to know God's will for you moment by moment. Some Christians have the mistaken impression that they do not need the Word after they have found Christ. They seem to feel that God will personally direct them by His Spirit, without the Word. It is true that "as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14), but the Spirit leads most often through the written Word to turn aside the thrusts of Satan. Some of the world's most notorious heretics are those who have foresaken the instructions of God's Word for what they imagine to be the direct leadership of God's Spirit. Young or old in the faith, stand by the Word! It is a sure guide, a lamp to point out the path to eternal salvation.

The Word also is like seed which will bring forth much fruit in a receptive heart. In explaining the Parable of the Sower, Jesus said, "The seed is the word of God . . . that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:11, 15). The Bible is like the strange life plant of Jamaica, which can hardly be killed or destroyed. Given any opportunity at all, the Word of God will take root and grow in the human heart, transforming one by its power. Hebrews 4:12 says, "The word of God is quick, and powerful." The word "quick" actually means "alive." The Word of God is a living thing, imparting the seeds of life in those who read with a receptive heart.

Yes, indeed, the crying need of our time is for people who will read the Word with prayer, live by the Word, and carry the Word to the unconverted. Are you suffering from spiritual malnutrition; from boredom with the church; from inability to get interested in Christian service, from lack of zeal to evangelize? Then try several chapters of the Bible every day, read well, follow by prayer, and a cure will soon be found!

THE COMING NATION

(Continued from page 7)

him an hundred forty and four thousand, having his Father's name written in their foreheads" (14:1).

In the seventh chapter, we are told that these hundred and forty-four thousand are the scaled ones out of the twelve tribes of the children of Israel. The names on the twelve gates of the New Jerusalem are the names of the twelve tribes of Israel. When the nations bring their honor and glory into this city, making it the grand capital of the world, unitizing the families of earth, consummating the brotherhood of man, and establishing universal peace among the nations, they will pass through these gates.

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.



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considcred.—Editor.

JOHN 3:5

"I tell you, if a man does not owe his birth to water and spirit, he cannot get into the Kingdom of God" (John 3:5, American Translation).

"A man must get into Christ to be born of Spirit." Baptism is the only way into Christ Jesus. (Gal. 3:27.)

The word "resurrection" does not appear in John 3:5. Nevertheless, to be born of the Spirit necessitates resurrection, "It is shown a natural body; it is raised a spiritual body" (1 Cor. 15:44.)—M. O. Williamson, Pelzer, South Carolina.

"If anyone has time, please tell me how Acts 22:9 and Acts 9:7 harmonize?

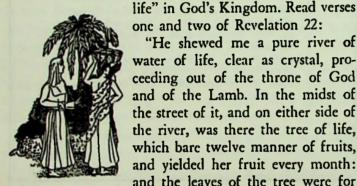
May God lead you in all your efforts that are put forth for the salvation of the lost."--Mrs. Kate Olmstead, Tenstrike, Minn.



"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

Blessed Are They!

The golden text tells us of a group who is happy. They have so lived that "they may have right to the tree of



one and two of Revelation 22:

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for

the healing of the nations." Now we can see that there were more trees than one, for one tree could not be on both sides of the river. Rather, we might realize that it is a woods. These trees that grew on both sides of the river had much fruit. Their leaves will be used for medicine for the "healing of the nations."

The ones in the Kingdom who eat of this tree of life are of a different group from those who are caught up to meet the Lord at His return (1 Thess. 4:19), for these happy ones will be immortal.

The Beautiful City of God

The New Jerusalem will be holy and pure as well as beautiful. This city will be "foursquare." It will be as long as it is wide and as high as it is long or wide. The New Jerusalem must be here when the Kingdom is beginning to be established upon the earth. We read that "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15). This verse follows the golden text. Nothing impure will be allowed to enter within the walls and gates of New Jerusalem.

God and Jesus Here, on Earth!

God will be here and will wipe away all tears from the eyes of those who are sorrowing.

"The city had no need of the sun, neither for the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

In this city, there will be no need for any other lights than the light which shines forth from the Lord God and Jesus. We recall how Moses' face shone when he came down from the mountaintop after talking with God. He had to wear a veil when he came near to talk to the people.

We read of the light that no one can come near, referring to God. (1 Tim. 6:16.) We can see then all the brilliance there will be in New Jerusalem.

When the sun is shining at your place, you have no need for the light of the moon, have you? Yet once in a while, one sees the moon shining at the same time, although unnoticed and not needed. Such will the lights of the sun and moon be in New Jerusalem. The glory of God and Jesus will dim any other light.

God's Kingdom Fills the Earth

Daniel told of a stone which grew into a mountain and filled the whole earth. (Dan. 2:35, 44.) This stone represents God's Kingdom which will stand forever.

In this Kingdom, which begins with the city of New Jerusalem, there will be a highway. The name of this highway will be "The way of holiness." Nothing unclean will be allowed to walk upon this highway. (Read Isa. 35:8, 9, 10.) "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (v. 10). Gradually, the Kingdom will grow and grow until it fills the whole earth.

Those who follow the Lord's suggestions and choose Him and work for Him today may expect to have a part in this Kingdom. Be like Jesus! Be about your Father's business.

Happy Birthday Wishes!

Joan B. Savage, Mar. 22, age 12, Waite Park, Minn. William T. Grisson, Mar. 24, age 7, Frankfort, Ind. Cloyed Foster, Mar. 24, age 11, Hammond, La. Howard McCombs, Mar. 24, age 9, Phoenix, Ariz.

The Beream Page

Editor: William Wachtel, Oregon Bible College

Obedience to Parents

* * * By Charlotte S. Ronke, North Evans, N. Y. "They said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. . . The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. . . Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever."

The fourth of the Ten Commandments given to Moses on Mount Sinai was "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee" (Deut. 5:16). This fourth commandment is a forgotten item among the youth of the world today. Parents are expected to give their children more of this world's goods and pleasures than they can rightly afford to pay. Children of teen age and above often have neither respect nor regard for either the parents or the aged. To say that this commandment is important is only saying it lightly, for in Deuteronomy 27:16, the curse pronounced against those who dishonored parents was placed second on the list of the terrible curses against those disobedient to God's commands.

God gave wonderful honor to Jonadab and his descendants in the promise, "He shall not want a man to stand before me," because of their obedience to their earthly father. God is our heavenly Father, and when we render obedience to Him, how glorious will be the reward for us! We first must learn respect and obedience to our earthly parents, thus paving the way for our adult obedience, respect, and honor to our heavenly Father for the rest of our days.

The point of the whole lesson of the Rechabites was *obedience*. It was no sin to plant vineyards, nor to own vineyards, nor to drink wine "for thy stomach's sake"; but these men had been commanded by their father not to do those things, and *they obeyed*. Undoubtedly, many

even of the Jews tried to show them how foolish it was for them to bind themselves to such commands. "Surely," people would say today, "you need a home to live in. Do not be foolish; buy this nice little place." These men, however, obeyed their father.

Right here, let me say that the commandment to obey your mother and father was not said "if your father and mother are nice people, or good, or popular; or, if they please you." It was just plain "Obey your parents"—*period*. Result: "That thy days may be long!"

"Jonadab the son of Rechab shall not want a man to stand before me." What a golden blessing! Oh, what a blessing!

A Man of Wealth

A lonely man is sitting in a chair, Thinking of his life he did not share. He could have gained the friends which all men seek. If only he had been more kind and meek. The power of wealth had gained him hollow fame; The search for money was his endless game. And as he gazes through the misused years, His eyes are filled with dimming tears. He recollects the days that have gone by, Then drops his weary head, and breathes a sigh; Within his heart is left an empty space-But now, those friendless years he can't retrace. This lonesome man chose wealth instead of love, And did not place his trust in God above. In days of youth he cultivated greed, And now, he reaps the harvest of that weed.

-By Sarah Kessler Sprinkle.



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MARCH 20, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 26-April 1—Special meetings at Morning Star, South Bend, Ind. (James W. Mc-Lain, guest speaker.)

- March 31, April 1-Illinois Spring Conference at Ripley.
- April 21, 22-Minnesota Spring Berean Conference at Litchfield, Minn.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)

EXECUTIVE BOARD MEETING March 10, 1951

The Board of Directors of the National Bible Institution, with all members present, met at Oregon, Ill., on March 10. The problems to be considered were exceptionally varied; some of the conclusions reached can be announced only through the definite action to be taken later.

Unanimously, the bonrd—on the recommendation of the Oregon Bible College Alumni Association—granted a Bachelor of Theology degree to Otto E. Dick, superintendent of the College. Unanimously, too, the board adopted a motion "to refuse to graduate or to readmit for the succeeding semester students who are more than thirty days behind in tuition payments at the end of any semester. until the entire arrearage has been paid"! this requirement is to be effective July 1, 1951.

No Summer School for 1951 will be held, owing to apparent want of students and to the expense involved in maintaining classes for the few who may attend.

The office of general manager and editor was continued in one person: James M. Watkins. Discussion of the needs of the College faculty and of the evangelistic department elicited suggestions which should produce fruit, but which now are only budding. Announcement of the results of further investigation by the board and the manager will be made later, in respect to both the College and evangelism.

> J. Arlen Marsh, Secretary National Bible Institution.

BARLOW - WEBSTER

Miss Dorothy A. Barlow and Charles E. Webster were united in marriage, March 2, at the Church of God, Dixon, Ill.

Services were conducted by the writer at 6:30 p.m., before a small group of relatives and friends. This young couple has been sharing the fellowship of our church for some time, and Mr. Webster was baptized into our faith a few years ago before leaving for military service. The best wishes of the Dixon Church go with them to their new home, and we pray that it may be dedicated to true faith. James M. Watkins.

ILLINOIS SPRING CONFERENCE Ripley-March 31, April 1

Among speakers and teachers expected to be present at Ripley for Spring Conference are: A. M. Jones, Eldorado; Harold J. Doan, Chicago; J. R. LeCrone, Oregon; Kenneth Milne, Macomb; and several Oregon Bible College students.

The Ripley Church extends an invitation to all who can to be present. Food and lodging will be supplied for those coming from a distance. Be sure to be there. Hospitality, fellowship, and instruction will be the best.

BAPTISMS AT RIPLEY, ILLINOIS

Prayers were answered and hearts rejoiced as the Holy Spirit of God worked in our midst on Sunday evening, March 11. On that evening Ada Brooks, Mary Alice Brooks, Margaret, and Ivan Porter came before Almighty God and accepted Jesus Christ as their personal Saviour. On Monday afternoon at a near-by stream, they put on Christ in bantism.

We pray God will continually guide and direct them along life's pathway till the sunset of life. Then, when the trials of this life arc over and Jesus comes again, we may be gathered together in His great and wonderful Kingdom. Bud Goodwin, Pastor.

NATIONAL BIBLE INSTITUTION

| Mrs. E. L. Page | \$ 5.00 |
|----------------------------------|---------|
| Dean Moore | 7.50 |
| | 25.00 |
| Mr. & Mrs. Stanley O. Ross | 2.00 |
| Mrs. Anna Cochran | 2.00 |
| Hattie A. Wood | |
| Mr. & Mrs. George Reye | 5,00 |
| An Isolated Sister | 18.00 |
| Michigan State Conference | 24.41 |
| Hope Chapel, South Bend, Ind. | 5,00 |
| A Family | 2,00 |
| An Isolated Sister | 23.00 |
| Mrs. Lillie Matthews | 2,00 |
| Idaho Sisters | 100.00 |
| Janice Johns | 9.00 |
| | 5.00 |
| Mr. & Mrs. Charles Netts | 20.00 |
| H. S. Lasher | |
| Jessie M. B. Kauffman | 5.00 |
| Mr. & Mrs. Howard H. Moore | 10,00 |
| Pennellwood Church of God | 25,00 |
| Church of the Open Bible, Pomona | 15.00 |
| Mr. & Mrs. J. Arlen Marsh | 6,02 |
| An Isolated Sister | 23,00 |
| Anonymous | 20.00 |
| - | 2.00 |
| Mrs. Frank Henry | 20.00 |
| Mrs. Joe Shelly | -0.00 |

NEW PLEDGES

Idaho Sisters Mr. & Mrs. C. E. Mills \$100.00 100.00

Gleanings from the Field "The field is the world,"—Jesus.

Bro. J. E. Coverston of Fort Valley, Va., continues to be a patient in the hospital at Woodstock, Va. Cards and letters would be appreciated.

Students of Oregon Bible College wish to thank Bro. Vivian Kirkpatrick, 1940 Fourth Ave., Saint Cloud, Minn., for expanding the library with some useful books. Even Apostle Paul had books (2 Tim. 4:13)! We, too, must read not only God's Word but books written especially for our edification.

The issue of May 8 will be devoted to the interests of the College as a special Maranatha issue. Those who desire extra copies should write Leon Driskill, National Bible Institution. The cost will be ten cents each.

Correction! In the issue of March 6, an error was made in the article "God's Wonder Book" on page 11. The word "not" was omitted from the next to the last line, which should have read "certainly they were not both made on the same day." We regret this typographical error and trust that this correction may better express Bro. Judd's true thought.

"In renewing my subscriptions to several papers after our return from Florida, I am happy to write the first check for The Restitution Herald, as I do find it a source of strength in these times. May you have a very successful year."—Mrs. Mildred Dolph, 33 Bellevue St., SE, Grand Rapids 8, Mich.

Sr. Ruth Hoskins, Warmolts Clinic, Oregon, Ill., left the hospital at Streator, Ill., on Saturday, March 10. Bro. Paul Hatch is at 402 S. Sixth St., Oregon; Sidney David Magaw is at Illinois Research Hospital, Chicago, Ill. Be thankful to God for helping these injured ones toward recovery.

"May I suggest to readers of The Restitution Herald (and other magazines) that where a series of articles are involved, that they be given a second reading after the articles are completed or approaching their conclusion. It will be found by this method that the topic treated is much better understood by consequence of reading them correctly, and the pleasure of them greatly enhanced."—R. H. Judd, 38 Kenilworth Ave., S., Hamilton, Ont.

THE RESTITUTION HERALD

OREGON BIBLE COLLEGE

A week's vacation! No, not for most Oregon Bible College students! Students traveling home will undoubtedly have little spare time —between visiting parents and attending home services. Those remaining in Oregon will continue in the Lord's service and also employment, some working full time.

On March 24-25 William Dick and Joseph Fletcher will conduct services at Fredericktown, Mo. David Holquist will conduct a Sunday Sunrise service. March 25, at his home church, Southlawn, in Grand Rapids, Mich. Bro. and Sr. Otto E. Dick, Richard, and Otto, Jr., will travel to Hillishurg. Ind., on Friday, March 23, to visit friends and relatives. Pray for a safe return for all.

After vacation, William Wachtel will preach at Truth Seeker's Church, Chicago, Ill., while Pastor Harold Doan attends the Illinois Spring Conference at Ripley.

On Tuesday, March 13, Sr. Leila Whitehead, Oregon, Ill., spoke at chapel concerning the virgin birth, showing both the Scriptural and biological facts.

A special Communion service was observed by the students on Friday, March 16. The service consisted of five sermonettes—regarding the week before the Resurrection morning —Communion, solos by Mary Railton, David Holquist, and William Wachtel, and a quartet by the "Missionaires."

Bro. Dean Moore, graduate, has been visiting several classes lately.

A floor plan of the new church, Hillerest Tabernacle, Morristown. Tenn., is displayed on our bulletin board. It reminds us that there is always some place to build churches and evangelize for the Lord.

We were happy to meet and have Sr. Marjoric Brokaw, Nuncie, Ind., with us for the week end of March 10.

Marion Otto, Reporter.

FIFTIETH WEDDING ANNIVERSARY

On February 17, 1951, about one hundred guests helped celebrate our fiftieth wedding anniversary. A family dinner was served; open house from 2 to 5 p.m.

We take this opportunity to thank those in the Christian faith who gave or sent lovely cards and gifts.

Mr. and Mrs. Robert and Lillie Larington McCook, Nebr.

HERALD RECEIPTS

Lura Boyce; Mrs. Gus Landry; Mrs. C. Gabelmann; Aldon W. Casey; Jesse Weaver; George Button; H. S. Hunt; Luther Benge: Chalmer Thoms; A. W. Norton; Louise Johnson; D. C. Simmons; Mrs. David Bender; Lois A. Ruhn; Harvey U. Krogh, Sr.; Mrs. Lillie Matthews; Mrs. Emma C. Lippencott; Jessie M. B. Kauffman; H. Gary France; Thelma Griffith; Nellie Irene Campbell; Joe Fletcher; Mrs. Ernst Bultman; Mrs. M. Dolph; Mrs. Jesse Robins; Mrs. Ada Garl; Salem Church of God S. S.; G. Alfred Driskill; Melvin Richardson; Mrs. Joe Chapman; F. Carpenter; Mrs. L. M. Kiger; H. M. Shaffer; J. W. Cooper; Faye L. Brown; Wesley Price; Iva Moore; Alberta I. Fedde (2): Hazel Reed; Mrs. Eunice Pearson.

MICHIGAN SPRING CONFERENCE

Spring Conference in Michigan was held March 4, 1951, at the Southlawn Church in Grand Rapids, Mich. Since the churches were reluctant to dismiss their Sunday morning services because of strangers and nonmembers who attend, an exchange of pastors was enjoyed. Bro. C. E. Lapp and the Southlawn choir served at Blanchard; Bro. Robert Hardesty, and the Southlawn junior choir served the Pennellwood Church, while Bro. Ellsworth Routson and the Pennellwood choir served at Southlawn. The people from Blanchard then hurried to Grand Rapids in time to enjoy a basket dinner served in the Southlawn Church.

The afternoon meeting started with Communion, after which Mrs. Marilyn Loniado spoke to us about the work the Jewish Hadassah is doing in Israel. A gift of money was given to her for the Hadassah and is to be used in their "Youth Aliyah," the program which has been responsible for the saving and rehabilitation of more then 50,000 children. At the closing service of the day, Bro. Lapp showed pictures taken on his trip to Israel.

The Conference hoard has set June 11-17 as the date for the annual June Conference. A speaker has not been secured yet, but make your plans now to attend. The Pennellwood ladies have extended an invitation to the ladies of the other Michigan churches to meet with them on May 1 to form a State Missionary Society. Plans are also under way for a state young people's meeting.

Ada C. Simpson, Seey.

SOUTHLAWN CHURCH OF GOD Grand Rapids, 'Michigan

The Vite-Em-In children gave a very fine program at the evening service, Sunday, February 4, 1951, under the direction of Mrs. Van Fleet. They had completed the series of lessons called "God's Garden." The children, dressed in the roles of Old and New Testament characters, depicted the stories of the lessons and how they can be adapted to our everyday lives. Elaine Christie was the narrator. Mrs. Van Fleet is to be commended for her wonderful work in writing the dialogue and directing the children.

We are happy that so far only one of our young men has left for the armed services. Jon McBride has joined the Coast Guard and is in hoot training in New Jersey. Shortly after joining, he underwent an appendectomy.

Our building fund is progressing nicely, with both sides trying to outdistance the other one in their flight around the world contest.

Each Sunday evening, a church family is given recognition by using hymns and Scripture texts selected by them. Also the family honored helps to provide special music. Some fine programs have been given, and hidden talent is being brought to light.

A sunrise breakfast and service is being planned for Easter Sunday by the young adult's class and youth Berean group. David Holquist will be the guest speaker for the service period.

Southlawn Church of God was host for basket dinner and afternoon service during the recent Michigan Spring Conference. The afternoon talk, given by Mrs. Marilyn Lanindo, who told of the work of the Jewish Hadassah in Israel, was very interesting to us who are praying for the peace of Jerusalem. All of the special music for the day was very beautiful and very inspiring. Once again, we realize how wonderful it is to assemble together in brotherly love and give praise to our Father and His beloved Son Jesus. Pat Jenkins, Reporter.

MISSOURI QUARTERLY CONFERENCE

The Missouri Quarterly Conference was conducted at Doniphan, Mo., March 10, 11, 1951. Bros. Francis Burnett and A. Weldon McCoy were the speakers. The attendance was good, considering the unfavorable weather. All churches from this section of the state were represented.

On Sunday morning, Sunday school was held followed by church services at 11 a.m. At this time, Bro. Burnett delivered a most interesting and inspiring sermon. Immediately following service, dinner was served by ladies of the church.

The evening service was conducted by Bro. McCoy, bringing to a close a most inspiring and enjoyable conference. May the Lord's work continue to grow at Doniphan, and all places where the true gospel is preached.

Mrs. Ralph Thomas, Secy.

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

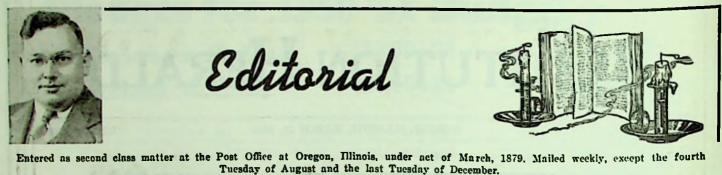
| I (we) will pledge \$ to for the coming year. I (we) will n | ward the "Better Day" Campaign nake monthly payments of \$ |
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| Pledges for 1950-'51 Budget | | | | | | | | | |
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| Ca | Conference Budget \$29,306.25 Received to Date \$26,653.81 | | | | | | | | |
| Bre | thren ever | ywhere are | e urged to | pledge, as | here indic | ated, | | \$77.06 | \$3,000.00 Reported on 3 bottor rows Nov. 21 |
| | | | convenien | | eral Confer | ence. | \$1,000.00 Hoke Brothers | \$1,000.00 Ohio State Conference | \$1,500.00 Delta (Ohio) Church |
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| \$360.00 Rockford (Ill.) Church | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 Group "A" | \$400.00 | \$500.00 A Friend | \$500.00 Group "M" | \$500.00 Group "L" |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 Group "K" | \$328.29 Group "J" | \$337.82 Group "G" | \$350.00 Dixon (Ill.) Church | \$350.00 Hope Chapel Contrib- | \$350.00 Oregon Bible College |
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| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 Fonthill Church of God | \$200.00 | \$200.00 | \$200.00 | (Chicago \$125.00 Howard Huey family |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randali | \$125.00 Oregon (Ill.) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbrook (Nebr.) Church |
| \$100.00 Mr. & Mrs. Marion Partlow | \$100.00 Mr. & Mrs. J. R. LeCrone | \$100.00 Lottie E. Young | \$100.00 Mr. & Mrs. J. D. Swartz | \$100.00 Golden Rule (Cleveland) | \$100.00 Mr. & Mrs. C. D. Whitmer | \$100.00 Shirley Logsdon | \$100.00 Mr. & Mrs. Frank Partlow | \$100.00 F. G. Carpenter | \$100.00 Mr. & M Maurice Robinson |
| \$100.00 Mr. & Mrs. Eldridge Ellis | \$100.00 Mr. & Mrs. Clarence Dimmick | \$100.00 Mr. & Mrs. Cecil Patrick | \$100.00 Idaho Sisters | Church \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. Howard H. Moore | \$100.00 F. H. Burke | 8100.00 Golden Rule Family No. 2 | \$100.00 Mr. & Mrs. Don Overmyer | S100.00 Mr. & Mrs. Fred Austin | S100.00 Mr. & Mrs. Henry Partlow | \$100.00 Mr. & Mrs. Harry Sheets | \$100.00 Macomb (III.) Church | \$100.00 Lelin Lena Ellouise | \$100.00 Mr. & Mr Alfred Anthon |
| \$100.00 Mr. & Mrs. A. E. Karnett | \$100.00 Eden Valley (Minn.) Ladies' Aid | \$100.00 W. D. Tierney Family | \$100.00 Mr. & Mrs. Willard M. Naylor | \$100.00 Mrs. Mary Alice Pigg | \$100.00 Mrs. Nellie Ling | \$100.00 Mr. & Mrs. Charles Lapp | \$100.00 Mr. & Mrs. G. E. Marah | McDaniel \$100.00 Vens and Juanita Logsdon | \$100.00 Groun "L" |



BUILDING FOR A BETTER DAY

In the above picture we present the Board of Directors of our General Conference. They are from left to right: Wayne Laning, second vice president, an active and energetic farmer from Ripley, Illinois; J. Arlen Marsh, secretary, pastor of the Rockford Church and doing daily duty at G. Rogers Clark Insurance Company; Harvey U. Krogh, Jr., first vice president, pastor of Hope Chapel, South Bend, Indiana; Stanley O. Ross, treasurer, clerk of District Court, Litchfield, Minnesota; and Joe D. Lawrence, president, vice president of Cargill, Incorporated, Nutrena Mills Division and plant manager at Sioux City, Iowa.



James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Building for a Better Day!

It may surprise some to know how far in advance planning for the Illinois Bible School and General Conference begins. This joint event will be held at Oregon, July 31 to August 12. Joint committees have met already to plan the theme of various services and to arrange for individual teachers and speakers. Subjects for the classes and evening services have been decided, and the final touches of the program will be completed at the Illinois Conference at Ripley, March 31 and April 1.

General Conference sessions will be held August 9, 10, and 11. At this time delegates from various churches in the United States and Canada will pool their collective thoughts and visions to plan the most beneficial program for our work. The past year has been our most effective year because of the co-operation and interest shown by many individuals and churches. Delegates left the Conference last year with determination to present Conference activities in a concrete way when they arrived home. Many of them worked hard and zealously to explain Conference plans to their people. This personal explanation of facts and aims caused everyone to have a new outlook upon the needs and opportunities of a unified General Conference program.

Some churches aided the Conference by holding congregational meetings previously and giving their delegates a good understanding of their attitude toward suggestions to be considered. Many instructed their delegates to inform the Conference of the amount of financial aid they were able and willing to offer. This advance work helped the Conference to develop a sound program.

The Board of Directors and General Manager are shouldered with the responsibility of directing the aims and policies of the General Conference in the most effective way possible with the amount of finances provided. Last year, for every dollar in direct contributions received, the General Conference spent \$3.59 in printing, educating Christian workers, caring for the aged, or direct evangelistic and missionary work. The additional amount was raised by the carnings of our departments and workers. There can be no doubt that the unified effort of the General Conference provides the most effective and efficient means by which we may attain our missionary and educational goals.

It has been the hope of the Conference delegates that the current budget will be raised so that the coming Conference may be devoted to plans for a sound evangelistic and missionary program. We hope each church group will have one or more meetings prior to that time to give their delegates worth-while ideas and suggestions that will help to develop this program. The only way that a sound evangelistic program can be developed is by thoughtful consideration of local needs and problems.

The College and THE RESTITUTION HERALD SCIVE vital functions in our work. The printing department can and should be gradually enlarged and devoted to an ever increasing ministry of the printed word. These three departments should be regarded as important links in our evangelistic chain and should not be separated from missionary goals. Our aim for the past four years has been to build and develop each department to the point that earnings may contribute the greater portion of its support. In this way, the largest percentage of contributions may be devoted directly to evangelism and missionary enterprises. Denominational papers and College activities must always be subsidized from some source, but their need is justified as a part of over-all development.

Without neglecting any worth-while activities now under way, this coming Conference can be centered around plans for sound missionary and evangelistic opportunities in our fellowship as a whole. These plans should be threefold. We must plan for surveying and opening prospective fields; we must provide full-time services of competent, experienced leaders for periods of three months to one year, until these fields are developed to receive our graduate ministers; and we must then be able to provide a gradual program of diminishing aid until that field is soundly established and able to maintain itself. These new fields then in turn should help to develop other localities.

The time to begin these plans is now!

The Hour Is Short!

By Joseph A. Fletcher, Oregon Bible College

A SONG was published, recently, entitled, "It's Later Than You Think." Although the writer probably did not realize the significance of his song and its title, it is considered very timely by many Bible students. Anyone can discern that many strange and unusual events are transpiring all about him. People of the world are very fearful, not knowing what will happen next, or what will become of them and their possessions. Those people who have Christ and understand the Bible know, however, that these events that are transpiring are in reality a fulfillment of the end-time conditions as prophesied by prophets of old and are signs of the near return of our Lord.

Our Master's words tell us that in the last days people would hear of "wars and rumours of wars," that nation would war against nation and rise up in rebellion (Matt. 24:6, 7). The United States of America alone has participated in eighteen wars and revolutions, including two world wars, since the year 1900. China has been continuously at war throughout the twentieth century, either being ravaged by some foreign aggressor, or broken by internal strife and civil war. Nations are now on the verge of World War III and no signs of peace in the near future seem probable or possible.

Men's hearts are failing them for fear, as was foretold by Christ. (Luke 21:26.) The United States' government is at this moment planning a vast network of underground shelters, for atomic and hydrogen bomb defense, at an estimated cost of one hundred billion dollars. Fearing for their lives, people are buying houses in the country and in mountainous regions, far away from vital manufacturing areas which are probable targets for enemy raids. The government is contemplating an act stating that in case of national emergency, men would not be permitted to flee their jobs. A man in Missouri has offered the use of giant caves, located on property owned in the Ozarks, as shelter in case of attacks upon America. He would have them made into permanent living quarters with only the leading dignitaries and officials eligible for residence. Yes indeed, people's hearts are failing them for fear.

Confusion is easily engendered during these nerveracking days. A strike on any of a dozen leading industries can leave the whole nation in a state of confusion. For example, remember the coal miners' strike of 1950 and crippling effects it had upon all American industry. Almost every person in the United States and many in other neighboring countries was in some way affected by the strike.

Paul, in his second letter to Timothy, chapter 3, gives a vivid description of the world's condition in the last days.

Men are more and more becoming self-centered, loving only themselves. People were once very helpful to their neighbors and always willing to assist in time of need. True, many people are still thoughtful of others, but the majority of these are Christians. The general rule now, however, is myself first; others after.

Covetousness is an ever-increasing sin. Men and women who are tired of being married to one mate and who covet another may receive a divorce by almost snapping their fingers. Thus adultery is legalized.

Crimes are continually increasing. Statistics show an increase in United States of 4.5 per cent from 1948 to 1949. Men are robbing, gambling, and thinking of every means possible to take money away from their fellow men, trying to get something for nothing.

Blasphemy of God's name has now become such a common practice that few people even stop to think about it. Men and women curse and swear continually without regard for anything holy. They think it is extremely fashionable and that it adds power to their personality.

Children take little thought or heed of parental advice and counsel. They regard their parents as old-fashioned and outdated by society. Parents seldom receive the respect from their children that was once expected, if not demanded.

We are very unthankful for all the many blessings we receive from God. The Lord has given us everything we possess and still many of us are irreligious. Twenty-five per cent of the American people attend Sunday morning worship services and less than one per cent attend evening services.

Natural affection appears to be almost a thing of the past. People have become very hardhearted. Children are committing crimes of all types against their own parents. Parents destroy their children and allow them to run the streets and get into trouble.

Paul also prophesied that there would be trucebreakers in the last days. Russia and her satellite countries have no respect for agreements or treaties. We have evidence of this fact by the recent blockade of Berlin and the "Cold War" taking place there. Very much in the spotlight is the atrocious attack recently perpetrated in Korea by North Korean and Chinese communists.

Men have very little self-control over their impulses and passions. They are very incontinent, many being confirmed alcoholics or sex fiends. They usually reply when reprimanded, "We know something is wrong, but we cannot help ourselves."

Purdue University's opinion panel conducted by Dr. Dale Oldham found the following startling facts in a survey of ten thousand young people from all parts of the country: "Thirty-five per cent or three and one half thousand admitted they sometimes drink beer, wine, and liquor. Sixty-five per cent or six and one half thousand said they did not.

"Fifty-five per cent of the boys said they approved of drinking.

"Sixty-five per cent of the girls said they did not approve of drinking.

"However, as the students advanced in school there was a corresponding increase in the number who drank." Following is a percentage chart of this survey:

| Do r | not Drink | Advocate Drinking | | |
|----------------|-----------|-------------------|--|--|
| Ninth grade | 65 | 28 | | |
| Tenth grade | 64 | 28 | | |
| Eleventh grade | 57 | 37 | | |
| Twelfth grade | 48 | 47 | | |
| | | | | |

(From C. E. Randall's News and Prophecy Digest)

This means that nearly half of United States' young people have drunk or experimented with liquor by the time they are graduated from high school.

Some startling facts from "Statistical Abstract" show that ninety-two billion dollars was spent for purchase of liquor from 1934 to 1949 by the American populace. Drinking places have increased from 177,000 in 1918 to 483,000 in 1949. These figures are colossal for a Christian country.

People appear to be Christian by their outward actions, but in reality have only a form of godliness. Many are Sunday-Christians, who lead very sinful lives throughout the remainder of the week. Many are backsliders, who slowly loosen up on their moral obligations. Many are looking for an easier religion, one requiring less obligation and little self-sacrifice. Modernism is growing! Men continually deny the Bible and its inspiration by God.

These are but few of the many signs of the end. We can see them happening all around us. The radio and newspapers are full of signs. Let us remember, however, Christ's consolation, "Fear not," for when we see these events transpiring we know His return is near. Let us not be as the foolish virgins, but let us prepare our lives today. The hour indeed is short!

Lack of church opposition assures draft bill passage

Washington, D.C. (CNS), March 12, 1951—As the Universal Military Training and Service Act of 1951 passed the Senate by a 79-5 vote and moved inexorably toward final passage in the House of Representatives, with this or that provision being changed as pressure was applied from various directions, church groups continued to reveal considerable interest in the legislation. However, no over-all effort from the larger religious groups has been noted, and in the absence of such a show of force, congressmen were convinced a vote for the bill would not jeopardize their re-election chances in the slightest.

Mr. George Harper, administrative secretary and former president of the National Conference of Methodist Youth, testified before both the Senate and House Committees on the Armed Services against inclusion of the permanent universal military training features. He pointed out that Methodist youth at their 1950 meeting in Denver, Colorado, definitely voted to oppose any form of universal military training or conscription in peacetime, adding that even during World War II, the federal government did not find it necessary to extend the draft system so greatly as has been embodied in the new legislation.

A "solid, continuing program of national security and defense," instead of universal military training was proposed to the House Committee on the Armed Services by Donald McQuade, of Toledo, Ohio, national commander of the Catholic War Veterans of the United States.

Making it clear that his organization favors the strong possible defense for the nation, Mr. McQuade declared: "What is needed is a program based upon those freedoms and moral traditions of our noble heritage to insure the defense and security of our nation—one that does not merely look on the military aspects—a security training program considered in the light of our peace-time activity so that there will always be available enough manpower to staff our security requirements in case of danger to our nation from within and without.

"We believe that America does not need a Universal Military Training Program, but solid, continuing program of national security and defense. Outlines which do not cover training in all areas of military, naval and air services, as well as the sciences, the arts, professions, crafts, leadership and civilian occupation, are a sham and should be ignored."

"God sends us letters of love in envelopes with black borders. Many a time have I plucked sweet fruit from bramble bushes, and taken lovely roses from among prickly thorns."—C. H. Spurgeon.



By Alva G. Huffer, Woodstock, Virginia

HRISTIANITY is a solid rock religion. Civilizations rise and fall; world philosophies come and go; but he who lives for Christ lives for eternity. He who lives according to the principles of Christ builds his house upon the rock.

Christ's work with Israel, the Church, and the nations is represented in Scripture by three stones—The Stumbling Stone, The Foundation Stone, and The Smiting Stone.

The Stumbling Stone

Christ was a stumbling stone to the Jews. Isaiah prophesied of Him, "He shall be . . . a stone of stumbling and for a rock of offence to both the houses of Israel. . . . Many among them shall stumble, and fall, and be broken, and be snared, and be taken" (Isa. 8:14, 15).

The Jews, living under the oppression and tyranny of Rome, were looking for a leader who would be a political liberator. They were looking for someone to save them from bondage, heavy taxes, poverty, and sickness. They were not looking for that Someone who came to save them from their sins. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). The Jews had constructed their political building according to the wrong blueprint. Jesus was seeking to reconstruct that building according to God's plan. He would be the chief cornerstone, and the nation would function in harmony with His character and principles. The nation as a whole rejected Christ. To them, He became a Stumbling Stone. The nation was broken on that Stone, and the Jews were scattered among the nations.

The Foundation Stone

To believers who accepted Him, Jesus became the Foundation Stone. "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

Believers who build their lives upon Christ as their Foundation Stone become part of an invisible building composed of all true Christians. Paul stated that Christians "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20, 21). When Solomon built God's Temple in Jerusalem, the building was assembled without sound of tool. Stones for the building were quarried east of the Jordan River, carried to Jerusalem, and quietly assembled together. In like manner, members of Christ's church, His invisible temple, will be assembled when He comes. Today, Christians as living stones are being quarried, shaped, and prepared. When Jesus comes, all true Christians will be assembled. They who have fallen asleep in death will be resurrected to immortality. Christians still living when Jesus comes will be caught up together with them in the clouds to meet the Lord in the air. It will not be until then that the Temple will be completed and assembled with Jesus as the Foundation Stone.

The Smiting Stone

To the Jews, Christ was the Stumbling Stone; to the Church, He is the Foundation Stone; to the nations of earth, Christ will be the Smiting Stone.

Nations and their governments have the right to exist only because God, the King of the universe, has entrusted them with that right. When nations fail to follow God's principles, they prove themselves unworthy to rule over mankind. God will not permit nations to ignore indefinitely His authority and principles. In the very near future, rulers of earth will be forced to yield their authority to Christ, earth's rightful King.

"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. . . Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron" (Rev. 19:11, 15). Christ will return to earth in power and glory, subdue the nations, and rule as King of kings and Lord of lords.

Daniel 2:34, 35 pictures the end of the nation's rulership of earth: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." After smiting (*Please turn to page 6*) By Nina Hicks, Front Royal, Virginia

H E IS NOT here, but is risen" (Luke 24:6). These words were spoken by the angels to Mary Magdalene, Mary, the mother of James, and Joanna, who were the first to go to the tomb of Jesus and find the large stone rolled away and the body of Jesus gone.

What was their first thought when they saw the empty tomb? They thought the body of Jesus had been moved to another place, and they were very sad. They apparently had no idea that He had risen.

When Peter and John heard about it they ran to the sepulcher, went inside, found the graveclothes all folded neatly, and the body of Jesus not there. Did they believe? They had been told many times by Jesus exactly what was going to happen. We read in John 20:8, 9, that John saw and believed. The disciples believed, surely, but what they believed was that Jesus was not there, for as yet, they did not know the scripture concerning His resurrection.

Only after Jesus had appeared unto them in person and had shown the nail prints in His hands did they actually believe He had risen from the grave. They were finally convinced He had come forth never to die again. Death had no more dominion over Him. Their doubts yielded to certainties. A change came in these people, though their persecutions were no less severe or the oppositions no less bitter. They began to work, and Christianity began to grow. Never again would they permit themselves to become disheartened or discouraged, no matter what difficulties they might face.

Jesus had then proved He had power over death itself. In Revelation 1:18 Jesus was speaking to John on the isle of Patmos "I am he that liveth, and was dead; and, be-

I, I am alive for evermore."

Let us reason why it was necessary that Christ bc resurrected from the dead. First, to show He was the promised Messiah. That He was the Son of God and through power imputed to Him from the Father was victorious over death, therefore changed from mortality to immortality. His resurrection proved beyond a doubt His words spoken in John 10:18: "No man taketh it from me, but I lay it down of myself.... I have power to take it again."

Second, the resurrection of Jesus was necessary to give us a sure foundation for our hope of being resurrected from death. "If in this life only we have hope in Christ

we are of all men most miserable" (1 Cor. 15:19). "If Christ be not risen, then is our preaching vain, and your faith also is vain. Now is Christ risen from the dead, and become the firstfruits of them that slept" (vv. 14, 20). In John 11:25, Jesus said, "I am the resurrection, and the life."

On that great resurrection morning was born a glorious hope of eternal life through Jesus Christ our Lord. Anyone who believes truly that Jesus arose from the grave and is alive today, even now at the right hand of God, must not falter in Christian service but resolve anew to proclaim the risen Lord in word and deed, knowing assuredly that it is impossible that His church should fail. Just as surely as Jesus was delivered into the hands of sinful men crucified, and raised again, will He come again to establish His Kingdom and reward each and every one according to his deeds.

If we have an active faith, we must exercise our freedom and proclaim the gospel of salvation to a dying world diseased with sin. No persecution can discourage us; lack of numbers cannot dishearten; limited finances cannot hinder; for if God be for us who can be against us. All that we are, and all that we have are not too great a price to pay for the blessed hope of eternal life through Jesus Christ our Lord.

THE THREE STONES

(Continued from page 5)

the nations and subduing evil forces, Christ's dominion will be extended "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

The glorified church, built upon Christ as their Foundation Stone, will be made joint heirs with Christ. Israel, who stumbled over Christ as its Stumbling Stone, will be converted to Him, restored to the Promised Land, and exalted above the nations. The nations that were disintegrated by Christ as the Smiting Stone will surrender to His authority.

Will you reject Christ as did the unbelieving Jews in the past? Will you neglect His rulership as do the nations? Or, will you accept Him and build your life upon Him as your Foundation Stone?

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1.5. 112.5



Part five of a lecture delivered at Van Buren Opera House, Chicago, Illinois, January 29, 1893

By H. V. Reed

Israel's King

HO IS it that is to take the throne and reign over V Israel and thus bless the world? In Luke 1:31, 32, we have the answer: "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."

Again in Isaiah 9:6, 7, we read: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The Prophet Ezekiel declared: "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" (21:25-27).

Babylon took the crown from the last reigning king of Judah, and from that time to this, no crown has ever rested upon a Judean king, and no Israelitish ruler has ever occupied a throne. It is said of Jesus that He came to His own, and His own received Him not. He left their house unto them desolate and enunciated the sublime prophecy of the scattering of Israel and their dispersion among the nations. He said:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land and wrath upon this people. And 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 21:20-24).

How literally this has been fulfilled-the history of the centuries which have intervened may show. Again and again in ancient times, efforts have been made to reconstruct Jerusalem. Julian, the apostate from Christianity boldly declared: "I will build again the city of Jerusalem; I will restore the Jews to their own land and defeat the prophecy of Christ."

He called upon the Roman treasury to pour out money liberally to rebuild the city, and he summoned back the Jews to Jerusalem. We have it upon the united testimony of Gibbon and Suctonius that balls of fire seemed to come from the earth to defeat the builders, and Julian died with these words upon his lips: "Thou hast conquered, O thou Galilean! Thou hast conquered!"

In A.D. 637, Omar, successor of Mohammed, placed the Mosque of Omar on Mount Moriah. The Jews are now negotiating for the purchase of that Mosque, and it is said that one million dollars are already subscribed to rebuild the Temple. Seventeen Jewish synagogues have been erected within the walls of the city of Jerusalem, and the Jews are looking forward with interest to the next great European war that shall deluge the world with blood and prepare the way for their restoration. We are on the eve of wonderful revolutions. The "Eastern Question" will never be settled until the Jew becomes the center of a great system that is to bless the world. Let me read you the sublime prophecy of Micah:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the (Please turn to page 10)

DAILY READING HELPS

- M. April 2. The Testimony of Simeou aud Anna (Luke 2:21-39).
- T. April 3. Christ in the Templo; Amazes the Teachers (Luke 2:29-52).
- W. April 4. The value of Wisdom and Un-dorstanding (Prov. 3:13-18).
- T. April 5. Growing by the Milk of the Word (1 Peter 2:1-5). F. April 6. Growing by the Meat of the
- Word (Heb. 6:1-6).
- S. April 7. How the Wicked Grow (Jer. 12:1-4).

Outlook of Churches Regarded Fairly Good

WASHINGTON (CNS), February 19, 1951—The new national defense effort, which began going along at a canter last June and really began to gallop by January, not yet has had any noticeably stringent adverse effects on ministers, priests, or rabbis in America, or on church plans for new structures, renovations, or additions.

One of the unusual aspects of the building materials, and an order relating to credit controls is that in almost every instance the orders specifically have exempted churches and synagogues. Meantime, the greatest volume of church construction is going on without hindrance.

The steadily increasing cost of living has caused many ministers either to petition for salary increases from their official boards, or to begin suggesting in subtle ways that such an increase would be in order. Technically, such increases would be in violation of the Office of Price Stabilization freeze order on wages and salaries issued recently, but actually there were many loopholes left in the freeze for raises based on tenure of service, added duties, or other good cause. It is doubtful that Uncle Sam ever would move against an official board for granting a salary increase to a preacher, anyway, regardless of the actual wording of the regulation.

Some ministers, knowing the fiscal facts of life about their church operations, realize that any increase for them is out of the question. These have had to change their financial plans to stay within a strict budget as the purchasing power of the currency has shrunk.

Many ministers who have not enjoyed salary increases since K-Day have been able to obtain more generous expense allowances, or have taken in more fees, due to the increase in marriages since the new defense boom began.

It is not generally known, but thousands—perhaps tens of thousands—of ministers in various denominations in America actually fill full or part-time jobs in business or industry and minister to a fair-sized church. The number of such ministers doing part-time work on the side always increases rapidly in periods of depression, inflation, or in war time, and this national emergency would seem to be no exception, although there are no authoritative surveys.

Economists here feel sure that many churches planned for construction but not yet underway are doomed to be delayed in the coming months. Yet, there is the chance it is based on more than hope, too—that a full-scale war may be staved off and that American industrial ingenuity can meet all the needs of the burgeoning defense effort and most of the needs of the civilian economy. If this proves to be the case, the church construction boom will last for a long, long time.

Modern World Trends

NEVER DID a people live in more thrilling times. Ours is different from all other eras. It is an age of speed, an age of science, an age of propaganda, an age of power, of hatred, fear, destruction, and Godlessness. There have been speed and power and all these other things before, but never to any such extent as now. Vast movements color the pages of current events as God slowly but surely works out His purposes.

Notice, first the coumenical movement. The Federal Council of Churches has merged with other powerful religious organizations in this country to form the National Council of Churches. This vast Protestant organization, although containing many sincere and active evangelicals, is dominated by liberal leadership and is moving in the direction of an authoritarianism that will menace the liberty of local churches. Roman Catholicism is a good example of the evils to which this kind of trend has led. The National Council is only a part of the World Council, a vast organization so little concerned with sound doctrine that it gives much evidence that it would welcome union with the Papacy. Where will this tendency carry us? We may rejoice that along with this goes a movement among evangelicals all over the world to join in co-operation. The lines are being drawn fast between believers and nonbelievers . . .

Another significant movement is the coming into prominence of the backward nations of the Far East. Japan played a prominent part in World War II; so did Siberian Russia. India's hundreds of millions have shaken off the yoke of Great Britain. Its representatives play a prominent part in the United Nations. China, with its tremendous population, has embraced Communism, excluded foreign missionaries, and treacherously attacked the armies of the United Nations in Korea. Wherever Communism goes, missions cease.

Although there are millions of Christians in Russia, they are not free to propagate their religion. It will doubtless be the same in China. Our missionaries still remain in India; but if the Chinese Reds take over that country, we may expect that our missionaries will have to leave and that native Christians will be denied the right of evangelizing. Japan is still wide open to Christianity, and we shall work this field while we can. Who knows how long the Communistic flood will stay on the mainland of Asia? Missionary doors seem to be closing; and while we do not wish to be pessimistic, we must be realistic. All Asia and its neighboring islands may fall into the hands of the enemies of Christianity if the present trend continues. Is it possible that this is a growing indication that the time for the preaching of the gospel to the nations has nearly run out?-World's Crisis.

The Church

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

N THE New Testament (the church is strictly a New Testament organism), the word "church" is used in various ways. Sometimes the word has reference to a place of assembly for local congregations. Hence Paul could say, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house" (Col. 4:15). Sometimes the word is used of a local congregation such as "the church of God which is at Corinth" (1 Cor. 1:2). Most often, however, the word "church" refers to the whole company of Christians who are called out of the world and assembled under the banner of Christ.

Our word "church" is translated from the Greek word ecclesia, which means literally, "an assembly of called out ones." The church includes all those who have been called out of the world and arc in Christ. There is only one church, one body of called-out believers. It is not a local assembly, nor a denomination, nor an organization, but an organism, a body, of which Christ is the head. The very word ecclesia implies unity of thought and action, and embraces all in one group who have left the world and are one with the Lord. True church unity is not organizational unity, but doctrinal unity, and spiritual unity, with members joined by Christ, not just by committees, boards, and hired general secretaries. The church is a company of people of blood-bought individuals who have Christ for Saviour and coming King.

The church was organized by Jesus Christ and is being built by Him and is founded upon Him. The Apostle Peter, whose confession of faith, "Thou art the Christ, the son of the living God," was to be the foundational principle of the church, said of Christ, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6). Christ is the chief cornerstone of the church, upon whom the church is founded. Peter's confession is the test of faith. Any organization having as its cornerstone any man other than Jesus and having for its creed anything less than full acceptance of the Son of God should not claim to be of the church.

Christ is building the church today! He is using men and women, laymen and pastors, but in the final analysis, Christ is calling out the members of His church, and He is converting them. Jesus said, "Upon this rock, I will build my church" (Matt. 16:18). The church belongs to Christ, and He is building it. Acts 2:47 says, "The Lord added to the church daily such as should be saved." We are not to depend on church activity, nor powerful oratory, nor clever advertising to bring men and women to conversion (though the Lord may use these means), but we are to depend on the Lord Himself to work in prospective Christians to lead them to conversion. Paul called the church "the house of God" (1 Tim. 3:15). The Psalmist said, "Except the Lord build the house, they labour in vain that built it" (127:1). The man-built church is destined to fall, while the true church which the Lord is building will endure forever.

The world, even some Christians, are inclined to take lightly the exalted position of the church. The reason probably is that when they think of the church they think of a small neighborhood congregation, where their name is on the books, which may or may not be a part of the body of Christ. When we think of the church as we should, however, that great, universal, 2,000-year-old communion of redeemed individuals, ruled and directed by the Son of God Himself, then we are properly awed by the magnificence of being a member of that body. Paul spoke of membership in the body of Christ as a "heavenly calling" (Heb. 3:1). Paul told the Thessalonians, "We pray always for you, that our God would count you worthy of this calling" (2 Thess. 1:11). Membership in the true church is not to be taken lightly. It is a high, heavenly calling, which will result in a glorious reward. To be one of the called-out ones of the living God is to be highly honored and wondrously blessed.

Someone may think that this high calling is exclusive; that it is only for a few—or for the best. Wonder of wonders, this is not true, but now God "commandeth all men every where to repent" (Acts 17:30). Now, through acceptance of Jesus Christ as Saviour, God "will have all men to be saved, and come unto the knowledge of truth" (1 Tim. 2:4). "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). Membership is open to you in the most enduring, most exalted, best ruled, most loved, most hopeful, fellowship in the universe, "the church of the living God, pillar and ground of the truth."

As we may expect, a body founded upon the Son of God, being built and ruled by Him, not only has great (Acts 3:21).

blessings but also great responsibilities. The present church age may be compared to a Bible training school, of which Christ is the dean. He is calling people out of the world into His class of believers to prepare them, through study, prayer, fellowship, experience, and the direction of God's Spirit for positions of glory when they will live and reign with Him. The church may be compared to the royal court of a great king where future rulers are trained in the requirements for their tasks. Just as one task of John the Baptist was "to make ready a people prepared for the Lord" (Luke 1:17), so the task of the church is to prepare a people who will be ready to meet the Lord when He comes and to serve Him as He directs the work of "restitution of all things . . . spoken by the mouth of all his holy prophets since the world began"

If the responsibility of the church is great, the reward of the church is greater. The church is an organism with a future, and as the body of Christ, it will be wondrously blessed. To the church is promised immortal life. "He shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

The church will live and reign with Christ. "If we suffer, we shall also reign with him" (2 Tim. 2:12). The reward of the church is the reward of the saints, for the saints are the church.

What is the church? It is the body of Christ, a fellowship of blood-bought believers, who have turned from the world and accepted Jesus Christ as Saviour. Christ is the founder and the foundation stone of the church. Acceptance of Him as Son of the living God who died for our sins is the foundation principle. Christ is building the church today by calling out individuals through the gospel message to serve Him and be saved by Him. He is training the church now to live and reign with Him. Though membership in this mystical body is a heavenly calling, it is open now to "whosoever will call on the name of the Lord." The reward of faithful membership in the body of Christ, the church of God, is life eternal and the promise that we shall live and reign with Christ. We invite you to join the body of Christ. We urge you to maintain full and active membership in the church of the living God. It is a high calling with a great reward.

THE COMING NATION

(Continued from page 7)

hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (4:1-4).

This is a prophecy that points to that period when the tidal waves of war shall cease to wash the shores of nations; when, exalted above the hills, God's holy Temple shall become the peaceful center of worship, and the nations shall bring their offerings.

"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. 8:23).

Isaiah declared: "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, 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: but 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. 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. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (11:1-10).

Daniel, the Prophet, recorded a vision of the incoming administration of Christ:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should

serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7:13, 14).

Then Messiah, who bore the cross, is to take the crown and throne. Christ, who endured the humiliation, the jeers of His enemies, is in the sublime purpose of God to rule the world of nations. What a contrast is here presented! From the cross to the throne! From humiliation to glory! From suffering martyrdom for a world, being crucified under a title which he still maintains, to the royal rulership of the earth.

In the purpose of God, Israel is to be restored and made one in the land of their fathers, and Christ, the rightful heir to David's throne, shall reign from sea to sea and from the river to the ends of the earth. We are in the last great period. Millions of men are summoned to arms. Europe today is but a military camp. Out of all this preparation, this unrest, this apprehension, will emerge the grand result. The King of kings and Lord of lords will reign triumphant. Joyous anthems of peace will ring through the earth, and the Prince of Peace will reign, and the blessed ages of everlasting rest will be ushered in. There shall be one system of law, one government, one form of language. A man shall sit under his own vine and fig tree with none to molest or make him afraid.

No dark clouds shall be driven across that radiant sky. No war cry shall echo from the distant hills. No hearse shall be driven along the streets of the city of God. The age of suffering will give way to the age of glory, and earth that has been the scene of conflict will pass beyond the storm into the light of eternal peace. [The End]

There are two sides to the old gospel ship-the human and the divine-so let us cast our net on the right side.

The Quest

I sought for God in field and hill, In lonely paths, in crowded ways.

I sought Him when my heart was still

In words of prayer and hymns of praise. In mystic need and subtle thought I sought Him, but I found Him not.

I fled from God with craven fear To hide from Him my nakedness.

The words I spoke Hc must not hear, The thoughts I nursed He must not guess.

Oh, to be hidden and forgot!

I fled, but I escaped Him not.

I found a friend who trusted me,

Yet knew my weakness through and through. I found a task that seemed to be

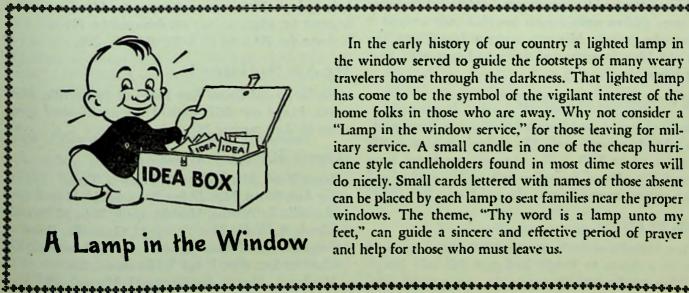
Too bitter hard, yet mine to do. In love and work I found my soul,

Forgot my quest-but reached my goal.

-Winfred Ernest Garrison.

For One Who Is Tired

Dear heart, God does not say, "Today be strong." He knows your strength is spent. He knows how long the road has been, How weary you have grown, For He who walked the earthly road along Each bogging lowland and each steep hill Can understand, and so He says, "Be still And know that I am God." The hour is late and you must rest a while.



In the early history of our country a lighted lamp in the window served to guide the footsteps of many weary travelers home through the darkness. That lighted lamp has come to be the symbol of the vigilant interest of the home folks in those who are away. Why not consider a "Lamp in the window service," for those leaving for military service. A small candle in one of the cheap hurricane style candleholders found in most dime stores will do nicely. Small cards lettered with names of those absent can be placed by each lamp to seat families near the proper windows. The theme, "Thy word is a lamp unto my feet," can guide a sincere and effective period of praver and help for those who must leave us.



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).

Use Your Bible

Fill in the blanks. Find Psalm 134.

"Behold, ______ye the Lord, all ye ______ of the Lord, which by ______stand in the ______ of the Lord. Lift up your hands in the ______, and bless the ______. The Lord that made ______ and _____ bless thee out of Zion."

Joseph Warned

Wise Men from the East came to Jerusalem to find Jesus. The Bible does not say how many there were. We know they gave Jesus three kinds of gifts. They gave Him "gold, frankincense, and myrrh" (Matt. 2:11). There may have been several Wise Men, at least two for sure. These Wise Men found Jesus in a house. After they worshiped Him, however, they did not return to King Herod as he had asked them. They were warned of God in a dream, so they went into their own country another way. Herod had wanted only to know where Jesus was, to kill Him. Herod wanted to continue to be the ruler.

Joseph was warned also. An angel of the Lord told Joseph in a dream to "Arise, and take the young child and his mother, and flee into Egypt." (Matt. 2:13). There they were told to remain until Joseph would be told it was safe for Jesus in His own country. Joseph took the Babe and Mary at night and fled into Egypt until after King Herod died.

God Cared for His Own

The Lord had a special work for Christ to accomplish. Jesus said He wanted to do His Father's will when He was older. (John 5:30; 6:38.) Jesus was protected from the cruel King Herod, but other little children who lived in that country were killed by the evil king.

Back to Israel

When Herod was dead, an angel of the Lord appeared again in a dream to Joseph in Egypt. He told Joseph that "they are dead which sought the young child's life" (Matt. 2:20). So Joseph, Mary, and Jesus returned to the land of Israel.

When Joseph learned that a son of Herod ruled, he was afraid to go back to Bethlehem. He turned aside and went into part of Galilee. He came to a city called Nazareth to live. It was there that Jesus was raised. As a child, He probably helped Joseph with his carpenter work. We know that Jesus grew in favor with God and man.

Spring Parade

Here it is April! Have you sent your name, agc, birth date, and address to me—(Mrs.) Madge Savage, Waite Park, Minnesota? Your enrollment card for ECE Club will be sent free ready to hang in your room. See your name in print on your birthday!

Let's Play!

Unscramble these words! Open your Bible to Matthew 2:13-23.

| 1. enerzaan (v. 23). | 6. legan (v. 13). |
|----------------------|----------------------|
| 2. pprohet (v. 15). | 7. Joeshp (v. 19). |
| 3. leeigal (v. 22). | 8. oraes (v. 14). |
| 4. gypet (v. 13). | 9. detraped (v. 14). |
| 5. dorhe (v. 15). | 10. dlihc (v. 20). |

We Are So Happy!

Phyllis L. and Debra Kay Peters of Paynesville, Minnesota, joined our ECE Club. Their names were given to me by their mother, Mrs. John Peters.

Happy Birthday Wishes!

Roger Yows, Mar. 26, age 14, Parmela, Texas Joy Ann Wood, Mar. 27, age 7, Litchfield, Minn. Marceilla L. Pearson, Mar. 30, age 9, West Milton, O. Glenda R. Wolfe, Mar. 31, age 12, Gatesville, Texas Virginia Ann McKinney, Apr. 1, age 7, Hammond, La. Charline Lee, Apr. 1, age 5, Hammond, La. Marilyn L. Mercer, Apr. 1, age 11, Macomb, Ill.

The Beream Page

Editor: William Wachtel, Oregon Bible College

My Hope

* * * By Mrs. Carlton Hoskins, Corvallis, Oregon

An earnest churchgoer asked me recently, "Don't you want to go to heaven?"

"No," I answered, "heaven is not my hope. Of course, I would not refuse to go if God called; but He has never promised me heaven in His Word. He has promised me, if I accept His Son Jesus Christ, that I shall inherit the earth. Christ exhorts us to pray 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'"

For my part. I shall preach Christ, teach Christ, and Him crucified. He alone is my hope. He is my righteousness, else I could not approach the Father, nor attain the Kingdom of God. Christ told His disciples—and that includes all true believers—to go and preach the gospel of the Kingdom of God. His ministry was one of healing and teaching. (Matthew 9:35.) As dear children we can accept and follow, alleviating misery and disease as much as in our power.

No, indeed, God needs no workers in heaven other than those He already has. It is here and now that we are to teach people of the Kingdom and of J:sus' atonement that makes it possible for us to inherit that Kingdom. In Job 19:25, we are shown that our hope is in the fact that "mv Redeemer liveth, and that he shall stand upon the earth." 2 Peter 3:13, 14, we are told our hope is for "new heavens and a new earth, wherein dwelleth righteousness."

Psalm 37 tells us not to fret or envy wicked people, for they shall be consumed from the earth. As for me and my house, we will occupy and do what we can, even as did Mary, of whom Jesus said, "She hath done what she could." I can do all things through Christ which strengtheneth me, by God's Word and the power of the Holy Spirit I will serve while life shall last.

The Litchfield, Minnesota, Bereans

According to a letter recently received from Sister Stanley Ross, the Litchfield, Minnesota, Bereans have been having regular weekly meetings since last fall. They meet every Thursday evening in various homes. The members take turns teaching the lesson. There is also a class for the "little Bereans." The mothers and girls take turns teaching them. Betty Mills is the president, and Lois Ruhn is secretary-treasurer.

At present, the Litchfield Bereans are eagerly looking forward and planning for the Minnesota Spring Berean Conference, which is to be held at Litchfield, April 21 and 22. Bereans everywhere are invited to come. As Sister Ross writes, "We are hoping to have a good conference and a large crowd."

My Bible and I

We've traveled together, my Bible and I, Through all kinds of weather, with smile or with sigh!

In sorrow or sunshine, in tempest or calm! Thy friendship unchanging, my lamp and my psalm. We've traveled together my Bible and I. When life had grown weary, and death e'en was nigh! But all through the darkness or mist or of wrong! I found there a solace, a prayer, or a song. So now who shall part us, my Bible and I? Shall "isms" or "schisms" or "new lights" why try? Shall shadow for substance, or stone for good bread, Supplant thy sound wisdom, give folly instead? Ah no! my dear Bible, exponent of light! Thou sword of the Spirit, put error to flight; And still through life's journey, until my last sigh, We'll travel together, my Bible and 1.—Anonymous.

Say So

"Does a neighbor help a little As along the way you go— Help to make your burden lighter Then why not tell him so!" —Geraldine Searfass.

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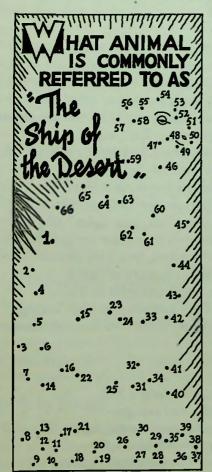
AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 26-April 1-Special meetings at Morning Star, South Bend, Ind. (James W. Mc-Lain, guest speaker.)
- March 31, April 1-Illinois Spring Conference at Ripley.
- April 8-until completed. Church building project, Morristown, Tenn. (J. W. McLain, assisting.)
- April 21, 22-Minnesota Spring Berean Conference at Litchfield, Minn.
- April 28-29—Iowa Bercan Rally at Waterloo. May 24-27 — May Meeting at Fonthill, Out.
- (C. E. Lapp, guest speaker.) July 16-27—Berean Youth Rally, Oregon, Ill. July 31-August 8—Illinois Bible School, Ore-
- gon, Ill. August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)

September 9-General Conference Sunday.

A TALENT TEASER FOR THE YOUNGER SET



OMAHA, NEBRASKA

We are happy to report the baptism of Mrs. Floyd Bokamper, which took place on March 11. She is one of the neighborhood ladies, living at 1414 N. 33rd St., who has been a regular attendant for a number of weeks and a member of the choir. We rejoice to have her with us in the faith and in the church.

Some of the other people living near the church are now attending regularly, and interest scems to be increasing.

Bro. Frank Carpenter has been in the hospital for about six weeks. He had a badly infected leg from a metal plate that had been placed on a previous break and had become corroded. It is slowly healing now, and he hopes to be home again before too long.

There has been much illness among the church people the last few weeks, but most of those who are ill are now well again or improving.

Bro. Tom Bates is one of those who is still seriously ill. He has spent two periods in the hospital and suffered severely. He is now at the home of his daughter, Sr. Al Karnett.

Sr. A. J. Eychaner celebrated her ninetyninth anniversary on March 2, and Sr. Amanda Hazard her ninticth on January 8.

A junior choir has recently been started among the Sunday school children, who have been showing a real enthusiasm. They have been singing for Sunday school, and later may help in the church service.

M. W. Lyon, Pastor.

SOUTHWEST CONFERENCE NOTICE

Again it is time to announce the coming Southwest Conference of the Church of God of Abrahamic Faith. This time it is to be held in Los Angeles with the brethren of the Church of God, 230 W. 103rd St. Those of you who have been privileged to attend one or both of the previous conferences know what is in store for you. If you have not attended, make a special effort this time and you will be rewarded richly. Put a ring around the date on your calendar and let nothing change it.

As soon as programs are ready, they will be mailed out as they were last year. We used The Restitution Herald mailing list for those living in the Southwest. If you did not receive one and would like to have one this time, please send your name and address to me. Mrs. Edgar Adamson, Cor. Secy. 931 Weber St., Pomona, Calif.

HERALD RECEIPTS

Mrs. Bessie Lawrence; A. E. Weathers (3); J. Plautner; Mrs. B. E. Holt; Mrs. John Savage; Verna C. Thayer (3); Nello J. Hardaere (2); Terry Ferrell; Mrs. W. H. Holland (2); Elnora Waldo; Mrs. R. D. Stanton; Harold Beamer; Mrs Vince Holt; Albert E. Pohmer; Mrs. Ray Saylor; Mrs. George Carpenter (2); Mrs. D. Hatten; Mrs. Johnnie Fyfe: Paul Schaer; Lettie Voorhees; Mrs. W. J. Fine; Sunshine Class, Lawrenceville, Ohio, S. S. (3); Mrs. Annie Guthrie.

Gleanings from the Field "The field is the world."-Jesus.

Visitors at Oregon, Ill., March 16 through 19 were Srs. Nora Pearson, Eunice Pearson, Rebecca and Phoebe Kessler of West Milton, Ohio. Come again 1

Our sympathy is extended to the family of Mrs. Adolph Johnson, who fell asleep in death on Monday, March 11, after a serious operation at Rochester, Minn. Mrs. Johnson is the mother of Bro. Paul C. Johnson of Oregon, Ill.

Sr. Ada Simpson, Grand Rapids, Mich., enjoyed vacationing at the home of Mr. and Mrs. Curtis Simpson, Oregon, Ill., from March 16 through 21. We were glad to have her visit headquarters.

Southlawn Church of God, Grand Rapids, Mich., joined the ranks of the new owners of "Songs of Truth," with the purchase of eighty new copies. On March 16, 1951, Sr. Alice Williams, Rochelle, Ill., fell asleep in Christ after an illness of almost two years. Funeral services were conducted by her grandson, J. Arlen Marsh, Rockford, Ill., on March 18. Mrs. Williams is the mother of Sr. G. Eldred Marsh of Cleveland, Ohio.

"The church placed an order for a new Hammond organ a week ago. We expect delivery very soon."—Bro. Harry A. Sheets, pastor, Burr Oak, Ind. They have also placed an order for 135 "Songs of Truth," a worthwhile combination! "It is a good thing to ... sing praises unto thy name, O most High" (Psalm 92:1).

Attention young people: Start making plans for the National Berean Youth Rally, Oregon, Ill., July 16 through 27. Already, two from Minnesota have indicated plans to attend.

LeMASURIER - HUDDLESTUN

Hope Chapel Church of God at South Bend, Ind., was the scene of a beautiful wedding on Friday evening, March 9, 1951, when Miss Diane LeMasurier and Mr. Robert Huddlestun of South Bend were united in marriage by the writer.

The simple double ring ceremony was performed at an altar banked with candelabra, palms, white gladioli, and snapdragons. Mrs. Lottic Pickerl, pianist, and Miss Joyce Huffman, vocalist, provided appropriate music. The bride, attired in a wedding gown, was attended by Miss Pat Danielson as maid of honor, and Miss Lorua Huddlestun, sister of honor, and Miss Lorua Huddlestun, sister of hogroom, as junior bridesmaid. Miss Brenda DeKan was flower girl, and Stephen Ferrell, brother of the bride, was ring hearer.

The groom's attendants were past schoolmates, with Richard Johnson as best man; Jerry Snyder and Jack Pingle as ushers. Pastor Harvey U. Krogh, Jr., assisted in the service.

Following the ceremony, about eighty-five guests gathered in the church basement for the wedding reception.

After a short wedding trip to Chicago, the young couple are at home at 629 Carroll St., Apt. 21, South Bend.

Though this present troubled world does not seem to present much of a future for these young persons, we pray that they may have a glorious future in the Lord.

T. M. Ferrell.

GEORGE J. RAHN

George J. Rahn was born July 31, 1889, near Sturgis, Mich., the youngest of fourteen children born to Julius and Amelia Rahn. He died March 2, 1951, at the age of sixty-one years. He resided in Michigan and Indiana before moving to California thirty-two years ago.

On July 3, 1915, he was united in marriage to Verna Mae Railsback at South Bend, Ind. In December of that year, he became a member of the Church of God of the Abrahamic Faith at South Bend. Besides his widow, he leaves to mourn his loss, two sons, Richard Elton and David Eugene, two daughters, Mrs. Charlotte McCallum and Lois June. A daughter, Betty Louise, preceded him in death in 1923. He is also survived by two brothers, Louis W., of Puento, Calif., and Edward J., of Grand Rapids, Mich., and one sister Mrs. Anna Stell of Three Rivers, Mich., and five grandchildren.

Bro. George P. Lichty of the Pomona Church officiated at memorial services in Pomona, Calif., and was assisted by Bro. Harry Payne of Los Angeles, Calif. Burial was in Forest Lawn in Glendale, Calif. Bro. Rahn was always found in his place at all of the church services until he suffered a severe heart attack last June. He fought valiantly a loosing battle but received much comfort from his hope. The Pomons Church has lost a most highly esteemed member, but we sorrow not as others who have no hope. We know that if we are as faithful as he was, we shall meet him again in the great resurrection morning. Norman J. McLeod, Secy.

LOTTIE G. ELTON

The Omaha Church has sustained another loss of one of its faithful, long-time members in the death of Sr. Lottie Elton on February 24, 1951. She was born on October 30, 1870, and lived almost all her eighty years of life in Douglas County, Nebr.

She was married November 11, 1891, to Charles B. Elton, who preceded her in death by fourteen years. In 1891, she was obedient to the gospel and for sixty years was a faithful member of the Church of God. Few even of the younger and more active members would make the effort that she made at her advanced age and under her handicaps to be in her place at church.

On February 7, she suffered a paralytic stroke, from which she grow gradually weaker until the end. Surviving are two sons, Leo J. Elton, of Spirit Lake, Idaho, and Harold C. Elton, of Omaha, Nebr., at whose home she fell asleep in Christ. She was laid to rest February 28, in Mount Hope Cemetery, to spend the rest of the waiting time until the Lord of life shall call His own to meet Him in the air. M. W. Lyon, Pastor.

ANDREW J. THAYER

Andrew J. Thayer, son of B. J. and Catherine Burger Thayer, was born in North Township, Marshall County, Ind., on December 18, 1856, and died on March 8, 1951.

On September 7, 1879, he was married to Mary Catherine Wiltfong who preceded him in death, February 17, 1944, after 64 years of married life. To this union were born seven children—three of whom survive—Mrs. Iva Boyd of Plymouth, Ind., Guy of Lakeview, Ind., and Earl of Middletown, Va. Surviving also are one granddaughter, two grandsons and four great-grandsons.

He will long be remembered as a kind, loving father and a neighbor always ready to help those in need.

He was in failing health during his last year of life and required much care. This was willingly and efficiently provided by his daughter, Iva.

The writer spoke of mankind's great hope of restitution, after which he was laid to rest to await the resurrection.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

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 (1sa. 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 Jesur Christ for the remission of sins (Acts 2:38) and a consecrated life as essential to salvation.

ONE GOD: THE GOD OF THE AGES

"One God: the God of the Ages." by R. H. Judd, with introduction by G. E. Marsh, contains seventeen chapters and sells for \$1.00. The book seeks to honor the Scriptures. Its teachings are based on wide and honorable research. It gives reasonable answers to many difficult questions. In explanation of difficult passages, it appeals to your God-given common sense, and to your inherent recognition of that which is true.

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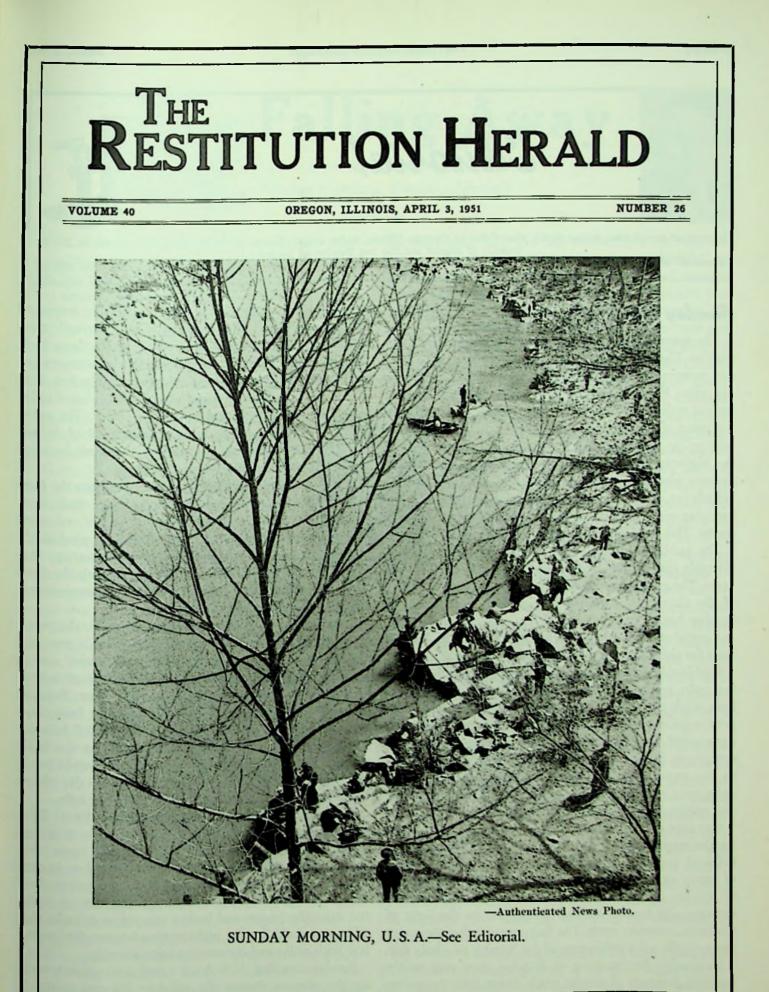
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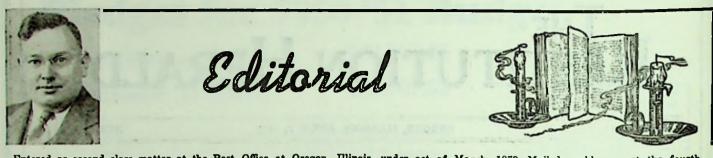
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James M. Watkins, Editor

\$3.00 per year Paul C. Johnson, Associate Editor

Sunday Morning --- U.S.A.

The warm exhilarating foretaste of spring is once more with us. The highways and byways are crowded with Sunday morning travelers basking in the luxury of a morning ride. Fishing poles dangle gayly colored bobbers against well-waxed finishes, and one almost imagines the fragrance of fried chicken lingering in the air from each passing car. The fearful who do not find the hazards of the highway attractive seek the creek banks and out-ofthe-way places for a Sunday hideaway. Less hardy individuals are, of course, resting until noon, recovering from Saturday night or storing strength for the evening sport events. This is what we call Sunday morning, U.S.A.

The public attitude toward Sunday has changed considerably during the last fifty years-even in the last five years. The growing trend of both the public and members of the church to disregard the spiritual significance of Sunday has become serious. When we lose respect for any social standard, it is inevitable that we will lose respect for the things for which it stands.

God instilled in the children of Israel certain hard and fast rules regarding their Sabbath. The amount of Sabbath work they were allowed was limited by very stringent regulations. The distance of travel permitted was determined by the average round trip distance to the synagogue. Secular activities were limited by, and subject to, the necessary requirements of religious services. These rules were emphatic and applied rigidly. The economic and spiritual welfare of the nation depended upon them.

Our own nation has been based upon the keenest regard ' for the meaning of Sunday. Extremes of this concern were reflected in many "blue laws" which limited the extent of many social activities to the sound spiritual principles of Sunday observance. Many of these laws went to the extreme and hardly justified themselves in the light of Christian common sense. The fact remains that their very passage reflected a public regard for Sunday as a holy day.

Gradually, the meaning of Sunday gave way to the material demands of secular work. Some told themselves that the pretty weather might not continue until Monday,

so making hay on Sunday became a justifiable necessity. Others rationalized that building a new corncrib was best accomplished on Sunday while neighbor Jones had time to help. Of course, it was absolutely necessary to have it completed before cornhusking time. The fact that starting time had been delayed several weeks caused only conscience trouble and had to be disregarded. The once prevalent conviction that Sunday labor resulted in an equal or double loss of time during the week became lost in the hustle of life.

The unusual part of the whole story has been the fact that in spite of the inroads secular activities made into Sunday life, public opinion continued to demand that many pleasure-seeking events be outlawed by good taste. No organization or public official would encourage the use of Sunday for activities not in keeping with the day. Only in recent years have many smaller communities permitted Sunday movies.

The trend to give increasingly less regard to the practical meaning and spiritual purpose of Sunday is growing rapidly. In many cities, softball games and other sports are now permitted and openly encouraged by community leaders. Hundreds gather at these events on Sunday nights. A few years ago they would not have been considered. This year for the first time, the annual holiday dance sponsored by the local so-called social set was held without regard for Sunday observance. So the world goes! It would seem that the near future will see the day when Sunday will be regarded as neither sacred nor holy.

What is the cause of this growing state of affairs? The responsibility for this lack of regard for the religious significance of Sunday must rest squarely upon the church. It rests upon the avowed church members in our cover picture; it rests upon the many congregations that dismiss or ignore services for secular activities; it must rest upon the pastors and leaders who refuse to make the effort to uphold Sunday night services because they interfere with radio and community entertainment.

Sunday morning, U.S.A., is a malignant growth well on the way to destroy the religious life and spiritual traditions of our present and future generations.

The Falling Away

By Norman J. McLcod, Pomona, California

WHEN Martin Luther visited Rome, he was dumbfounded to find the Papal court so exceedingly corrupt. From that time on, he began to feel that everything evil in the church and in the world was centered around the Papacy. As his quarrel with Rome grew more bitter and led to the defection of Luther and his new church from the Catholic fold, he felt more and more that the pope was the very personification of all evil. Soon he set the style of prophetic interpretation that the Papacy was "that

man of sin" that should be revealed, "the son of perdition . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:3, 8). A falling away from the carly pristine purity of primitive Christianity undoubtedly took place very early in church history.

With the coming of the Barbarian invasions of Europe in the fifth century, practically all learning gradually disappeared and with it a large measure of Christianity. Charle-

magne was very proud of the fact that he could sign his own name. The monarchs of that day set the style of using a signet ring to seal their public documents, largely because they could not read and write. Even the monks of the Dark Ages were quite unlearned. Usually they could not read and write the Latin or Greek in which the sacred writings were embodied. Oftentimes they copied and illuminated those texts, even though they did not know what they were copying. You may almost say that they drew the words as one of us would the Chinese ideographs. It was only natural that in such a state of decline that almost all true Christian teaching was lost.

When the period known as the renaissance came, Christianity, like other forms of learning, revived along with it. Martin Luther was only one of a host of reformers in the church of his day; several of them lived before him. It was then that a revolt began to grow against the authority which the pope had erected in Europe, but the seeds of a new defection from Christianity began to grow.

True liberty of thought brings with it an upsurg: of rebellion against all authority. No longer did the people feel that they should be forced to conform even outwardly to doctrines and forms of worship that they did not accept. Today, we in modern America especially feel that we should each have his own beliefs, and that nobody can dictate in any manner, our ways, thoughts, or creed. Complete tolerance is the watchword of modern times. With complete tolerance comes indifference, and with indifference, atheism. A new falling away in the church now leaves our sacred buildings empty and our numbers lessened. Atheism has advanced so far that, especially in Europe and western Asia, the Catholic Church is no longer the most numerous sect of nominal Chris-



Norman J. 'McLeod

Italy, France, and Mexico have felt the rise of large Communist elements. Only with constant effort has the Catholic Church prevented the engulfment of western Europe by the hordes of Communism. We of the West do not need to rest upon our oars, thinking that the victory is won. What happens in periods of the lush prosperity that we are enjoying will fade away under the blight of economic de-

tianity. Not the Papacy, but atheistic Commu-

nism rears its ugly head as the "man of sin"

that shall be revealed by the new falling away.

Even such strongholds of Catholicism as

pression and turmoil that are bound to overtake us in due time. Anybody who has to stretch his meager salary to buy the necessities of life in an inflated market knows that economic turmoil is not coming; it is actually here. Depression in the midst of inflated prosperity is the strange apparition of our financial world. The falling away is upon us! What shall we do about it?

Jesus forewarned us that when He should return that it was doubtful if there would be faith left on the earth. (Luke 18:8.) Isaiah gives a most gruesome picture of Jesus' return. "I have trodden the winepress *alone*; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment... I looked, and there was none to help" (Isa. 63:3, 5). When Jesus shall come, He is going to destroy the Communist hordes with the brightness of His coming, "and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

Let us not be found wanting when He shall come. I am greatly concerned and grieved in my spirit when I see indifference entrenched even in our own sacred precincts. Are we to be found wanting (*Please turn to page 11*)

The Fickle Mol

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

OUR MESSAGE takes the form of a warning from a significant part of the triumphant entry of Jesus into Jerusalem. The warning is against the foolishness of following fickle mobs. It is a caution against the spirit of the mob, collective thinking, keeping up with the Jones's, getting on the band wagon, doing anything for no other reason than that everyone else is doing it. Public opinion has so powerful an influence upon our thinking that we feel it a virtue to conform, to be a hail-fellow-well-met,

"when in Rome do as the Romans do." There is danger to Christianity and to civilization in the mob spirit of going along with the crowd.

Notice three instances from Scripture of the mob spirit, when individuals no longer thought or acted for themselves, but followed the course of least resistance, flowing along like water in the way everyone else was going.

The spirit of patriotism was running high and someone was saying, "Here comes the King." Everyone got on the band wagon; no one wanted to be left out. If this was really

the King, they wanted to welcome Him and be remembered by Him. Everyone was moved and excited and joined in the parade, but some did not even know who Jesus was and had to ask, "Who is this?" There was in this mass a nucleus of real believers, men and women who knew Jesus, and understood His royal background and glorious future. They worshiped in Spirit and in truth. The larger part of the mob included people who lacked understanding and sincerity, who were unstable and unthinking and who took part in the celebration only because everyone else was. They were the untouched ones, having a form of godliness but without understanding or foundation. No lasting good was done for them by this display.

Occasionally, righteous leaders can lead a mob into doing a good act. All mobs do not do wrong, but where individual persuasion, thinking, and understanding are forgotten, and people act only upon instruction or mass impulse, no lasting good is accomplished. I am afraid of mob spirit. I am afraid of so-called mass conversions and giant emotional displays in which people are moved and react simply because it seems at the moment the thing to do. Such a mob is as easily led into evil as good.

This mob reaction to Jesus' entry into Jerusalem was

extremely short-lived. Four days later, the same mob was gathered at the palace of Pilate where Jesus was on trial for His life. This time they were under the influence of the religious leaders who hated Jesus. Without individual conviction, understanding, and thought, they were again following the course of least resistance, hating Jesus because everyone else was. "The chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will

> ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him" (Mark 15:11-14). This was the same mob, being led about by its collective nose, first loving then hating its King; first praising Him, then crucifying Him, doing what was popular at the moment without personal policy or individual character. The faithful nucleus of believers remained faithful. The mob fluctune hat and cald

Harold J. Doan

ated between hot and cold.

There was a similar instance a few years later when Paul was working at Ephesus. After Paul had been working in the city for a while, several real converts were made. Miracles were performed; a mob gathered; and before long everyone was burning his heathen books on witchcraft and professing Christianity. Everyone got on the band wagon—it was popular to be Christian—everybody was doing it. Yes sir, they were all going to be Christians.

Then Demetrius the silversmith arose and said, Now look here, if you are all going to be Christians, what about our business? What about Diana? Thus Demetrius worked on the mob gathered in the city stadium. "The whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. . . . Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together" (Acts 19:29, 32). Here is an accurate picture of the mob spirit. Confusion reigned—some cried one thing and some another, and most had no understanding at all of why they were even there. First they were Christians (*Please turn to page 10*)

The Banquet Teachings of Jesus

By Emory Macy, Gatesville, Texas

HE TEACHINGS of Jesus, as He sat at meat with Pharisees are very interesting to the Bible student. Many interpretations have been applied to the parables Jesus used in His discourse. It should be remembered that He spoke some parables (at least eighteen) for the benefit of His self-righteous enemies, the Pharisees.

The entire discourse that Jesus gave while dining in the home of the Pharisces was spoken because they had placed too much emphasis on rules or laws that they had

written. Jesus listened attentively while the Pharisees debated among themselves who was entitled to be the honored guest at the feast. Jesus said, "Whosoever exalteth himself shall be abased (Luke 14:11). One of the guests suggested how wonderful it will be to "eat bread in the kingdom of God." Jesus replied with a parable teaching "that none of those men which were bidden [and made excuses] shall taste of my supper" (14:24). Jesus accepted the Pharisees' invitation to dine in their home, but they were declining the in-

vitation to dine with Jesus in the Kingdom of God.

Concerning the Lost

The Parables concerning the Lost Sheep, Lost Coin, and the Prodigal Son were given because the Pharisees and scribes disliked the publicans and sinners. Jesus had received both and had occasionally dined with them. The Pharisees taught that repentance could not be accepted from the publicans and sinners who had fallen from their good grace. They were also denied the privileges of worship in the Temple. Jesus taught that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). The Pharisees were acting like the son who had refused entrance of his own brother (the prodigal son) into his father's family. The heavenly Father invites and receives into His house whosoever will come.

The Unjust Steward

The Parable of the Unjust Steward has never been a favorite in the pulpit. Some have even thought it misreported. Some critics have even challenged Jesus' soundness, charging Him with digressing from the truth.

The Pharisees were very indignant because they could

readily see that every word Jesus spoke was leveled at their traditional practices and doctrines. The Pharisees considered themselves the only righteous ones and their teachings as divine. Nevertheless, they continued to listen to Jesus as He rebuked them. The Pharisees believed they were rich because God was blessing them and, being blessed of God, they must be righteous in God's sight.

Then Jesus turned to His disciples and spoke a parable about an unjust steward who had been given charge over



Emory Macy

ruling party in the Temple of God, were misusing this God-given blessing and were using it for their private investment. It was the Pharisees who did all the pretense of worshiping God, and, at the same time, grasped every opportunity to secure wealth. The steward was certainly unjust in his

another's possessions. This parable was given

for the hearing of the Pharisees "who were

covetous" (Luke 16:14) and were playing the

role of an unjust steward. They, being the

dealings with his master's goods. Jesus gave

this parable to show the impossibility to serve and be loyal to two masters. "Ye cannot serve God and mammon" (16:13). Jesus wished the Pharisees to realize if they were laboring for the Lord, they must be "faithful in all things." To be "unjust in the least" of the things of God is to expect the wrath of God upon the transgressor. If, being unjust toward God, the transgressor loses the blessings of God, then the offender continues to "make to yourselves friends of the mammon of unrighteousness," because the whole reward of future life is lost and the only reward one can have is the satisfaction in this temporal life, unless he, too, repents and returns as did the prodigal son.

The Pharisees were not pleased with Jesus' teaching. Neither did they enjoy His words when He said, "Ye are they which justify yourselves before men" (16:15). The unjust steward made some men happy, but his master surely would take away his stewardship. God, also, rejects those who worship in vain, "teaching for doctrines the commandments of men" (Matt. 15:9).

The Pharisee's Doctrine of Life After Death

The Pharisees had accumulated many traditions through the years of time from Moses. Some were not only adverse to the laws of Moses, but were ridiculous

and without Biblical grounds. Where would one find anything in the Old Testament allowing anyone to choose his own place at a feast? Or where is there hope of eating in the Kingdom, without faith in the coming Messiah and the acceptance of His invitation? Where in the Old Testament is one given the right to deny anyone forgiveness? Where in the teachings of Moses and the prophets is dishonesty given the blessing of God?

The same question can be asked about the doctrine of continued life after one dies. Where, in all the words of Moses and the prophets, do we find grounds for a doctrine that teaches when one dies, he still is alive? If such doctrine be false, where did Jesus find grounds for such an imaginary story?

It should be remembered that Jesus did not come to do away with the law but to fulfill. He never taught a new doctrine to His disciples; He only explained and enforced what was written. Every word and deed of Jesus was in perfect harmony with the prophets of old.

When Jesus related to the Pharisees the story called the "Rich Man and Lazarus," He was showing how unscriptural were their traditions. It must have brought to the Pharisee's mind, "The dead know not any thing" (Eccl. 9:5) and "in that very day his thoughts perish" (Psalm 146:4). Notice the inconsistency of such an imaginary doctrine! The dead are alive? The poor are rewarded? The rich are accursed? The transgressor is buried alive? By looking up through sod, one can see Abraham who has been dead for centuries? Hell and Abraham's bosom are within speaking distance? One's sins and mistakes haunt him after death? A tormenting flame in the grave? The possibilities of one rising from his own death state and going to the aid of one less fortunate? The doctrine

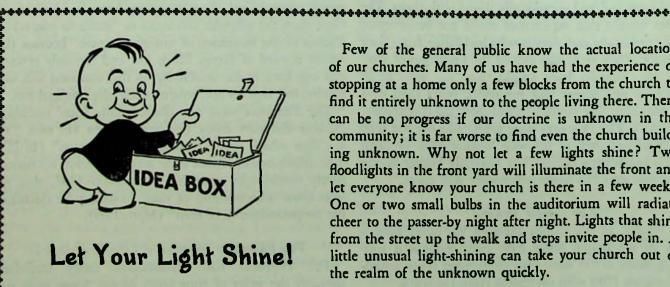
of "Abraham's bosom," being a place for the dead living or the living dead has no basis in the Word of God.

The doctrine of the imaginary, "Abraham's Bosom," come into the teaching of the Jews in the days of the Maccabees. At this early date, Abraham was pictured as being the worden sitting at the gates turning the righteous into the place of bliss and the wicked into "Gehenna." The Pharisees, to whom Jesus spoke, accepted this pagan teaching and ignored the teachings of Moses and the prophets.

The scribes and Pharisees knew of texts that taught "all are of the dust, and all turn to dust again" (Eccl. 3: 20). They were familiar with the words of Moses, "Ye shall surely perish," if they worshiped other gods. The scribes had many times read the beauties of the Kingdom Age that were offered to the rightcous; not one blessing was promised to the righteous apart from the surface of the earth. (Isa. 35:1-10; Psalm 37:7-29.) Nevertheless, through time, the Jews gathered traditions from their pagan neighbors who thought the dead were hastened to their reward.

When Jesus denounced such Pharisaical doctrines, He never intended to teach that this same false teaching was to be sanctioned by the Christian. The Parable of the Rich Man and Lazarus was not given as a basis for a doctrine. It cannot be accepted as such, any more than we can say Jesus taught that every unjust steward was His disciple. Neither did Jesus intend for one to interpret that the prodigal sons are the only ones received by the Father or virgins with oil lamps to be the only ones in the Kingdom.

Jesus could correctly say to the Pharisees. who were taking the words of truth lightly, "If they hear not Moses and the prophets, neither will they be persuaded, though



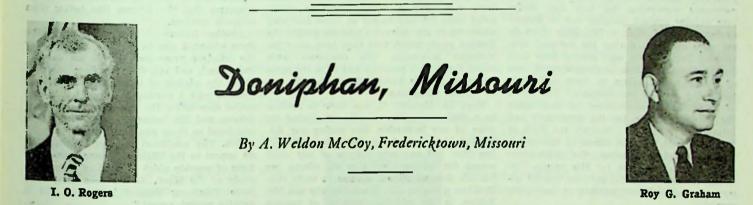
Few of the general public know the actual location of our churches. Many of us have had the experience of stopping at a home only a few blocks from the church to find it entirely unknown to the people living there. There can be no progress if our doctrine is unknown in the community; it is far worse to find even the church building unknown. Why not let a few lights shine? Two floodlights in the front yard will illuminate the front and let everyone know your church is there in a few weeks. One or two small bulbs in the auditorium will radiate cheer to the passer-by night after night. Lights that shine from the street up the walk and steps invite people in. A little unusual light-shining can take your church out of the realm of the unknown quickly.

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one rose from the dead" (Luke 16:31). The entire discourse Jesus spoke at the feast was for the benefit of the Pharisees. At the close of the discourse Jesus said to His disciples, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3). Repentance and forgiveness was a thought Jesus wanted to impress upon His listeners.

He also emphasized obedience to the prophets. Every man expects his servants to serve until his work is completed. God, also, expects His servants to serve Him faithfully. "He giveth to all life, and breath, and all things" (Acts 17:25). We need not rewrite the words of Moses and the prophets. The doctrines found in the Old Testament concerning state of the dead, and the resurrection when the Messiah comes cannot be improved. If these and other teachings that are found in the Word of God are not sufficient to convince servants that they should work "soberly, righteously, and godly, in this present world" (Titus 2:12), "neither will they be persuaded. though one rose from the dead."



I NASMUCH as we are permitted by the Apostle Peter to "honour all men" (1 Peter 2:17), at this time we would like to honor two men that are, through their untiring efforts, due some recognition and honor for their labors and co-operation in helping to establish one of the several young Churches of God. Meet Brothers I. O. Rogers and Roy G. Graham, of Doniphan, and Fredericktown, Missouri, respectively. In order to better acquaint you with the labor involved in this field, we reprint from THE RESTITUTION HERALD of February 28, 1950, a short history of the work there.

"The Faith of Abraham was brought to Ripley County, Missouri, by Harvey Campbell in 1896, when he moved there from Jasper County, Illinois, with his wife and daughter. They remained only a short time; but in 1902, A. H. Rogers and family, also from Jasper County, settled here. Some of the Rogers family attended conference at Morse Mills in 1906 or 1907. Brother S. J. Lindsay visited Ripley County 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. 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, 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 service 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, Brother Roy G. Graham came here three different times, at our request, to hold meetings. During this time, he baptized twenty new members. Brother Graham was engaged to preach regularly every second Sunday until he went to Los Angeles, California. 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. Brother A. Weldon McCoy, present pastor, preaches every second Sunday."



Church of God, Doniphan, Missouri



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

and reaches the readers, Easter will be past. Nevertheless, I am going to make a few comments concerning this holy day. Scripture enjoins against judging one in respect to "an holyday" (Col. 2:16). Holy days do not save one, yet, during the national lifetime of Israel, there were several holy days during the year which were celebrated, one of the purposes being to "stir up" their minds "by way of remembrance." The Feast of Purim has been observed by Jews since the days of Esther. On the fourteenth and fifteenth days of Adar (March), the Book of Esther is read, and the minds of the people are refreshed concerning the deliverance which Jehovah wrought for His people. Certainly, if kept within the purpose, special observances serve to remind one of something special.

This is true of Easter. While the background of Easter may have stemmed from pagan sources as far as the word is concerned, its observance today in the Christian church has only one significance, and that is the resurrection of Christ. The time of the crucifixion and the resurrection of Christ can be ascertained guite accurately --- much more so than the birth of Christ. The time element, however, is of little consequence in comparison to the greatness of events. So often, we permit trivia to obscure great teachings or great principles. There is always danger of becoming like the Pharisees who strained "at a gnat, and swallowed a camel." The mere fact of the resurrection is of tremendous importance, but the impact of that fact on our lives in developing a spiritual nature is, for the present, of great consequence, too.

NEW BIBLE. The Roman Catholic Church has a new Bible. It is an illustrated book, the purpose being to make it more readable and casier of understanding. If it achieves this aim and serves to arouse the laymen of the Catholic Church to read the good Book, it will serve a good purpose. In this country, at least, there appears to be an awakening interest among the lay members of this church to resort more and more to the Word itself.

Some years ago, I visited the Franciscan Monastery in Washington, D. C. During the trip, the guide admonished the group to make it a practice of reading the Bible every day. He said he had done so for some time and had found it a wonderful blessing. He later told me that he counseled all groups he conducted through the monastery to do the same thing.

The modern rendering of the Bible is drawn from various Catholic translations, with 335 pictures to embellish the text. The book has a 300,000 word dictionary of Biblical and Catholic information.

EASTER. By the time this copy is in print ADVENTIST TRENDS. Writing to the

"Editor's Mail" of the World's Crisis, Dr. C. H. Hewitt expresses himself as feeling that there is a trend in Advent Christian circles away from the importance of those doctrines which made the Advent Christian people the distinct group which they have been since the Millerite Movement. His comments were called forth by a previous article in the same paper by Merton Snow entitled "Let Us Act as Advent Christians."

Says Dr. Hewitt: "I, too, have to confess to a real concern lest we be stampeded by some of our leadership into selling our Adventual birthright for a theological 'Me-too'ism that will not only rob us of any valid reason for existence but also will silence our historic denominational witness to truth that God has given us . . . What disturbs me, Mr. Editor, is the evidence-perhaps at present no larger than a man's hand, but nevertheless visible-that some of our ministers are already allowing their desire for 'support' from other groups to tone down their preaching of our distinctive message, and even to apologize (privately, at least) for such a doctrine as the sleep of the dead as a 'nonessential' and a 'reproach' to our work."

It is not with any thought of publicizing any internal struggle that may be present in the Advent Christian group that we cite the foregoing comment. What the writer said about upholding their distinctive doctrines as the only justification for their existing as a separate body is good medicine for the Church of God. We have no right to maintain a separate organization, or at least there is no justifiable reason for our existing as a separate organization unless our teachings are essential. If they are essential, then let us with love for all teach them to the best of our ability. Again, we quote:

"Yes, brethren, if we are Advent Christians, let us act like Advent Christians, and not like something that we are not and never can become without ceasing to be what we are."

Now, reread this last quotation and substitute the name Church of God for Advent Christian.

I have known Clarence Hewitt for over thirty years, and he has given a challenge that is good for all of us.

EARS THAT HEAR. In England, the Beveridge Report on the types of programs which the people of Britain like best is rather revealing. The report was made for the British Broadcasting Company. According to the survey, the types of programs which appeal to the cars of Britons are as follows, according to order:

1) variety; 2) plays; 3) light music; 4) military bands; 5) musical comedies; 6) cin-

ema organs; 7) brass bands; 8) religious services.

According to this report, there are seven programs that the Britons like better than religious services.

Another feature of the report is that the more educated one is the less he cares for the religious programs. This is not easy to understand, and yet, it seems from apostolic times, the wisdom of this world had little in common with a worship based on faith. Education does affect the reasoning powers of a person, and the better educated are not as emotional as those who have little or no education. The emotional type of worship has an appeal to the illiterate classes above that form of worship which is based on reason and study of the Word. As has been said, "The more discerning listener is looking for a greater mental appeal."

This does not mean that emotional appeal is not needed, for singing has the greatest emotional appeal of any type of worship. The old gospel hymns reach the innermost recesses of all hearts.

People have built certain attitudes toward religion and have established in their minds what they think is correct and wrong, and view their religious life as a personal thing, and more or less resent outside interference. This is untrue of other phases of life that are related with economics, politics, and physical health. A religious program must be on an intensely higher level than all others if it is to make an appeal.

A REASON. Peter exhorts those whose hearts are sanctified or set apart to "be able to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). This is good counsel and it places a responsibility on cach person. To live up to this ideal and be able to give a Biblical reason for the hope which we hold will require "daily study of the Word," even to the extent that it will cause weariness of the flesh.

It should not be construed as meaning that the primary purpose of knowing why we believe what we do is to the end that we may prove it to someone else. Study of the Wordfirst and foremost-should be for our own personal needs. After we have adapted and absorbed the Word into our own lives, then and not until then are we in position to give it to others for their use.

Studying the Word and fitting it together for the solo purpose of being able to silence those who do not agree with us comes very near to handling the Word deceitfully. The Word has been given to us through love, and unless it is presented in love and with a love for the ones to whom given, it will have little value.



The Bible: Its Accuracy of Statement-Part 9

By R. H. Judd, Colborne, Ontario

I N OUR last article, the scene changed almost completely in Genesis 2, so that the conditions of existence are, in several instances, reversed, thus making it practically impossible to make the two chapters as being descriptive of the same events. In verification of this, our purpose is to draw attention to the outstanding fact that actually new terms are required to be brought into use in the second chapter for which we find no place in the first

chapter, beside which the whole aspect of the two chapters is different.

In Genesis 1, it is very noticeable that almost all the prominent features of worldwide conditions are brought under survey. For instance, in chapter 1 there are no limitations of territory, vegetation, food supplies, or creature existence. The word "abundantly" would seem to be characteristic of all things mentioned, such as land, seas, heavens (atmosphere), and all things living either upon or in them. From the reading of the first chapter, few, if any, would suppose that such vast numbers, including large variety of "kinds" in both the animal and vegetable

spheres, came into being in one secluded spot, and from there spread over the vast domains of earth's territory and seas.

In chapter 1, it is recorded: "Let the earth bring forth" grass, herb, and fruit tree. The implication is that the means to do so were already in the earth. Similar language is used with reference to animal life. To these last, however, the information is added that some were newly "created," thus agreeing with science that there was an overlapping of species.

When it comes to man, as recorded in chapter 1, conditions of existence seem to be as wide and as free as the rest of the animal creation, and the injunction to "be fruitful and multiply" equally free from restraint. Indeed, no conditions whatsoever are laid upon mankind in chapter 1. In the first chapter, grass and vegetation of all kinds precedes the coming of animal life, and animal life precedes mankind. One very noticeable feature is the remarkable prominence given to the words "after their kind." It occurs no less than ten times in chapter 1. Surely

A CONTRACTOR

R. H. Judd

we have here reference to the great climatic changes brought about by the gigantic upheaval of nature's forces to which we have already alluded as occurring between the records of verses 1 and 2, causing the earth to be divided into *climatic zones*, to which all life, both vegetable and animal, owed their variations for the benefit of mankind. When we compare these facts with chapter 2, in which conditions are manifestly circumscribed and local.

> and which have necessitated the use of new terms, as we shall show, we cannot but feel that the evidences in proof of differing events are almost, if not quite, irrefutable.

> That these climatic changes were new to the present period of earth's history, and specially designed for the benefit of the coming of man and his needs, seems to be warrantable deduction from the frequent and definite references to them in such passages of Scripture as Genesis 1:14; 8:22; Psalm 74:17, and others. Quotations from Lardner's Popular Geology will show the wonderful agreement between Moses and science in these matters. Note the following:

"The most conspicuous condition which distinguishes the present from past periods is the existence of the human race among its fauna, the attributes of which are so peculiar as to place it out of all analogy with other classes of animals.

"Another striking physical difference between the present and all former periods consists in the different divisions of the earth's surface into climatological zones, each

DAILY READING HELPS

- M. April 9. Matt. 3:1-12. John the Baptist, the Forerunner of Christ.
- T. April 10. Matt. 3:13-17. The Baptism of Jesus by John.
- W. April 11. Matt. 4:1-11. The Temptation of Jesus.
- T. April 12. Heb. 4:11-16. Christ Tempted As We Are.
- F. April 13. Matt. 26:33-46. How to Meet Temptation.
- S. April 14. James 1:12-18. Enduring Temptation.

having its peculiar flora and fauna. In former ages and and wer periods, including those which immediately precede the popular.

present, no traces of climatic difference have been found." (See sections 553, 555, 561.)

He further says: "There was apparently one uniform high temperature over the whole earth. Consequently, the flora and fauna of warm climates are found in the prehuman period in latitudes where they could not now exist."

Here, again, in the foregoing remarks, we have marvelous testimony as to the accuracy of the Mosaic account, and its harmony with known science. That Moses should agree with science that the coming of man, and the changes in earth's climate synchronize is nothing less than wonderful. That he should be able to do it so briefly, yet so effectively, excites our keen admiration on behalf of Scripture accuracy.

As to the particular period of earth's history, and what measure of time man and contemporary nature had been in existence prior to the formation of Adam and Eve, Genesis 1 gives no indication. Science reckons the time by millions of years, but that such figures are only hypothetical is very generally acknowledged. Proverbs 8 appears to be a Scriptural comment on that particular period, specially verses 30 and 31, which clearly point to an extended time of "continual" (see margin) rejoicing concerning the works of nature, and where mankind is even then singled out as being sufficiently numerous to be spoken of as "sons of men."

The Apostle Paul makes reference to the same period in the first chapter of Romans in his brief review of early world conditions. There he points out that since creation of man men knew God, but they "became vain in their reasonings.... They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator" (R.V.).

Now, let us come to an examination of the outstanding facts of the second chapter, wherein is related the formation of a *special man*, who was placed in conditions of remarkable contrast to those obtaining in chapter 1. So distinct are the differences that new descriptive terms are brought into use that are not found in chapter 1.

THE FICKLE MOB

(Continued from page 5)

because that was popular. Then they were Diana praisers because that was popular. These poor people flowed along with the multitude, their actions decided by their associations and the fad of the moment.

Some remained true. These were the true converts, those who were in Christ, who had the Spirit and truth

and were the same, fair weather or foul, popular or unpopular. The mob was as mobs of all time, first hot then cold, led about by every new fad, every new teaching, discouraged by every trial, made faithless by every setback. Those of the mob were never any better than their associates of the moment. They had no individual conviction but did what was expected of them at the time.

Jude defined in wonderful terms the members of the mob. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 12, 13). Such are the members of the mob, giddy headed, weak, lax, cowardly, unthinking, never standing fast, but carried about by every wind. They must do what others do, be like everyone else. They are Christian with Christians and worldly in the world. Their character is never any better than their environment requires.

The mob spirit is manifested in many ways in modern life. It is responsible for many wrongs in the world and in the church. It is the herd spirit which is responsible for the growth of such wicked governments as Nazism and Communism. Only a small minority of the German people were Nazi party members; the rest followed along like sheep. Only two per cent of the Russian people are members of the Communist party. The rest follow along with the crowd. A few rabble rousers can always get a following of people who want to be in the swing.

The mob spirit of following the course of least resistance is responsible for the growth of false religions. In a Christian land where church membership is expected of the solid citizen, people join a popular church and attend when convenient because it is expected of them. It is good for business, and all their friends do it. The church of the antichrist will be composed of such people who go along with the crowd and have not the personal integrity nor backbone to resist world religion, even though wrong. It will include the lukewarm, the Laodicean Christians who have never made a stand for anything. The makings for the church of the antichrist are even now in the world.

It is the mob spirit which causes the falling away from the high moral standards of the true church. There are many in the church who are like the mob that praised Jesus when He entered Jerusalem and those who burned their books in Ephesus. They are easily led and influenced. When with Christians they feel and act Christian, but when church is over they mingle with the world, becoming like the world. Afraid of being called "prudes" or "blue-noses" and of being unpopular, they live and act

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like the mob they are with, cavorting and carousing like the people of Sodom and Gomorrah. How many of your social and business acquaintances know you are Christian? Are you proud of the stand you have taken before them on moral questions? Are you any better than they are because of your Christianity? It is the spirit of the mob, of being like everyone else, of having one's actions governed entirely by one's environment that ruins much Christian testimony. What is the difference in your life between Saturday night and Sunday morning?

Beware of this mob spirit. Beware of going along with the crowd. Beware of basing your opinions merely on what someone says. Beware of letting your environment be your guide. When in Rome you do not have to do what the Romans do; you can resist as the Christians did.

Adopt for yourself a policy based upon your convictions from the Word of God and stand by it until proved wrong by the Word. Ask yourself in every situation, What does the Word say on this question? What does my conscience say? What effect will this have on my neighbor's faith? Do not let your associates be your guide. Worry less about what people will think. You do not have to do what they do. You do not have to be popular nor a jolly-goodfellow, though you can be sure that doing good will never be to your final disadvantage. Rather than being one of the unstable, fluctuating mob, be strong in the Lord, be of good faith, be stable, true, predictable, noble Bereans, proving what is good and right in the Lord, and abiding by it.

"Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sister did not like the choir's singing. They all shut up when little Willie piped up: 'Still it was a pretty good show for a nickel!'"—The Nobler.

THE FALLING AWAY (Continued from page 3)

when Jesus comes? Let us consort with those of like precious faith. Let us bend every effort to prepare the loved ones for the terrible days to precede the coming of our Saviour. Sometimes I say sharp things to those of our own fold. For that fault I am truly repentant. The thing that causes me to speak that way is a zeal for the cause of the Lord. I become impatient with myself and those dear ones about me because we fail so miserably to do the things that we should to further the work of the church. We let personal animosities creep in, and small-time politics nullify the efforts of those we select to head our organizations. These things ought not to be so. Rather should we not only as individuals, but as a church, "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considcred.—Editor.

Dear Editor:

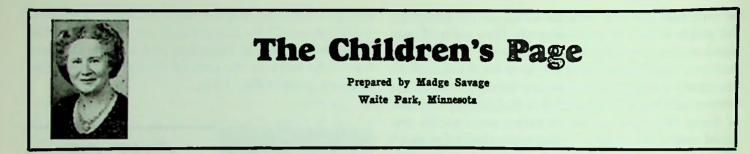
Recently, a letter was sent to me asking ideas in promoting evangelism. Perhaps other Restitution Herald readers may be interested in a few ideas and suggestions that I gave.

Evangelism: Sometimes I wonder if our primary need is not a pastoral aid fund. So many churches are only hobbling along-barely holding members that they have, not growing at all, because they do not have a full-time pastor. It seems that where there is a start of work, there is more chance of doing more evangelizing than in new communities. If there was a fund on which to draw, small churches such as ours could have a full-time pastor, the only way to grow in membership. It is unfair for a minister to have to work at secular employment and expect him to develop a church. A survey, possibly by state conferences, could be made to find what the need would be. Of course, it would be on a temporary basis-tapering off as the church grew. I would like to see a pastoral aid fund started to promote evangelism with someone giving the people a vision of the needs that the "strong . . . (may) bear the infirmities of the weak" (Rom. 15:1). If people caught the vision and supported this fund, it would also be a blessing in placing our college students as they graduate.

Foreign fields: As to foreign fields, probably the best line of attack is state organization of Ladics' Aids such as we have in Minnesota. I wish all the states would unite their Aids with missionary work as their project. We have more places to help than our one organization can handle. Of course, missionary effort is not limited to foreign fields. One year we sponsored the harvest festival to help the college-also decorated a room in the old college. Aid has been sent to Brother Mattison and Brother Landry. We have also aided a needy family in Minnesota with clothes and necessities and have been teaching them our doctrine. We have tried to keep Brother Manoah in India supplied with Sunday school and any religious materials that may help him learn and teach the truth. If people will organize, he willing to give help, there are plenty of places to give help. It is equally important that people be informed of the needs of others-where, why, when, and how much help is needed. When Christian people see a concrete need, they will respond.

In Christ's work,

Mrs. Stanley Ross, Litchfield, Minnesota,



"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40).

Guess!

It was ______ to Simcon by the Holy Ghost that he would see Jesus before he died. Directions: Find the letters and write them in the blank space.

> The first is in *run* but not in *sun*. The second is in *see* but not in *saw*. The third is in *very* but not in *berry*. The fourth is in *he* but not in *ha*. The fifth is in *say* but not in *soy*. The sixth is in *low* but not in *tow*. The seventh is in *me* but not in *ma*. The eighth is in *doll* but not in *ball*.

Led of the Spirit

Simeon was an old man at the time of this story. Perhaps he was about the age of your grandfather. He had lived a long time, just as your grandfather has lived much longer than you.

Simeon was a devout Jew, a just man. He came, by the Holy Spirit, into the Temple, when Joseph and Mary brought Jesus to fulfill what their laws required of parents with a baby. The purpose of their trip to the Temple was not to sprinkle Jesus, as the Bible teaches dipping or entire covering for baptism. (Rom. 6:3-6.) They went to the Temple to offer an offering. If they had been able to afford a lamb, they would have brought one. If they were unable, they were to bring two turtledoves or young pigeons. (Lev. 12:6-8; also Luke 2:21-24.) While they made their offerings, they also presented the Child to the Lord God. (Luke 2:22.)

Simeon took the Babe in his arms. He praised God, He said, "Lettest thou thy servant depart in peace," which meant he was now ready to die, for he had seen Jesus, the Saviour. He said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Simeon not only pronounced a blessing upon the Christ child, but he also blessed Joseph and Mary. He told Mary also that she would suffer sorrows, as well as joys through this Baby.

An Added Blessing

Anna, a prophetess, a widow who "departed not from the temple, but served God with fastings and prayers night and day" also saw Jesus. She spoke of Jesus to all.

We today may not be able to understand how Anna could stay in the Temple of God "night and day" praying and fasting, but the Word says she did. Today many find it too difficult to go to church once a week.

Our service, too, depends upon our knowledge of Jesus and God, upon our knowing the will of God, and upon our interest in the things of God.

"Hear the news, glad news of Jesus: He is coming back again, Oh, what blessings He will bring us, When He comes on earth to reign.

"Hear the news, Oh sad and weary, For His coming now is near, He will banish all your sorrow, When again He shall appear."

Let Us Play!

Here is a matching test. Number the answer in column two to show what question in column one it answers.

- 1. Why did Joseph and Mary take Simeon. turtledoves to the Temple?
- 2. Was Jesus a big boy or a little baby Anna. then?
- 3. Who held Him in his arms? An offering.
- 4. What did this man give to Jesus?

A little baby.

5. Who lived day and night in the His blessing. Temple, praying and fasting?

Happy Birthday Wishes!

Sharon Kauffman, Apr. 2, age 8, West Milton, Ohio Marlo Kay Vanderwall, Apr. 2, age 3, Laporte, Ind. Edward (Pug) Bauerle, Apr. 3, age 12, Hammond, La. Sharon Goit, Apr. 4, age 8, Niagara Falls, N. Y. Mary L. Anderson, Apr. 5, age 14, Mishawaka, Ind. Teddy Lewis, Apr. 8, age 9, Chicago, Ill. Earlyne Warmolts, Apr. 8, age 2, Oregon, Ill.

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The Beream Page

Editor: William Wachtel, Oregon Bible College

The Bible

Bible students doubt whether the general excellency of the King James Version of the Bible will ever be surpassed by any other translation. For aptness of diction, beauty of expression, and simplicity of idiom, it is without rival among the various translations.

When all these virtues have been taken into consideration, however, one realizes that the men who labored so diligently to produce this Authorized Version for King James and the English-speaking people were only human; therefore, their work showed occasional imperfections. These arose in part from the Hebrew and Greek manuscripts to which they then had access, and in part from the theological beliefs of the translators, which sometimes were allowed to color the English translation of the original Hebrew and Greek.

In addition, the English language has changed considerably since the Authorized Version first appeared in 1611, and in view of this fact, it is only natural that some of the words and expressions found therein are almost unintelligible to the average English-speaking person of today. Such words as "wot," "trow," and "chapiter" are no longer commonly understood, and such words as "prevent," "let," "conversation," and "charity" have acquired new meanings.

Less excusable, perhaps, than these minor imperfections is the fact that the translators permitted their views on hell, death, heaven, and the nature of God and man to influence their renderings of various passages and words.

Notorious among careful Bible students is the fact that the English word "hell" is translated from *four* different Hebrew and Greek words, as if no distinction existed between them. These are the Hebrew word *sheol*, the Greek equivalent *hades*, the Greek words *Gehenna* (from a Hebrew name) and *tartarus*.

The original words translated "soul" and "life" are translated also into a number of other words, thus obscuring the meaning and teaching of the Scriptures with respect to the nature of man. In the New Testament, the oft-occurring word "world" is translated from four different Greek words. Careful study of the true meaning of each yields much valuable information and clarifies the interpretation of Scripture. These four are kosmos, aion, oikoumene, and ge. (Incidentally, an understanding of the meanings of these words gives a deeper insight into, and appreciation for, Church of God doctrine.) In spite of the preceding mentioned imperfections of the King James Version, we do not advocate that it be abandoned or neglected. In fact, we believe it is still the best Bible for general study and use, and if used in conjunction with a good concordance such as Strong's or Young's and a modern translation such as the American Standard or English Revised, it will prove satisfactory.

The real Bible student need not be afraid to use any helps which may give him deeper and more valid understanding of the Scriptures, for he knows that the truth cannot be destroyed or shaken—it is eternal. Since only the original Hebrew and Greek manuscripts are inspired of God, one must put final reliance on them for the true interpretation of God's Word.

True Bereans study their Bibles; they "search the scriptures daily." They delight in God's Word, and love to penetrate its hidden depths and ascend its lofty heights. Truly, they esteem the words of God's mouth more than their necessary food. (Job 23:12.) May each one of us be a faithful Berean in the study and application of His Word to all our thoughts, deeds, hopes, and beliefs. Only by so doing will we be able to withstand all the assaults directed against our faith, and only thus will we show ourselves "approved unto God."

Thy Word

O Lord, thy Word is sure; it cannot fail, For it has come from Thee. Though man assail Its sacred thoughts, it still stands firm And shall not fall.

Thy Holy Book shall e'er prevail Thy wisdom to confirm, Thy chosen ones to call.

Teach Us to Wait

"Why are we so impatient of delay, Longing forever for the time to be? For thus we live tomorrow in today. Yea, sad tomorrow we may never see.

"We are too hasty, are not reconciled To let kind nature do her work alone. We plant our seed and, like a foolish child, We dig it up---to see if it has grown!"

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AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

April 8—until completed. Church building project, Morristown, Tenn. (J. W. McLain, assisting.)

April 21, 22-Minnesota Spring Berean Conference at Litchfield, Minn.

April 28-29—Jowa Berean Rally at Waterloo. May 4-6—Southwest Conference at Los An-

geles Church of God, 230 W. 103rd St. May 24-27 — May Meeting at Fonthill, Ont.

(C. E. Lapp, guest speaker.) July 16-27—Berean Youth Rally, Oregon, Ill. July 31-August 8—Illinois Bible School, Oregon, Ill.

August 9, 10, 11-General Conference sessions at Oregon, Ill.

August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain, guest speaker.)

September 9-General Conference Sunday.

SPANISH ACRES CHURCH OF GOD Harlingen, Texas

Bro. and Sr. T. A. Drinkard were here for special meetings March 11 through 25. We all enjoyed the services very much. Sermons were preached on all the old familiar subjects: God's promises, Christ's second coming, God's Kingdom, the Great Commission, saving faith, the Spirit birth at Christ's coming, signs of the times, man, resurrection, baptism, and the great restitution. There were no conversions, but the brethren were strengthened, and the gospel was preached to several new ones.

We are sorry to report that Bro and Sr. Presley Garner are moving to Dallas, Texas, for his employment. We will miss them sorely, but pray God's blessings on them there. Perhaps there are enough of you brethren in Dallas to begin a Bible class now.

We now have a nice light on the front of our building here in Harlingen, arches over the windows, and doors on the front. A wrought iron railing has been ordered. A Communion set and good portable blackboard have been bought. Thanks to the Lord, payments are made each month on the loan on the building.

A cordial welcome is extended to all of you who are ever near here. The location of the building is two miles north of Harlingen in Spanish Acres, one block east of Highway 77. J. Mattison.

NATIONAL BIBLE INSTITUTION

| Pennellwood Church of God | \$ 25.00 |
|------------------------------------|----------|
| Geraldine Miller Stewart | 5.00 |
| Victor Vose | 12.00 |
| Mr. & Mrs. L. L. Burnett | 12,00 |
| Mrs. Meredith New | 2.00 |
| "In memory of Mrs. Alice Williams" | |
| from the L. Edw. Johnson family | 10.00 |
| Eden Valley, Minn., Church of God | 49,88 |
| Mrs. J. C. Waller | 3.00 |

NEWLY ORGANIZED GROUP San Jose, California

On Sunday, March 18, the Church of God at San Jose was organized. At this time we were happy to have Sr. Emma C. Railsback and Bro. Harry Payne, from the Los Angeles Church, meet with us. Bro. Payne gave an inspiring sermon at the morning service and had charge of the Communion service in the afternoon. Sr. Railsback gave some helpful suggestions when the church organization was formed.

The following officers were elected: elder, S. J. Humphreys; deacon, H. S. Bell; deaconesses, Mabel Bell and Etta Humphreys; trustees, Mary Kinsey, T. E. Lynn, and Floyd Dimmick; sceretary, Leona Strickland; treasurer, Mary Kinsey.

Bible classes will continue to be held the first and third Sundays of each month at the G. W. Kinsey home at 491 Lyndale Ave., San Jose, Calif. A cordial invitation is extended to all to attend these services.

May the Lord bless the efforts of this group. Leona Strickland, Secy.

FREDERICKTOWN, MISSOURI

On March 24 and 25, we were honored with the presence of William Dick, Joseph Fletcher, and Mr. and Mrs. Orville Kinsey from Oregon Bible College, Oregon, Ill. It was indeed a pleasure to meet these young men that are preparing themselves for the ministry of the gospel of the Kingdom of God.

To Orville we wish to offer encouragement. Although he suffered from stage fright over his first sermon, we all felt he did very well. Keep up the good work, Oregon Bible College! We enjoy having you visit with us.

A. Weldon McCoy, Pastor.

ARKANSAS

Our Bible school, conducted by Sr. Verna C. Thayer at Walnut Grove, was well attended and much interest was manifested in her work. The attendance was better than last year. She was voted to come back next year. Sr. Louise Johnson, Oregon, Ill., is Sr. Thayer's helper this year and is doing very good work. The school was conducted at night. The parents brought their children and listened to a sermon by their pastor while the children did their handwork. This has proved successful at Walnut Grove. During the school, Mrs. Earl Cherry accepted Jesus as her Saviour and was baptized the next day. That night she received the right hand of Christian fellowship. Her address is Havana, Ark.

Sr. Thayer's next Bible school was Clark's
Chapel where Bro. H. Scott Smith is pastor.
Bro. Smith was not able to be there. I
worked with Sr. Thayer and Louise in the same manner as at Walnut Grove. There was
very good attendance in spite of the cool
weather. The Arkansas-Oklahoma Conference
will be conducted here. C. Alan McLain.

OREGON BIBLE COLLEGE

College students have returned, beginning the last half of the 1950-'51 term. Many were happy to attend services in their home churches. Some students conducted services in other churches during vacation. Neil Thut preached both the Sunday morning and evening sermons on March 25, at Hillisburg, Ind. Mr. and Mrs. Orville Kinsey traveled with William Dick and Joseph Fletcher to Fredericktown, Mo., for Easter week end services. William Wachtel gave the sermon at the union sunrise service in Oregon, Ill. While the writer visited the congregation at Brush Creek Church in Ohio, Mr. and Mrs. Victor Reeves conducted Sunday school classes at Byron, Ill., for him. Services rendered by Oregon Bible College students during Easter vacation numbered thirty-nine.

Several students attended the Illinois Spring Conference at Ripley on April 1. Darrell Maddock and Paul Schakelaar were in charge of the Sunday afternoon services.

Bro. Walter Wiggins, present pastor of the Eden Valley, Minn., church, gave a helpful message during chapel on Tuesday, March 27. Come again, Bro. Wiggins!

We urge more young people or anyone interested in God's Word to attend Oregon Bible College. Stanley Lawrence, Reporter.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Mrs. W. H. Youmas, Richmond, Va., writes Bro. Otto E. Dick, editor of our adult quarterlies, that their group is pleased with our adult quarterlies. This group comprises the Westhampton Christadelphian Church. We are pleased to share our published materials with those whose faith is akin to ours.

A Thank You. "As it is impossible for me to answer all the letters and cards I received and enjoyed so much, I take this opportunity of thanking each and everyone."--Mrs. Ruth Hoskins.

Bro. and Sr. T. M. Ferrell and son Stephen, visited Sr. Ruth Hoskins, Oregon, Ill., on Tuesday, March 20, 1951. Bro. Ferrell is pastor at Morning Star Church, South Bend, Ind.

"The editorial and front page of the February 20, Restitution Herald were very good." -Fred C. Smith, London, Ark.

The Illinois Spring Conference which convened at Ripley, March 31 and April 1, was one of the best attended on record. Representatives were present from the churches at Chicago, Rockford, Oregon, East Oregon, Macomb, Marshall, and Eldorado. Sr. T. J. Ellis of Waterloo, Iowa, also was present, besides the many local members and friends.

CORPUS CHRISTI, TEXAS

While visiting in Corpus Christi, March 26, 1951, we found it possible to conduct a meeting in the home of Bro, and Sr. W. E. Kirksey, 1220 McBride Rd., that evening. Bro. Elmer Gockler, Rt. 4. Box 8-B, was able to come with his two boys. Various circumstances prevented other interested ones from attending. A sermon was given on Peter's wonderful words about the great restitution found in Acts 3. It was good to meet again in worship with these fine Christian people, and we hope to continue meeting from time to time. J. Mattison.

GESIN - LIPPERT

The Church of God at Oregon, Ill., was the scene of a wedding in a setting of palms, Easter lilies, and candelabra on Thursday evening, March 22, 1951. Miss Ruth V. Gesin and Mr. James E. Lippert exchanged marriage vows with a single ring ceremony, the writer officiating.

Prenuptial music was played by Mrs. Lois Greenfield, and Mr. William Wachtel, eousin of the bride, sang "I Love You Truly" and "Because." The bride was given in marriage by her uncle, Mr. Emil Gesin. The couple was attended by Mrs. Alice Munsey and Mr. Stanley Dyer, sister and cousin of the bride respectively.

Following the ceremony, a reception was held in the home of Mr. and Mrs. Jacob Ulferts, 301 S. Fourth St., where Ruth has been making her home.

Both Ruth and James are teachers and will make their home in Oregon. Ruth is a daughter of the late Charles and Mary Gesin and is a member of the Oregon church.

We pray God's blessing on this couple in whose home the Scripture of truth will be recognized as the guide for daily living.

F. L. Austin.

HARRIET ALICE WILLIAMS

Harriet Alice Williams, member of the Church of God since 1893, died at Rochelle, Ill., March 16, 1951, after a two-year illness.

She was the oldest daughter of John and Fannie (Collins) Booth, and was born on May 29, 1863. She married Joseph H. Williams on January 8, 1885; all their married life was spent in Ogle County, Ill.

One daughter, Grace M. Marsh, Clevcland, Ohio, survives with Mr. Williams, who was for some years a vice president of the National Bible Institution. Surviving also are two sisters, Mrs. Nellie Ling, Rochelle, and Mrs. Maggie Judd, Sugar Grove, Ill., as well as one brother, Glen Booth, Aurora, Ill. Two brothers, two sisters, four half-brothers, and two half-sisters had preceded her in death.

At her own request, her grandson (J. Arlen Marsh, pastor of the Rockford, Ill., Church of God) had charge of the funeral services, conducted from the Unger Funeral Home in Rochelle on March 18. J. R. LeCrone, pastor of the Oregon, Ill., Church, assisted.

As Mrs. Williams had wished, the text used was Psalm 23:1—"The Lord is my shepherd; I shall not want." The text—and her choice of it—roflected the whole spirit of her life. J. Arlen Marsh.

HAMMEL - TAGLER

Robert D. Tagler, and Miss Letha Hammel of Wray, Colo., were united in marriage in the Church of God at Moorefield, Nebr., Sunday noon, March 25. Elder E. E. Giesler, pastor of the churches at Moorefield and Wray, Colo., performed the double ring ceremony. Mrs. Deloris Nickerson sang "I Love You Truly," and "Always"; Mrs. Gladys Stedman accompanied. The couple was attended by Mr. H. C. Tagler, Jr., brother of the groom, and Miss Wanda Ming.

E. E. Giesler, Pastor.

MRS. A. H. RANDALL

Lottie Marguerite Hoskins was horn to Mr. and Mrs. W. R. Hoskins at Eden Valley, Minn., on May 21, 1889. Here she lived with her parents until married to Arthur H. Randall on December 17, 1908.

Bro. and Sr. Randall have made their home in Saint Cloud for the past twenty-eight years. To this union were born four children: Cleora Lillian (Mrs. John Denchfield), Arkansas City, Kan.; Gordon Willard, St. Paul, Minn.; Emerson Guy, who preceded his mother in death in 1925; and Rowena Claire (Mrs. Vietor Reeves), Oregon, Ill. She also leaves to mourn her death, hesides her husband and children, eight grandchildren; three brothers, Guy, Pierre, and Raymond; other relatives and friends.

Sr. Randall's health had been failing her for many months. There were few Sundays, however, when she was not found in church, even planning on coming the Sunday illness struck heavily, necessitating her removal to the hospital where she died on Wednesday, March 7, 1951.

Funeral services were conducted for her at the Church of God in Saint Cloud, her home church, on March 10, by her cousin, Adnah Hoskins, after which she was laid to rest in the Old Eden Lake Cemetery to await the awakening call of her Master.

V. E. Kirkpatrick.

Our Prayer Every Christian a Tither Every Tither a Soul-Winner

HERALD RECEIPTS

Mrs. Edgar Adamson; N. S. Westfall (4); Dora Coleman; Jerry Reeves; Mrs. Edith Richardson (2); Lillie Deckard (2); Ben H. Carpenter (2); W. H. Lindsay; L. L. Burnett; Glenn Brokaw; Ray Reints; Leota B. Hanson; Mary C. Railton; Mrs. Meredith New; Mrs. G. Kuehne; Naney Carol Stephenson; Mrs. Elmer Mitchell; Mrs. J. E. Tillman; Mrs. Hazel Cramer; Emory Maey (3); Mrs. Cora Story; George L. Long; Mrs. J. W. Dismukes; S. W. Raymond; Riley T. Holt; Eugene Alexander; Monroe Elton; Tom White; Mrs. Andrew Roose; Fred C. Smith.

SELF-FORGETFULNESS

- Lord, help me live from day to day
- In such a self-forgetful way, That even when I kneel to pray,
- My prayer shall be for others.
- Help me in all the work I do To ever be sincere and true.
- And know that all I do for You
- Must needs be done for others. Let self be crucified and slain,
- And buried deep. And all in vain May efforts be to rise again,
- Unless to rise for others.
- And when my work in this life is done And my new work in Thy Kingdom's begun,
- May I forget the crown I've won While thinking still of others.

-Virginia Churches of God Bulletin

THE RESTITUTION HERALD

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only chrough Him (Col. 3:3); the literal resurrection of the dead (John 5:2S); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the timal restoration of Israel as the Kingdom of (Fod under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. S:17), and Israel to be made head over Gentile nations (Ist. 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 Jesuy Christ for the remission of sins (Acts 2:38) and a consecrated life as essential to salvation.

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 \$

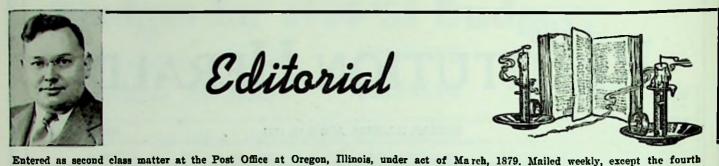
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|--|---|---|---|---|--|--|--|---|--|
| C | Conference Budget \$29,306.25 | | | | | | | | |
| Bre | Received to Date \$26,751.06 Brethren everywhere are urged to pledge, as here indicated, | | | | | | | | \$3,000.00 Reported on 3 bottom rows Nov. 21 |
| to finance the 1950-'51 program of the General Conference. Pledge now; pay at your convenience. Hoke Brothera | | | | | | | | | \$1,500.00 Delta (Ohio) Church |
| \$450.00 Group " <u>A</u> " | \$450.00 Group " A " | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D" | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 Los Angeles Church Members | \$500.00 Vernon and Ruth Nichols | \$1,000.00 Joe & Gladys Lawrence |
| \$360.00 Rockford (IU.) Church | \$400.00 Pennell- wood (Mich) Church | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 Group "A" | \$400.00 | \$500.00 A Friend | \$500.00 Group " <u>M</u> " | \$500.00 Group "L" |
| \$250.00 Group "E" | \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 Group "K" | \$328.29 Group "J" | \$337.82 Group "G" | \$350.00 Dixon (IL.) Church | \$350.00 Hope Chapel Contrib- utors | \$350.00 Oregon Bible College Students |
| \$350.00 Verneille Lawrence Brown | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | \$220.00 Group "B" | \$250.00 Truth Seeker's Church (Chicago) |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 Fonthill Church of God | \$200.00 | \$100.00 | \$125.00 Group "O" | \$125.00 Howard Huey family |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.00 Oregon (Ill.) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbrook (Nebr.) Church |
| \$100.00 Mr. & Mrs. Marion Partlow | \$100.00 Mr. & Mrs. J. R. LeCrone | \$100.00 Lottie E. Young | \$100.00 Mr. & Mrs. J. D. Swartz | \$100.00 Golden Rule (Cleveland) Church | \$100.00 Mr. & Mrs. C. D. Whitmer | \$100.00 Shirley Logsdon | \$100.00 Mr. & Mrs. Frank Partlow | \$100.00 F. G. Carpenter | \$100.00 Mr. & Mrs Maurice Robinson |
| \$100.00 Mr. & Mrs. Eldridge Ellis | \$100.00 Mr. & Mrs. Clarence Dimmick | \$100.00 Mr. & Mrs. Cecil Patrick | \$100.00 Idaho Sisters | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 | \$100.00 | \$100.00 | \$100.00 | \$100.00 |
| \$100.00 Mr. & Mrs. Howard H. Moore | \$100.00 F. H. Burke | \$100.00 Golden Rule Family No. 2 | \$100.00 Mr. & Mrs. Don Overmyer | \$100.00 Mr. & Mrs. Fred Austin | \$100.00 Mr. & Mrs. Henry Partlow | \$100.00 Mr. & Mrs. Harry Sheets | \$100.00 Macomb (III.) Church | \$100.00 Lelin Lena Ellouise McDaniel | \$100.00 Mr. & Mrs. Alfred Anthon |
| \$100.00 Mr. & Mrs. A. E. Karnett | \$100.00 Eden Valley (Minn.) Ladies' Aid | \$100.00 W. D. Tierney Family | \$100.00 Mr. & Mrs. Willard M. Naylor | \$100.00 Mrs. Mary Alice Pigg | \$100.00 Mrs. Nellie Ling | \$100.00 Mr. & Mrs. Charles Lapp | \$100.00 Mr. & Mrs. G. E. Marah | \$100.00 Vena and Juanita Logsdon | \$100.00 Group "N" |



THE RESTITUTION HERALD



James M. Watkins, Editor

Tuesday of August and the last Tuesday of December. \$3.00 per year Paul C. Johnson, Associate Editor

Will Russian Tactics Involve Palestine?

We find it hard to understand why statesmen of the world profess so little understanding of the intentions and purposes behind current Russian moves. Actually, every move made by Russia seems to be another step in a consistent, predetermined pattern of military tactics and conquest. Each move reflects the same strategy Russia has always used.

It is not our purpose to explain Russian moves in terms of international politics. Nor do we hope to enlighten the military leaders of the world. We are justifiably interested, however, in any move on the part of this great power that will bring it closer to the land of Palestine. This move has prophetic implications in God's great timetable that have been anticipated eagerly by Bible students. In the first chapter of Jeremiah, we are told, "Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land."

We are presenting a map which we hope will be helpful in visualizing current happenings. It is very interesting to notice the tremendous territory already under communist domination in Europe and Asia. It is easy to realize how the relatively small territory remaining provides such an enticing incentive for the Russian plan to control the world.

A few years ago, we had the privilege of witnessing a training film used to explain tactics of the soviet highcommand. At that time, they were on our side and beginning devastating inroads against Germany. This film analyzed Russian military tactics and showed their methods based entirely on a "pincher" movement. Whether upon a large or small scale, the tactic was to send one arm circling to the left, another arm circling to the right, then joining these forces and subjugating the territory caught within the "pinchers." Russian military success has been based upon this principle. Present events are hard for us to understand because the old pincher movement is now based on a world-wide scale not so easily recognized.

If you will notice our map, however, you will see readily that the same pincher tactics are occurring. One

pincher is going through China, Korea, Formosa, and the Philippines circling around to bite off the entire section of the country not yet under Russian control. The other pincher is going through Iran, curving back along the mainland of Asia, or possibly branching out through Palestine and Arabia. Another set of pinchers is going through Iran to branch off through the Holy Land and northern Africa, with its other branch directed against west Germany and the allied occupation forces. Look our map over carefully! It shows beyond doubt that what we consider isolated action, such as in Korea, is nothing more than a part of an over-all pincher plan. It is the same pincher movement that has always characterized soviet strategy.

Soviet planning has always demanded a softening process in advance of military pinchers. By this, it is easy to tell which way the next move will go. First of all, the hands of the nation to be invaded are tied by soviet controlled individuals able to undermine any effective opposition. After this a tirade is launched against the military and capitalistic ambition of those who rule. Finally, actual military conquest is launched.

From this practice, it does not take much thought to realize the route that the soviet pinchers will take. Present activity in Korea is a part of this plan. Constant agitation of the Formosa question is another part of this plan. The fanatical Huks who are operating in the Philippines and who claim to be able to take power by 1952 are a further step. The assassination of pro-British leaders in Iran and the influx of communist leaders heralds the route of the west wing drive. All these contrive to make the strategy and purpose of the U. S. S. R. very clear.

It seems clear that these moves will involve the land of Palestine in the very near future. Christian minorities are already being stamped out as a part of the softening process in the entire middle East. No one can look at the map without seeing the small amount of territory remaining outside direct communist control. Neither can we fail to realize that soviet strategy and tactics are shaping tremendous events in this part of the world. Squarely in their path is the land of Palestine, nation of destiny.

Vanishing Minorities of the Middle East

By Ibn Al-Khouri

WHEN the Moslem hordes of Arabia came down in the seventh century and conquered Syria, Mesopotamia, Palestine, and Egypt, the majority of the population of the then predominantly Christian Middle East went over to Islam.

Many Christians and Jews, peasants and city dwellers alike, however, remained faithful to the religion of their ancestors, living as political outlaws, suffering all sorts of persecution, ready to surrender everything except their faith.

When in the thirteenth century the Mongols of Central Asia began their bloody work of violence, murder, and rape, some of their tribes embraced Islam and, by the fifteenth century, completed what the Moslem Arabs had been unable to do: namely, conquest of Cilicia, Armenia, Anatolia, and Constantinople, and the destruction thereby of the Byzantine Empire. Thus the Middle East became dominantly Moslem, and, as religion and state are inextricably combined in Islam, the entire life and culture of the Middle East have taken on an Islamic character.

Small Christian and Jewish minorities have managed to persist to this day in the midst of this Islamic world. With the emergence in recent decades of the Pan-Islamic movement as a world political force the status of these minorities has grown steadily worse. The Jewish minority has been fortunate enough to find in Israel a refuge where they can live in security. It is only a question of time—months or at most a few years—until all the Jews of the Middle East will join their brothers in the Hebrew nation of Israel.

As for the poor Christians, their fate is not so bright. With the exception of Lebanon—a Christian republic with a small Christian majority—the Christians of the Middle East are vanishing little by little.

Turkey, for example, has solved her minority problems after her own fashion. In the first World War, the Turkey of the Sultans exterminated the Christian Armenians. Through the so-called Kemalist revolution, she did away with the "Greeks" of Anatolia who were, in fact, not Greeks at all but rather descendants of the citizens of the

The author of this article, which first appeared in "Land Reborn," is a Lebanese-American Christian with close associations with the Middle East. He writes under an assumed name in order to be free to write the facts as he sees them and has experienced them.

the land when the Mongol ancestors of the Turks were roaming the deserts of Central Asia. The Arabian Peninsula is

Byzantine Empire who lived in

free of minorities, for the last minority group, the Jews of Yemen, have now almost in their

entirety been flown by the "Magic Carpet" operation to Israel.

Iraq, old Mesopotamia, did away with the Assyrian Christians in the thirties of this century and now is eliminating her Jews. The few Christians left are asking themselves when their turn is to come.

Syria has a Christian minority of more than 400,000 out of her less than 4,000,000 population. Although the tutelage of the French made her a free republic, she went backward after the withdrawal of the French, and this year adopted a new constitution by which Islam was proclaimed the basis of all Syrian laws. Thus the members of the Christian minority have become second-class citizens, tolerated but not equal—a status which all the protests of various Christian sects in the land and their emigrant kinsmen have not been able to change.

Egypt, ancient land of the Pharoahs and Coptic Christians, richest and largest of all the Arab states, with a population of twenty million and a modern so-called secular constitution, refuses to give equal rights and opportunities to its large Coptic Christian minority of two million persons, whose ancestors inhabited and ruled Egypt centuries before Islam. The Egyptian government has even deprived them of the right to supervise their own Coptic museum and historical monuments: a Moslem has just been appointed head of the Coptic Museum, a fact which has aroused profound indignation among the Copts. There are only ten Copt deputies while the size of the community warrants thirty at the least.

The Copt Christians are now passing through a very difficult and dangerous period in their history. By dint of various economic and political pressures, from six hundred to two thousand Copts every month are converted to Islam. They are described as willing converts to Islam —but the truth is quite different.

In Jordan, after the annexation

(Turn to page 10)

The Faith of Abraham

By Clarence E. Bunch, Phoenix, Arizona

TO PROFESS the faith of Abraham is marvelous in this latter day when Jesus Himself made the prophetic question—would He find faith when He returned? It certainly behooves us to study now to show ourselves approved while it is still the acceptable day of the Lord. We agree that in Abraham and his seed all families and nations of the earth shall be blessed. Why is this? God said, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5).

We know that no man is righteous of himself, but there is a time when man is accounted righteous. "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). True belief prompts a man to act. Because Abraham believed God, he obeyed God's voice and laws; thus by Abraham's action, he proved he believed God.

Back through the years while we were getting our basic knowledge in Sunday school classes, we learned that God never changes. With this basic fact, we can believe that the same thing which accounted Abraham righteous holds true for us today and for our children after us. To put it in simple words, Abraham believed God and obeyed by keeping God's law. Dare we reject any part of the belief which Abraham had? This law was God's perfect law which has always existed, of which the Psalmist says, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness" (111:7, 8).

This law that Abraham kept and obeyed did not include the ritual of the Mosaic covenant. The laws of ritual were added because of transgression of the law of God which already existed. The perfect law of God was the basis of the old covenant, and the perfect law of God is the basis of the new covenant of which Jesus Christ is the first fruits, or the first to have kept the law of the Lord perfectly. Under the old covenant, it was impossible to keep the law of the Lord because of weakness of the flesh. Therefore, because the transgression of the law is sin and the wages of sin is death, it was necessary for the ritual of the Mosiac law to be added which dealt with the sacrifices of the animals. The shed blood carried the sins of the people from year to year until the new covenant when the Lamb of God sacrificed His blood, which brought to an end the need for the ritual of sacrificing animals. The law of the Lord still remains, however, and instead of having the blood of animals to hold us over from year to year, we have a more perfect way—the Lord Jesus Christ who made the sacrifice for us once and for all time. Therefore, we have a living High Priest to plead our case before the ever-living God who through Jesus Christ extends His grace unto us. This does not give us the privilege to ignore or forsake the keeping of the law of God.

It is a contradiction of Scripture to imply that such liberty makes those in Christ free from obeying the commandments, statutes, and judgments which our Lord Himself confirmed.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:17-20).

By the law, we know sin for the transgression of the law is sin. We know that God will not tolerate the least bit of sin; therefore, the law must be fulfilled or satisfied in us as it was in Jesus before we can see God or even exist in His presence. For the part we are unable to keep because of the weakness of the flesh, Jesus shed His blood for the remission of our sins.

DAILY READING HELPS

- M. April 16. Luke 4:1-13. A review of His temptation.
- T. April 17. Luke 4:14-32. A wonderful mission is begun.
- W. April 18. John 5:30-38. What Jesus came to do.
- T. April 19. Mark 12:28-34. Jesus taught the way of life.
- F. April 20. Matt. 25:31-40. Good tidings to the poor.
- S. April 21. Luke 18:18-30. What shall I do to inherit eternal life?

"Translated into the Kingdom"

By James Mattison, Harlingen, Texas

FOUR VERSES—Colossians 1:13, Revelation 1:9, Hebrews 12:28, and Mark 9:1—are used as the firm foundation for the belief of the present-kingdom people. Upon these four verses are based their thoughts, studies, and teachings that the Kingdom of God is now present on earth. We wish to study Colossians 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

First, observe a short study of the verse. God is the One

who has caused a great change in our lives, according to the twelfth verse. The word "translated" means "changed." The Kingdom spoken of here refers to the great and glorious Kingdom of God that Jesus refers to as "the gospel of the kingdom." That Kingdom is called the Kingdom of God's Son. Whichever name—God or Christ—attached to Kingdom makes no difference in meaning. Scripture calls it Kingdom of God more often than Kingdom of Christ.

If these four verses were the only verses in

Scripture that spoke of God's Kingdom, we would conclude that probably the Kingdom was in existence now. These verses are not the only ones that teach about the Kingdom of peace and righteousness. In fact, they are only four among scores; and their meaning is partly hidden. Consider with us now certain texts which get to the heart of the matter plainly, which talk in simple language.

1. 2 Timothy 4:18. Paul, at the end of life, said God "will preserve me unto his heavenly kingdom." If Paul had confidence that God would preserve him unto the kingdom, then he was not in it at the end of his life.

2. 2 Peter 1:11. If we abound in the seven virtues, then we shall have an abundant entrance into the Kingdom of Christ. Notice that Peter was writing to Christian brethren. They were not in the Kingdom then.

3. James 2:5. Those rich in faith in this world are *heirs* of the Kingdom God has promised. James said "heirs of the kingdom," not "possessors of the kingdom." Study the use of "heir" in the Bible.

4. 1 Corinthians 15:50. Flesh and blood cannot inherit the Kingdom of God. How, then, could we be in that Kingdom now? The latter half of the verse states that mortality cannot inherit immortality. To inherit the Kingdom, a person must be immortal, have eternal life, which Christ only can give at His coming.

5. 2 Thessalonians 1:5. Persecutions and tribulations come now to make us worthy of the Kingdom of God, for which we suffer. If Christians are striving now to be worthy of the Kingdom, then they are not now in it.

6. 2 Timothy 4:1. Christ shall judge the living and the dead at His appearing and His Kingdom. No dead or living persons have come face to face with Christ in judg-

ment yct, but shall when He comes. When He comes, the Kingdom shall begin.

7. Acts 14:22. Paul told Christians that through much tribulation they would enter the Kingdom of God. If those Christians at Lystra, Iconium, and Antioch, to whom Paul was speaking, were not in the Kingdom some time after their conversion, when shall they gain entrance therein? When Jesus comes with His Kingdom, they will gain entrance.

8. Isaiah 2:1-4. Nations are still learning war, but they shall learn war no more when

God's Kingdom is in power on earth.

9. Revelation 2:26-27. Christ's own are not ruling over the nation now, but they shall, when Jesus comes in all His glorious power with the holy angels.

10. Matthew 5:5. The meek have not yet inherited the earth. Would you call buying a plot of land inheriting the earth? The people of Christ "shall inherit the earth," according to Jesus.

We feel that these verses are sufficient to reveal the truth of the matter that the glorious Kingdom of God is still future, and depends upon the coming of our Saviour. No, the righteous have not yet inherited the Kingdom of God, and will not until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15; read also 16-18).

What, then, is the meaning of Colossians 1:13? It is obvious that the mystery is solved by studying the word "into." "Into" in the Greek is *eis*. Did you know that this word *eis* has twelve different meanings? They are: into, to, unto, in, for, on, toward, that, against, upon, at, among. These facts can be checked in any Young's Analytical Concordance of the Bible.

Notice among these twelve words the words "for," "unto," "toward," and "against." In the light of the ten



texts we have presented for your consideration, it is evident that "into" is not the correct translation of this word *eis* in this place, but that the word "for" is a more correct translation, as the Diaglott gives. With this in mind, the verse would read, God "hath translated us for the kingdom of his dear Son." This is understandable. Without the change from carnal to spiritual, no one is ready for the coming Kingdom. Now that God has changed us, when Jesus comes we shall be ready for it. Woe to them who will not repent and be converted! They shall not see life.

Here is a short study of *eis*, translated "unto." "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2:12). "These only are my fellowworkers unto the kingdom of God" (Col. 4:11). "The Lord . . . will preserve me unto his heavenly kingdom" (2 Tim. 4:18). (Same as "into" of Col. 1:13.)

Here is a short study of *eis* translated "against." The heavens and the earth ... are ... reserved unto fire against the day" (2 Peter 3:7). "They do good ... laying up ... for themselves a good foundation against the time to come" (1 Tim. 6:19). All these verses contain the same word *eis*, which is translated by twelve English words. Because of the host of texts that teach the future Kingdom, and the fact that there are twelve different English words taken from one Greek word *eis*, the solution to the meaning of Colossians 1:13 becomes evident to all. There is a mistranslation, in which "into" should have been rendered "for" or "unto" by the translators. Read with us the Emphatic Diaglott: "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love."

In almost all places, the translators did a fine and noble work, but occasionally, as we have just seen, they made a slight error. When the host of texts teaches something contrary to a verse, then quite possibly there has been an error in translation, for the Word of God agrees in all points. It is not divided.

With our enlightened understanding of Colossians 1:13, that we have been changed now during this life, to be ready and worthy for eternal life in that coming Kingdom of Christ and of God, we find the Scripture in harmony, and the truth made plain. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

What hope there is for us in Colossians 1:13! If we have been changed, we can look forward to an entrance into God's everlasting Kingdom of peace and righteousness. What a promise the Lord has given us! They shall be fulfilled when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Are you ready?



Reprinted from the March 15, 1851, Harbinger and Advocate

ANOTHER FALSE CHRIST

A brother has handed us the following flaming handbill, which was sent to him from New Hayen, Conn.

At the Temple!

Monday and Tuesday evenings, February 17 and 18, 1851 Messiah!

Prince of Peace and Prophet of God

Will discourse on matters relative to his mission, for a few days, in each of the principal cities of the American Union, beginning at New Haven.

He will demonstrate to all men, by his works, the truth and rationality of his pretentions, and set the captive mind at liberty. He will lay the axe at the root of the infidelity, bigotry and intolerance, by opening the great mysteries of the Bible and revealing clearly the wonderful providence of God. He will prove by Holy Writ his right to the appellation of Messiah, and show signs in heaven and earth, and explain the cause of the spiritual knockings and their evil tendency. He will appeal to the enlightened reason of men solely, and ask for the assent of mind only. He will unite all religious sects in the bond of unity, peace, and concord — obliterate the envy of Ephraim, and establish those free principles in the earth, which are to characterize the mild and glorious reign of the Messiah.

"Buy wisdom, and sell it not."-Solomon

Free Masons, Odd Fellows, and other benevolent societies will find it to their interest to be present.

This is not coming in the clouds of heaven, nor as the lightning, shining from one end of heaven to the other, nor so that every eye can see him, nor do the tribes of the earth wail because of him. Moreover, New Haven is not the Mount of Olives. (Zech. 14:4.) The Messiah, when He comes, will (*Please turn to page 10*)

EVIDENCE OF FAITH

By Leon Driskill, Oregon Bible College,

CHRISTIAN in the sight of God must have faith. The Apostle Paul wrote in his Hebrew letter, "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" (11:6). People are continually reading our lives to tell whether we live Christlike or not. Jesus instructed, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

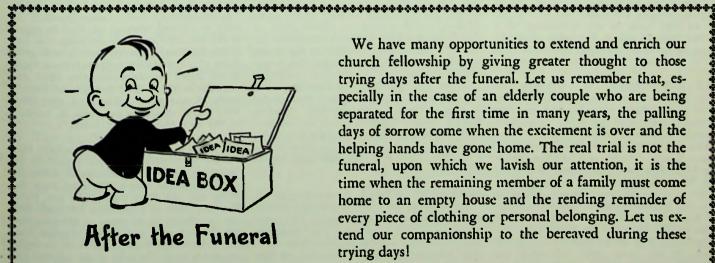
Because we have the opportunity to witness for the Lord in this way of good works, it is a challenge to all who would live godly in Christ Jesus to take careful steps in daily living. Draw your attention to these three things that are evidences of faith! These are by works, by prayer, and by temptations. If we show others that we have faith in God, we must be strong in these things.

First, let us consider works. There are several passages of Scripture revealing that every man's works shall be made manifest and judged; the reward will be given according to what the works have been. If our works have not pleased the Lord, then our living has been in vain.

Titus 2:7 reads, "In all things shewing thyself a pattern of good works." If our lives are Christ-like, then we are patterns of good works for other people to follow. A Christian cannot witness before the world for Christ unless his life is a pattern of godly works. In the second chapter of James, there is shown the importance of both faith and works. We must have works or our faith is dead. We "soul sleepers" know how little faith we would have if it were a dead faith. We would have no faith. From these ideas, you and I can draw conclusions. The one who has faith in the Lord will work with zeal. The lives which bring forth much fruit will be those who endure unto the end, and who shall be ready to meet the Lord when He comes to claim His chosen.

Prayer is an evidence of faith. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). This divine opportunity was given for one purpose, and that purpose is that God will literally answer our prayers, if we ask in faith, believing. Undoubtedly, people refuse to pray because they do not have faith in God. If a Christian has faith in God, he or she will pray to the one from whom our help cometh, and our help cometh from the Lord who made heaven and earth. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

A praying person does have faith, and his prayer life will be evidence that he does have faith. "The effectual fervent prayer of a righteous man availeth much" (James 5:16b). Earnestness and sincerity of prayer life reveal whether we have much or little faith. (Turn to page 11)



We have many opportunities to extend and enrich our church fellowship by giving greater thought to those trying days after the funeral. Let us remember that, especially in the case of an elderly couple who are being separated for the first time in many years, the palling days of sorrow come when the excitement is over and the helping hands have gone home. The real trial is not the funeral, upon which we lavish our attention, it is the time when the remaining member of a family must come home to an empty house and the rending reminder of every piece of clothing or personal belonging. Let us extend our companionship to the bereaved during these trying days!



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A GOOD EXAMPLE. The religious leaders in the new State of Israel have given some fine examples of Christian leadership, or rather Biblical leadership, for Christian nations to follow. It is not correct to call anyone Christian that does not espouse Christianity, and the Chief Rabbinate of Israel is not a Christian. The religious leaders of Israel, however, have given some very good counsel and advice to the political leaders on what they should do in keeping the teachings of the Old Testament. "Israel Speaks" gives the following account of the leadership which the Chief Rabbinate is giving in opposing the drafting of women for national service. We quote: "The stand taken by Israel's Chief Rabbinate against the drafting of Orthodox girls for national service, as proposed in an amendment to the Compulsory Service Law now before the Knesset (parliament), has heightened the tension between Prime Minister Gurion and the religious parties. The Rabbinate has stated that religious doctrine expressly prohibits 'the recruiting of women -even unmarried women-into any form of military organization.' . . . The Compulsory Service Law provides that women between the ages of eighteen and twenty-five must be excused from service in the defense forces if they swear that they are opposed on religious grounds. The amendment now proposed would remove the religious exemption and provide that conscientious objectors can be drafted for agricultural training in the religious settlements, service in the state defense organizations, or social work in immigrant camps, in the ma abarot (temporary work villages), or other institutions."

Thirty per cent of the women eligible for military service have asked to be excused on religious grounds. The moral fiber of a nation has its very roots in the womanhood of a country, and if women are taken from the sacred precincts of the home, this moral fiber will be weakened if not broken altogether.

WAR INEVITABLE. In addressing the Nationalist Cherut party, Menachem Beign, leader of the Irgun, said that war was "unavoidable" and urged that plans he made to evacuate children to homes overseas.

Europe is being prepared to defend itself against Russian invasion, and Asia has already been blocked to Soviet expansion by the Korean War. The only theater of undefended territory is the Fertile Crescent, extending from the Mediterranean to the Euphrates and this is the area where the Bible clearly points out the hordes of the North under the leadership of Gog of the land of Magog will march. In this same area, civilization as we now know it will come to its final doom. The last page in human history under the rule of mortal man is being written. From all quarters of the globe come reports that indicate the whole world is being readied for that hour of temptation which is coming on the whole world to try it.

BLIND SHALL SEE. Wherever the Jewish people have gone, they have been a boon to the country in which they settled. Surely, the words of God to Abraham have been wonderfully fulfilled, "I will bless them that bless thee (Israel)." Israel has been a blessing to the world. They have been leaders in the scientific and cultural world. Here is a good example: since the new State of Israel has been in operation, "eye infections among Israel Bedouins has been reduced by seventy per cent in the past two years." This is a remarkable achievement. Of course, great as this is, it fails to measure up to what will take place when God sets His hand to restore sight to the blind as pictured in Isaiah 35. When this takes place, the Kingdom of God will be in full operation under the direct and personal reign of the Prince of Peace.

TROUBLED IN MIND. More and more, I

am convinced that the solution to all our problems of life can be found within the pages of the Good Book. The trouble with the civilized world today is that it has drifted away from the basic teachings of the Bible, and is endeavoring to find answers to its problems in all sorts of ways and places, whereas, if the sound admonitions of the Bible would be followed, the issues which make unsettled conditions would be removed. The modern church has so stripped the gospel of its power and Christianity of its dynamics to transform that it is not much more than a social organization. Here is a good example of the cheap thinking found in religious circles today. A church in Frankfurt, Germany, announced the following decisions as reached by the church council: "We are of the opinion that a true Christian must not be raw and unpolished in social life, disregard the customary rules of politeness or be a nondancer." Commenting on this, Gabriel Courier, in "The Christian Herald," says: "That is a new one on usthat last clause. Are we to begin publishing in our church calendars, 'Are you troubled in soul? Then see your preacher and Arthur Murray.'"

PRESIDENT SPEAKS. In speaking at the

dedication of the "Chapel of the Four Chaplains," President Truman said: "We must never forget that this country was founded by men who came to these shores not to do as

they pleased, but to worship God as they pleased, and that is an important distinction. "The unity of our country is a unity under God. It is a unity of freedom, for the service of God is perfect freedom. If we remember our faith in God, if we live by it as our forefathers did, we need have no fear for the future. We need not be afraid of the outcome if we go on trying to do the right thing as God gives us to see the right.

"That is what we are trying to do in the world today. We are trying to establish world peace, so that all men can live together in brotherhood and in freedom. We have a tremendous responsibility to lead and not to hang back. We cannot lead the forces of freedom from behind."

WAR AND PRISONERS. It has been proved time and time again that war cannot be fought with prisoners. Prisoners are not to be trusted. What has this to do with prophecy or current events? you may ask. Simply this, there are a lot of people that expect Russia to attack the United States and Canada through the Alaskan outpost. Here is the weakness in this reasoning. 1) The prophecies do not give any indication of such an invasion in the end time. The last gathering of the nations will be between the River Euphrates and the Great Sca or Mediterranean. 2) There are over a million prisoners in the Siberian peninsula that extends out towards Alaska. These prisoners would be willing to do anything within their power to sabotage Russian war efforts if she attempted to strike from that area. It is a potential fifth column that could easily be utilized if supplies were dropped to them. The Siberian railway extends 5,780 miles across the vast expanse of Eurasia from Moscow to Vladivostok. 500,000 prisoners are working on a second line that parallels the great Trans-Siberian road. These lines could soon be made unusable.

Little difficulty will be experienced if we refer to Biblical teaching on what to expect in the last days and leave out conjecture and hobby thinking. There are certain basic principles of interpretation and foundational truths of the gospel for our dispensation which will work for better harmony and will not bring a waste of energy and talent in a time when every effort should be put forth to building on the rock foundation of Christ.

YE SHALL BE FREE. Jesus taught that

truth would make men free. Rightfully interpreted, this truth undoubtedly refers to the truth of the gospel. "Ye shall know the truth, and the truth shall make you free." However, here is a principle of truth that can be applied to all areas of thinking and life. Truth frees a man of mental absurdities. For instance, if a person knew truth, he would not worry about the color of the cat that ran across the road in front of him, or about bad luck which would result from breaking a looking glass.

Crime and Christ's Coming

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

HE BIG news, which has held the public spellbound for several weeks, has been the work of the Kefauver committee. This committee of senators has been investigating the machinery of crime in our country, and has been collecting facts to show the presence of a wellorganized, closely integrated combination of criminals who operate after the pattern of big business. The long known, yet unofficial, prevalence of illegal gambling, the unholy union of criminals and politicians, police pay offs for protection, and other dirty linen have been taken out of the nation's closets and exposed to full view of television cameras. Few people pretend to be shocked by this exposure! The findings of the Kefauver committee have been commonly suspected for years. We have preferred not to notice the cesspool of graft, political "fixing," gambling, vice, and corruption which has been under our feet these many years. Some citizens are rising up in righteous indignation at all these "goings on," but their voices will soon be drowned out by the sounds of "bookies" and other hoodlums returning to their old stands for business as usual.

The presence of this multi-billion dollar crime network of criminals, politicians, policemen, and duped citizens, whose two-dollar bets keep the whole thing in highpower operation, has religious significance.

First, these must be very trying days for head-in-thesand religious leaders who are teaching that the world is getting better and better, and that the enlightened democracies will soon, through education and so-called good government, usher in the Kingdom of God on earth. The Scripture speaks of the Millennium, that golden age to come, as a time when righteousness will flourish, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). Senator Kefauver and his aides have helped explode the myth that the political leaders of our time will usher in that day. The situation revealed by the various investigations now under way is rather a fulfillment of Bible prophecy, and an indication that we are living in the last days before the return of Christ and His rule on earth.

In Matthew 24:3 and 12, we read: "As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" . . . Because iniquity shall abound, the love of many shall wax cold." One of the signs of the coming of Christ is to be an abundance of iniquity, which causes many to become cynical. Do we not have an abundance of evidence that iniquity abounds in our day? Are not many losing all sense of value because of this abundance of iniquity and saying, "Oh, what is the use of trying to be honest, anyway?" Are not many forsaking the oldfashioned morality of the church because of the temptations placed in their path by the wickedness now openly displayed on every side? Yes, the situation being brought to light by crime probers is indeed indication of the abundance of iniquity in this generation. That very widespread wickedness, with its resultant evils, is an indication that this is the end time; Jesus will soon come.

The Apostle Paul prophesied, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived (2 Tim. 3:13). Have we ever had a better indication of the truth of this fact that evil men will grow stronger and stronger and worse and worse as the age progresses than we have had these past weeks? Who has ever beheld deception like that displayed by the reluctant witnesses before Senator Kefauver? What is true here is, of course, true on a world-wide scale. The elevation of Communist hoodlums in foreign lands is indicative of this. The hundreds of thousands of people involved in this network of crime, either as operators, as supporters, or as customers, shows the truth also of this prophecy of the moral conditions to exist in the last days.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts" (2 Tim. 3:1-6).

Every part of the system which has been unveiled in the recent testimonies, from customer all the way up to the gambling czar, fits into this pattern of degeneracy somewhere, either as a "lover of pleasure" at the expense of all else, or a "fierce" enforcer, or as a "despiser of those that are good," or as having some of the other characteristics listed here.

The very fact that people find the revelations of graft

and corruption amusing and expect such affairs to be a normal part of twentieth century life is itself an indication that these are the times of the end. The Apostle Paul, prophesying of the time when antichrist will control the world just before the return of Jesus, spoke thus of the people who will be supporting antichrist; they "had pleasure in unrighteousness" (2 Thess. 2:12). The very fact that we cannot be shocked even by the affairs of such men as Frank Costello is mute testimony of how low morality has sunk. Our days are very similar to those in Israel, when because of this nation's sins it had to be disbanded. Jeremiah said of those evil days, "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord" (Jer. 8:12). Because people had lost all sense of propriety, they could not be ashamed nor blush. Therefore, God destroyed the nation. Our world is in the same state, when shame for sin is almost unknown, because the selfrighteous people of our age know no sin. Shortly, the judgment of God will be felt. Antichrist, with all his wicked deeds will be accepted and even worshiped, because people are now being groomed in an abundance of iniquity and will not be shocked when this man brings out his evil plans.

The findings of the Kefauver committee are significant to me in that they and reactions to them reveal a widespread condition of moral rottenness at the very roots of national life. The fact that this condition has grown, and has been accepted as normal, and that there is little real threat to it now teaches us that even those not actively engaged in the crime network have not been active against it either. This whole pathetic condition is one of the strong signs that Jesus must return soon, to remake this world, and rule it in righteousness. "Iniquity shall abound." "Evil men and seducers shall wax worse and worse." Antichrist shall find a whole world to serve him which has "had pleasure in unrighteousness," being "lovers of pleasures more than lovers of God."

When Paul surveyed this prophecy, he passed along some advice to those who must live through these times. After telling that evil men would get worse and worse he said, "Continue thou in the things which thou hast learned and hast been assured of" (2 Tim. 3:14). Jesus, after telling how iniquity would abound said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). Those of us who abhor the wickedness of this age must strengthen ourselves in the Lord to resist this evil, to win others out of them, and to continue in the faith unto which we were called. This is a time when Christians must stand fast, hold to the Lord, and not let slip our precious hope that Jesus will soon come. Now, Christians must help one another to remain upright in the overwhelming flood of evil enveloping the world. Now is the day for us to "awaken unto righteousness" and let our lights shine, for never will they seem brighter than when contrasted with the deep gloom of wickedness which has settled over us.

A VOICE FROM THE PAST

(Continued from page 6)

not travel from city to city to deliver discourses on matters relative to His mission.

Jesus expressly warned us against these false christs. He says, referring to the last times:

"Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: 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" (Matt. 24:23-27).

VANISHING MINORITIES OF THE MIDDLE EAST

(Continued from page 3)

of the land taken from Palestine by the Arab-British Legion of Glubb Pasha, the new British convert to Islam, new laws were decreed in accordance with the tenets and laws of Islam. Coeducation is forbidden, and the Koran must be taught in all the schools.

There remains only Lebanon, the one Christian state in the Middle East. Lebanon today has a strong minority of Moslems. They came to the country at various times, some in search of better economic opportunities, some fleeing persecution at the hands of brother Moslems. In Lebanon they were given opportunity and refuge. One would think that they would be grateful to Lebanon's Christian tradition and majority. On the contrary, they work along with anti-Lebanese Arab states to exert pressure on Lebanon, for by hook or crook they intend to make of Lebanon another backward Moslem country. If this dreadful thing should happen, the whole Middle East would become a tightly closed Moslem area. This can be prevented only if the enlightened leaders of the two non-Moslem states, Lebanon and Israel, will work together in harmony, achieving peace and security for both their countries and opening the way to a progressive. democratic future for the Middle East.

Religious Education Controversy Precipitates Cabinet Crisis

WASHINGTON (CNS)—Rabbi Judah L. Maimon, Israeli Minister of Religions, who spoke before the rabbinate at the Washington Hebrew Academy here and was honored at a reception by Abba Eban, Israel's Ambassador to the United States, during a visit here, told reporters that the downfall of the Ben-Gurion government several weeks ago was "precipitated over the very, very painful and fundamental problem of religious education."

The 76-year-old leader of the Orthodox bloc in the Jewish Parliament said the religious education controversy, which caused two government crises in Israel in 1950, came to a head recently when Prime Minister David Ben-Gurion's Socialist party attempted to push through a plan to educate newly arriving children from Arabic countries in secular schools. The defeat of the plan by a voice of 49-42 amounted to a vote of no confidence, so new elections will be held in April or May.

"The cabinet crisis in Israel constitutes no greater tragedy than a change of government in any other country," the rabbi asserted confidently. "The fact that not only the sixteen members of the United Religious bloc, but thirty-three others joined in disapproving of the proposals made by Mapai (Ben Gurion's party) is indicative of the attitude and feelings of the majority."

The rabbi expressed confidence that his viewpoint is becoming stronger in Israel, and he seems certain that the Orthodox bloc will pick up strength in the coming elections.

The Chaldean name of Abednego given to Azariah, one of three friends of Daniel, means literally, a "servant of nego."

EVIDENCE OF FAITH

(Continued from page 7)

Jesus gave a parable about the sower and the seed. He indicated that there are some people who hear the gospel, and they are delighted in it; but when tribulation, or persecution arises, they are offended. Tribulation and persecution will not harm our faith if we have enough faith. Not falling away from the gospel in times of persecution is an excellent way to witness before God and man that we have faith.

We read example after example of men in Old and New Testament times who witnessed before the world their faith in times of trial and persecution. Abraham, father of the faithful, is one of the greatest examples. Abraham did not hesitate when the Lord told him to offer his son as a sacrifice. He obeyed the Lord. I cannot believe that Abraham murmured at all. What a contrast today to what men of faith like Abraham did many centuries ago.

People are departing from the faith. Every little persecution or trial that comes, they fuss and doubt because of them. These things ought not to be, for to make the honor roll of "elect," we will need to have much more faith than we have shown in the past. Show me a person who has good works, who prays fervently, and who does not murmur in times of persecutions and trials, and I will say, "There *is* a man who has faith."



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profing by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

A Seeming Contradiction Clarified.

"The men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts 9:7). "They that were with me saw indeed the light . . . but heard not the voice of him that spake to me" (Acts 22:9). It is quite common when a person speaks, you hear the sound of the voice and yet say, "I did not hear." The thought is. "I did not understand." The Diaglott translation of Acts 22:9 records: "Those who were with me saw indeed the light, but they understood not the voice of him who spoke to me." Why did they not understand, even though they heard the voice? "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue (those who were with Paul spoke the Aramaic tongue of that day), Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks" (Acts 26:13, 14) .- G. J. Gordon, Fonthill, Ontario.

The preceding letter is a perfect example of the spirit and clear, straightforward helpfulness we have hoped to attain in our Mail Box replies to Scriptural questions.—Editor.

Prove to me there is a literal devil, then I will prove to you there is no God. A literal devil would have to be a god to live six thousand years or more and do as many things as he is credited with having done. Since numerous texts state there is but one God, then either I am a lousy mathematician or one plus one makes two, so one or the other does not exist.

Why not study some of the very sound literature of various members of our faith who explain the true meaning of devils and Satan, and see if these things are not so?—Hazel Cramer, Bartlett Rd., Bedford, Ohio.



"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Psalm 91:9, 10).

Big Words

Do you like to learn to use big, long words? Perhaps you can recall how "Auntie" laughed when you learned to say "elephant" and "hippopotamus."

Today, we are going to learn a word used by the Jews. It was borrowed by Christians, too, so we use it today. Now I hope you are all curious!

The word is "shekinah" and is pronounced she ki na. Ask Father or Mother to help you if you need help. It sounds somewhat like "she" and "kind of." When you say it fast, it sounds like "she kin a." Now, can you say it?

Shekinah is the word the Jews used to express the visible majesty of God. Years and years before Jesus was born, God came down and dwelt with His people from time to time. When God delivered the Israelites from Egypt, He went before them in a pillar of a cloud by day and a pillar of fire by night. (Ex. 13:21, 22.) The Lord God led them safely.

The Lord God had Moses and the others build Him a dwelling place. They called it a tabernacle. The people of Israel went through the wilderness with this tabernacle. The Lord told them when to set up this tabernacle. He also told them when to continue traveling. (Sce Ex. 40: 34-38.)

"Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:18).

Listen to these verses also: "On the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.... So it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or night that the cloud was taken up, they journeyed" (Num. 9:15, 21, 22).

God's Glory Seen

When the angel came to the shepherds, the shepherds saw the "glory of the Lord" which made them afraid. The angel told them not to be afraid, for he brought them good news. (Luke 2:9, 10.)

When Jesus returns, He shall come in the "glory of his Father" (Mark 8:38). The righteous will see and share in this glory. Let us read another verse or two:

"They that be wise shall shine as the brightness of the firmament" (Dan. 12:3a). "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:43). "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14). Here is another joyful verse: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19).

We read that Jesus is coming in power and in the glory of His Father. We also read that those who are Christ's will be with Him when He comes. We read, too, that the righteous will shine with that glorious light. There are many more verses to fill us with joy for the good things God has planned for those who love Him.

Happy Birthday Wishes!

Elden B. Hawkins, Apr. 9, age 13, Sterling, Ill. Freddy Thal, Apr. 10, age 3, Fredericktown, Mo. Patty Thal, Apr. 12, age 5, Fredericktown, Mo. Myrtle M. McKinney, Apr. 12, age 12, Hammond, La. Carolyn V. Morrison, Apr. 14, age 12, Woodstock, Va. Viola B. Garner, Apr. 15, age 9, Grand Prairie, Tex.



The Beream Page

Editor: William Wachtel, Oregon Bible College

God's Recipe for Salvation

By Virginia Phillips Henninger (From the Iowa Berean Searchlight)



One faith A measure of repentance Some confession One baptism Enough new walk to mold a character Much love Temperance Extra bits of Word for adornment

Take a faith from Ephesians 4; Mark 5:36; John 3:18, 36; Acts 13:39; 16:31; and Hebrews 10:39. Add to this repentance (which will bring virtue) from 2 Peter 1:5; Luke 13:3; and Acts 3:19; and confession from 1 John 1:9 and Matthew 10:32, 33. One baptism is needed from Mark 16:16 and John 3:5; and enough new walk to mold a character of proper consistency from Romans 6:4. Much love is needed for sweetness from Mark 12:29-33; Proverbs 10:12; Galatians 5:6; and 1 John 4:7, 8, 18. The whole must be put over the fire for proper refining and blending. See Malachi 3:2; 1 Corinthians 3:13-15; 1 Peter 1:7-10; Revelation 3:18, 19; Romans 8:24-39; 2 Timothy 2:12; 1 Peter 4; and Hebrews 5:8. The result will be one wellrounded Christian life.

Psalm 119:11 tells us to hide God's Word in our hearts that we may not sin against Him, but Matthew 5:15, 16 tells us not to hide under a bushel. If we are so filled with the Word of God that it simply "pops out all over us," it is like a sprinkling of nuts or garnish. (Titus 2:10.)

This recipe is much like that for chocolate fudge. We cannot leave out one single item and still have a good, finished product. We cannot leave out the basic chocolate, or it is not "chocolate" fudge. Neither can we leave out the base of faith, though we may substitute cocoa which tastes the same. Therefore, it does not matter what you call faith, whether faith, belief, hope, or trust, "just so it tastes the same."

The chocolate or cocoa must be cut or ground by repentance to be effective. It can be melted by fire; however, it takes longer that way. A dash of confession salt is necessary or the candy is flat. It needs the liquids of baptism and new walk in order to stick the rest together. The fire is needed to melt the butter and blend in the sugar of love. Butter adds richness. Sugar is what we need the most, just as it has the largest proportions in fudge. Without sugar, the other ingredients may all be there, but the fudge will be bitter.

Flavor the whole with the vanilla of temperance. Nuts or fruit may or may not be used, though they add a lot of flavor. Show me the person who can keep from sinning without the Word in his heart, or be a well-filled Christian without the other fruits of the Spirit.

In the end, the candy must be removed from the fire, or it will be burned. The sprinkling on top is the final touch.

Berean Project No. 1

One of the most interesting and beneficial projects which any Berean society can begin is that of publishing a Berean periodical, whether a magazine, newspaper, or occasional leaflet. This kind of project gives experience in proclaiming the gospel by means of a written message, and it also serves to acquaint various members and societies with each other's activities and ideas.

Three Berean periodicals which the editor receives regularly are the *Iowa Berean Searchlight*, the monthly paper of the Iowa State Berean Society; the *Berean Nobler*, published by the Minnesota Bereans; and the *Canadian Banner of Truth*, an attractive and interesting little magazine published by the Bereans of Fonthill, Ontario. All three of these contain helpful Scriptural articles, and an abundance of interesting news and views.

The activity necessary for publishing such a periodical stimulates Bible study and promotes zeal for the spreading of the gospel. We suggest that every society, state and local, endeavor to publish occasionally, if not regularly, some type of paper or magazine. Experience shows that this is an excellent means to interest youth in the Lord's work—a major aim of the Berean society!

> "I was so poor, my purse so small, I hardly felt one tenth at all. I gladly gave from my poor store With but the wish I could give more. But now my purse, which was so small, Contains one million, all in all; And wonder I each passing day If I can give one tenth away!"

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

April 21, 22-Minnesota Spring Berean Conference at Litchfield, Minn.

April 28-29—Iowa Berean Rally at Waterloo. May 4-6—Southwest Conference at Los An-

geles Church of God, 230 W. 103rd St. May 24-27 -- May Meeting at Fonthill, Ont.

- (C. E. Lapp, guest speaker.) June 11-17-Michigan State Conference, at
- Grand Rapids, Mich. (Harold J. Doan, guest speaker.)

July 16-27—Borean Youth Rally, Oregon, Ill. July 19-22 — Arkansas-Oklahoma Conference at Clark's Chapel.

- July 31-August 8---Illinois Bible School, Orcgon, Ill.
- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)

September 9-General Conference Sunday.

OREGON BIBLE COLLEGE

Spring is here! The snow is gone; the grass is turning green; and crows are proclaiming the news. With the new season come new opportunities to travel to various churches and testify.

On the week end of April 1, besides those attending the Illinois Spring Conference at Ripley, a delegation consisting of William Dick, Neil Thut, Orville and Mary Kinsey, and Kyle Davis served at Omaha, Nebr.; William Wachtel filled the pulpit at Truth Seeker's Church, Chicago, Ill.; Roy Humphreys and David Sprinkle preached at the East Oregon, Ill., Chapel; and our superintendent, Bro. Otto E. Dick, brought the morning message to the Oregon, Ill., congregation. Graduate Dean Moore spoke Sunday evening.

Several students plan to attend the Minnesota Berean Conference at Litchfield, April 21-22—if highways are open.

At chapel on Monday, April 2, Bro. J. R. LeCrone gave the message. On Thursday, April 5, Sr. Leila Whitehead informed us of the purpose of a Dorcas society, using the Oregon Dorcas Society as a fine example of service and labor in the Lord. Both are from Oregon. Bro. LeCrone is also one of our instructors besides being the local pastor.

Our College is growing up! With our beautiful new building, our improved study faeilities, and our growing student body, the need has been felt for a school paper—and it is coming! The first issue of the new "Caller" is about ready for publication. Editor David Sprinkle has developed an entirely new, highly informative paper, and is anxious to send copies to all who wish them. So send your names and those of interested friends to him, in care of Oregon Bible College, Oregon, JIL, and get acquainted with the College that beekons to you! V. J. Reeves, Reporter.

FREDERICKTOWN, MISSOURI

We were happy to have with us on Easter Sunday, students of Oregon Bible College to conduct services. Bro. William Dick delivered the morning sermon and Bros. Joe Fletcher and Orvillo Kinsey assisted in the other services. We have had much enthusiastic comment from the congregation in appreciation of the work of these young men. Everyone enjoyed hearing them speak. Mrs. Orville Kinsey accompanied the students.

Other visitors were Mr. and Mrs. John E. Miller from Lakewood, Colo. The Millers were returning home from a visit with Mrs. Miller's sister, Leota Hanson of Oregon, Ill., and other friends and relatives. Many old friends were happy to share the pleasure of their visit with us. Mrs. Walter O. Thal.

HENDERSONVILLE, NORTH CAROLINA Anderson Chapel

Once again the North and South Carolina Churches of God gathered at Anderson Chapel, Hendersonville, N. C., to worship together on Easter Sunday, March 25, 1951.

Bro. M. O. Williamson gave the morning message, and Bro. Loie Jones spoke in the afternoon.

We would like to say also that wo are thankful that at last the rest rooms have been installed in the church.

We enjoyed having Bro. J. W. McLain with us in November and "Auntic" Thayor. May the Lord continue to bless them in their work. Mrs. C. F. Pryor, Reporter.

HOPE CHAPEL South Bend, Indiana

On Sunday evening, March 18, a drama entitled, "Challenge of the Cross," was presented at Hope Chapel Church of God in South Bend, Ind. The drama marked the beginning of a series of pre-Easter meetings conducted by Bro. J. W. McLain. Bro. Mc-Lain used "This Atomic Age and What It Means to the Church" as his theme throughout the week. Bro. McLain's sermons were well-received, and the average attendance for the meetings was good.

Easter Sunday was a busy day at Hope Chapel. The day started at 9:30 with 195 present; nearly one hundred attended church. On Sunday evening at 7:30, the Burr Oak, Ind., Church of God presented a cantata entitled, "From Gothsemane to Calvary," to a full house. Our thanks again to Burr Oak for this excellent rendition! Jean Derbin, Secy.

NATIONAL BIBLE INSTITUTION

| Dixon, Ill., Church of God S. S. | \$ 10.00 |
|----------------------------------|-------------|
| Truth Seeker's Church of God | 20.00 |
| Mrs. Emma Coleman | 10.00 |
| Maybelle Hanson | 5.00 |
| W. Howard & Ruth J. Beemer | 50.00 |
| Mrs. Laura A. Kirker | 2.00 |
| Oregon Church of God | 9,99 |
| Mrs. Ida Hardesty | 26.00 |
| Mr. & Mrs. C. E. Randall | 10.00 |
| Church of the Open Bible, Pomona | 17.00 |
| Mrs. Virda Sitler | 25.00 |
| Elmer H. Magaw | 3.00 |

Gleanings from the Field "The field is the world."-Jesus.

Mr. and Mrs. Arthur Otto and son David, Eden Valley, Minn., visited with Misses Marion Otto and Ruth Savage at Oregon, Ill., April 4-7, 1951.

We are pleased to receive a pleasant letter from Bro. H. Scott Smith of London, Ark. He reports that he experienced a wonderful youth rally at McGintytown, Ark., on April 1. They are looking forward to the next rally at Bear, Ark., possibly in September. He speaks highly of the good work being done by Sr. Verna C. Thayer in Arkansas. Bro. Scott continues a once-a-month-meeting schedule at Clark's Chapel, Bear, McGintytown, and Little Rock in Arkansas, and the adjacent territory.

The Arkansas-Oklahoma Conference will convene at Clark's Chapel on July 19-22. Those who plan to attend this gathering will be interested in making note of these dates. Elsewhere on these pages you will find an announcement of the meeting at the Pennellwood Church, Grand Rapids, Mich., on May I, for the purpose of forming a state missionary society.... We can see considerable interest in movements of this type. We have hoped for some time that this interest may erystallize in a national organization of some type. We commend the ladies in Michigan for their sponsorship of this move and wish them the utmost success in their future.

Help! Help! We sincerely hope that the activities of your local groups are not as limited as the dearth of news would indicate. We are very much interested in hearing of the nature and success of your local ventures that we may be inspired to greater service,

Sr. T. J. Ellis, Waterloo, Iowa, visited her sister, Mrs. G. H Loudenslager, Oregon, Ill., and other friends from March 30 to April 3.

WALTER WIGGINS ADDED TO EVANGELISTIC STAFF

Bro. Walter Wiggins, since 1940, pastor of the Eden Valley, Minn., Church of God, will join the ovangelistic staff of the National Bible Institution, June 1, working with Bro. James W. McLain, head of the department of evangelism.

Final arrangements for this addition to the national staff of evangelists were made during March by James M. Watkins, general manager of the Institution and editor of The Restitution Herald. Prior authorization for the improvement in Institution service had been given by the heard of directors at its meeting of March 10.

Three full-time workers now serve the Institution in the evangelistic field: the two already mentioned, and Mrs. Verna C. Thayer, who conducts teacher-training classes and children's classes throughout the year.

The board's happiness in making this announcement is intensified by the fact that it has been made possible solely by what seems to us a mark of divine favor—the truly phenomenal response of the church as a whole to the current appeal for meeting the largest operating budget in the Institution's history. J. Arlen Marsh, Seey.

MCGINTYTOWN YOUTH RALLY

On Sunday, April 1, a youth rally was held at the McGintytown, Ark., Church. Although the weather was bad a large crowd attended.

The morning message, delivered by Bro. C. Alan McLain was followed by partaking the emblems.

A short play, "The Challenge of the Cross," was presented by a group of the young people of McGintytown.

A bountiful dinner was served at noon.

The afternoon program was presented by young people from the Oak Grove Church and some members from London. Special numbers were presented by the young people of Mc-Gintytown.

We especially enjoyed "Auntie" Thayer and "God's Sunshine Band." The children all enjoy performing for Sr. Thayer.

Visitors were present from Little Rock, London, and Beckett Mountain. We invite all of them back again.

The Bear Church asked for the next rally. It will be the second Sunday in October.

The McGintytown Bible school closed March 30. Attendance was good throughout. Both "Auntie" Thayor and her helper, Louise Johnson, are wonderful teachers. They will start their travels soon. We will miss them very much.

Bro. C. E. Weaver recently required a serious operation. His recovery is slow. Cards and letters are appreciated although he is unable to answer them. His address is Enola, Ark. Jettie Moreland.

NATIONAL BIBLE INSTITUTION

| Brush Creek Church of God S. S. | 20.62 |
|---------------------------------|-------|
| Mr. & Mrs. C. D. Whitmer | 10.00 |
| Open Bible Church of God S. S. | 10.22 |
| Mrs. Henry Partlow | 7.00 |
| Mrs. C. L. McCorkle | 54.00 |
| Brush Creek Church of God | 50,00 |
| Mr. & Mrs. George McMurtrie | 10.00 |

MISSIONARY SOCIETY

Dear Ladics of the Churches of God in Michigan:

It is with pleasure that the ladies of the Pennellwood Church extend an invitation to you to attend a meeting at the Pennellwood Church, May 1, for the purpose of forming a state missionary society. Following is the program for the day:

10:30-11:00 a.m.-devotion. 11:00-11:45 a.m.-"Women's Place in the Church" by Mrs. Ellsworth Routson. 12:00 noon-lunch --served by Pennellwood Church at charge of not more than fifty cents. 1:30-2:00 p.m.-"What a State Missionary Society Can Accomplish" by Mrs. C. E. Lapp. 2:00-3:00 p.m. -"State Evangelism Needs" by Mrs. Fran-

cis Van Fleet. 3:00 p.m.—play by Pennellwood ladics.

It is hoped that all will try to arrive early so that the first session may be started promptly at 10:30 a.m. There will be a nursery for children so that mothers with children will not feel they cannot attend.—Ada Simpson and Edna Wissman, Planning Committee.

ALUMNI ASSOCIATION SURVEY

In a recent survey taken by the Alumni Association of Oregon Bible College, the following facts were discovered. Twenty-one of the thirty-three graduates reported that they preached 1,842 sermons, taught 897 Bible classes, baptized 71 converts, performed 22 weddings, conducted 34 funerals, took part in 21 vacation Bible schools, and preached in 107 places outside their regular pastorates.

It seems to us as individuals in our own little eircles that not much is being done for the glory of God. Then wo realize that we are only links in a chain and that chain is strong, supporting a large service. The Alumni Association invites young men and women to attend Oregon Bible College and upou graduation join this chain of dedicated servants of God. We are anxious to add your accomplishments as a trained worker to our statistical reports, not to glorify the Alumni but as an indication that the gospel is being preached far and wide aud a people are being prepared to meet the Lord at His coming. H. J. Doan, Secy.

HERALD RECEIPTS

Kenneth Milne; Elzie Robbins (4); Mary Hale; Alfred Hotrick; W. Howard Beemer; Mrs. W. E. Glasgow; Mrs. Chas. Warren; Mrs. W. V. Lansbery; Marion II. Patrick; Dorothy Guillory; Mrs. Laura A. Kirker; John G. Peters; Fred Paisley; Walter Wiggins; J. B. Coverdill; Mrs. B. E. Holt; Lucile Wilmot; Mabel Drummond; Rolla Hightower; Mrs. Josephine Engehretson; Chas. F. Doll; Mrs. Lawrence Bollin; Edward Kirk-patrick; Sam Lewis; Russell Currens; Mrs. Morris Zeller; Mrs. Virda Sitler; Mrs. Waltor Kennedy; Daniel Judy; Mrs. Harry C. Eby: Mrs. C. L. McCorkle; Mrs. Earl Bowen; Mrs. Garland E. Donohue; Esther Bailey; Mary Magorian; C. W. Gockler (2); Mrs. Henry Partlow; Mrs. Paul Trimble; Mrs. Orland Barnes; Mrs. Daniel Kuhn; Mrs. Ellen R. Goodwin; Kenneth C. Turnpaugh; Mrs. A. D. Rasp; Mr. & Mrs. Donald Mattison (6); Mrs. H. E. Huey; Mrs. Nora Johnson (5).

> Our Prayer Every Christian a Tither Every Tither a Soul-Winner

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

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.

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 |
|-----------------------|----------------------------------|
| • • | make monthly payments of \$ |
| Name | |
| Address | |

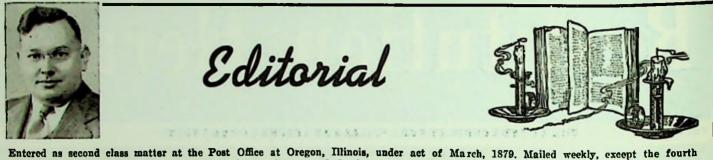
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| | finance the dge now; p | | | f the Gene | eral Confer | ence. | \$1,000.00 Hoke Brothers | \$1,000.00 Ohio State Conference | \$1,500.00 Delta (Ohio) Church |
| \$450.00 Group "A" | \$450.00 Group " A " | \$450.00 Burr Oak (Ind.) Church | \$500.00 Eden Valley (Minn.) Church | \$500.00 Group "D". | \$500.00 Group "D" | \$500.00 Ripley (Ill.) Church | \$500.00 Los Angeles Church Members | \$500.00 Vernon and Ruth Nichols | \$1,000.00 Joe & Gladys Lawrence |
| \$360.00 Rockford (Ill.) Church | \$400.00 Pennell- wood (Mich) | \$400.00 Group "F" | \$400.00 Brush Creek (Ohio) Church | \$400.00 Brush Creek (Ohio) Church | \$400.00 Group "A" | \$400.00 | \$500.00 A Friend | \$500.00 Group "M" | \$500.00 Group "L" |
| \$250.00 Group "E" | Church \$300.00 Southlawn (Mich.) Church | \$300.00 Group "D" | \$300.00 Maurertown (Va.) Church | \$300.00 Group "K" | \$328.29 Group "T" | \$337.82 Group "G" | \$350.00 Dixon (IH.) Church | \$350.00 Hope Chapel Contrib- | \$350.00 Oregon Bible College |
| \$350.00 Verneille Lawrence Browa | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$200.00 | \$201.85 Group "H" | utors \$220.00 Group "B" | Students \$250.00 Truth Seeker's Church |
| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 Fonthill Church of God | \$200.00 Group "p" | \$100.00 | \$125.00 Group "O" | (Chicago) \$125.00 Howard Huey family |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.00 Oregon (Ill.) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. | \$100.00 Holbrook (Nebr.) Church |
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The Restitution Herald

VOLUME 40 VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH" NUMBER 28 1011

MODERN AMERICAN CITY

"Thousands of cities . . . have no church, no family, and no influence of our faith." (See Editorial on page two.) -Authenticated News Photo.



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Behold, the City!

"When he was come near, he beheld the city, and wept over it,

"Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

It is not hard to realize the reaction of our Lord as He approached the city destined to offer the supreme rejection of His compassion and good will. Looking out over its homes, streets, and byways He saw in His mind's eye the population which dwelt there. No doubt He sensed keenly the great loss they seemed determined to inflict upon themselves. From the depth of great compassion, welled sincere tears of sorrow. For one of the few times in the recorded history of His life, Jesus wept.

There is something almost symbolic in the attitude and experiences of this great city. Let us select a city, any city, of our day. With the wisdom and comprehension of Biblical insight, let us look out upon it with the searching eyes of our Lord. It is not hard to see the same tragedy of unaccepted Christian opportunity that was reflected in Jerusalem in our Lord's day.

No person can look out over the material composition, the geometrical pattern, and human activity that make up our modern cities without being encouraged in an objective outlook into their deeper values. We cannot ignore the careful planning of mathematical precision that marks each street and building and welds it into a wellorganized whole. We are impressed by the meticulous way that each street is carefully marked to promote greater safety. We mentally note the enormous heating and air conditioning devoted to the mere matter of human comfort. We realize that behind each tiny window there is the human propensity that gives it life and animation.

Because the human element that brings these great cities to life has gone with little change for the past nincteen hundred years, we find in the city of today the same greed, the same avarice, the same worship of materialism that our Lord saw in His day. All too often the same lack of appreciation for spiritual and moral values is just as apparent. The same human foresight that plans so carefully for every material need and public welfare, shows the same lack of regard for spiritual values.

When Jesus said, "Occupy till I come," it was more than an idle request. It meant that we must look out over the cities of today with the same eye of compassion. It meant that we must realize the great loss that comes to any community or group that stifles the spiritual values offered by Christianity. It means that we must either continue to exert all possible influence to help those who make up our community life build a greater appreciation for these Christian values or we, like Jesus, must be consumed by their spiritual indifference.

The church of today that is concerned with personal existence or public welfare must realize that we are standing in the same position in which our Lord found Himself as He approached the city of His doom. We must actively acknowledge that we can no longer be indifferent to the inroads that political graft, commercialized vice, and decadent Christianity are making into the habits and outlooks of society. We can no longer sit back with an indifferent or do-nothing attitude about extending our Christian influence in the world and successfully hope that everything will come out all right in spite of us.

We are facing the great challenge of our time. The ultimate outcome for many will reflect the difference between eternal life and eternal destruction, as they reap the reward of an enduring or unenduring faith. Thousands of cities which we have typified on our front page have no church, no family, and no influence of our faith. We lack the first measure of the spirit of Christ unless tears of true compassion fill our eyes as we look upon the cities of our land and see the unredeemed millions.

Is It Later Than We Think?

By Howard H. Hawkins, East Rochester, Ohio

WE certainly are living in prophetic days. We are witnessing a rapid unfolding of things in these "last days" that were written centuries ago. God warned Noah, (predicted 120 years in advance) of the Flood and, strange to say, only a few living in that day believed that warning. The unbelievable Flood came just the same.

The Prophet Isaiah gave a most remarkable prediction over seven hundred years in advance of its fulfillment. "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). The fulfillment of this prophecy is recorded in the first chapter of Matthew. Mary "brought forth her firstborn son: and . . . called his name Jesus."

Please note that Isaiah definitely stated that a Son would be born. This alone gives an outstanding proof of the authenticity to the Scripture, as "holy men of God spake as they were moved by the Holy Ghost." The Bible is history prewritten, and God's Book is scientifically correct. The world waited long for Christ's first coming, and His second coming seems to be only around the corner, or may be sooner than we think.

We are living in the day of scoffers, those who like to ridicule or scoff at religion. The story is told of a man who was conversing with a minister. The man said that he did not believe in the coming of Christ, or even in signs.

"Just show me one!" He demanded.

The minister replied, "There is one standing less than five feet from you."

He then asked him to read Second Peter 3:3, 4, when he got home. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

Even today the men in some pulpits with high standing refrain from preaching the nearness of Christ's return. *Present Day Events*, an Australian publication, in an article entitled "Too Little of the Word," stated that some ministers of United States churches are not always outstanding preachers. Many of them tend to put too much emphasis on service and too little on God's Word. *Time* magazine commented as follows:

"How true! Today, we live in a fear ridden world, which trembles in apprehension of the morrow, yet few preachers are bold enough to tell people the real meaning and remedy for this strange era. The student of divine prophecy knows that the present situation has long since been described in God's Word by the Prophets Isaiah, Jeremiah, Ezekiel, and others; also by the Lord Jesus in those memorable chapters, Mark 13, and Luke 21. Very few clergymen will face the clear implications of the divine forecast of the 'latter days,' and fewer still warn their congregations of the nearing Armageddon, and the wrath of God upon a guilty world."

Jesus said, "Go ye into all the world, and preach the gospel to every creature" One hundred years ago or less, the spreading of the gospel was a slow and sometimes tedious process. Today, by means of modern radio, the gospel message goes by ether waves from many of our large broadcasting stations to the four corners of our continent. This coverage is extended by short wave to foreign stations, such as the one in Luxemburg operating with 150,-000 watts on a frequency of 1439 kilocycles. This station covers all the British Isles and much of Europe. One should be thankful for this station, as the British Broadcasting Company, for some unknown reason, does not broadcast religious programs.

What book but the Word of God could foretell, nineteen hundred years in advance, the signs and circumstances of atomic destruction—which are peculiar to our day—or that God alone could save the world from annihilation by intervention? "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 shortened the days" (Mark 13:20).

The Apostle Paul confirms this. "A short work will the Lord make upon the earth" (Rom. 9:28). It will need to be; otherwise man will destroy himself.

What human book could foretell, three thousand years ago the rejection of the Lord Jesus by His own people, the Jews? a rejection which still continues to this present time. The very words of the Pharisees around the cross were prophesied by the Psalmist: "He trusted on the Lord that he would deliver him" (22:8). One thousand years later, Matthew (27:43) records these words as spoken by the leaders of Israel standing at the foot of the cross, Now, nineteen hundred years later, the scene is being prepared





Israel became a nation (May 15, 1948), as it were overnight, in our very day."

for the fulfillment of the prophecy by Zechariah. Jesus will rescue Israel from a sudden and mighty attack on them in Palestine. "They shall look upon me whom they have pierced" (Zech. 12:10). What a marvelous prevision!

Jesus once told us of a time when men's hearts would be failing them for fear, and for looking after those things which are coming on the earth. Daily newspapers as well as statistics confirm this. We are told 38.2 per cent of deaths in 1949 were due to heart trouble. This is an increase of four hundred per cent since 1900. In this day of fast living, man is swooning from dread and apprehension of events that are taking place in the world.

We certainly are living in a day of world unrest and tribulation. Jesus said of this time: "This generation shall not pass away, till all be fulfilled" (Luke 21:32). He was speaking of the time before His return to earth. A generation is forty years. So, from the time of the mighty sign of the capture of Jerusalem by the British forces in 1917, the following forty years should be full of signs of His coming. Have they proved so? Yes, how tragically so! Have we reached the midnight hour?

Often we do not understand prophecy until it is fulfilled before our eyes. "As birds flying, so will the Lord of hosts defend Jerusalem" (Isa. 31:5). "Who are these that fly as a cloud, and as the doves to their windows" (Isa. 60:8). In World War II when the airplanes were flying across the English Channel by the hundreds they would cast a shadow over the ground as would a cloud, and coming down past their operating tower would make their landings as a dove. Bible students should observe, Isaiah 42:9: "Before [these things] spring forth I tell you of them."

Another wonderful prophecy is found in Isaiah 66:8: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" Israel became a nation (May 15, 1948), as it were over night, in our very day. Over 500,000 immigrants have reached her shores since the state was established. This is a fulfillment of Ezekiel 37, especially verse 21. This fulfillment may be the greatest sign of the nearness of the Lord. It corresponds with the position of the state, and the universal preparation for war on a gigantic scale as mentioned by the Prophet Joel. "Prepare war, wake up the mighty men"— a time when man will beat plowshares into swords, and pruninghooks into spears.

In the midst of these times of world tribulations, Jesus will come "as a thief." The rapture of the saints will be as "lightning cometh out of the east. . . . Then shall two 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" (Matt. 24:27, 40, 41). As the Flood came suddenly upon the world in the days of Noah, as Sodom perished suddenly in the days long gone by, so the coming of Jesus Christ is to be sudden and unexpected by the world. We have been warned far in advance that these times would come, and the Lord is about to steal upon the world as a "snare." Before it is too late, believe Bible prophecy. The Flood came! There was the Exodus! Palestine is rebuilding! Are you and I watching, watching?

Hebrew Measures. The Hebrew system of measurement was based primarily upon measures involving the hand and forearm. Other western nations used the foot. This, for a period of time, involved some difficulty in making comparisons. The Hebrew used the length, fingersbreadth, palm, or handbreadth. Also used was the span, which is the full stretch between the tip of the thumb and the little finger, and the cubit, which is measured from the elbow to the tip of the fourth finger.

The Hebrew measure of length called the "reed" was approximately nine feet, six inches. The cubit measure of length was approximately one foot seven inches.

DAILY READING HELPS

- M. April 23. Acts 4:8-14. "Unlearned and ignorant men."
- T. April 24. Mark 3:7-12. A multitude of followers.
- W. April 25. Mark 3:20-30. Twelve apostles chosen.
- T. April 26. Matt. 10:1-15. The Twelve commissioned.
- F. April 27. Luke 10:1-12. The Seventy sent forth.
- S. April 28. Matt. 28:16-20. Tho disciples commissioned.

Pray With Understanding

By Mrs. Lyle Rankin, Cashmere, Washington

OWARD the close of 1950 when the United Nations' armies had pushed forward to North Korea, we heard many prayers and requests for prayers for the success of the United Nations' armies, and for the leaders of this nation and its armies, but almost the opposite was the result. They were pushed back by the Chinese, almost off the Korean peninsula. What was the matter? Are we not to pray for the rulers and ones in authority?

Paul, writing to Timothy recorded these words, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. 2:1). Someone may say, "Jesus said, 'I pray not for the world'" (John 17:9). Here Jesus was making a special prayer for His disciples, not that He did not pray for others, for just a short time later as Jesus hung on the cross, He said, "Father, forgive them; for they know not what they do" (Luke 23:34).

When reading the words "prayers . . . be made for all men," what do we think it means? All the Church? all the nation? all nations termed Christian? or all the world? or does it mean those in England are to pray for all in England, and those in the United States for those in United States? Let us read 1 Timothy 2:2: "Kings [note plural], and for all that are in authority." Does this mean only those in authority in the United States? The United States has no king but a president. Suppose one were in Arabia, there would be no president but a sheik; suppose one were in Yugoslavia, there would be no sheik but a dictator. They are of authority, whether a king or not. Are we to pray for them regardless of what country they are in?

Paul said, "This is good and acceptable in the sight of God." Now, wait a minute—if we were in Russia should we pray for Stalin? If this were to be applied in Yugoslavia and Arabia, surely it is to be applied in Russia—and remember verse 1 says "for all men."

If each one prays for the ruler of the land he is in, and I am in Yugoslavia, and you are in Russia, and another Christian is in the United States, then I would pray for Tito; you for Stalin; and our brother for President Truman. Would we not all be working against each other? Would this be "good and acceptable in the sight of God." Is God wanting us to work against each other? Jesus once stated, "A house divided against itself cannot stand."

Still more confusing—if I were to pray for all men, I would have to pray for my ruler and yours too, and they may be *enemies*. They cannot both gain the victory. "God is not the author of confusion," said Paul to the Corinthians.

Turning to Matthew 5:44, read Jesus' words: "I say unto you, Love your enemies [how could one?], bless them that curse you [could we?], do good to them that hate you [impossible? no], and pray for them which despitefully use you, and persecute you [again we say, how?]." Luke 6:35, 36 records this: "Love ye your enemies, and do good . . . and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." In example of forgiveness we have already told of Jesus as He hung on the cross. In Acts 7:60, Stephen, as they were stoning him to death, said, "Lord, lay not this sin to their charge." Romans 12:14 says, "Bless them which persecute you" and verse 17 says, "Recompence to no man evil for evil."

You say, "Maybe this is not speaking of rulers." Were not Pilate and King Herod among those Jesus asked God to forgive? King Darius thrust Daniel into the lions' den. Would you consider one an enemy who did that to you? In the morning, Daniel greeted him in this manner, "O king, live for ever" (Dan. 6:21).

> James 4:3 states, "Ye ask, and receive not, because ye ask amiss." Could it be, then, that we are not praying correctly in regard to these rulers? Jesus made it a point to pray in harmony with the will of His Father. Let us see if we can find out how we are to pray for these rulers.

> Turning to 1 Timothy 2, we read in verse 4, "Who [God] will have all men... come unto the knowledge of the truth." Kings and dictators? Yes. Why does God want all men to know the truth? Because



it is through belief of the truth that one can be saved, and verse 6 says Jesus "gave himself a ransom for all." Hear these words of the heavenly Father: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? ... I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye" (Ezck. 18:23, 32).

God wants your ruler and mine to come to a knowledge of the truth that they may be saved. It was for this reason Paul was brought before many kings and rulers that they might know and understand the gospel. To show Paul was not just thinking of himself when brought before them, we find that he told them of Jesus and the hope of salvation. When King Agrippa said, "Almost thou persuadest me to be a Christian," Paul replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am [a Christian], except these bonds" (Acts 26:28, 29).

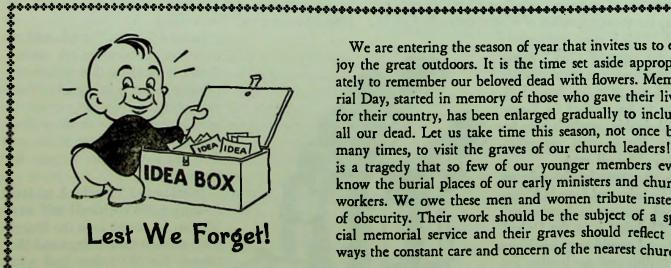
Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Kings? Authorities? Yes. Truman? Stalin? Yes, and down through the ages there have been a few rulers who have accepted the truth of the gospel and humbled themselves before God, though not many. True to Paul's words, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). That is, not many of these classes heed the call. Nevertheless, we are to keep preaching (calling) and to keep praying and making supplication for kings, and for all men, that they may come to a knowledge of the truth. In doing this, we have the opportunity of a blessing-"that we may lead a quiet and peaceable life in all godliness and honesty" (2 Tim. 2:2). When Israel was scattered out of its land

God said to them, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" (Jer. 29:7). When Israel was brought back into the land under King Cyrus of Persia, it was to "pray for the life of the king, and of his sons" (Ezra 6:10).

Yes, we are to pray for peace, too, but the only way we shall receive a permanent peace is for Jesus to come to Jerusalem and bring peace. Let us pray for the peace of Jerusalem (Psalm 122:6), and pray that rulers may attain a knowledge of the truth and turn to God. When we do these things, then we shall be praying in harmony with God's will. We will be on the Lord's side and not striving with God to come over to our side.

Theophilus. Theophilus continues to be one of the little known characters of Scripture. It appears that he was a Gentile with considerable social standing in his community. He appears to have been influenced and converted to Christian faith by either Paul or Luke. His name, "friend of God," would indicate that he must have been faithful in service rendered to the early church. Theophilus appears to have been held in highest esteem by Luke, who inscribed his Gospel and the Acts of the Apostles to him.

Thomas. The name "Thomas" applied to the Apostle means literally "a twin." The name has created intense speculation as to the twin brother or sister implied. One of the most illogical errors of all time has been instituted by those who would have us believe that he was a twin brother of our Lord.



We are entering the season of year that invites us to enjoy the great outdoors. It is the time set aside appropriately to remember our beloved dead with flowers. Memorial Day, started in memory of those who gave their lives for their country, has been enlarged gradually to include all our dead. Let us take time this season, not once but many times, to visit the graves of our church leaders! It is a tragedy that so few of our younger members even know the burial places of our early ministers and church workers. We owe these men and women tribute instead of obscurity. Their work should be the subject of a special memorial service and their graves should reflect always the constant care and concern of the nearest church.

"Companion in . . . the Kingdom"

Part Two

By James Mattison, Harlingen, Texas

FOUR VERSES—Colossians 1:13; Revelation 1:9; Hebrews 12:28; and Mark 9:1—are used as a firm foundation by those who believe that God's Kingdom is now present on the earth. Upon these four verses are based their thoughts, studies, and teachings. At this time we wish to study the second of their basic scriptures, Revelation 1:9: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus

Christ, was in the isle that is called Patmos." We repeat again, as before, that if these four verses were the only four verses in Scripture that spoke of God's Kingdom, one could conclude that the Kingdom probably is in existence now. These verses, however, are not the only ones that teach about the Kingdom of peace and rightcousness. They are only four among scores and have a partly hidden meaning. We offer ten verses for your consideration. Decide in your own mind whether they speak of a present kingdom or a future one.

1. 2 Timothy 2:12. "If we suffer, we shall also reign with him." Reigning with Christ is conditional. If we suffer, we shall reign. Is there a reign now?

2. Luke 12:31-32. "Seek ye the kingdom of God" (v. 31). If it is to be sought, we do not have it, and will not until Jesus comes the second time.

3. Matthew 8:11. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Has resurrection come? The verse indicates that the Kingdom will be on earth, for where are the east and west? are they in heaven? No, they are on earth. Abraham has not yet received his reward, his promised inheritance, according to Hebrews 11:13, 39, 40. When he does receive it, then all the faithful shall be with him, and all shall sit together in the Kingdom made without hands.

4. Matthew 19:28. In the regeneration, when Christ shall reign, His apostles shall reign also. Matthew 25:31 shows that Christ will take David's throne when He comes with all the holy angels. Christ is not reigning now. In the regeneration, He shall reign, and His apostles with Him.

5. Luke 19:10-26. Jesus gave this parable "because he

was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" (v. 11). This nobleman (Christ) went into a *far* country (heaven) to receive a kingdom and *to return*. Unto His servants He has said, "Occupy till I come." There are still those faithful to Him, occupying for Him. For what are they awaiting? They are waiting for His return. The Kingdom will come with Him.



James Mattison

6. Matthew 26:29. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." May that day come!

7. Daniel 7:18. "The saints . . . shall take the kingdom, and possess the kingdom for ever, even for ever and ever." This shows an everlasting possession, and those who will enjoy such blessings must be given eternal life. This will occur at the resurrection. (1 Cor. 15:52.)

8. Daniel 7:27 is almost the same as verse 18, but is changed a little to show that the

"kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the ... saints of the most High.... All dominions shall serve and obey him." There is no world-wide serving of Christ today! There is no dominion given the saints yet, but it will come.

9. Mark 4:30-32 compared with Daniel 2:35, 44. Jesus gave a parable of a mustard seed that grew exceedingly. He Himself said this was a Kingdom parable. We feel sure He had in mind Daniel's statement in Daniel 2:35 and 44 about the stone which should grow and fill the "whole earth." This stone, in verse 44, is called the Kingdom of God.

10. Psalm 72:8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Christ's dominion will be world-wide, on a new, restored earth, made new like the Garden of Eden. This will be the times of the restitution spoken of by all the prophets. (Acts 3:19-21.)

From these ten texts, plus the scores of others that teach the truth of the Kingdom, we find that the Kingdom of Christ and of God is still future, depending upon Christ's coming when the "kingdoms (Continued on page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

young persons I had married came to my study, but this time with a bright-eyed little girl, six weeks of age. They had come some distance and were very earnest in their mission. They wanted their little infant "baptized," as they expressed it. Coming to grips with the purpose for which they came, I told them I was unable to perform the service for which they had come-that baptism was for believers of the gospel and that the only Bible mode of which I was aware was an immersion. After talking with them for a short time, they seemed satisfied and felt that the little one which had come into their lives was in no danger of cternal condemnation. Baptism is an exercise of faith and is for the remission of sins-an infant has neither.

To this, we add this case; A mother, who is separated from her husband and has charge of a five-year-old girl, has lost control of herself and has permitted drink to blight her life. I have seen her so drunk she could hardly walk and her speech incoherent. During one of her brawls, a minister called on her, prayed with and for her, and then performed the rite of sprinkling which he termed "baptism." She was so intoxicated at the time the service was performed, she had to be encouraged and prompted to repeat words after the minister. In her sordid condition, the clergyman said to her, "I baptize thee in the name of the Father, of the Son, and of the Holy Spirit."

In these two cases—rather extremes—what would you have done? Would it do any good to sprinkle a child when it had done no sin and knew nothing whatsoever about faith? Would a person under the influence of liquor be a fit subject for baptism, regardless of how performed? Scripture disapproves such type of worship.

MORAL TONE. The current investigations that are being conducted by various congressional committees into the ramifications of criminals in government; the fraudulent and sneaking negotiations among some departments of government and unserupulous citizens; and calloused attitudes of those who betrayed their country in transmitting secret information to an enemy government reveal the vile depths to which the present generation has gone. Unrighteousness that has saturated national and individual lives the past few years is showing its true form. The moral decline that presaged the downfall of many great nations is upon us with all its vilences and violence. Surely the pendulum of evil has almost reached its outmost swing! The futility of putting confidence and trust in mankind for amelioration of the unholy situation is becoming more apparent all the time. Well did David counsel: "Put not your trust in

WHAT WOULD YOU DO? Recently, two princes, nor in the son of man, in whom there young persons I had married came to my is no help" (Psalm 146:3).

It should be remembered that when the night is the darkest the light shines the brightest. In these times of darkness, the world needs gleams from our lights. Jesus said, "Ye are the light of the world." Can it be true that because this light is going out or is becoming dim that today's world is in darkness?

DARKNESS. Anthony Eden, England, is quoted in Foreign Affairs as saying: "I use the word 'darkness' deliberately, for I believe that if we fail to meet and turn the challenge that confronts us, all peoples of the world must live and have their being without hope. And what is darkness but utter hopelessness? And where, if the bastions of the free world should fail, could there be any hope for those who remain?"

The Prophet Isaiah writes: "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee (Israel), and his glory shall be scen upon thee" (60:2). When this light comes to a darkened world through Israel, the "Gentiles shall come to thy light, and kings to the brightness of thy rising." It undoubtedly will sound strange to many, but this world will remain in darkness; yes, the darkness will continue to deepen until Israel becomes the beacon light to the nations as prophesied. One encouraging note looms on the world horizon, and that is, this light is being trimmed and readied for its shining during the Day of the Lord.

INGATHERING OF EXILES. The present

government in Israel on its formation declared that the ingathering of exiles was its chief purpose. It has adhered to this policy in face of difficulties and problems. Primo Minister David Ben-Gurion said: "I do not know what Jews throughout the ages meant when they said, 'In the days of the Messiah.' Surely nothing can be more amazing and in stronger contrast to the world tradition than this Kibbutz Galuyot (Ingathering of Exiles). In this lies the very existence of our State, the real source of our hopes, and the destiny of our people." The open-door policy that permits an influx of 200,000 immigrants a year is a miraculous work and is Israel's hope for survival. Her days of mourning are nearly over, and when she looks on Him whom she pierced, her finest hour will be at hand.

In speaking of the "Ingathering of Exiles," it may not be amiss to make an application to our own ranks. Scattered over the country, we have hundreds, if not thousands of members, who are exiled from a living, vital contact with the household of faith; who are not worshiping regularly or bringing their tithes and offerings into God's storehouse upon the first day of the week as God has prospered them.

Something should be done to reclaim these scattered, if not lost, sheep who are not having any definite relationship with the church and are not making any particular contribution to the furtherance of the gospel—such ones are in dangerous circumstances. It is true, there are many isolated ones who are actively engaged in letting their lights shine and are regular and exacting in presenting their tithes and offerings to the furtherance of the truth which they have espoused. The vast majority of these exiles of faith are living undernourished spiritual lives and are not experioneing growth in the grace and knowledge of God essential to an "abundant life."

POLITICAL EXPEDIENCY. The civilized

world was shocked with the brutal killing of six million Jews during the reign of the Hitler regime. Following the war, many of the Nazi leaders were tried for crimes committed, and there have been 182 Nazi war criminals sentenced. With the situation on the Russian side of the Iron Curtain being as it is, all but eighteen of these criminals have had their sentences reduced or granted freedom. The victors of World War II have done little to exact from Germany the punishment that should be meted out to her for the beastly attempts to extirpate the Jewish race. Six million lives cannot be restored, but the property which was confiscated should be restored to owners or the heirs of the people who acquired it. Failure to obtain justice for the Jewish people in Germany is a stench in the nostrils of decency. Corrupt is a world that will permit political expediency to wink at such crimes as the Germans perpetrated against Abraham's fleshly seed.

ISRAEL ACTS. The Israeli Government has

sent to the four occupying powers in Germany a bill for \$1,500,000,000 in reparations from Germany as a "minimum claim" for the damage done to the Jewish people in despoiling their goods, murdering masses of them, and endeavoring to wreak vengeance on them throughout the world. The occupying powers have concluded many agreements with the Germans in obtaining reparations for war damage. We have no voice to raise against getting payment in part for damage done in provoking World War II; but it is not right, because the Jewish people have only a small government to represent them, that they should be ignored in the settlements. Until the new State of Israel was recognized in the United Nations, the Jewish people had no one to represent them and their claims went unheeded. Whenever there is opportunity to crystallize sentiment in favor of this oppressed people, do not neglect the opportunity to stand up and he counted for what is right.

The Better Day

A Radio Sermon (WAIT, Chicago) by Harold]. Doan

HRISTIANS are a realistic people, probably more realistic than any today. Contrary to opinions of some, Christians are not afraid to face the realities of life; they are not what psychologists call "escapists." In fact, Christian people, whose faith is founded upon the Word of God and the gospel of the Kingdom it contains, are more ready to face the real truth that this world is doomed than are people outside Christ. Because of their understanding of prophecy, Christian people have no false

hopes in man-made schemes and organizations, and they have no false sense of security in promises and progresses of men. Christians are more realistic than people of the world, for they know that in spite of political promises to the contrary, this prophecy of Peter will soon be fulfilled: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and

the elements shall melt with fervent heat?" (2 Peter 3:11, 12). While the world hides its head in the sands of liberal philosophy and promises of democratic military superiority, Christians make ready for the day of the Lord's wrath soon to come. Christians are realistic because they are unafraid to face the future. The world hides its head in false hope, because it is horribly afraid of those things which shall come to pass on the earth.

Christians are also visionary. Though we do not hide from the realities of modern life, we look far beyond this time to the better day to come. Though we honestly expect this present age to come to a dreadful end, dying under pressure of wars, famines, and tribulation, we can see beyond this to the new order that will replace this present age. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). We are realists, honestly anticipating the dissolution of this present age. We are visionary, knowing this age will be replaced by a new one under Christ, wherein righteousness will be supreme.

There is only one group of people in this world who will be able to smile and be joyful in the days to come. That group is the church of God, the blood-bought people of God, who have believed the gospel and have risen with Christ from a watery grave to walk in newness of life. They will not be disheartened by the "wars and rumours of wars," by the fear and perplexity of the nations, nor even by great moral wickedness now enveloping the earth. Though we deplore these things, and know that they shall come, we who are believers in the Word see the better day which will come, wherein the faithful will find salvation and the earth will find redemption and peace. Our hope is based upon Jesus the Christ, Son of

> the living God, who loved us, died for us, redeemed us to God, and has promised to come again and build up a Kingdom for us.

> We know that no mater how bad conditions may become now, Jesus will come again. "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).

We know that no matter how we may be buffeted, disfigured, disabled, or maimed that

we who are alive in Christ will be changed to perfection and immortality at His coming. John 11:25, 26 speaks of those who are dead in Christ as being raised to life, and those who are alive in Christ as never dying when He comes again. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Paul said, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). Like Christians of all times, we hope to be alive when Jesus comes. It is a matter of little importance, however, whether we are alive or dead, as long as we are in the Lord at His coming.

Christian people firmly believe that if they should die before Christ comes, whether by natural cause, or accident, or in the wars which will plague the earth from now on, that they will be raised to immortality when Jesus comes. Because of this hope, Christians are not afraid of the sword of atomic war which hangs over the world's head. We deplore the evils which will come upon the earth; we sorrow for the lost and for the terror many feel now; but we are not afraid. We know that whether alive or dead, if in the Lord, we will be with Him at His



coming. "He that believeth in me, though he were dead, yet shall he live."

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:52-54). Is it any wonder that people in Christ have no terror of this age or its problems or future?

The Christian hope goes beyond resurrection or change at the coming of Christ, for those in Christ are definitely promised physical and spiritual perfection in the golden age of Christ's reign. Paul said, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). John promised, "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" (1 John 3:2). Christian people know that no matter what happens to them now, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Our hope for the better day goes even beyond this, for even personal perfection in a sinful world would be less than ideal. We understand from Scripture that after the church has been glorified, the world will be judged and the earth restored to its original glory. There will come a time when Christ, reigning and judging with His church, will have brought the earth to this condition. Revelation 21:3-5 records: "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 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."

Yes, true Christians are realists. We do not blind ourselves to the truth that this age is progressing toward a dreadful end when wallowing in sin, it will be convulsed with wars and great tribulation. We expect to see some of these events, and perhaps even experience some of the dying pangs of this age. Christians are not afraid; we have no terror of these possibilities, but almost rejoice in them, knowing that redemption is near. Are we heartless fools? No, we are hopeful believers, trusting in Jesus' promise to save His own from wrath. We look for Jesus to come again, to change those living in Him, and to raise those dead in Him. We wait for our change to come when, living or dead, we will be made like Him. We look for the better day to come when Christ and His church shall rule over a perfected earth, wherein dwelleth righteousness.

If you would share in the Christian hope and have that elusive sense of security peculiar to believers, the way is open to you through Christ. Accept Him as your Saviour. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Then, in spite of the dark clouds which hover over our world, rest secure in the hope of Christ and the better day to come.

The English word "parable" comes from the Greek word parabole. It signifies a placing beside, or comparison. It means literally the illustration of one subject by another. In Scriptural use it has a wide application of meaning. It is often applied to very short proverbs, or prophetic applications. Modern thought often errs in limiting the term to certain of the New Testament teachings of Christ.

"COMPANION IN TRIBULATION, AND IN THE KINGDOM"

(Continued from page 7)

of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

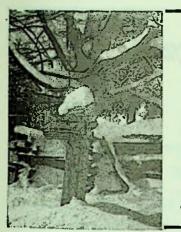
Now the Kingdom of God cannot be in actual existence and not in actual existence at the same time. The afore-mentioned passages and many others show that the glorious Age is not now in existence, but will come someday. *What, then, does Revelation 1:9 mean?* Simply this: those who partake in the tribulations now will partake also of the Kingdom when it comes.

The same teaching is in 2 Timothy 2:12: "If we suffer, we shall also reign with him." Christians suffer now to qualify for the reign to come, or Kingdom to come, when those who are worthy will reign. John does not speak of our being in the Kingdom now, but of our being partners with him in working to be worthy of that glorious reign, that Kingdom of God. Suffering together now mean companions in the future Kingdom.

The thought expressed by various translations of the Bible is that those who share in tribulations for Jesus now will share in the glories to follow. The life of a Christian is not a bed of roses nor an easy one. It is a life of suffering various offenses for the name of Christ, preparing ourselves, making ourselves worthy, for the life to come. Are you the brother of John now? Will you be his companion later?

THE RESTITUTION HERALD

PAGE 11



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

Let me say first that I like your new department "Out of the Mail Box" very much...

In our day, the average churchgoer has no thought of the origin of the name "Easter," but thinks of it only as a commemoration of the resurrection of our Lord and its wonderful significance to us. You know God's Word tells us that "out of the heart are the issues of life," and "as a man thinketh in his heart, so is he," and also "let no man judge you in regard to an holy day." Does not this show that the spirit in which the day is kept is the important thing? If a day which originally was heathenish has been made holy by consecrating it to the Lord, can there be condemnation?

I hold no brief for those who thoughtlessly or otherwise teach their children that Easter means bunnies or colored eggs, but for those who emphasize the resurrection and glorify the Lord in a special way on that day, I can see only credit due.

Cannot many observances that are now good be traced to evil beginnings, and many things done in innocence be seized upon by evil persons and bent to their purposes? For example: Christmas, which persons interested in delving into the past tell us, is not the birthday of Jesus at all. To those who keep it as such, it may well be. On it they give thanks to the Father for the gift of His Son, and make a special offering in gratitude. On the other hand, it is seized upon by covetous persons as a day in which to make great gain, or corrupted by glorifying a mythical "Santa."

Also, there are the sports in which our young people take part with no thought of evil. These sports are seized upon by those who will gamble and are made to become a party to a practice that shames our nation. Would anyone say these things must be done away with on this account? So it seems to me that it is not the name, nor even the origin, that should be considered, but the spirit in which the day is kept. Too often we find ourselves straining at gnats only to swallow camels.

Our religion is not a religion of "don'ts" but one of "do," and the thing we are to do, first and foremost, is to love God, and our neighbor, and believe on the Lord Jesus Christ whom He has sent, then we are to go and teach the gospel (good news) of the Kingdom, where all the things which worry us here will be done away with, and peace shall reign. Praise God!—Mrs. Grace Skinner, Corvallis, Oregon.

* * * *

I am sorry to see that the argument of the ages, concorning satanic majesty, has arisen among us. I am sorry because it causes fierce dissension and rancousness. It convinces no one, and is not edifying.

Let me quote Brother Wince, a preacher of the Word. At an Indiana Conforence, a brother was demanding to know how he stood on the devil question. He replied, "The less that I have to do with the devil and the farther that I put him from me. the better it will be for me. Wo are not saved by evil but by the Lamb of God, through His blood, and so must we preach. Be not overcome of evil. Let the devil question alone." In my humble opinion, all articles on the subject, both pro and con, that come to the editor's desk, should be consigned to the editor's wastebasket.—Leila E. Whitehead, Oregon, Illinois.

* * *

In "Out of the Mail Box" of March 20 is a request . . . for a comparative study of Acts 22:9 and Acts 9:7 to clear an apparent contradiction. I had never noticed this apparent contradiction before, so I have studied the verses with the following result, which I offer for the "Mail Box."

I read the marginal reference of Acts 22:9 (John 8:43). In this Scripture, Jesus says, "Why do ye not understand my speech? even because ye cannot hear my word." In this verse, the word "hear" is interpreted by the verse itself to mean "understand." In Young's Concordance, I found that the same Greek word for "hear" is used in John 8:43, Acts 9:7, and Acts 22:9. In the light of John 8:43, Paul said that the men with him heard a voice with their physical ears, but they heard it not with the understanding of their minds. The Diaglott renders "heard" in Acts 22:9 as "understood not."

This request caught my attention because it is evidence of reading the Scriptures with a discernment that grows out of an inquiring mind. All too often our reading of Scripture is a reading of words merely, because the mind does not reach out for nor down into the meaning of words. There is need for this reaching down into God's meaning of His words. This meaning can be arrived at only by comparing scripture with scripture, considering each in the light of its immediate context and of Scripture as a whole—and always with the truth in mind that the written Word is God's Word, and that therefore all meaning in it upholds and fits into God's infinite wisdom. His infinite power, His infinite love, and the infinite rightcousness that is His only because He is infinite in wisdom, and power, and love. God cannot deny Himself, and His Word cannot deny or violate anything that is inherent in Him.

May the "Mail Box" encourage and promote the study of God's Word for the meaning that God has put into it, meaning that is unified even as He is One in Himself.—Alta King, Palo Alto, Calif.





"Receive my instruction, and not silver; and knowledge rather than choice gold" (Proverbs 8:10).

Poem of the Apostles

Twelve apostles had the Lord; Peter, James, and John, Philip, Thomas, Matthew, too, Andrew and Bartholomew, James, the one they called the less, Simon, also Thaddaeus. Judas, the twelfth apostle made; Jesus was by Him betrayed.

Now, you try a poem. Change the names of the apostles around. Form your own rime. Perhaps you can say something about Peter, John, and James being the ones who followed Jesus on special missions. These three were at the transfiguration of Jesus (Luke 9:28) and again at the Garden of Gethsemane (Mark 14:33). Here is another sample:

> Peter, John, and James, Jesus' apostles true, Three most precious names. There were Andrew and Bartholomew Philip, Thomas, Matthew, too. James, Simon, Thaddaeus, All apostles Jesus could trust. Then there was Judah—betrayer, unjust.

Even if your poem does not rime too well, you will find you know the names of the twelve apostles better than you did before.

Study the Lesson

Please read Exodus 18:1-12 and then complete the following statements:

- was Moses' father-in-law (v. 1).
 was the priest of Midian (v. 1).
- 3. Moses' wife was named (v. 2).
- 4. Moses had _____ sons (v. 3).
- 5. Jethro made burnt to God" (v. 12).
- 6. Jethro said, "Blessed be the _____" (v. 10).
- 7. _____ and _____ were the names of Moses' sons (vv. 3, 4).

- 10. Moses' home was a (v. 7).

Happy Birthday Wishes!

Karen Young, Apr. 16, age 9, Hammond, La. Mary C. Dunn, Apr. 16, age 12, Hammond, La. Jerry Fay LeCrone, Apr. 19, age 4, Arlington, Nebr. Gretchen Lee Warmolts, Apr. 19, age 4, Oregon, Ill. Phyllis L. Snyder, Apr. 21, age 8, Kokomo, Ind. Katherine A. Robinson, Apr. 23, age 12, Hammond, La.

Praise Ye the Lord!

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light... Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass... Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord" (Psalm 148).



The Beream Page

Editor: William Wachtel, Oregon Bible College

Christianity vs. Paganism

Since the introduction of Christianity into the pagan, Gentile world in the first century, there has been a constant struggle between truth and error. Sometimes truth has been triumphant; at other times, notably during the Medieval period of the church, error held supremacy in so-called Christian thinking.

Evidence of the apostasy foretold in Scripture surrounds us on every hand, and it is that apostasy which is largely responsible for the chaotic condition of the world today. Had the Christian faith maintained its initial purity and vigor, whole nations and continents could have been reached and transformed by the gospel. Instead, fables and traditions of men were allowed, little by little, to influence the thinking of those whose only source of truth and doctrine should have been the Holy Scriptures.

As early as Paul's time, the tendency to Judaize Christian doctrine constituted a menace to the continuance of a spiritual, nonritualistic faith. It was this menace that inspired Paul's letter to the Galatians, warning them that a return to the bondage of the law would result in falling from grace.

By the close of the first century, the disputes concerning the person of Christ had already begun to foreshadow the later trinitarian controversies which shook and split the church. In his first Epistle, the Apostle John attempted to counteract some of the misconceptions then arising concerning the Lord Jesus Christ.

Once error began to infiltrate into the true faith, its insidious influence became more and more powerful, just as a tiny creek can develop into a mighty, rushing river. By the second century, theologians were beginning to indulge in the speculations which ultimately led to the doctrine of the trinity, formulated in the Nicene Creed, A.D. 325.

The Kingdom hope, universal among Christians during the first two centuries, imperceptibly waned thereafter, and all but vanished under the allegorizing influence of Origen in the third century. He and others substituted what they considered a more "spiritual" conception of God's Kingdom — not a coming Kingdom on earth, but a Kingdom in heaven for departed spirits.

One has only to read of the Zoroastrian religion, very prevalent in those days, to realize what a great effect its theology had on Christian thought. Read, for example, the following account of its doctrine of immortality:

"Finally, the Zoroastrians were devout believers in the immortality of the soul and a conscious future existence. They taught that immediately after death the souls of men, both good and bad, proceed together along an appointed path to 'the bridge of the gatherer.' Over this, from its extreme narrowness, only the souls of the good can pass, while the wicked fall from it into the gulf of punishment below. Even the good have to be assisted in their passage by the angel Serosh, but when safely over, the archangel Barman rises from his throne to greet them severally with the words, 'How happy art thou who hast come hither to us from mortality to immortality.' After this the pious soul goes joyfully onward to the presence of Ormuzd (God), to the immortal saints, to the golden throne, and to paradise. As for the wicked, when they fall into the gulf, they find themselves in outer darkness in Ahriman's (Satan's) kingdom, where they are forced to remain and feed on poisoned banquets." (Ouoted from the Cvclopedia of Biblical, Theological, and Ecclesiastical Literature, by McClintock and Strong, p. 450).

It requires no great stretch of imagination to see obvious parallels between Zoroastrianism and traditional orthodox Christianity. Indeed, there is no doubt that the pagan doctrine of immortality of the soul passed into Christian theology directly from this and similar sources, during the formative days of Christian thinking, and came to be considered the true Christian doctrine.

It is little wonder that when the truth of man's mortality was revived and proclaimed, along with kindred truths, during the last two centuries, the cry immediately arose in orthodox circles that a terrible heresy was being preached, a heresy that departed from "spiritual" Christianity and led to "gross materialism." This is still the condemnation leveled at the true doctrine by some theologians.

Bereans, you are called upon today, as true Bereans have always been called upon, to stand firm for the precious doctrines of Scripture. The temptation may come to compromise with other religious groups; but history, a great teacher, clearly reveals what has happened in the past when Christians have allowed the pernicious errors of false religion to creep in. A true love and understanding of the Scriptures will be our only bulwark against attacks and inroads of modern-day paganism.

APRIL 17, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

April 21, 22-Minnesota Spring Bercan Conference at Litchfield, Minn.

- April 28-29-Iowa Berean Rally at Waterloo. May 4-6-Southwest Conference at Los An-
- geles Church of God, 230 W. 103rd St. May 24-27 — May Meeting at Fonthill, Ont.
- (C. E. Lapp, guest speaker.)
- June 11-17-Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)

July 16-27-Berean Youth Rally, Oregon, Ill. July 19-22 - Arkansas-Oklahoma Conference at Clark's Chapel.

- July 31-August 8-Illinois Bible School, Oregon, Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)

BAPTISMS AT CHICAGO, ILLINOIS

It was our privilege, on Sunday, April 8, to assist the following to put on Christ by immersion: Ruth Doan, Grandville, Mich; Ann Opel, 553 N. LeClaire, Chicago; Patricia Schier, 261 N. Kildare, Chicago; Vivian Lewis, 1810 N. Monitor, Chicago; and Edward Houser, 11217 S. Avenue M, Chicago. We ask the blessing of the Lord upon these children in the faith and pray that they may find in Christ the full joy and hope known only to the redcemed. Harold J. Doan.

MINNESOTA BEREAN CONFERENCE

Place: Litchfield Community Hall,

Date: April 21, 22, 1951.

- Theme: "As for me, I will call upon God." Text: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and ery
- aloud: and he shall hear my voice" (Psalm 55:16-17). Song: "In the Morning."
- Program for Saturday:
 - 2:00 p.m .- Conference opening, followed by classes
 - 3:00 p.m.-Choir practice
 - 8:00 p.m.-Song service and evening speaker, William Wachtel of Oregon, m.
- Program for Sunday:
- 9:00 a.m.-Sunday school
- 11:00 a.m.-Morning speaker, Delbert Jones, local pastor
- 12:00 noon-Dinner
- 2:00 p.m.-Music
- 2:30 p.m .- Information please (all ministers), James Gaspar, leader 3:00 p.m.-Annual business meeting

NEW PLEDGES

\$100.00

A California Sister

OREGON BIBLE COLLEGE

Monday night April 9, found the students of Oregon Bible College in Dixon, Ill., lined up before a camera at the Hintz Studio. Group pictures were taken for the forthcoming Maranatha issue of The Restitution Herald. Flashes of light, also, have been appearing within the college building and at several surrounding churches while student photographers have been taking "action shots." If you are interested in seeing these pictures, plus other information regarding our college life, watch for the May 8 Restitution Herald. Extra copies of that issue may be purchased at ten cents a copy. Write to Leon Driskill, in care of Oregon Bible College, Oregon Ill.

William Dick conducted services in his home church at Hillisburg, Ind., on April 15. Also, Neil Thut was the speaker at the Kokomo, Ind., Church.

Several students had an enjoyable evening, Friday, April 13, by attending a box social given by Truth Seeker's Sunday School Class of the local church. The social was held in the basement of the parsonage.

Students William Dick, David Sprinkle, and Curtis Simpson conducted chapel programs this week. Friday was the monthly Communion service under student direction. Those taking part in this service were Leon Driskill, Ronald Rankin, William Wachtel, and Paul Schakelaar. Special musical numbers were provided by a male quartet and a girl's trio. Patricia Rossner, Reporter.

NATIONAL BIBLE INSTITUTION

| Jack Hearp | \$ 6.00 |
|----------------------------------|---------------|
| Open Bible Church of God, Macomb | 46.27 |
| H. M. Shaffer | 5.00 |
| A California Sister | 100.00 |
| L. Bridegam | 7.00 |
| Mrs. Kate Olmstead | 10.00 |
| Hattie A. Woods | 2.00 |
| Mrs. Anna Cochran | 2.00 |
| A Sister | 5.00 |
| Ripley, Ill., Church of God | 149.05 |
| Maurertown, Va., S. S. | 30.00 |
| Happy Woods Church, Louisiana | 9 .9 0 |
| Mr. & Mrs Howard Moore | 10.00 |
| Hope Chapel, South Bend, Ind. | 5.00 |
| Delta Church of God | 125.00 |
| An Isolated Sister | 19.00 |
| An Isolated Illinois Sister | 23.00 |
| St. Cloud, Minn., Church of God | 8.77 |

HERALD RECEIPTS

Mrs. W. O. Thal; William Wachtel; Ronald Rankin; Mrs. Mary Wilkerson; Ellsworth Richardson; Mrs. Pauline Mahoney; Lozelle D. Burnett; Mrs. E. A. Thumser; L. Bridegam; Mary C. Railton (3); Mrs. Richard Conlan; Mrs. R. C. Juden; Olive H. Stephenson; Betty Lewis; Stanley O. Ross; J. Alan Mc-Lain; Phoebe Kessler; Martha G. Doan; Frederick M. Claussen.

EYES THAT SEE NOT

On Glasgow Green in Scotland, after an open-air meeting, a man stood up after hear-ing the gospel message and said, "Friend, I do not believe in judgment; I do not believe in heaven and hell; I do not believe in God, for I have never seen one of them."

Another member of the crowd then stood forth and said, "Friends, you say there is a river running not far from this place, the River Clyde. There is no such thing; it is untrue. You tell me there are trees and grass growing around near where I stand. There are no such things. You say there are people standing here, but it cannot be true. I have never seen one of these things, for I was born blind. No one but a blind man can talk as I have." Then turning to the unbeliever, he said, "The more you talk, the more you expose your ignorance, because you are spiritually blind, and cannot see."-Present Truth Messenger.

GLEANINGS FROM THE FIELD "The field is the world."-Jesus.

Bro. E. H. Magaw, Lester Prairie, Minn., informs that impassable roads stopped church services at the Bergen Church of God near Lester Prairie for four weeks. Midweek Bible study classes were held in homes. Bro. Arnold Johns is pastor.

Bro. and Sr. Charles Pearson and daughter, Mrs. Joy Ann Harleman, of West Milton, Ohio, attended the wedding of Genevieve Kappenman and Douglas Pearson at Adeline, Ill., on Saturday evening, April 8, 1951. They also visited at National Bible Institution on Saturday afternoon.

Attention youth! Plans are underway for another National Bercan Youth Rally, at Oregon, Ill., on July 16-27. You will have the leadership of Bro. Delbert Jones, Kimball, Minn., Bro. and Sr. Emory Macy, Gatesville, Texas., and Sr. Mattie Agard, Tustin, Calif. "Remember now thy Creator in the days of thy youth" (Eecl. 12:1).

Bro. Albert Logsdon, Oregon, Ill., received word, April 8, of the death of his mother, Mrs. Mary Logsdon, at Harlingen, Texas. Mrs. Logsdon spent part of the winter months at Oregon with her son and family. We extend sympathy to the bereaved.

Encouraging is the news, at this early date, that at least five persons are interested in attending Oregon Bible College next fall. May God direct them in their decision. Remember: one is never too young or too old to study God's Word with fellow men.

\$2,223,07 needed to finish 1950-51 National Bible Institution budget. See back cover.

Stepping in the Light

By J. David Sprinkle, Oregon Bible College



O NE of the greatest battles which must be fought by the person beginning his walk with Christ is overcoming evil habits. This battle is one in which outside influences may help or hinder, but the great fight is up to the person himself. Thanks be to God, if our desire for victory is sincere, we are furnished the strength

necessary to overcome, regardless of how firmly established the evil habit may be.

I Corinthians 10:13 reads: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Notice we are promised a way to escape! It is always there. We must only find and make use of it. You may ask, "Is there one sure way which will work in every case?" The answer is, "Yes."

In Matthew 12:43-45, Matthew spoke of an unclean spirit going out of a man and later returning. Upon returning, the unclean spirit found his former abode not only cleaned, but empty. Truly, as Christ said, "The last state of that man is worse than the first." This is a perfect picture of a person defeated in the battle against bad habits. What can we do to insure ourselves against a similar outcome?

The tragic mistake is leaving the house empty. A bad habit must be replaced by something worth while if our victory is to be complete. The surest method of replacing bad with good is through the use of prayer. The next time this problem faces you, pray; but do not limit prayer to yourself. Instead, pray for someone who is in need; someone less fortunate than yourself, lacking the food, shelter, health, or any of the blessings which you enjoy. Become interested in his prosperity and, before you realize it, your own problem will have vanished. A heart filled with concern for the needs of others has no room for the unclean spirits of selfishness.

"It is better to light one candle than to curse the darkness."

Shopping List. One of these days I must go shopping! I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

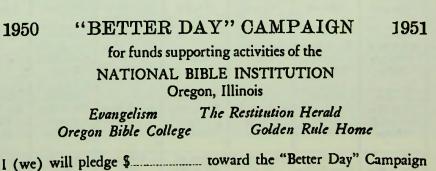
I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace—we are a little low on that and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very becoming on her and I think that some might look equally well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also I mustn't forget to have my sense of humor mended and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of goods is depleted. Yes, I must go shopping soon.

-Spyglass; selected by J. Arthur Johnson



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| \$161.73 Group "I" | \$180.00 Omaha (Nebr.) Church | \$180.00 Almus Dimmick Family | \$200.00 Minn- esota State Conference | \$200.00 Freeman & Morell Fike | \$200.00 Fonthill Church of God | \$200.00 Group "P" | \$100.00 | \$125.00 Group "O" | \$125.00 Howard Huey family |
| \$100.00 Mr. & Mrs. George P. McMurtrie | \$100.00 Golden Rule Family | \$100.00 Mr. & Mrs. Willis Roose | \$100.00 Mr. & Mrs. D. W. Kirkpatrick | \$100.00 A Nebraska Brother | \$100.00 Mr. & Mrs. C. E. Mills | \$100.00 Arkansas City (Kan.) Church | \$114.50 Group "C" | \$120.00 Mr. & Mrs. C. E. Randall | \$125.00 Oregon (Ill.) Church |
| \$100.00 Silas Claypool | \$100.00 Saint Cloud (Minn.) Church | \$100.00 Mr. & Mrs. Leslie LeCrone | \$100.00 Mrs. Roy E. Murdock | \$100.00 Olaf Lewis | \$100.00 A Family | \$100.00 Virda Sitler | \$100.00 L. P. Marsh | \$100.00 Mr. & Mrs. John E. Miller | \$100.00 Holbrook (Nebr.) Church |
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| \$100.00 Mr. & Mrs. A. E. Karnett | \$100.00 Eden Valley (Minn.) Ladies' Aid | \$100.00 W. D. Tierney Family | \$100.00 Mr. & Mra. Willard M. Naylor | \$100.00 Mrs. Mary Alice Pigg | \$100.00 Mrs. Nellie Ling | \$100.00 Mr. & Mrs. Charles Lapp | \$100.00 Mr. & Mrs. G. E. Marah | \$100.00 | \$100.00 Group "N" |

The Restitution Herald

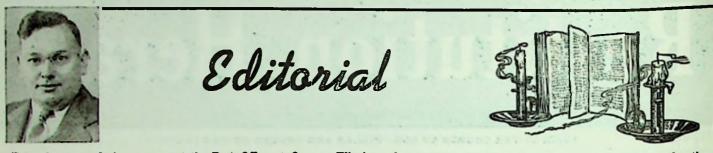
VOLUME 40

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

NUMBER 29

Shall Christian Schools Become a Memory?

"For many, memory is supplemented by a slightly more literal picture, half forgotten among their childhood relics."



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Paul C. Johnson, Associate Editor

Shall Christian Schools Become a Memory?

Tucked away in the memory of each person is the picture of a school. It was here that the individual received early seeds of a mature attitude toward life. For many, this memory is supplemented by a slightly more literal picture half forgotten among their childhood relics. Because styles, unguarded poses of childhood, and even the person changes, few are willing to share these views with modern contemporaries.

Although we may have misgivings about social acceptance of these outdated memoirs, there is one point worth remembering. Any picture old enough to bring a chuckle to others is certain to prove that the teacher fulfilled the public demand for highest Christian principles.

When we look back upon the rigid standards of conduct and religious outlook required of teachers in public schools of the past, we may well ask ourselves if there is grave danger that old-fashioned schools with Biblical background become only a memory.

If the church of today is to keep Christian faith alive in the children of its community, it must show new interest in the public school. Few individuals can tell you the name of the men who are elected to guide the school in their locality. Little more is known of their social convictions or educational aims. Few read their children's school books or know the import of their instruction.

What appears to be a gradual degeneration of the home is placing an added burden on schools. Teachers that we have talked with recently tell that they are increasingly burdened with the added problem of giving the child proper personal and social attitudes formerly attained through proper home training. Teachers feel that their work is burdened, and physical resources unduly taxed, by the lack of sound moral standards, social outlooks, and personality adjustments which should have been gained in the home.

The greatest indictment against modern Christianity in the state of Illinois is the fact that one disbeliever was permitted to take all sincere regard for religious influence out of public schools. This move not only undermined Christian values in the minds of children, but it has also deterred many sincere teachers from reading even simple Bible stories for fear of possible criticism. If we doubt that times have changed we should ask ourselves if such a thing would have been possible fifty or even twentyfive years ago. The only reason that this condition is possible today is because Protestant Christianity is not upholding those who stand for the Christian principles it professes to espouse.

While we have permitted all semblance or religion to be taken out of schools, or at least relegated to an unimportant status, the same cannot be said of certain liberal teachings and revolutionary theories. Consider this editorial comment by an eighth grade pupil in a school paper which came recently to my desk:

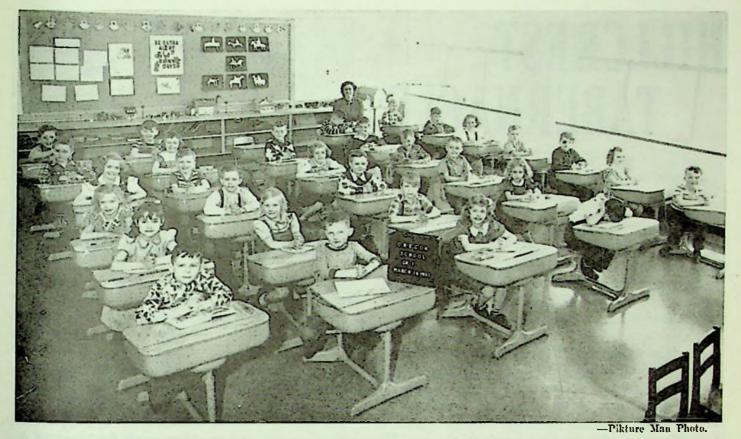
"Look what happened to the whale when his legs were not given sufficient exercise. That is right, his legs gradually disappeared. Would we not look foolish if we were legless?"

Can anyone read such a simple statement of fact presented by an eighth grade student and suggest that this student has not been indoctrinated with evolution?

One reason this state of affairs is possible is because professing Christian churches and individuals are willing



Schools become instruments of Communist control



WE ARE EXTREMELY GRATEFUL FOR A TEACHER WHO RECOGNIZES SOUND RELIGIOUS VALUES

for the Bible to be read in the schools only if it is read to uphold their own dogmas. We seem unable to realize that there are many Bible stories acceptable to all Christian churches that would encourage an interest and appreciation for the Bible and create an available background for any denominational view.

The Christian family can gravely be concerned over the present attitude of many school systems. Many schools in the state of Illinois require students to engage in social dancing. Some instructors insist it is required by law. Our own county superintendent's office informed us that this is not true. Students are required to engage in physical education. The idea of utilizing social dancing for this purpose is the whim of local officials or teachers.

Much of the physical education given to mixed groups is transgressing all rules of modesty and sometimes common decency. Many individuals bemoan the so-called immorality which exists in many high schools. It is a condition of our own creation. It is not to be expected that lively, energetic young people can be mingled together under many present methods without creating unwholesome interests and lowering moral fiber.

Public school systems are great institutions. They have fulfilled a wonderful service in society. They also can degenerate into an instrument of misuse. In every nation taken over by communism, schools, churches, and the press became the instruments of communist control. A communist country does not permit the parent to question anything taught in school. The school becomes supreme in molding the thoughts and opinions of the growing generation. This Christian people would oppose, but the breakdown of home life combined with our own apathy and disinterest is creating the same possibility in our own country. Country schools are fast going out of existence; students are brought to large centers. More power and influence is thus placed in the hands of those who teach. This condition should make us desire to know personally the attitude of those who form the opinions of our children.

We are extremely grateful that the young man in our home has a teacher who recognizes the wisdom of sound religious values. We are ashamed that so-called Christians have allowed her and her fellow teachers to be stifled and unable to voice their religious sentiments.

If we are not satisfied with our schools, it is because we have no knowledge or interest in what is transpiring there. If our young people eventually give way to the influence to which they are being subjected constantly, we must share our part of the blame. Let us actively appreciate, encourage, and uphold those who are still striving, against unsurmountable odds, to keep some semblance of Christian faith alive in our public schools.

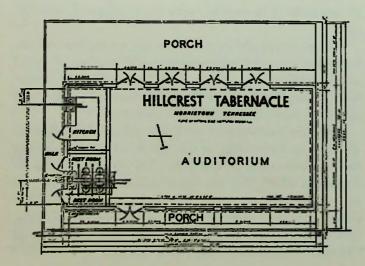
HILLCREST TABERNACLE

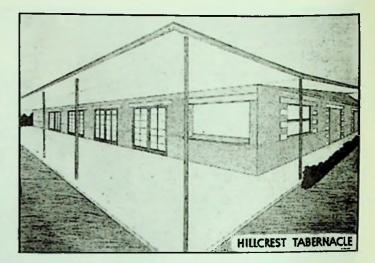
By J. W. McLain National Evangelist

HILLCREST Tabernacle is the name of the new church at Morristown, Tennessee. The style of structure, which is like a tabernacle, is derived from the new, modern school just a block away, Hillcrest School. The association of names will make it easier for people to locate the church, as the new school already has received much publicity.

In planning this building, the best features of our churches as well as new desirable features have been incorporated. Hillcrest Tabernacle is tailor-made for this climate. In the deep South, many religious meetings are held in brush arbors, or on public squares because of favorable weather for about ten months of the year. The large porch is adapted to this climatic factor, providing a sheltered place for outdoor Sunday school classes, for auditorium overflow, and for youth recreation. Visualizing a conference for this Southeastern area, facilities for preparing and serving food were planned in connection with using the porch as a place for such dinners. It is desirable in the region to be able to drive the cars close and listen without getting out of the car. Close parking along the curb is possible at both front and back. The auditorium will primarily contain about one hundred fifty people; the overflow feature will make it possible to speak to several hundred.

To take advantage of solar radiation, the building has





been placed about fifteen degrees east of true north. The overhang of the porch is designed to give shade in the summer to the full length of the French doors, and in winter to let in the sun the width of the porch for radiation into the building.

The auditorium is planned to recess the lights, using General Electric's Kirlin light. This will avoid the glare that is such an enemy to audience attention.

The front will have a modern, ranch style appearance, with a four-foot roof overhang, porch the length of the building, two window groupings totaling eighteen feet in length, having the picture window effect although in reality a grouping of small panes. The windows will open for ventilation. The front entrance is wide, as are all doors.

Four sets of doors opening on the large porch will be glassed in for maximum use of solar radiation. Instead of the audience having to squeeze by people who invariably stand in the entrance, the audience can quickly pass through twenty-five feet of door widths. Should it ever be deemed advisable to enclose the porch for classrooms, little more would be required to enclose the side and make partitions according to the placing of doors.

There is ample room, on four large lots, either to add extra classroom units, or a parsonage, or even a larger auditorium if the need arises. In developing a regional conference, we can visualize a row of tourist cottages around the back side of the lots.

In developing this project, the National Bible Institution will provide the leadership. The local people will do. their utmost to pay the financing of the building. It will cost National Bible Institution about \$3,000 in salaries and expenses, and it will cost the congregation at Morristown about \$3,500 to complete this building project. To start the project, Mr. and Mrs. Belus E. Holt borrowed \$2,500 on their signature. It may be necessary to borrow another thousand, as the lots cost \$1,500. The Holts dedicate a tithe of their business toward paying (Continued on page 10)

The High Time of the Age

A Radio Message by C. E. Randall, Tempe, Arizona

MUCH of Paul's writings were of predictive character, that is, they were prophetic. Like all the other prophets, he spoke first for the people of his time and generation and then for the people of all time. This being true, he presented a special message for us who live today. In the verses read, Paul spoke about the "high time." He relates it to several things. 1) The consummation of our

"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:11-14).

salvation, or the completion of salvation when believers receive the reward of their inheritance. This salvation of which Paul spoke is not salvation from past sins when one first believes, for he said: "Our salvation is nearer than when we believed." He had a certain period of time in mind. He associates this end period with the next point. 2) The end of the night-"The night is far spent." Here the night refers to this Age. 3) Paul connected "high time" with the approach of a new day-"The day is at hand," and the close of this present Age. Joining all these thoughts together, we find that Paul spoke about the same thing John called "last time." Paul terms it "high time." In either account, the different places "night," will be shrouded in darkness, that is, people will be in darkness in regard to the times in which they are living and the conditions which are coming on the world.

If Paul were alone in his presentation of this thought, there may be room to question the accuracy of this interpretation; but there are many other writers of Biblical renown who have made similar contributions to the same subject. Let us draw upon the prophetic vision of mighty Isaiah. In Isaiah 60:1, 2, we read: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The Prophet spoke of the time when the Lord shall return to Israel the former glory, and cause light of His presence to rest upon them. When that change begins to take place, earth will be shrouded in darkness and gross darkness will cover the people.

Now what is the situation today? Israel is recovering

She is returning "one by one" as this same Prophet said she would. We are witnessing to this great miracle of prophetic fulfillment. When this takes place, Isaiah said that people will be groping around like blind men. It is doubtful if any man living, who is familiar with the problems facing the leaders of the world, could give

her former position as far as

land inheritance is concerned.

a more accurate description of their plight than did the Prophet Isaiah more than twenty-five hundred years ago, and the Apostle Paul nearly two thousand years ago.

What does the Word say will cause this darkness? Certainly, there must be some cause for such unfavorable conditions. Paul answered this question in plain language. He said people will be given over to "rioting and drunkenness." That word "rioting" does not mean organized rebellion, but comes from a Greek word that means "carousal," or reveling that is caused by drunkenness. The \$8,500,000,000 drink bill of this country for one year indicates one cause of darkness which has enveloped this nation. In a recent gathering at Savannah, Georgia, the southeastern jurisdiction of the Methodist Church gave out this poignant comment; "More intoxicating drinks per capita are sold in Washington and the District of Columbia than in any other comparable area in our nation."

Undoubtedly, this excessive drinking among leaders of our nation has had much to do with the critical situation in which we are now struggling.

If the reports of some who were in attendance at the conferences held at Teheran, Yalta, and Potsdam are to be given credence, strong cocktail parties were the cause of leaders conceding to evil agreements that have taken such a toll in national prestige and strategic position. Recently, a man, whose son has been in service for seven years and who is now serving in Korea with a rocket company, said his son had written that while they were waiting for vital rocket supplies, they received a shipment of whiskey. The darkness of the Korean debacle cannot be separated entirely from the excessive drinking in the District of Columbia. You remember a short while ago many of our government leaders in Washington were saving, "What our boys need in Korea is beer."

Through the ages, drunkenness and catastrophe have been present. Babylon the great came to an inglorious end when Belshazzar and a thousand of his lords and princes were engaged in a drunken orgy. (See Dan. 5.) Drunkenness and attending evils of the flesh are contributing causes of darkness covering earths' people today.

Another contributing cause according to Paul is "chambering." This term applies to immoral vices occasioned by yielding to the lusts of the flesh and turning the natural uses of our bodies into channels of illicit relationships. This overthrow of moral values through sinful conduct has resulted in the *breakdown* of the *American home*. The sacredness of marriage relationship has become the butt of ridicule and jest. Divorce is considered almost as lightly as the return of an unwanted purchase.

Another evil springing from the collapse of home life is juvenile delinquency. Some years ago, a Japanese prince was visiting in this country, and when he was ready to board ship for his return home, he said: "I have found the *it* of America." On being questioned by his American friends as to what he meant, he said that in Japan there is a mountain by the name of "It" which the Japanese people worship. Here in America, you worship the home. That was a good many years ago! Times have changed! The home of yesterday that formed the bulwark of our American way of life has become a shambles of former glory. The family altar that graced so many homes and around which the whole family gathered to read and discuss the Word of God and to pray is largely a relic of the past.

Oftentimes, one sees a sign reading: "Model home open for inspection." What is meant is that a new house has been built and furnished, and people are welcome to go through and look it over. It takes more than a house to make a home. People think too much in terms of material and fitshly things of life. Modern home life is well described in the words of a young lady who said to a real estate dealer as he was trying to sell her a house: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, married in a church. I live out of the delicatessen and paper bags. I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies. When I die I am going to be buried at the undertaker. All I need is a garage."

This whole problem is too serious to be treated lightly. With the breakdown of home life, we find evil effects in all phases of national existence. There are approximately 35,000,000 boys and girls in this nation being reared without any religious training. The dissolution of the American home is not an evil confined to this nation. "Care" in making an appeal for continued help in providing necessities for the homeless in Europe said: "There are over twelve million people in Western Germany without homes." The lights are going out in millions of homes and darkness is covering the earth and gross darkness the people. This is what the prophetic Word predicted would happen in the "high time" of this Age.

When Greece was disintegrating and falling apart, Socrates, the great philosopher, said: "If I could ascend the highest hill in Athens, I would cry to the top of my voice and say, Ye men of Athens, ye scrape every stone to gather together wealth and throw away your children to whom some day ye must relinquish all." No greater contribution could be made to our nation, our churches, and our schools than a return to the family altar and a revival of the sacredness of the home fireside circle in which the whole family would find peace, pleasure, and protection in the companionship of one another.

For years, I was active in child welfare work in the province of Ontario. In that work, we found that various service organizations, school activities, and community gatherings which sought to look after the interests of the child and home were in many respects unconsciously aiding in the destruction of home life. How? The children and the young people were continually being taken out of the home day after day, night after night, and home became merely a place where one could catch a little sleep. No nation is any stronger than its home life.

I want to emphasize the way to life and light and happiness. Paul admonished, as the darkness swept in, it was "high time" to put on the armor of light and to walk honestly and live uprightly and above all to put on the Lord Jesus Christ and make no provision for the fulfillment of lusts of the flesh. During the dark days of the depression years following the stock market crash of 1929, the noted economist Roger Babson said, "Our trouble is not economic; it is primarily spiritual. If our nation will return to God, our economic problems will be solved. Our problems today are not primarily political, economic, or racial—they are spiritual.

This proverb is still solid truth: "Righteousness exalteth a nation: but sin is a reproach to any people" (14:34). This past Christmas, in many parts of the country, merchants and business establishments displayed large signs with these words: "Keep Christ in Christmas," or "Put Christ in Christmas." That was a good move, but what we need more than anything else is to put Christ in our lives, or as Paul said, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Unless we do this, the darkness that is gathering will become more and more intense until the day star returns with beams of healing light.

Awake, Arise, Walk!

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

A PASSAGE of Scripture, from the pen of the Apostle Paul, contains a piercing message for both sinner and saint, unbeliever and believer. Paul wrote, in Ephesians 5:14-17: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Here are striking phrases equally applicable to conversion and revival. This call is for Christian and non-

Christian, each in his own way, to awake from sleep, arise from deadness, and walk with Christ in new life.

The words, "Awake thou that sleepest," are addressed first to the Christian church. It is evident that even at that early date, there was a tendency for Christians to lull themselves into spiritual sleep. This awakening call is first to a sleeping church made lazy with drowsiness. Strange as it seems, a large part of all Christian leaders' time is spent in trying to awaken slumbering members of the

body of Christ. Much of the Lord's time is wasted in trying to arouse sluggish believers to the responsibilities of the moment. Paul found it necessary to write to Roman Christians, "Knowing the time, that it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). These words, "Awake thou that sleepest," are to be applied first to those in Christ, whose inertia and laziness are holding back the Lord's work.

This should not have to be! Paul wrote the Thessalonians, "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6). Christian people, aware of all Christ has done for them, aware that the end of the Age and the coming of Christ are even now at hand, should not have to be awakened time and time again to the task at hand. So much time is lost and so many opportunities are missed because Christians are asleep when they should be awake and alive!

This call, "Awake thou that sleepest," is also for the unconverted. There are many in this world, sleeping unprepared, like the five foolish virgins. Multitudes, perhaps some of you, are spiritually asleep in your sins, never

having been awakened to your lost condition outside Christ. Some are sleeping because of ignorance. "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?" (Rom. 10:13, 14). For those who have never heard the gospel and sleep in ignorance, we have great compassion and pray that they may hear and believe. Others sleep in their sins willingly. They have heard

> the gospel; they have heard the alarm; but they knowingly sleep, ignoring the call of the Lord to awake. Like the man who turns off the alarm and goes back to sleep, planning to arise later, these may awaken too late. Peter, speaking of scoffers against the gospel and its call, said, "This they willingly are ignorant of." For those who are willingly, spiritually asleep, ignoring the call of God, and shutting out the warning alarm being sounded now, we have only pity and fear. We have also love as does God, who hopes to

the end that all will awaken and be saved. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

After calling upon saints and sinners alike to awaken from spiritual sleep, Paul called upon them to "arise from the dead." It is not enough that we awaken; we must also arise. Some of us like to lie in bed after we are awake, even though it bothers our conscience to know we are accomplishing nothing. It is not enough for us to be awake to our responsibilities and to the call of the Lord if we do nothing about it. The allusion in this verse is to bodily resurrection when at Christ's call the dead will rise to new life, leaving mortality and sin behind. There must be a spiritual resurrection in this life when, after awakening to Christ's call, Christians arise and walk in His light. Too many Christians have died with Christ but never have risen with Him. Too many have been awakened, but still lie in their beds of sin. Paul said, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, (Turn to p. 10)



Harold J. Doan

Benjamin Wilson and the Emphatic Diaglott

By Leila E. Whithead, Oregon, Illinois

ON TWO different occasions, I have been asked where Benjamin Wilson received the education that enabled him to write the Emphatic Diaglott. I will tell it to you as it was told to me.

My father's people, the Whiteheads, and my mother's people, the Wilsons, lived in the same neighborhood in Halifax, England. My father's oldest sister, Aunt Grace, married Uncle John Wilson. John and Benjamin were the first of the Wilson family to come to the United States; they settled in Geneva, Illinois. Another sister of my father, who came much later, lived with us for several years. It was from her and from my Grandfather Wilson that I learned these facts.

My maternal great-grandfather Wilson was a welleducated man and a scholar. He was poor and could not afford to send his sons to private schools—public schools



being unknown. His own education was far superior to that of many of the instructors in private schools. So, he formed a school in his own home for his sons Daniel, John, Joseph, James (my grandfather), and Benjamin, and for any of the neighborhood children who cared to come. This school met every evening because Great-grandfather worked in the daytime, and the boys were apprenticed to some trade. I imagine this school was rather weary work for the little fellows sometimes.

As the boys grew older, the Bible became a part of their study—Great-grandfather being a Bible student and a Baptist. It was not long before they studied themselves out of the Baptist Church into the Christian Church, on the subject of baptism for the remission of sins. Then the power of the resurrection of Jesus Christ and what it meant led to an understanding of the mortal nature of man and the need for a resurrection. Christ's return and the establishment of the Kingdom on earth turned them back to the Abrahamic promises.

Great-grandmother Wilson was a remarkable woman, a counselor and advisor to the neighborhood and an able helpmate to her husband.

So the boys were trained students, and their student habits remained with them through life; and they, in turn, passed the same on to their children.

Sister Alena Ellis of Waterloo, Iowa, has in her possession an article (*This article will appear in an early edition* -Fditor.) written by William H. Wilson, Joseph Wilson's son. As a lad, in his teens, he was apprenticed to Benjamin at the time that the Diaglott was being written. He told of the difficulties of the publishing task, and it is a very interesting article.

These folks from Halifax, England—the Wilsons, Underwoods, Appleyards, Shaws, Boices, Buttons, Sutcliffs, Shepards, and others—formed two early churches in Illinois—one at Geneva, and one at Northfield.

DAILY READING HELPS

- M. April 30. Mal. 3:1-6. Christ, the Messenger of the Covenant, and the Purifier.
- T. May 1. John 2:1-12. His first miracle at Caua.
- W. May 2. John 2:13-25. His first purging of the Temple.
- T. May 3. Mark 11:15-18. His second purging of the Temple.
- F. May 4. Mark 11:27-33. The question of authority.
- S. May 5. Mark 11:27-33. Ilis authority further questioned.

Benjamin and Angeline Wilson

The Transfiguration of Jesus

Part Three

By James Mattison, Harlingen, Texas

HE Transfiguration occurred to fulfill something Jesus had said six days before: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:28). "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). When three disciples saw Jesus transfigured before them, they saw in vision the Kingdom of God, that is, how persons will be in God's Kingdom.

Jesus has not come yet in the fullness of the Kingdom. What they saw was a preview, a taste, a glimpse beforehand. Consider these seven verses which teach plainly the idea of God's Kingdom to come in the future, when Jesus comes. The kingdoms of this world are not Christ's. The dead are not judged. The rewards have not yet been given. The wicked are not destroyed. Christ's Kingdom shall not be until then. (Rev. 11:15-18.) When Christ comes, He shall reign, but not until then. (Matt. 25:31.) All dominions shall serve and obey Him. (Dan. 7:13, 14, 27.) Nations are still learning war, but they shall not learn war after Christ's thousand-year reign is over. (Isa. 2:1-4.) Christ's own are not ruling over the nations, but they shall so reign when He comes. (Rev. 2:26, 27.) The meek have not yet inherited the earth. (Matt. 5:5.) All things have not yet been restored, but they shall be

restored when He comes in His Kingdom. (Acts 3:19-21.) We see plainly that what Jesus said in Mark 9:1 did not refer to the establishment of the Kingdom on Pentecost but was a vision (Matt. 17:9) of Christ coming in the Kingdom. Remember the parts of God's Kingdom which were not seen that day in the vision—the city, New Jerusalem; the subdued nations; the new and righteous laws of God going forth from Zion; the saints as co-rulers with Christ; the earth as His everlasting dominion.

Peter gave his explanation of the transfiguration in 2 Peter 1:15-19. First he said, "We made known unto you the power and coming of our Lord Jesus Christ." Then he said, "We . . . were eyewitnesses of his majesty." The third statement: "He received from God the Father honour and glory, when" the voice of God came from heaven. Then fourth and last of all was: "This voice which came from heaven we heard, when we were with him in the holy mount."

Peter's understanding of the transfiguration of Jesus was that he had been privileged to witness Jesus in His majesty, Jesus in His power, Jesus in His coming, Jesus in His honor and glory. It all happened on Mount Hermon when God's voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." There is no thought of a kingdom established on Pentecost, but a thought which is in harmony with the "vision"



If it does not pay to advertise, the world's best business men are following a false delusion. The success of any business demands that your name become a friendly commonplace in the community. It also requires that the personal benefit you hope to contribute be clearly publicized. Advertisers are learning that simple, personal statements of facts are the most effective in accomplishing this purpose.

Your church can receive the most for its money by a simple, weekly column in your local paper. Present, in a friendly fashion, what you believe and why you believe it. Other people are glad to know what you believe and perhaps profit by it, if it is presented with sincere respect for their own views. in the Book of Matthew. No, the actual Kingdom did not come then in all its fullness, but they did see a vision of it as conditions shall be when the Kingdom is finally established.

What was the transfiguration? Jesus "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark 9:3). "As he prayed, the fashion of his countenance was altered, and his raiment was white and glistering" (Luke 9:29). Young's definition of "transfigured" is "transformed." Webster says: "to change the form or appearance of; to exalt, glorify, illumine in appearance or character."

Jesus was transformed. He was changed from the appearance of his life to the appearance of the life to come. He was changed from mortality to immortality in vision, although some time later God actually gave Him immortality, at His resurrection. This vision was for our benefit, to show us how Jesus will be when He comes, and to show us also how we may be if we are faithful.

Why did Moses and Elijah appear with Christ? God said, "This is my beloved Son: hear him" (Mark 9:7). Moses and Elijah were great leaders of the Israelites and were revered and respected throughout all generations of Israelites. Moses had given the law. Elijah had been a mighty force for righteousness and leadership in his day.



(Study the usage of the names of these two men in the New Testament.) Both were great Jewish leaders. Now God said, concerning His Son, "Hear him." No longer was Israel to follow old leaders. No longer was Israel to follow the letter of the law. Sacrifices were necessary no longer. Hear Christ! He will give you the message of salvation. Hear Him! Jesus said in Matthew 5:17 that He came to fulfill. Romans 10:4 records that Christ is the end of the law for believers. It is fulfilled. As to prophecy, all things have not yet been fulfilled but are in the process. In God's endless Kingdom, after the thousandyear reign of Christ, when Christ talks and walks with Elijah as well as Moses, then all things shall have been fulfilled. Seventy-nine times is Moses mentioned in the New Testament. Thirty times is Elijah mentioned. Yes, they were two great leaders-but now, hear Jesus.

What was the purpose of the transfiguration? Mark 9:1 and Matthew 16:28 explain it fully: to show the Kingdom of God in power, and especially to show Christ in His coming and Kingdom. Did it accomplish its purpose? Peter thought so. It strengthened his faith. (Read 2 Peter 1:16-18.) Does it accomplish its purpose with you today? "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Philippians 3: 20, 21 shows us that when He comes, He shall change our vile bodies to be like His. Finally, 1 Corinthians 15:51 shows that we must be changed to enter God's Kingdom —not only a change of heart, but also a physical change of body to immortality.

Yes, the transfiguration of Jesus holds great hope for us. His change to power and endless life, "the firstfruits from the dead," gives us assurance that if we are faithful, we, too, shall rise to walk in immortality at the resurrection. Do you want to be like He is now? Do you want to live with Jesus throughout eternity? Then take this vision to heart and follow God's request: "Hear him."

AWAKE, ARISE, WALK!

(Continued from page 7)

and let us put on the armour of light" (Rom. 13:12). After calling upon Christians to awake, Paul then admonished them to arise and receive the light of Christ. You who have been awakened by the Lord and have realized your need and have responded to the Lord's call, have you arisen from the past? Or are you still lying where you were when Christ found you? Have you been aroused? Have you grown?

This call is also to the sinner. When you are awake to your lost condition, then, as the Lord said to Paul at his conversion, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Arise from your dead works to serve the living God. Arise to walk in newness of life! You who are outside the saving power of Jesus Christ, awake to righteousness, and arise from your dead works through His grace and power.

Paul concluded this message of revival and conversion by saying, "Then walk circumspectly, redeeming the time. The whole message, then, was to awake, arise, and walk. The word "circumspectly" means looking around. Walk, looking around for pitfalls to avoid and for opportunities to redeem lost time. This applies first to the church, also, it being a requirement of converts that they walk wiscly, looking around for opportunities to serve, and for obstacles in the pathway of righteousness to be avoided. The Christian church was long asleep throughout the Dark Ages. Now, under the revival Spirit of God, it is finally awakening and arising. It must walk now, swiftly and wisely, to redeem the ages lost. There is much to be done to overcome the inroads made on the Christian church. The word "walk" implies progress. It is necessary that the Christian grow and make spiritual progress in his life after he awakes and arises to put on Christ.

The great call of the Lord to His church and to the world is to awake, arise, and walk in the light of Christ. If you are in the Lord, this message is for you, calling you to greater life and service for Christ. For you who are of the body of Christ, this is a call to spiritual revival! If you are yet outside of Christ, this call is for you, too. It calls you to awaken to your lost condition, arise from dead works through the power of Christ, and then walk wisely in the light of Christ, serving Him in truth and righteousness, growing in grace and knowledge.

TEMPUS FUGIT

Time passes quickly; so give the smile To those you meet, 'tis worth your while. Life, with its griefs, oft burdens the soul; A smile will help them to the goal.

Time passes quickly; help those in need, While they are with you, the hungry feed; And cheer the sad, those worn with care, The afflicted remember in your prayer.

Time passes quickly; the fevered brow, If thou canst cool, just do it now; Lest death out speed thee, and take away A chance to work for thee today.

Time passes quickly; so give the flowers That bring much comfort in trying hours.



OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

April 11, 1951

Dear Mr. Watkins:

Let me acknowledge with thanks your good letter of March 29 with respect to the bill passed recently by the Senate for the drafting of eighteen year olds and universal military training.

I was one of five members of the Senate who voted against this proposal, and you may have observed from the press that the House has voted to strike that provision of the bill which relates to universal military training. When House action is finally completed on this measure, it will then go to a Committee on Conference to iron out the differences in the action taken by the House and Senate.

You may be assured this matter is having most careful attention.

Sincerely,

Everett McKinley Dirksen Senate Office Building Washingcon, D. C.

Resurrection Nature

Life, in this present Age, is never manifested apart from material organism. How is it possible to have body that has no substance? If we are to be "equal unto the angels" (Luke 20:36), how can we be like anything that has no substance? How can we be "changed" if there is no substance to be changed?—R. H. Judd, Colborne, Ontario.

Hearing and Not Hearing

"The men which journeyed with him (Paul en route to Damascus) stood speechless, hearing a voice (sound). but seeing no man" (Acts 9:7)—hearing a "phone" (voice, sound, not understandable to them).

"They that were with me (Paul) saw indeed the light, and were afraid; but they heard (understood) not the voice of him that spake to me" (Acts 22:9)—"heard," ("ekousan")—understand.

The men with Paul heard the commotion, but when normaley had returned, they could not relate coherently the happenings and words spoken. They were too bewildered.—Alfred Anthon, Corvallis, Oregon.

HILLCREST TABERNACLE (Continued from page 4)

off this indebtedness. The small congregation will assist to their utmost.

If you want to have a part in this missionary project, there are two ways you may help. *First*: support your General Conference, which supplies the workers to develop new fields. *Second*: not taking from your regular church work, you may send a gift to Mrs. B. E. Holt, treasurer, Hillcrest Tabernacle, 719 W. Main Street, Morristown, Tennessee.



"Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work" (Psalm 62:12).

Time for a Party

Backward parties are fun. Let us have one today.

Happy Birthday Wishes!

Rebecca Ann Patrick, Apr. 25, age 8, New Castle, Del. Helen McKinney, Apr. 25, age 10, Hammond, La. Janeille Brown, Apr. 27, age 6, Sioux City, Iowa William Jeffrey, Apr. 27, age 11, Orange, Calif. Mildred Powell, Apr. 27, age 13, Judsonia, Ark. Ronald Barnett, Apr. 28, age 13, Holbrook, Nebr. Matthew Hoy, Apr. 29, age 5, Youngstown, N. Y. James F. Gould, Apr. 29, age 10, Jacobson, Minn.

We Are So Happy!

We introduce other special guests. They are new members of our Everyday Christian Expression Club. Their membership cards will be sent to them. At birthday time, their names will be under the happy birthday wishes.

The names of Velroy R. and Beverly Parks of Paynesville, Minnesota, were sent by their mother. Mrs. Virginia McMinn sent the following names: Larry K. McMinn, Greenville, South Carolina; Glenda R. and Jackie L. McMinn, Asheville, North Carolina. Mrs. Olive Humphreys Stephenson sent her daughter's name—Nancy Carol Stephenson, Vidor, Texas. The other guests today at our party are the readers! Have fun!

Guess My Letters

They form a title. You find where the title belongs.

My first is in cow but not in how. My second is in you but not in few. My third is in sue but not in do. My fourth is in nigh but not in sigh. My fifth is in sit but not in rit. My sixth is in steep but not in stoop. My seventh is in lie but not in die. and My first is in jay but not in hay. My second is in you but not in who. My third is in ding but not in ring. My fourth is in gum but not in hum. My fifth is in me but not in he. My sixth is in *seen* but not in *soon*. My seventh is in *nice* but not in *rice*. My eighth is in *too* but not in *moo*.

Game Time

Take a pencil and rearrange these words from our lesson. First read Exodus 18:13-26. Hint: count the letters in the word first.

| 1. Ycrem (golden text). | 6. deenkrhea (v. 24). |
|-------------------------|------------------------|
| 2. eddjug (v. 26). | 7. sasp (v. 13). |
| 3. heaernk (v. 19). | 8. srerul (v. 21). |
| 4. mmanodc (v. 23). | 9. nidorcanes (v. 20). |
| 5. eploep (v. 15). | 10. tamert (v. 22). |

Complete These Sentences

1. Moses judged the people from _____ unto the

2. Moses' father-in-law said, "The thing that thou doest" (v. 17).

- 3. This thing is too _____ for thee.
- 4. Able men of truth were chosen to _____ and _____ the small matters.

5. Moses was to judge only every

The Story of the Lesson

Moses had been away from home quite a while. His father-in-law brought Moses' wife and two sons to visit him. Moses' wife was named Zipporah. Her father, Jethro, was a priest of Midian. This was a family reunion. Did you ever go to a reunion? It is fun, is it not!

Jethro, Moses' father-in-law noticed that Moses was working too hard. Jethro suggested that Moses appoint men who feared God, men of truth, and have them judge the small matters. The matters they could not decide were sent to Moses.

Is it not wonderful when families work together in peace? That is the way God wants all Christians to live. When a person has anything against his brother, he is to make that wrong *right* before coming to worship God.

What is the title of our lesson? You worked it out in "Guess My Letters." Write the title here.



Editor: William Wachtel, Oregon Bible College

Prayer

By Betty Elliott (In Canadian Banner of Truth)

"O thou that hearest prayer, unto the shall all flesh come" (Psalm 65:2).

Prayer is man's way of talking to God. Prayer draws us closer in mind and heart to the Father. Christ gave us a pattern for prayer in what we call the Lord's Prayer. God urges us to pray in times of trouble. (Psalm 50:15.) Peter tells us in 1 Peter 5:7 to cast all our care upon Him, for He cares for us. Prayer should not, however, be all asking, but also praise to the Creator for all the blessings one sees each day.

Not only for ourselves should we pray, but for one another and for the sick. (James 5:15.) Prayers should extend to others beyond the household of faith. (1 Tim. 2:1.) "Humble yourself in the sight of the Lord, and he shall lift you up" (James 4:10).

One should not pray on street corners or in public for the purpose of being seen of men, but "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

An example of humbleness is found in the Parable of the Pharisee and the publican. The Pharisee stood boasting and praising himself. He implied that he needed nothing from God and told of all the things he had done for the Lord. He told only the good points about himself. The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner" (Luke 18:13). Here is the humble attitude: sorry for sin, and needing mercy and forgiveness. This man did not think himself worthy of looking unto heaven as he prayed. Be clothed with humility, for God gives grace to the humble.

God is willing to give wisdom and understanding, if we will only ask through prayer. "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).

We should also have courage to pray for God's correction on us. "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. 10:24). The two essential conditions of effectual prayer are faith and readiness to obey God's will. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Let us all pray for God's guidance in these troubled times. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6). "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Berean Project No. 2

The Church of God at Harlingen, Texas, pastored by Brother James Mattison, has recently undertaken an interesting and worth-while project to advertise church work and stimulate interest in the gospel message. They have had a number of small cards printed for distribution in that area, and these are designed to acquaint people with the church and its teachings. Since we believe that this project can be successfully and usefully adopted by other churches and Berean societies, it may be profitable to reprint one side of the cards:

"To us the Scriptures teach: The establishment of the Kingdom of God on earth, with Jesus Christ our Saviour, the only begotten Son of God, as King of Kings, and the immortalized saints as joint-heirs with Him in the government of the earth made new; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ.

"We also have a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and holy life as essential to salvation. We believe and teach the restitution of all things 'which God hath spoken by the mouth of all his holy prophets since the world began."

The other side of the cards contains a cordial invitation to attend services at the Harlingen Church of God, and gives exact directions for locating the church, together with a listing of all the services. These cards are the handy wallet size and are a very practical means of acquainting others with the church and its message.

Attention, Bereans! Have you seen the Spring, 1951, number of the Guiding Star? It is full of good articles and lessons. Sixty cents per year. Address Wesley Somers, 1926 North Church Street, Rockford, Illinois.

APRIL 24, 1951

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

April 28-29—Iowa Berean Rally at Waterloo. May 4-6—Southwest Conference at Los Angeles Church of God, 230 W. 103rd St.

- May 24-27 May Meeting at Fonthill, Out. (C. E. Lapp, guest speaker.)
- June 11-17-Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)
- July 16-27—Berean Youth Rally, Oregon, Ill. July 19-22 — Arkansas-Oklahoma Conference
- at Clark's Chapel. July 31-August 8-Illinois Bible School, Ore-
- gon, Ill. August 9, 10, 11-General Conference sessions
- at Oregon, Ill. August 20-26-Western Nebraska Conference
- at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)

BAPTISM AT FREDERICKTOWN, MO.

On Sunday afternoon, April 1, 1951, a group from the local church accompanied us to a creek near the home of Bro. Marvin Cooper where we baptized into the saving name of Jesus Christ Wayne T. Wagganer, 613 W. Main St., Fredericktown, Mo. As a babe in Christ, we recommend him to the brotherhood of the Church of God and ask your prayers that he may run with patience the race that is set before us, ever looking unto Jesus, the Author and Finisher of our faith. A. Weldon McCoy.

BOARD OF RELIGIOUS EDUCATION APPOINTED

Bro. Joe D. Lawrence has announced the appointment of the proposed Board of Religious Education. This Board has been selected from among individuals of various sections of the United States and is designed to offer consultation and promotional advice in behalf of Oregon Bible College.

Warren J. Landry, Hammond, La., Elmo Gasper, Eden Valley, Minn., and F. L. Austin, Oregon, Ill., have been appointed for a term of one year.

A. E. Karnett, Omaha, Nebr., H. Gary France, Wenatchee, Wash., and Sam A. Hoke, Dayton, Ohio, have been appointed for a term of two years.

C. E. Lapp, Grand Rapids, Mich., and Howard E. Huey, Tempe, Ariz., have been appointed for a term of three years. One memher remains to be appointed for the threeyear term.

Otto E. Dick has been selected as chairman of this committee for a three-year term or until expiration of his period of service as superintendent of the College.

Chairman Otto E. Dick has announced that the first meeting of the group will be held at the College building, Wednesday, August 8, at 1:30 p.m.

TO RESTITUTION HERALD READERS

"Rejoice with them that do rejoice." I was released from St. Luke's Hospital, Phoenix, Ariz., on April 9, after almost three years of rest and treatment. During that time. I have received several hundred greeting cards and letters from brethren and friends, few of which I was able to answer individually. So, I want to thank all of you for your kindness and thoughtfulness. Too, I know that many prayers have been offered on my behalf, and I am humbly grateful for them, for God answered with His goodness.

As I am still taking treatment, it will be some time before I am able to take up the ministry again, but if it be God's will, I hope to do so, for that is one way I can repay, in a small measure, all that has been done for me.

May God bless all of you, always. Gerald L. (Jerry) Cooper.

FREDERICKTOWN, MISSOURI

On Friday, Saturday, and Sunday evenings, April 13, 14, and 15, 1951, Bro. C. E. Lapp, pastor of the Pennellwood Church of God in Michigan was in our midst showing the pictures he took while on tour of the Holy Land one year ago. The interest and attendance increased until Sunday evening we enjoyed almost a full house.

To sit and enjoy those scenes is like being there yourself. One is reminded of many prophecies found in the Bible as you view the ones barren hills, but now covered with many beautiful flowers, trees, and citrus orchards. Truly that land of the Bible is taking on new life and our mind is telling us "that the day of Christ is at hand" (2 Thess. 2:2). We recommend that you see these pictures if at all possible. A. Weldon McCoy.

NEW SERVICE TO BE ADDED

National Bible Institution plans to open a rental library for film slides and filmstrips in the near future. Many ministers and Sunday school workers find it impossible to buy this material for one-time use in a locality. A list is being prepared of available material and these slides and strips may be rented for use, to be returned the day following. Any person desiring to keep strips after use may apply the rental charge on purchase of the strip used.

Plain black and white filmstrips may be rented for one dollar each, plus postage; colored strips for two dollars each, plus postage. Manuals will be supplied where required by films. Anyone interested in availing themsclves of this service may write to National Bible Institution for the list.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

We regret to report a letter from Sr. Ruby Randall, Tempe, Ariz., informing us that her husband, Bro. Clyde Randall, is confined for rest by a heart attack. It is hoped that the condition may not be serious and that the warning will permit repairs to be made in time. It is for this reason that his News and Prophecy Digest page will be omitted temporarily from The Restitution Herald.

Bro. A. M. Jones, pastor at Eldorado, Ill., writes that the Dorcas ladies and the local church have purchased a new Kimball "pipe organ chamber" piano. We are always pleased to hear of the good work done at Eldorado and are thankful for the excellent pastoral services they are receiving from Bro. Jones.

"Mr. and Mrs. Johnnie Shaw, 5100 Perry St., Denver, Colo., entertained at tea, Sunday. April 15 for Bro, and Sr. A. E. Shaw. It was their sixty-eighth wedding anniversary. Bro. Shaw is ninety years of age, and Sr. Shaw is eighty-nine. Both are in exceptionally good health for their age. . . One gets such a spiritual inspiration when visiting the Shaws." — Mrs. Mae Hanson Miller, Lakewood, Colo.

We want to remind all within reach of radio station KCLW, Hamilton, Texas, of the excellent Bible stories for boys and girls presented by "Aunt Mildred" (Sr. Mildred Macy). These stories are presented each Saturday morning at 10 o'clock at 900 on your radio dial.

The brotherhood will be interested in reading the communication from Bro. Gerald Cooper appearing elsewhere on these pages. His new address is 603 W. 8th St., Tempe, Ariz.

A letter from Mrs. Charles M. Updike, Browntown, Va., enclosed a contribution to National Bible Institution from the group at Browntown.

She writes that they have a Bible class each Tuesday at 7:30 p.m., ably taught by Bro. Alva G. Huffer. They also have services on each fifth Sunday. She mentions that their building is small which places a limitation on their class work but is very much pleased that they are able to have these services in these last days.

> Our Prayer Every Christian a Tither Every Tither a Soul-Winner

THE RESTITUTION HERALD

OREGON BIBLE COLLEGE

Students at Oregon Bible College have been seeing spots before their eyes this past week as student photographers have been kept busy taking action shots. Some of these pictures will appear in the Maranatha issue (May 8) of The Restitution Herald.

Plans are being made for a college field trip to the White Pines State park, near Oregon, Ill., which will begin with an early morning breakfast. Students will go to their regular places of employment after dinner.

Tuesday, April 17, the College had Bro. Johnny Jones from Saint Cloud, Minn., as a visitor. Come again!

Chapel services this week were led by Curtis Simpson, Mary Railton, and Bro. Dick. On Friday, April 19, Bro. Dick read a history of the Church of God, well-written by Mrs. Grace Marsh, Cleveland, Ohio.

A group of seven students accompanied by other young people from Oregon, journeyed to Minnesota to attend State Berean Conference at Litchfield, April 21 and 22.

Ruth Savage, Reporter.

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

Subscription rate: 50 isues per year, \$3.00. 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 consecuted life as essential to salvation.

PRESIDENT WARNS CHURCH EDITORS AGAINST INTERCHURCH QUARRELS

WASHINGTON (CNS)—Perhaps because he has been feeling pressure from both sides of the Protestant-Catholic controversy on the naming of an envoy to the Vatican, President Harry Truman has taken the occasion to visit a large group of church editors to admonish Americans against interchurch quarrels.

"In this time of crisis, petty things should be overlooked—our denominational quarrels should be forgotten," the president told about sixty members of the Associated Church Press (composed of editors of the principal Protestant denominational journals), who held their annual three-day convention here, when they called to pay their respects at the White House.

In a brief talk in which he declared that America is attempting "to mobilize the moral forces of the world against the unmoral forces," Mr. Truman declared that this is "the most important thing in the world today." He declared that this country wanted the people behind the Iron Curtain to know that "we do not want to control them or to tell them what to do. . . World freedom is this government's aim."

The President called on the editors to "make an effort to implement the mobilization of the moral forces of the world" by appealing to their readers. He told them that "everybody is headed for the same place on the same train and under the same engineer."

(Not all editors agree with the President's last statement.-Editor.)

"Buy the truth, and sell it not."-Solomon.

HERALD RECEIPTS

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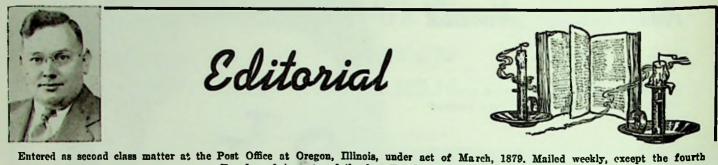
VOICE OF THE CHURCH OF GOD "PILLAR AND GROUND OF THE TRUTH"

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James M. Watkins, Editor

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Mother's Day

The second Sunday in May, designated as "Mother's Day," is one of a long, annual list of special days and observances. These days have been created by every major political and social group in our land. These special days number from fifty to seventy-five in the course of a single year. Inevitably, the extensive number of special days to remember and observe deadens the complete meaning and purpose.

Mother's Day, however, has assumed somewhat greater importance in the great annals of time. It existed long before many of our other holidays and continues to serve a more unique and romantic purpose. Mother's Day had its beginning in festivals derived from the custom of mother worship in ancient Greece. The Greeks engaged in very formal ceremonies devoted to mother worship. These ceremonies usually concerned themselves with the worship of Cybele, or Rhea, the "great mother of the gods." Ceremonies were usually performed in the Ides of March (March 15), throughout most of Asia Minor. Many adaptations of mother worship found way into the early church. Finally on May 8, 1914, the second Sunday of May became a national holiday, officially recognized by Congress to pay public tribute to the mothers of the land.

Like many other celebrations, it is easy to have some misgivings and reservations about the justifiable worth of Mother's Day. The day was established, "for public expression of love and reverence for mothers." It is to be doubted sincerely if any love that finds its expression only one day a year would continue to endure. It is to be doubted likewise if any affection that finds its expression only in public would have much worth. One may doubt easily if present attitudes justify any public celebration of the concern modern children have for their parents.

The white carnation was adopted as the oral emblem because it was said, it signified "sweetness, purity, and endurance." Any person willing to walk past the local taverns on Saturday night can be thoroughly disillusioned about the "sweetness, purity, and endurance" which exists in some segments of modern motherhood. Almost daily, we see one or more cars containing several small children parked along the street waiting for mother and father to finish their daily tavern visit. These dreary periods of waiting usually last several hours, in fair weather and foul, on hot days or days of zero temperatures. We wonder if these children will wear a white carnation to remember the "sweetness, purity, and endurance" of motherhood.

The responsibility for many standards of the world rests squarely upon the home life provided by sincere and competent mothers. The breakdown that we are witnessing in the social and religious life of the nation is, to a large degree, the outgrowth of attitudes within the home. These attitudes are the results of the attitude of the mothers in those homes. We cannot feel that the mother who devotes herself entirely to cocktail parties and the unchristian atmosphere of high society can fulfill completely the requirements for a good mother. Neither can we feel that the mother, who spends several periods a week in the somber vulgarity of local taverns, can aspire to such a high calling.

It is to be regretted deeply that the required standards for competent motherhood, like so many of our other great institutions, are being lowered drastically. Of all people, mothers have the greatest opportunity to mold thinking, develop standards, and promote true values for the world. If they fail in this purpose, it means that we are one step further along the road of disastrous influences that mark slow deterioration. Mothers of today are underrating the extent of their possible influence over the thinking of the world.

An unguarded moment in the life of Hitler's mother left him with a burning hatred for the Jews. That event and its consequences plunged the whole world into disaster and brought it to the brink of chaos. Great oaks grow from little acorns. Many of the little influences that make men what they are, good or bad, stem from the little actions and attitudes within the home. If we could attain a far greater percentage of truly Christian mothers, it would do more for future generations of the world than any other accomplishment.

PAGE 3



Have We Room for Religion

AT HOME?

By Eunice M. Pearson, West Milton, Ohio

NO HEBREW child, at the time of Christ, was ever neglected. A child was considered an honor to a home and was educated for his place in the adult world. The Hebrew home was the place of all early training. Fathers considered it an honor and a privilege to teach the divine law and Scripture to small children, in the home. Children learned to worship God, honor and obey parents, and love one another in their home.

Even before they were able to talk, Jewish children learned the importance of religion by the time and energy they saw parents spending on religious feasts and ceremonies.

The Hebrew fathers were extremely careful to select highly esteemed teachers for their children old enough to attend school. Even then, to make sure that the child's education had the proper foundation, no textbook was used, except the Scripture, until after the child was ten years of age.

Today, it seems the church must take the place of home and school in religious training of most children. At best, they are not in church services more than four hours per week. Religious teaching is prohibited in public schools of this land.

Parents are too busy making a living and providing material things of life to have time and energy left to train their children. Our government provides secular training for our children, but it is up to us to provide the most important — religious training — which gives faith and courage for the adult life. If our children lead normal, healthy lives, their religious training must not be neglected. Scripture records: "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 child-life is considered to be from one to twelve years of age, when a child should spend most of his time in the home. Here is the blessed opportunity and privilege of parents. They cannot take advantage of this opportunity, however, if they are kept away from the home by their occupation or social obligations the greater part of the child's waking hours.

When a son or daughter falls into temptation or is led in the ways of the world, parents can be heard saying, "I just cannot understand it. I sent them to Sunday school as long as I could get them to go. They certainly know right from wrong." Had these same parents taken the time and trouble to take their children to Sunday school and stayed for church, thus showing by their example the important place religion should play in one's life, the children might not have been led astray.

Children learn more quickly the things they see than the things they are told. Thus, it behooves us as parents and teachers to make our home lives fine examples of Christian living. We should pray and praise God in the presence of children.

Prayers of thanksgiving before each meal should never be neglected, but they are not sufficient for the day. There should be family worship where one and all take part in Scripture reading, discussion, prayer, and hymns of praise.

It has often been said, "The family who prays together is the family who stays together." Could this be why so many church families have been broken in the last five years? Are we too busy to pray together? There should be prayer at bedtime and prayer at rising, with songs of thanksgiving and praise throughout the day.

Recently, when discussing family worship with a friend, she asked, "Tell me, how can a family have family worship without seeming queer to friends and neighbors?" Can it be possible the family worship is so far out of date as to seem peculiar to many people? I am afraid it is, but to God it is acceptable, and that is all-important.

By continually practicing family worship and Christian living in our homes, we can become shining lights in our community as well as living examples to children, who are our "heritage of the Lord" (Psalm 127:3).

A Protestant mother, whose daughter is taking instructions prior to being married in the Catholic Church, was worried. She wanted to be sure her daughter was going to be satisfied and happy, so she called her minister and asked him to have a talk with the daughter and explain what she would be giving up and what the change would mean to her. The minister implied that there was nothing he could say at this late date. Her parents, like so many parents today, had left her religious training, throughout childhood, amount to two hours, spent in Sunday school and church each Sunday morning. The parents think the minister neglected their daughter when, in reality, they are the ones who have neglected her.

One mother remarked that there was no chance for family worship in their home. She added, "I cannot even get them all together for a meal, for each one must see his favorite television program." What a pity these children are not forming Christian habits instead of worldly ones, when they are so easily formed in childhood!

Legislators Deplore Tendencies in Washington "Moral Cesspool"

WASHINGTON (CNS)—A Senator and a member of the United States House of Representatives—one a Democrat and a Baptist and one a Republican and a Methodist—have spoken against present-day tendencies in the nation's capital, termed by one of them "moral cesspool." Another Democrat, a Jew, has warned that federal recruitment of stenographers poses a grave new morality problem.

Senator Robert S. Kerr (Okla.), one of the wealthiest men in the United States and a Bible class teacher at the First Baptist Church here, has proposed in a letter to his constituents that cocktail parties be abolished as a Washington institution.

"The capital social slogan is, 'Let's have a drink,' " he stated in a weekly newsletter to constituents. "I just don't see why every kind of business (monkey or serious) has to be mixed with a drink, but that's about the case when two or more people get together at anything less formal than a session of Congress or a White House ceremony."

The Senator said that the Women's Christian Temperance Union had informed him that the "collective guzzling" in the nation's capital ran per person consumption of liquor in Washington up to 4.44 gallons in 1949, compared with a national average of 1.14 gallons.

"I enjoy good humor just as much as the next fellow, but I do have some definite ideas about the economic and physical evils of alcohol," he said. "Hard liquor dulls the wits and clouds the vision, no doubt about that, and official Washington must be at its best when the lives of our men are at stake and the future of the nation hangs in the balance. If we ever did need clear thinking, we need it now."

Representative A. L. Miller (Nebr.), a Methodist who has termed the capital a "moral cesspool" more than once, told a men's luncheon club here that a "spiritual crusade" of America's 266,000 churches to combat ebbing morality in public affairs is "sadly needed."

After detailing many sordid aspects of Washington life and lack of crime enforcement that generally does not seep out to the average man throughout the nation, the Congressman declared:

"It is unfortunate that in this great country confidence in the leadership of the government is at such a low ebb. What else could be expected when we learn of the petty questionable deals in commodities, deep freezes, and fur coats—right on the doorsteps of the White House?"

Representative Arthur G. Klein (N. Y.) has warned the Committee on Post Office and Civil Service of the House of Representatives that the rapid recruitment of government girls can bring a worsening of the morality problem in Washington.

"It's an ugly fact that the tremendous influx of G-girls into Washington during World War II, together with wartime conditions and tensions, combined to make the capital the nation's No. 1 boom town for unwed mothers," he wrote to the committee. "Even as the present boom expands, approximately 100,000 more G-girls will be herded into Washington as the mobilization effort increases through 1951 to pound the endless rows of typewriters and to cultivate the endless columns of files in ever-growing defense agencies."

Religious leaders, nationally and locally, view with chagrin the moral problems connected with another "emergency" and a possible general war, which must never be discounted in view of present conditions. Congressman Klein did not presume to say so, but the deplorable moral situation that may arise in Washington represents as great a challenge to the various religious groups as to the federal government itself.

DAILY READING HELPS

- M. May 7. John 3:1-13. The birth from above.
- T. May 8. John 3:14-18. The faith that saves.
- W. May 9. Numbers 21:4-9. Life to those who look in faith.
- T. May 10. 1 John 5:1-5. Begotten of God.
- F. May 11. 1 Peter 1:3-9. The end of your faith.
- S. May 12. John 5:30-40. Eternal life is found only in Christ.

As It Looks to a Homemaker

By Mrs. Grace Skinner, Corvallis, Oregon

ON DIFFERENT occasions one is asked, "Do you think we are heading into the last world war?" People all over United States are familiar enough with what Scripture teaches to know that there is to be a final world conflict, but not enough to know that there must be a further unification of forces before this can happen. Truly, men's hearts are failing them for fear of the things they see occurring, and there are wars and rumors of wars, but the end is not yet.

Knowledge has been increased indeed. First came the

atom bomb; now the hydrogen bomb which is said to be more deadly—so deadly, in fact, that if it should be used to any extent, there could be no saving of civilization. If it should become the weapon of war, the saying that "except the time should be shortened there could be none saved" would come to pass. The terrible thing is that man has not kept pace spiritually with his knowledge of material things. These modern wonders could mean increased comfort for mankind if they were properly used, but no, they are used solely for

the destruction of other human beings. What a travesty of the Lord's command to teach the gospel!

Why is such coming to pass? The main reason could well be that the gospel carried to all nations is drifting far from the gospel Jesus and His apostles taught. Modernism is creeping like dry rot into many churches. Its growth and acceptance is so gradual and seemingly logical that modernism is being taken as a more intelligent understanding of the Word and scarcely even questioned by the average churchgoer. People are ever searching for that security to be found only in the Word of God when rightly divided. We need to study as long as life will last and even then will not grasp half of what the Lord has in store for those who love Him and are faithful unto death.

There are such things being taught as "Jesus was just a man," and "The blood of Christ is of no more benefit to us since it was shed when He was living," as though His sacrifice was nothing and His example was all that counted. Some say intelligent understanding of the social gospel as taught in Scripture will bring the world into perfect relationship required by God. Is this philosophy working? No, it seems to be "waxing worse" at a rate that should bring the Gentile Age to a close quickly. We do believe, however, that some events described in Scripture must yet take place before the final battle. There will be a religious head over substantially every person of the whole world who will "give his strength." This could easily happen in a way undreamed of fifty years ago by the union of Protestantism. Men of powerful persuasion are working hard to that end, and more and more people are saying, "It would be a good thing. The Bible teaches that the church should be one under Christ." Do you see the danger in that statement? When does the

Bible say this will transpire? At His second coming! Men still will bring about the condition prophesied.

There is an event that should come first the taking of the "church," the true body of Christ. Then shall that man of sin *be revealed*. As long as there has been no "taking out," we should not feel that this is the final war. If we are ready for His coming, we may look forward to escaping these things, praise God! Christians are taught not to fear death, or trials, but to be brave in the Lord who will

care for His own. May we so interpret Scripture, and so live that we are included in that blessed group, who will have a part in the first resurrection!

The Abana, one of the "rivers of Damascus" mentioned in 2 Kings 5:12, is now represented by the Barada. This river rises in the Antilibanus about twenty-three miles from Damascus. It provides fertility for the plain country and is finally absorbed by the lake or marsh of Bahret-el-Kibliveh.

Fathers Urged to Assume Home Duties

Washington, D.C. (CNS).—The National Council of Catholic Men, at its two-day annual meeting here, adopted a resolution urging American fathers to assume their full home responsibilities to combat juvenile delinquency and adult criminality because "much of the failure of the family in our time" is due to the fact that the typical father has not maintained "natural position in the home."



Mrs. Grace Skinner

"Thou Art the Man"

A radio sermon (WAIT, Chicago) by Harold J. Doan

WHEN David was king of all Israel, he committed a great sin against the Lord. He stole the wife of Uriah the Hittite. Then he sent Uriah into battle and commanded the army to be withdrawn from him so he would be killed. When Uriah was dead, David took Bathsheba into his own home and made her his favorite wife. David was sure that only he and Joab, the captain of the army, knew of his crime.

Then one day when there was a banquet in the royal palace, David's sin caught up with him. Second Samuel 12:1 reads: "The Lord sent Nathan unto David." We can almost picture the scene. Everyone is sitting around the great table enjoying a merry time. Suddenly the door opens and in walks Nathan, the stern, fiery prophet of the Lord. He walks toward David, then stands where everyone can see and hear him, and begins to speak:

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him" (vv. 1-4).

Nathan told his story well. David was quick to imagine that Nathan was asking him to pass judgment upon an actual case of injustice which had been committed in the kingdom. A rich man who had many flocks had stolen a poor man's most precious possession, his only lamb.

"David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity" (vv. 5, 6). When Nathan saw that David was not at all moved to repentance by the parable, he said, "Thou art the man."

This simple declaration must have given David a real jolt. He thought nobody knew about his sin. Here was Nathan saying to his face, "You are the man who has stolen another man's lamb." To prove he was not bluffing, he added details, "Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife" (v. 9).

Then David realized that although he had been very clever in covering his tracks, God knew his evil and was not fooled for a moment. Not only that, but the parable was aimed at him; in his human way of thinking, he had refused to accept it, and had condemned himself by judging another for the same crime.

When David's guard of personal pride was broken and he realized, "I am the man who has sinned, and I am the man who stands in need of cleansing before God," what effect did it have upon him? Did he rebel and call Nathan a liar and a meddler, and order him killed? No! "David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (v. 13). When the Word finally broke through to David's heart, there was an effect.

This incident is pure history, and we are told that the value of history lies in being able to learn from the experience of others. There are three things to be learned from the three parts of this story. David's reluctance to accept the truth; the personalizing of the message; and the effect upon David.

First, we are reluctant to accept any truth which seems to spoil pride or deflate ego. We, being human, are slow to acknowledge sin in ourselves. We, like David, think we have covered our tracks pretty well, and do not wish to acknowledge our sinfulness before men. We are willing to find fault with others, and judge them for their sins, but, at the same time, overlook our own evil.

Personal pride and failure to acknowledge our own sins is a great barrier in spiritual lives. Whole religions have been built for this one purpose, to attempt to prove that there is no sin. This attitude persists today. In fact, it may be stronger than ever before. It is as if each of us wore a coat of invisible armor, to ward off any truth which might hurt our pride, and keep us from admitting error.

William Allen Brown said recently, "It is not so much that this modern age has lost its sense of sin, it is just that we have developed a technique by which we can fasten it upon those we dislike or disapprove—corrupt labor leaders, wicked imperialists, the rich—for instance."

Seeing this attitude in David, Nathan said, point blank,

"You are the man I am talking to. This is a personal message from God to you. Do not be so worried and angered about a man stealing a sheep when you have stolen a wife and murdered her husband." It would be well if Nathan could impress that fact upon every man, woman, and child in the world today. The gospel message, the parables, proverbs, and doctrines of the Lord are for you, to make you acknowledge your sin and repent of your sin and be baptized for your sins, not for the labor leaders, or the drunken neighbors, or the other people to whom you would like to apply it. God's message is personal. "Thou art the man." He is not asking you to judge your neighbor, but yourself, by His Word. If there is any one thing the world needs it is a personal message, a personal Saviour, a personal relationship to God. We need something to get through that wall of pride and prick our conscience into action!

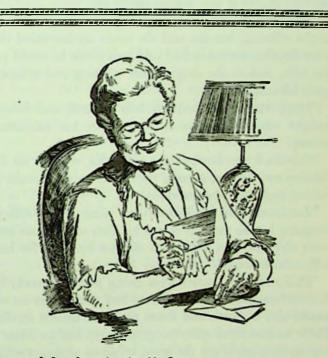
To show that his message was personal to David, Nathan said, "Thou art the man." Jesus said, after recognizing the tendency of people to find fault with others and overlook their own greater evils, "With what judgment ye judge, ye shall be judged... Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:2, 5). Paul's advice to Timothy was, "Take heed unto thyself, and unto the doctrine... In doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). The Word of God is personal; for your neighbor; for the world on a social basis. First, acknowledge your own sin and overcome it, then apply the truth to others.

When we accept the message of God as our personal Saviour, not as an instrument for judging others, and when we see Jesus as our personal Saviour, not as an object for debate, something will happen! There will be action! There is no lukewarm indifference in a man who has allowed the Word to prick his conscience. He will rebel against it, or he will repent of his sins and turn to God. Nevertheless, he will act! David acted for God. He repented and was forgiven. Never again was his sin mentioned.

Others reacted in the opposite direction. Jesus' audiences killed Him. Stephen's audience killed him. Peter's, on the Day of Pentecost, repented and were baptized three thousand strong. In some people, their pride is stronger than their conscience. In others, when the conscience is finally pricked, they are moved to repentance. The wall of pride must be broken and the gospel message and the Saviour made personal.

Summarizing briefly, it is human nature to resist the Spirit and message of God. To overcome this tendency, we must tell ourselves and be told, "Thou art the man." This message is for you! Apply it to yourself! Judge yourself! Take the beam out of your own eye! When we do this, our conscience will be pricked to action. The way will be opened to accepting Jesus, the personal Saviour.

Are you like David? Are you quick to pass judgment upon others and slow to acknowledge your own greater sins? You cannot fool God; nor are you the first to try; nor is your sin a new invention. God's message is for you. Apply it to yourself! Say to yourself, I am the man! Take the beam out of your own eye! The result will be active repentance and acceptance of Jesus the Christ.



Mother's Bill for Services

Willie overheard conversation about certain bills for services which had to be paid. Next morning he laid this statement of account on his mother's breakfast plate:

"Mother owes Willie for carrying coal six times, twenty cents; for bringing water lots of times, thirty cents; for going on ten errands, fifteen cents: total sixty-five cents."

Mother read the bill but said nothing. That evening Willie found on his plate the sixty-five cents, and also another bill, which read:

"Willie owcs Mother for this happy home for ten years, nothing; for nursing him through a long illness, nothing; total nothing."

Willie's eyes grew dim and his lips quivered. He took the money to his mother, threw his arms around her neck, and begged her to let him do lots of things for her.

Mother's bill is rarely presented, but it will pay each child—and we are all grown-up children in our hearts—to think it over, and then pay it in love, service, and appreciation.—*Selected*.

Not Found in the Bible

PETER preached a wonderful sermon on the Day of Pentecost. The meeting would have been very likely a great success, but several of the prominent members took their lunches and went to the Mount of Olives for a pienic dinner, and then took an auto ride way down to Hebron and did not get back for the evening services.

"Miriam went to choir practice Thursday evening and expected to see her two hundred men and women, but to her surprise some of them had company, some colds, so she told Aaron it was just no use to try.

"The poor widow was going to throw a couple of mites in the offering, but she said she made up her mind that since Brother Barnabas had sold two farms he could pay the bills, and so she despised her offering and missed a great blessing.

"Mary Magdalene had her hair bobbed, and Salome bought some King Tut earrings with her missionary money.

"Zebedce's two boys, James and John, worked all day Sunday on the car; ground the valves so they could go fishing early the next morning.

"Zacchaeus said he had driven some pretty difficult bargains, but he thought it was his duty to look out for a rainy day, and that if a fellow did not look out for himself, nobody would.

"Philip and Nathaniel were doing personal work, but Aristarchus and Demas said they had a television set and would stay at home and listen to the Jerusalem services. There were several other programs they had to listen to first so they could get the good religious program which came later. Demas did not believe in urging religion on people anyway."—*Pennellwood Bulletin*.

DEA BO

Come to Church!

N o Occupation?



MOTHER

MAY 1, 1951

She rises up at break of day, And through her tasks she races; She cooks the meals as best she may And scrubs the children's faces. While schoolbooks, lunches, ribbons, too, All need consideration, And yet the census man insists She has "no occupation." When breakfast dishes all are done, She bakes a pudding, maybe; She cleans the rooms up one by one, With one eye watching baby. The mending pile she then attacks By way of variation. And yet the census man insists She has "no occupation."

-Selected.

Shinar. Shinar means literally the "country of two rivers." It is the land so named from the passage of the Tigris and Euphrates Rivers. Later years gave it the name of Chaldaea, and Babylonia.

The trite old-fashioned invitation, "Come to church," leaves us a little cold. We have either forgotten or failed to appreciate those times we have gone alone into a strange environment. Were you fearful and disturbed when you went alone to your first day at school? If not, perhaps you can remember the comfort of an older brother, a wellknown playmate, or the hand of Mother who walked with you that day. There are few who do not appreciate companionship in strange or trying places. Those who come to church are no different. It is hard to walk into a strange church alone. Instead of asking people to "come to church," try walking with them to church. See if it brings better results!

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"We, Receiving a Kingdom"

Part Four

By James Mattison, Harlingen, Texas

FOUR VERSES—Colossians 1:13; Revelation 1:9; Hebrews 12:28; and Mark 9:1—are used as the firm foundation for belief of present-kingdom people. Upon these four verses are based their thoughts, studies, and teachings that the Kingdom of God is now present on earth. We wish to study Hebrews 12:28 this week: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably."

We repeat again, as we have before, that if these four verses were the only four verses in Scripture that spoke of God's Kingdom, we would conclude that probably the Kingdom was in existence now. These verses are not the only ones that teach about the Kingdom. They are only four among scores and the meaning is partly hidden. We offer fifteen verses for your consideration. Decide yourself whether they speak of a present kingdom or a future one.

1. 2 Peter 3:13. "We, according to his promise (Isa. 65: 17) look for new heavens and a new earth, wherein dwelleth righteousness." This new dispensation, this new Age, will be God's promise fulfilled. It is known by various names in Scripture, one being Kingdom of God.

2. Numbers 14:21. "All the earth shall be filled with the glory of the Lord." Is it today? God's words are true. The day is coming when all living persons shall serve Him.

3. Matthew 6:10. "Thy kingdom come. Thy will be done in earth, as it is in heaven." How is God's will being done in heaven among the angels today? There is complete harmony, peace, righteousness, and obedience. The day shall come when God's will shall be done in all earth —regeneration.

4. Isaiah 11:9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." How does water cover the sea? Are there any holes in it? Are there any air pockets in the sea? God's glory and knowledge of Him shall cover the earth as the water covers the sea.

5. Psalm 37:9. "They shall inherit the earth." Psalm 37:11. "The meek shall inherit the earth." Psalm 37:22. Those blessed of him "shall inherit the earth." Psalm 37:29. "The righteous shall inherit the land, and dwell therein for ever."

6. Romans 4:13-16. Abraham and all Christian seed will be heirs of the world.

7. Revelation 21:24. In God's Kingdom, the saved nations shall walk in the light of new Jerusalem and shall bring their glory and honor there.

8. Jeremiah 23:5-6. Christ "shall execute judgment and justice in the earth."

9. Jeremiah 33:15-16. Christ "shall execute judgment and righteousness in the land."

10. Acts 17:26. God has made all nations of men for the purpose of having them dwell on all the earth. His idea is: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion" (Gen. 1:28). Isaiah 45:18 records that God Himself made the earth to be inhabited. He did not create it in vain. Ecclesiastes 1:4 records that the earth "abideth forever."

11. Zechariah 14:9. "The Lord shall be king over all the earth."

12. Habakkuk 2:14. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Here are fifteen verses showing God's Kingdom still of prophecy, not yet fulfilled, but it shall be fulfilled when Jesus comes and the kingdoms of this earth become His Kingdom. (Rev. 11:15.) Revelation 11:18 helps explain the time when this shall take place.

So Hebrews 12:28 cannot mean that we actually possess the Kingdom at present, for this would be a contradiction of these fifteen verses. What, then, is the meaning of Hebrews 12:28?

1. Begin with Hebrews 12:26. God has promised, "Yet once more I shake not the earth only, but also heaven." This is spoken in numerous places in Scripture, such as Haggai 2:6; Joel 3:16; Ezekiel 38:19; Isaiah 24:18, 13:13; and 2:19. Paul understands that this great shaking of the heavens and the earth by God is still future, as did all the prophets.

2. Paul explains the meaning of the phrase "Yet once more" by saying: "Signifieth the removing of those things that are shaken . . . that those things which cannot be shaken may remain." Certain things are to be removed those things which will be shaken. *Certain things shall remain*. If that is the case, the earth also will remain.

3. "Wherefore, we receiving a kingdom [by promise now] which cannot be moved [the Kingdom will remain in the day of the shaking of heaven and earth], let us have grace" and serve God. Paul's statement is that since we have received promise of such a kingdom to come—at the time of the shaking of heaven and earth—let us be careful in our living that we may be worthy of an entrance therein, for God is a consuming fire to sinners.

Here is an outline for study:

1. God has promised a shaking of the earth.

2. It has not come.

3. When it does, some things shall be taken away, and some things shall remain.

4. The Kingdom shall remain.

By reading other texts, we see that the Kingdom is promised to the overcomers. We are not now ruling. All the earth is not bowing the knee to God. The remnants of the nations are not serving Him. Therefore His Kingdom has not yet come. We receive the Kingdom by promise now. We shall receive it in reality when Jesus comes. Are you going to be among the "things that remain"?

## **ARE YOU A LEADER?**

By Sergeant Floyd L. Kessler, Jr., Camp Breckinridge, Ky.

I MPORTANCE of wise leadership is apparent in the establishment of harmonious relations among members of society. Any group of people endeavoring to work together toward a common goal must have able leaders to guide them in efforts to obtain that goal. Although the members of the Church of God have a different goal from that of non-Christians, they can profit by an understanding of the principles of leadership that can be seen in the affairs of the world. Consider the definition of a leader.

A leader is a person in whom people are willing to put their trust, who precedes in the course they are following, and who directs their thoughts, opinions, and actions.

History shows that a leader usually arises when a definite need exists. It does not follow that the leader who emerges is always the best. Likewise, many a potential leader has failed to develop because circumstances did not call forth his latent ability. In world affairs, examples of leadership have arisen during times of confusion. At the end of World War I, Germany was in a very disorganized condition. People were starving; old ideas of patriotism and loyalty to the fatherland were shattered by the emperor's desertion. A business depression, unemployment, and starvation added to the confusion. Slowly at first and then rapidly a house painter named Hitler arose as leader. His leadership of the German people was perpetrated through fear, force, and violence. Yet with his wicked heart he possessed many qualities that make a good leader.

A quality of a good leader is energy. A leader is able and willing to work long hours. He believes that goals are worth the labor and is willing to sacrifice to obtain them. An example of exceptional energy and labor can be seen in the life of Abraham Lincoln.

Another quality is that of being able to be at ease in any kind of company. One's speech cannot be too far above his people, or they will not be able to understand him. Some intellectual geniuses are not understood fully by scholars, let alone the common people. It is very important, however, that a leader be independent, do his own thinking, and make his own decisions. Statesmen and military leaders often are aloof from the public in order not to be distracted by its poor, careless thinking. They are often lonesome. They know that too much familiarity can breed contempt.

The leader is easily predictable. A leader who changes abruptly is risking the loss of his followers. People follow their leader because they believe that he will follow a certain course of action and thereby give them what they want. He is chosen because of his past experience and on the basis of the principles for which he stands. If he radically changes those principles, people may lose confidence in him.

A leader must understand human motives, needs, and weaknesses. With consideration for what the people want, he endeavors to give them the things they need. Always he is working to unify his followers. The clever leader welds all the drives of his followers into one co-ordinated pattern of action.

Consecrated leadership is a great blessing to a group of people. The nation of Israel inherited God's promised land through faithful leadership of Joshua. His faith changed and sustained their hearts. All who saw the great work of the Lord could not help loving and serving Him.

People ask, "What is wrong with the world today?" The cause of its trouble is the same as that of all ages people do not know their Creator. We can learn about God's great work of reconciliation, for it is presented to us in His Word. We have seen results of this powerful Word working in the lives of men and women during the past twenty centuries.

All cannot be leaders and fortunately all do not want to be, but there are many that are sitting back in the last row that should be in the front taking responsibility. If they will recognize their abilities and put them to work for the Lord, then some gaps will be filled and the weak places will be strengthened. Will you volunteer your service for the Lord? When your life is dedicated to God and when your talents, time, and money are placed in His service, then you, too, are a consecrated leader.

# The Two Witnesses

#### By W. T. Roberts, Moody, Texas

"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Revelation 11:3).

**F**ROM a prayerful study of the Bible, I am persuaded that the two witnesses of Revelation 11:3 are neither Enoch and Elijah nor Moses and Elias. I shall not try to give names to the two witnesses, because to try to do so would put us beyond the authority of Holy Writ, but one can understand who they are.

Let us consider the words of Isaiah 43:1. God was addressing, through the Prophet, Jacob and Israel. In verses Enoch, Elijah, Moses, or John the Baptist. These are all

10 and 12, He says, "Ye are my witnesses, saith the Lord ... Therefore, ye are my witnesses, saith the Lord, that I am God." In each instance in this text, the form is witnesses (plural), indicating two or more. In Zechariah 4:11-14, they are called the "two olive branches" and "two anointed ones, that stand by the Lord of the whole earth." In Revelation 11:4, they are called "two olive trees, . . . two candlesticks standing before the God of the earth."

From these texts it is reasonable to contend

that we have located the source of the two witnesses. They will be anointed representatives of Jacob and Israel and will "prophesy a thousand two hundred and threescore days." This will be in the end of this age, in connection with the opening of the sixth seal and sounding of the sixth trumpet. (Rev. 6:12; 9:13.) It seems reasonable to suppose that is the "preaching of the gospel of the Kingdom that will be preached before the end of the age." (Matt. 24:14.)

Some have objection to this thought because the sixth seal was opened in Revelation 6, and this subject did not occur until Revelation 11. It is a known fact, however, that the Bible was not originally written or divided into chapters and verses. Some of our best Bible authorities claim that Revelation 10:1 to 11:14 is parenthetical and should be applied with Revelation 6 in connection with the sixth seal.

Please note some significant facts that will prove the foregoing contention. You will note in the text that the court of the Gentiles was not to be measured, because it was to be trodden down by the Gentiles forty and two months. Bible students know this takes place in the end of this age, because when Christ comes and begins His thousand-year reign, the Gentile age will have ended. So, this trodding down will have to be before Jesus comes. Also, as the two witnesses prophesy at the same time and for the same length of time that the Gentiles occupy the outer court, it will have to be before the Lord comes.

Now, consider proof that the two witnesses are not

dead and have been for a period of nineteen hundred years and more. So, if either or all are to be the witnesses, they will have to be resurrected. Jesus said that those who obtain the resurrection from the dead cannot die any more. (Luke 20:35, 36.) The two witnesses are to be killed, and their dead bodies are to remain in the streets of the city for three days and a half. The people will not be permitted to bury their bodies. (Rev. 11:7-10.) From the preceding verses, one can understand easily that the two witnesses will be mortal men

who can, and will, die. This will have to be in the end of the age before the descent of the Lord and the resurrection. After this, Jesus will be in authority. No one will be active in the thousand-year reign of Christ except Christ and His church. Of this we read that an angel flew through the heaven, "having the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14:6).

This should prove beyond a shadow of doubt that this scene takes place in the end of this present age, and the two witnesses are not those mentioned in the beginning of this article. The two witnesses will have to die at the end of their prophecy, and those mentioned are already dead, and when made alive cannot die any more.

#### ABARIM

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The mountain range which forms the eastern wall of the Jordan Valley facing Jericho is called Abarim meaning "region beyond." Its most elevated spot is Mount Nebo, from which Moses viewed the Promised Land before his death.





The Children's Page

Prepared by Madge Savage Waite Park, Minnesota

"I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no salvation beside me" (Hosea 13:4).

#### The Wilderness of Sinai

This locality where the Israelites wandered was not a barren land. There were trees and grass. The ground had clover, unfamiliar grasses, and also herbs for feed. It was not a settled land as we know today, but a land uncultivated and uninhabited. The Israelites were alone with God's care, and sometimes they were with-

out His watchful guidance. When they disobeyed, God left them to their own devices. When they truly repented, God returned His favor once more. When they received God's favor, they shared many wonderful blessings. They had many things to tell them what it meant to be faithful to God.

#### A Promise

God had Moses speak to the children of Israel. God said if they would obey His voice and keep His laws, they would be a peculiar treasure unto Him above all people. God said, "All the earth is mine." He said Israel would be a kingdom of priests unto Him—a holy nation.

Moses told the people this promise. "The people answered together, and said, All that the Lord hath spoken we will do" (Ex. 19:18).

#### God's Glory

Not long ago we studied God's shining presence. Do you remember? Today, we learn that God told Moses He would come down unto Moses in a thick cloud so the people could hear when He spoke as they talked together. (Ex. 19:9.) This was so the people would believe Moses.

How did the people hear and see that God talked with Moses? They saw thunderings and lightnings. They heard the noise of the trumpet. The mountain smoked. God was there! The people went away from the smoking mountain. The Bible records "they removed, and stood afar off." The people were afraid. They called for Moses to speak with them, not God, lest they die. (Ex. 20:18, 19.) Moses said to them, "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not" (Ex. 20:20).

How wonderful! Yet how afraid they were to hear God and know of His presence before them. They realized they had been unfaithful many times.

We know God's presence is with us today, if we are Christ's. "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). Someday, He will dwell with those who inherit the Kingdom of God upon this earth. Is it not our chief aim in life to be among those Christians? (Rev. 21:4, 23.)

#### A Special Note to You

There is a *special* event coming soon. Can you guess what it is? Take the first letters of each word to spell the two words needed.

| 1. sesom (Ex. 19:9).    | 6. devomer (Ex. 20:18). |
|-------------------------|-------------------------|
| 2. fo                   | 7. kaeps (Ex. 20:19).   |
| 3. erusaert (Ex. 19:5). | 8. yad                  |
| 4. esuch (Ex. 20:2).    | 9. evoba (Ex. 19:5).    |
| 5. sredle (Ex. 19:7).   | 10. uoy                 |

Celebrate it by doing something kind and thoughtful, planned before time.

#### Happy Birthday Wishes!

Joyce Stadden, Apr. 30, age 14, Cleveland, Ohio Rebekah Kirkpatrick, Apr. 30, age 6, St. Cloud, Minn. Donald Needham, May 1, age 6, Hammond, La. Jerry Lee Pearson, May 1, age 6, West Milton, Ohio Dean Swartz, May 2, age 12, Cleveland, Ohio Jerry Bryson, May 2, age 13, Macomb, Ill. Carol Kauffman, May 3, age 5, West Milton, Ohio Russell Reye, May 4, age 9, Cleveland, Ohio Diane Kirkpatrick, May 5, age 6, Eden Valley, Minn.

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# The Berean Page

Editor: William Wachtel, Oregon Bible College

## Poet's Corner

#### ARE YOU SEARCHING THE BIBLE, BEREANS?

By G. Eldred Marsh

Are you searching the Bible, Bereans, As did the Bereans of old? Do you *love* to study its precepts, And its wonderful beauties unfold? Are you seeking the word for instruction That will point to the pathway of life: That you may continue steadfastly Through happiness, sorrow, and strife?

Are you searching the Bible, Bereans,
With your hearts overflowing with love?
Are you trying to practice its teachings
For the sake of your Saviour above?
Do you seek for its life-giving treasures,
As though you were delving for gold?
Do you praise God, its Author, in heaven,
For each glittering gem you behold?

Are you searching the Bible, Bereans, With a heart that is *longing for truth?* Are you *willing* and *glad* to receive it, While still you continue in youth? May Jesus, the Saviour, be with you, And teach you the truth day by day; May He open your hearts to receive it, For Christ's sake I earnestly pray.

-Selected by Leota B. Hanson.

### Minnesota Berean Conference

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#### By Patricia Rossner

A group of six College students and three local Bereans left their worries behind them for two days, and thoroughly enjoyed themselves at Minnesota State Berean Conference. This Conference met at the Litchfield Church of God, where Brother Delbert Jones is the pastor.

Our destination being ten to eleven hours distant, passengers necessarily had to leave Oregon at 4:00 a.m., Saturday, April 21; however, one car left earlier to enable some passengers to do a little shopping en route in Minneapolis, Minnesota. Both cars arrived in Litchfield at 2:00 p.m., in time for the opening of the Conference and Bible classes, taught by Bro. William Wachtel of the College and Brother Arnold Johns, Lester Prairie, Minnesota. This meeting was held in the church, and all other meetings were held at the Community building. The use of this building provided ample space and facilities for all present.

Mr. and Mrs. Stanley Ross and Sister Lois Ruhn provided buffet supper for the group from Oregon and other visitors from the state and Graytown, Wisconsin. They also provided lodging for the night for some of the visitors. We certainly were well "looked after."

The Saturday night speaker was Brother William Wachtel of the College. Brother Ray Brown, pastor at Graytown, also assisted in the service. A recreation program was provided after church in the basement of the Community building. This program included many group participation games under the direction of Sister Lois Ruhn. Immediately following this period of fellowship, the church provided a lunch for all, and did we have an appetite!

After a good night of rest, everyone reassembled for regular Sunday school and church services. Brother Delbert Jones preached the morning sermon. The attendance for Sunday school totaled 109. More people arrived for church, and it is estimated that between 175 and 200 persons were served at the banquet table.

The first half of the afternoon service was devoted to worship through music. Brother Neil Thut of the College directed this program. Special solos, duets, quartet and choir numbers were given. The group from the College was assisted by some of the Minnesotans. The second half of the program was a panel discussion of timely and doctrinal questions contributed by the congregation. The panel included seven ministers and six college students and was led by Bercan President James Gaspar.

The business meeting remained and, due to our desire to arrive in Oregon at a reasonable hour to be able to attend Monday classes, we left before this meeting was started.

Truly, it was inspiring for each person attending to see the zeal that is so prevalent in the Minnesota young people. Although it was a long trip, it was well worth the effort. God's church is truly a "household" when strangers can meet together and work together with a family spirit.

Thanks again, Minnesota Bereans, for your inspiring Spring Conference.

## AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

May 4-6-Southwest Conference at Los Angeles Church of God, 230 W. 103rd St.

May 24-27 — May Meeting at Fonthill, Ont. (C. E. Lapp, guest speaker.)

June 6—Oregon Bible College Commencement at College chapel. June 11-17—Michigan State Conference, at

June 11-17—Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)

July 16-27-Bercan Youth Rally, Oregon, Ill.

July 19-22 — Arkansas-Oklahoma Conference at Clark's Chapel.

July 31-August 8-Illinois Bible School, Oregon, Ill.

August 9, 10, 11—General Conference sessions at Oregon, Ill.

August 19-26—Eastern Neibraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)

August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)

#### OREGON BIBLE COLLEGE

The second six weeks' period at the College has ended and that means only six weeks remaining of school. Little white report cards were once again distributed last week. Students are also reminded to pay their part on the college pledge to the "Better Day" campaign.

Chapel speakers for the past week were Bro. Dean Moore, giving an admonition to Christian living, and Bro. J. M. Watkins, speaking about the requirements of writing material for The Restitution Herald. Also, two films were shown to the student body, "Child of Bethlehem" and "God of the Jew." The latter showed missionary work among the Hebrew Christians. A special Communion service for May is being planned by Jerry Reeves and Orville Kinsey.

An outdoor get-together is being planned by the Student Council for the student body. Picnic and games are on the agenda for the occasion to be held at the White Pines State Park on the morning of May 23.

On Friday night, April 27, the Student Council sponsored a spring banquet served at the College for students and their friends. David Holquist was in charge of the menu and program, which included a ham dinner with all the trimmings and a bit of the same for entertainment. A very enjoyable evening for all

Orville and Mary Kinsey, Darrell and Enid Maddock traveled to Waterloo, Iowa, this week end, April 28 and 29, to attend the National Berean Youth Rally. Also attending the Rally were Marion Otto and Pat Rossner accompanied by Sr. Leota B. Hanson.

Do not miss the Maranatha issue next week! Have you ordered your extra copies?

Pat Rossner, Reporter.

#### **ARKANSAS-OKLAHOMA CONFERENCE**

You are invited to the annual Arkansas-Oklahoma Conference, which will convene at Clark Chapel, Magazine, Ark., on July 19-22, 1951.

> C-ome let us work for Jesus; L-earn to do llis will; A-nd, as we journey on and on, R-emember He is with us still. K-eep pressing on!

C-hrist is ever helping H-is children on their way; A-nd blessing those who do His will. P-reparing for the better day, E-veryone should have that hope L-est "depart" we hear IIim say.

-W. G. Moffet.

#### **PAUSTIAN - MEEVES**

In a quict evening ceremony at the Omaha parsonage, Miss Kathlyn Paustian and Mr. Leland Meeves were united in marriage on April 4 by the pastor.

Kathlyn is the daughter of Bro. and Sr. Joseph Paustian, of Millard, Nebr. The entire family are members of the Church of God. The groom is in the armed forces and spent a short furlough with his bride before returning to his unit.

A wedding dinner was held on Sunday, April 8, at the Paustian home in Millard, in honor of the happy couple. May they have the blessing of God upon their marriage and ever walk in the light of His Word.

M. W. Lyon, Pastor.

#### IN MEMORIAM

Submitted in loving memory of our dear mother who departed this life two years ago, April 12, 1949.

Sad and sudden was the call

For you so dearly loved by all;

We've known its shock and bitter grief; Nor have we completely found relief.

Perhaps some day we'll understand Why you were taken from this land;

Why we, surrounded by our friends, Still find our sorrow hard to mend.

In death's dark valley now you rest,

You have stood life's trial and test.

You now await the Master's call, To meet again with one and all.

Some day wé hope to join you

Whether days be far or few; In the kingdom of tomorrow

Where there'll be no parting sorrow.

Ruth Blankenbaker, Flossic, and Eva.

#### NATIONAL BIBLE INSTITUTION

| Shirley Logsdon                   | \$ 50.00 |
|-----------------------------------|----------|
| Mrs. Roy Murdock                  | 5.00     |
| Oregon, Ill., Church of God       | 9.85     |
| Mauvine H. Greene                 | 10.00    |
| Mrs. Ada Simpson                  | 5.00     |
| Eden Valley, Minn., Church of God | 42.37    |
| Alta King                         | 17.00    |
| An Isolated Sister                | 7.00     |
| Waterloo, Iowa, Church of God     | 8.65     |
| Oregon Bible College Students     | 78.00    |
| Minnesota Conference              | 48.26    |

#### HERALD RECEIPTS

A. R. Johnson; Mrs. Rowena Reeves (2); F. H. Burke; Eva L. Stearns; Mrs. J. W. Wilson; Doke Parsons; Alta King; Catherine Davis (2); Beulah B. Tabor; Mrs. Hedvie Jackson; Janice Johns; J. E. Adamson; Floyd Dimmick; Mrs. Flora M. Dorsey; Mrs. E. C. Railsback (2).

#### GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Mr. and Mrs. G. M. Siple, Oregon, Ill., returned recently from their winter vacation in Hammond, La.

"If mothers do not teach their children while they are little, satan will."

"Truth Seeker's Bible Class," which is broadcast at 8:15 a.m., over WAIT, Chicago. Ill., is now being rebroadcast each Sunday morning at 7:15 a.m., from radio station WIOU in Kokomo, Ind. For you members who are isolated or cannot attend services this is an opportunity to hear God's Word. Tell your friends, tool

"Bro. C. E. Lapp came home with us from Fredericktown, Mo., meetings and on Monday evening, April 16, was at Morse Mills Church. We enjoyed his pictures and talk very much." --Mrs. Wallace Tierney, Grubville, Mo.

"Brethren, it is with heartfelt thanks that I wish to express myself to you for your many cards, gifts, and prayers that I have received during my hospital and convalescent days. It is with confidence that it can be stated that prayers are indeed a great help. Physical pain was reduced immeasurably and emotional pain was endurable. Now that my strength is returning, I can express myself to those who wrote with the desire to have me write again for The Restitution Herald. Soon, perhaps, I can do so."—Paul M. Hatch, 402 S. Sixth Street, Oregon, Ill.

It is not too early to settle down to some serious consideration of your plans for attending General Conference. Delegates should think seriously of the progressive things they plan to present to the Conference sessions.



Luke 21:1-4

By Norman J. McLeod, Pomona, California

EVER in the history of the world had there been so corrupt a government as that which ruled Palestine in the days of Jesus under the Herods. It is reputed to be the most corrupt in all the time since. Only one other government can come close to it, and that was France under the Directorate which brought in the reign of Napoleon. The money that was put into the Temple treasury fell into the hands of a most corrupt priesthood. There was no surety at all that the money that was put into the treasury would ever find legitimate use. It went to line the pockets of a servile priesthood who practiced nepotism in its worst forms. One high priest a short time before Christ had had the office purchased for him by his mother-he was not even of the tribe of Levi, let alone of the family of Aaron. He wore gloves when he performed the sacrifices for fear that his hands would become soiled by the sacrifical duties.

The nobles of Israel and the wealthy cast in great abundance and many of them reaped bountifully at the hands of the mercenary priesthood. Then came a poor widow to cast in practically all that she possessed. That indeed was an act of faith. She did not pause to think of what the money was to be used for, nor for what manner of corruption the priests might put it to, but out of her simple and abundant faith she gave to the support of God's work. Nobody can doubt that she received a great reward in this life, and will also receive abundantly in the the church is not necessarily for the benefit of the church. Undoubtedly that is what the money should be used for. But God could do the things that He wishes to do even if we opposed Him at every turn. He would accomplish His purpose, but we would be left out of them. The giving of our money is for the test of our faith. How does it test our faith?

Oftentimes it is very difficult to give the offerings that we should, and so we cheat the Lord! We'll give some other time. But do we cheat God? Not at all! We are cheating ourselves of the richest blessing that we could receive. God will surely bless us if we give according to His instructions. One tenth belongs to God-we have no right to it. We pay twice that much to the government in income tax. Do we pay income taxes only if we want to? Certainly not! We suffer severe penalties if we do not pay. Over and above the tenth that belongs to God, there are freewill offerings that should be given out of the goodness of our hearts. No wonder our national organization lacks for funds when we do not even give what by right belongs to God. Then we are inclined to forget the freewill offerings altogether. But first of all let us be sure to give that tenth. God will prosper us as He promised He shall do.

"Christianity treats not man as immortal, but as a candidate for immortality."—Dr. Joseph Parker.

world to come. That is the reward of faith.

Oftentimes we give our money rather grudgingly because we do not like the particular project for which our money is spent. We do not like a building program because we feel that the money could be put to better use. Or we do not like the person who is spending the money because he is not of our particular choice. But the act of giving is not for the benefit of the person who is in charge.

I am going to make another statement that you may challenge until you give it some thought—giving to

Address .....

| 1950    | "BETTER DAY                            | " CAME      | PAIGN         | 1951    |  |  |  |
|---------|----------------------------------------|-------------|---------------|---------|--|--|--|
|         | for funds supporting activities of the |             |               |         |  |  |  |
|         | NATIONAL BIBLE INSTITUTION             |             |               |         |  |  |  |
|         | Oregon,                                | Illinois    |               |         |  |  |  |
|         | Evangelism The                         |             |               |         |  |  |  |
|         | Oregon Bible College                   | Golden      | Rule Home     |         |  |  |  |
| I (we)  | will pledge \$ to                      | ward the "B | letter Day" C | ampaign |  |  |  |
| for the | coming year. I (we) will m             | ake monthly | payments of   | \$      |  |  |  |
| Name    |                                        |             |               |         |  |  |  |
|         |                                        |             |               |         |  |  |  |

|                                       | Pledges for 1950-'51 Budget                                                                                         |                                                      |                                             |                                                   |                                                     |                                            |                                                  |                                              |                                                          |                                                      |
|---------------------------------------|---------------------------------------------------------------------------------------------------------------------|------------------------------------------------------|---------------------------------------------|---------------------------------------------------|-----------------------------------------------------|--------------------------------------------|--------------------------------------------------|----------------------------------------------|----------------------------------------------------------|------------------------------------------------------|
|                                       | Conference Budget         \$29,306.25           Received to Date         \$27,434.83                                |                                                      |                                             |                                                   |                                                     |                                            |                                                  |                                              |                                                          |                                                      |
|                                       | Received to Date \$27,434.83<br>Brethren everywhere are urged to pledge, as here indicated,                         |                                                      |                                             |                                                   |                                                     |                                            |                                                  | \$77.06                                      | \$3,000.00<br>Reported<br>on 3 bottom<br>rows<br>Nov. 21 |                                                      |
|                                       | to finance the 1950-'51 program of the General Conference.<br>Pledge now; pay by June 30, 1951.<br>Hoke<br>Brothers |                                                      |                                             |                                                   |                                                     |                                            |                                                  | \$1,000.00<br>Ohio<br>State<br>Conference    | \$1,500.00<br>Delta<br>(Ohio)<br>Church                  |                                                      |
| 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | \$450.00<br>Group<br>"A"                                                                                            | \$450.00<br>Group<br>"A"                             | \$450.00<br>Burr<br>Oak<br>(Ind.)<br>Church | \$500.00<br>Eden Valley<br>(Minn.)<br>Church      | \$500.00<br>Group<br>"D"                            | \$500.00<br>Group<br>"D"                   | \$500.00<br>Ripley<br>(Ill.)<br>Church           | \$500.00<br>Los Angeles<br>Church<br>Members | \$500.00<br>Vernon<br>and<br>Ruth<br>Nichols             | \$1,000.00<br>Joe & Gladys<br>Lawrence               |
| 121-1                                 | \$360.00<br>Rockford<br>(III.)<br>Church                                                                            | \$400.00<br>Pennell-<br>wood<br>(Mich)<br>Church     | \$400.00<br>Group<br>"F"                    | \$400.00<br>Bruah Creek<br>(Ohio)<br>Church       | \$400.00<br>Brush Creek<br>(Ohio)<br>Church         | \$400.00<br>Group<br>"A"                   | \$400.00                                         | \$500.00<br>A<br>Friend                      | \$500.00<br>Group<br>"M"                                 | \$500.00<br>Group<br>"L"                             |
| A LE FA                               | \$250.00<br>Group<br>"E"                                                                                            | \$300.00<br>Southlawn<br>(Mich.)<br>Church           | \$300.00<br>Group<br>"D"                    | \$300.00<br>Maurertown<br>(Va.)<br>Church         | \$300.00<br>Group<br>"K"                            | \$328.29<br>Group<br>"J"                   | \$337.82<br>Group<br>"G"                         | \$350.00<br>Dixon<br>(III.)<br>Church        | \$350.00<br>Hope<br>Chapel<br>Contrib-<br>utors          | \$350.00<br>Oregon<br>Bible<br>College<br>Students   |
|                                       | \$350.00<br>Verneille<br>Lawrence<br>Brown                                                                          | \$200.00                                             | \$200.00                                    | \$200.00                                          | \$200.00                                            | \$200.00                                   | \$200.00                                         | \$201.85<br>Group<br>"H"                     | \$220.00<br>Group<br>"B"                                 | \$250.00<br>Truth<br>Seeker's<br>Church<br>(Chicago) |
|                                       | \$161.73<br>Group<br>"I"                                                                                            | \$180.00<br>Omaha<br>(Nebr.)<br>Church               | \$180.00<br>Almus<br>Dimmick<br>Family      | \$200.00<br>Minn-<br>esota<br>State<br>Conference | \$200.00<br>Freeman &<br>Morell<br>Fike             | \$200.00<br>Fonthill<br>Church<br>of God   | \$200.00<br>Group<br>"p"                         | \$100.00                                     | \$125.00<br>Group<br>"O"                                 | \$125.00<br>Howard<br>Huey<br>family                 |
| 2 4 4 5                               | \$100.00<br>Mr. & Mrs.<br>George P.<br>McMurtrie                                                                    | \$100.00<br>Golden<br>Rule<br>Family                 | \$100.00<br>Mr. & Mrs.<br>Willis<br>Roose   | \$100.00<br>Mr. & Mrs.<br>D. W.<br>Kirkpatrick    | \$100.00<br>A Nebraska<br>Brother                   | \$100.00<br>Mr. & Mrs.<br>C. E.<br>Mills   | \$100.00<br>Arkansas<br>City<br>(Kan.)<br>Church | \$114.50<br>Group<br>"C"                     | \$120.00<br>Mr. & Mrs.<br>C. E.<br>Randall               | \$125.00<br>Oregon<br>(III.)<br>Church               |
|                                       | \$100.00<br>Silas<br>Claypool                                                                                       | \$100.00<br>Saint Cloud<br>(Minn.)<br>Church         | \$100.00<br>Mr. & Mrs.<br>Leslie<br>LeCrone | \$100.00<br>Mrs.<br>Roy E.<br>Murdock             | \$100.00<br>Olaf<br>Lewis                           | \$100.00<br>A<br>Family                    | \$100.00<br>Virda<br>Sitler                      | \$100.00<br>L. P.<br>Marsh                   | \$100.00<br>Mr. & Mrs.<br>John E.<br>Miller              | \$100.00<br>Holbrook<br>(Nebr.)<br>Church            |
| N. A. S                               | \$100.00<br>Mr. & Mrs.<br>Marion<br>Partlow                                                                         | 8100.00<br>Mr. & Mrn.<br>J. R.<br>LeCrone            | \$100.00<br>Lottie E.<br>Young              | \$100.00<br>Mr. & Mrs.<br>J. D.<br>Swartz         | \$100.00<br>Golden<br>Rule<br>(Cleveland)<br>Church | \$100.00<br>Mr. & Mrs.<br>C. D.<br>Whitmer | \$100.00<br>Shirley<br>Logsdon                   | \$100.00<br>Mr. & Mrs.<br>Frank<br>Partlow   | \$100.00<br>F. G.<br>Carpenter                           | \$100.00<br>Mr. & M<br>Maurice<br>Robinson           |
|                                       | \$100.00<br>Mr. & Mrs.<br>Eldridge<br>Ellis                                                                         | ¶100.00<br>Mr. & Mrs.<br>Clarence<br>Dimmick         | \$100.00<br>Mr. & Mrs.<br>Cecil<br>Patrick  | \$100.00<br>Idaho<br>Sisters                      | 8100.00<br>Mr. & Mrs.<br>C. E.<br>Mills             | \$100.00<br>A<br>California<br>Sister      | \$100.00<br>A<br>Member                          | \$100.00<br>Moorefield<br>(Nebr.)<br>Church  | \$100.00                                                 | \$100.00                                             |
|                                       | \$100.00<br>Mr. & Mrs.<br>Howard H.<br>Moore                                                                        | \$100.00<br>F. H.<br>Burke                           | 8100.00<br>Golden Rule<br>Family<br>No. 2   | Don<br>Overmyer                                   | \$100.09<br>Mr. & Mrs.<br>Fred<br>Austin            | \$100.00<br>Mr. & Mrs.<br>Henry<br>Partlow | \$100 00<br>Mr. & Mrs.<br>Harry<br>Sheets        | \$100.00<br>Masemb<br>(Ill.)<br>Church       | \$100.00<br>Lelin<br>Lena<br>Ellouise<br>McDanie         | \$100.00<br>Mr. & Mrs.<br>Alfred<br>Anthon           |
|                                       | \$100.00<br>Mr. & Mrs.<br>A. E.<br>Karnett                                                                          | \$100.00<br>Eden Valley<br>(Minn.)<br>Ladies'<br>Aid | S100.00<br>W. D.<br>Tierney<br>Family       | \$100.00<br>Mr. & Mrs.<br>Willard M.<br>Naylor    | \$100.00<br>Mrs.<br>Mary Alice<br>Pigg              | \$100.00<br>Mrs.<br>Nellie<br>Ling         | \$100.00<br>Mr. & Mrs.<br>Charles<br>Lapp        | \$100.00<br>Mr. & Mrs.<br>G. E.<br>Marah     | \$100.00<br>Vena and<br>Juanita<br>Logsdon               | \$100.00<br>Group<br>"N"                             |

# The Restitution Herald



OREGON BIBLE COLLEGE --- STUDENT BODY AND FACULTY--- 1951 "Maranatha" Issue of The Restitution Herald



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## IN MEMORIAM

Looking back over the school years, our attention is attracted to one outstanding personality. He was faithful in his Christian service to God. He not only taught the love of God but lived what he taught. With deep feeling of humility and admiration for his service, we dedicate this "Maranatha" issue of The Restitution Herald to Brother Sydney E. Magaw. We dedicate this issue to his service for the school and the work he loved so well.



Editorial



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, Paul C. Johnson, Associate Editor

James M. Watkins, Editor

#### \$3.00 per year

## Guest Editorial

By Otto E. Dick

In several respects, this has been a memorable year for Oregon Bible College. Most obvious was the pleasure of moving into our new building in November. We cannot express the depth of our appreciation to the Church of God nor can we adequately express our thanks to God for the beautiful new building which houses our College. We did not realize that better classroom facilities and worship facilities could make so much difference. We feel that God has richly blessed us this year. The building is not quite completed, but we expect to have our facilities even further improved by the time school opens next fall.

We were also blessed with a larger student body than we had anticipated, with twenty-three students at this time. We shall lose four students by graduation and a few others who enrolled for but one year. We should have at least fifteen returning students. The spirit of cooperation and general standards of Christian conduct of the student body have been encouraging. Especially commendable has been the sympathy with officials in their problem of attempting to fill the vacancy left by the death of Brother Magaw.

Another mark of progress is the appointment by our

Conference president of a Board of Education for the College. We believe this is a positive step forward toward publicizing the purpose of our school and promoting its welfare. The new Board will have its first meeting during the 1951 General Conference.

We are already receiving encouraging inquiries from prospective students and have set our goal at fifteen new students. Our College can serve Christ more effectively and economically if we can train more workers. We must depend upon the Church to help us find good material for training, and we earnestly solicit the prayers of everyone that we may be able to serve our Master and glorify God in all of our labors.

Any student who is interested in the training our school has to offer should write to the College superintendent for further details. We are now in the process of preparing printed information for anyone who may request such information. Let us hear from you soon.

The classes taught by Brother Magaw were completed by the writer, Brother LeCrone, and Sister Dick. During the present semester. Brother LeCrone is teaching a class in preaching and Sister Dick, a class in the geography of Palestine. As yet, definite plans as to the personnel of next year's teaching staff have not been made. Present enrollment will hardly justify the employment of another full-time instructor. Let us pray for more students.



J. R. LeCrone



Otto E. Dick

The Faculty



Mrs. Otto E. Dick

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MAY 8, 1951



William Dick Oregon, Illinois Student Council '50 Quartet '50-'51 Basketball '49 Maranatha '48 Glee Club '47-'48



Leon Driskill Jordan, Missouri Glee Club '47-'48 Student Council '51 Basketball '49

Seniors



Darrell Gene Maddock Macomb, Illinois

Student Council '47-'51 Quartet '51 Campus Caller '49 Basketball '49 Glee Club '47-'48



William M. Wachtel Oak Park, Illinois Student Council '50 Quartet '50



Kyle Davis Wenatchee, Washington Student Council '50-'51 Basketball '49 Quartet '49-'51 Glee Club '47-'48



Mary Railton Rockford, Illinois Campus Caller '50 Student Council '50-'51 Maranatha '51 Glee Club '47-'48

Juniors



Curtis Simpson Grandville, Michigan Campus Caller '49 Student Council '51

PAGE 5



Joseph A. Fletcher Fonthill, Ontario Student Council '50 Campus Caller '50





**Marion** Otto

Paynesville, Minnesota

**Campus Caller '51** 

Maranatha '51

Student Council '51

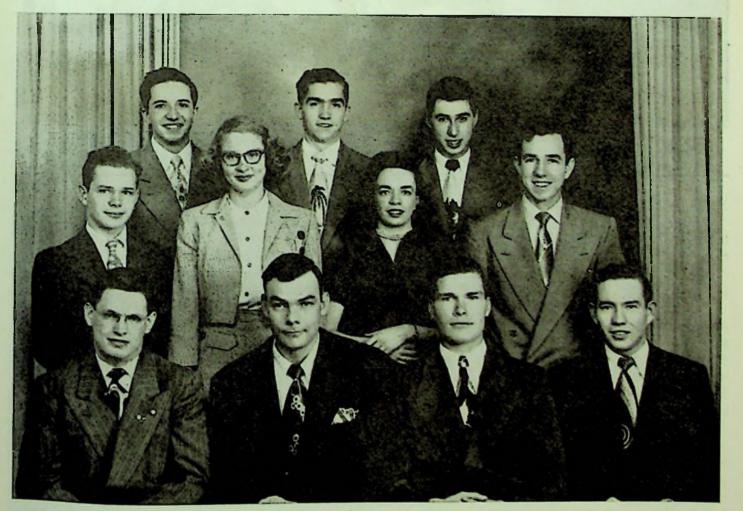
David Sprinkle Royal, Arkansas Campus Caller '51 Student Council '49



Neil Thut Falls Church, Virginia Quartet '51 Student Council '50 Maranatha '50



Virginia Wagenaar Byron Center, Michigan Campus Caller '50 Maranatha '50 Student Council '51



Freshmen

Back row, left to right, David Holquist, Tom Zirkelbach, Ronald Dilamarter; middle row, Ronald Rankin, Ruth Savage, Patricia Rossner, Orville Kinsey; front row, Stanley Lawrence, Jerry Reeves, Roy Humphreys, and Paul Schakelaar.



THE "MARANATHA" STAFF: Standing, left to right, David Holquist, Mary C. Railton; scated, Leon Driskill, William Wachtel, Otto E. Dick, and Marion Otto.

## "Maranatha" Staff

In publishing the "Maranatha" Herald, thanks

should be given to the students who contributed time and energy and to the General Conference for permitting an issue of The Restitution Herald to be replaced by a special number.

Though thankful, we students are not satisfied—yet not complaining. Progress has always, in history, been made through dissatisfaction with present facilities. Someday, we hope funds may permit a beautiful bound yearbook to be published to represent our year's activities. Someday perhaps, our year's activities may fill a yearbook.

The staff hopes that the pictures shown throughout the pages may give a hint of Oregon Bible College life. Life here is what you make of it. Life here is the impression you give to others. whether in school or out. Life can be joyous or burdensome. No one need be disillusioned—life here has disappointments, headaches, and *laughter*, jokes, and enlightenment.

As we hope that someday the "Maranatha" may be a

thick-paged volume, so also it is hoped that the name "Maranatha" be changed. Truly, "Maranatha" or "Our Lord, come!" (footnote, 1 Cor. 16:22, A.R.V.) is fitting hope of living for Christ. Would not, however, "Our Lord is here!" be more joyous and blessed. Where will you and I be found on the day of His return? Whether at a college, at employment, or in the kitchen, may you and I be looking for Him, in whose hands is our salvation. May you and I feel the prophecy of His return in our hearts and literally be watching in the skies for Him.

"O Lord, come!" is our prayer. "O Lord, come!" in order that the eternal hope may be given to all who deserve the reward. "O Lord, come!" that this world and all its satanic forces may realize who is the Ruler and King over all. May Jesus come that world leaders may realize what really constitutes a peace conference!

Yes, please enjoy this issue. When you are through, pass it to a friend. Pray for an increase in attendance in church, Bible study, and our college. May everyone, however, realize that through example and word *all* are preachers and minister, "known and read of all men" (2 Cor. 3:2).

#### THE RESTITUTION HERALD

#### MAY 8, 1951

## Student Council Members of the Student Coun-

cil for the first semester were: Wi'liam Dick, president; Leon Driskill; Kyle Davis; Mary C. Railton, vice president; Marion Otto, secretary; Virginia Wagenaar; David Holquist, treasurer; and Ronald Pankin. A picture of the first semester Council is shown on page eight. Because of a change in the Student Council constitution, a new council will be organized each semester. The Student Council now presiding is as follows: Mary C. Railton, president; Leon Driskill, vice president; Darrell Maddock; Ronald Rankin; Virginia Wagenaar; Curtis Simpson; Paul Schakelaar, treasurer; and Marion Otto, secretary.

While holding classes in the local church until the completion of the new headquarters building, very few activities were sponsored. Students participated in a trip to Chicago in the fall. In the spring, an outing was enjoyed at the White Pines State Park.

Knowing that prayer is the best method for solving problems, a prayer band was organized. Whenever a problem arose, individually or as a group, and when request was made, all on the prayer band took the burden to God in public and private prayer. It is hoped that expansion may involve graduates and others interested in the College.

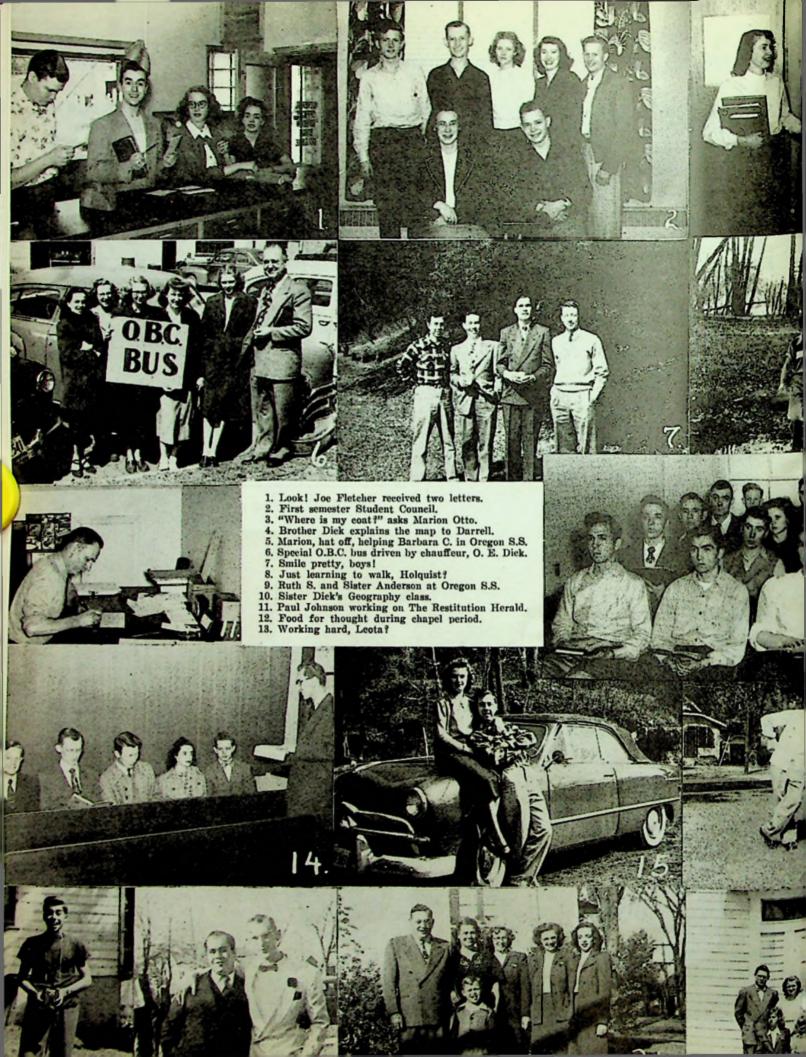
The activities of the "Caller," "Maranatha," and chapel programs, Communion, and school business were continued under the direction of the Student Council. The original "Campus Caller" had not been published during the year, but with David Sprinkle as editor, a monthly "Caller" will be published.

Whenever a visitor was near, he or she was asked to present a message. Chapel services have been inspirational, educational, and conducive to much thought. Chapel services are conducted two days each week under the auspices of the Student Council.

Council meetings were opened with prayer weekly on Wednesday morning, during which was discussed student problems and student dreams. New problems are always arising and are met through the co-operation of each student. It is hoped that next year the Student Council may profit by decisions made this year, that Oregon Bible College may continue "Building for a Better Day."

THE STUDENT COUNCIL: Standing, left to right. Ronald Rankin, Curtis Simpson, Darrell Maddock, Leon Dri kil, Paul Schakelaar; seated Marion Otto, Virginia Wagenaar, Mary C. Railton, and Otto E. Dick.









Upper left: Ron, Tom, and Paul had such a good time doing dishes at LeCrone's. Upper right: It was Pat's birthday party one small cake and twelve guests. Lower left: An after-supper quartet at LeCrone's. Lower right: A chaperoned Christmas get-together at one of the homes.

**College Days!** Our beginning this year was quite noteworthy, with the freshman class composing more than half of the student body. Altogether, nine of the student body had been here at least one year or more, and ten students enrolled for the first time. The foyer of the Oregon Church was our classroom for many weeks. It was a little awkward balancing our books on our knees and trying to take notes on the class discussion. Even so, we were grateful to have this place in which to hold classes and sincerely thank the local church for its use.

The new College building does not include living quarters for the students. Therefore, they must board and room in town. Some students were boarded at the Le-Crone home while others, mostly girls, attempted to do their own cooking. This being an accidental aim of college—learning to cook and eat the same food!

As the second semester came nearcr, all were pleased

to hear about the prospective new students. Special prayers were offered to ask God's direction in their decisions and for their safe arrival. Our prayers were answered when on enrollment day there were three new faces in our midst— Tommy Zirkelbach, Ronald Dilamarter, and Orville Kinsey. Shortly, another student, David Sprinkle, arrived, increasing the College enrollment to twenty-three students. Thank God for answered prayer!

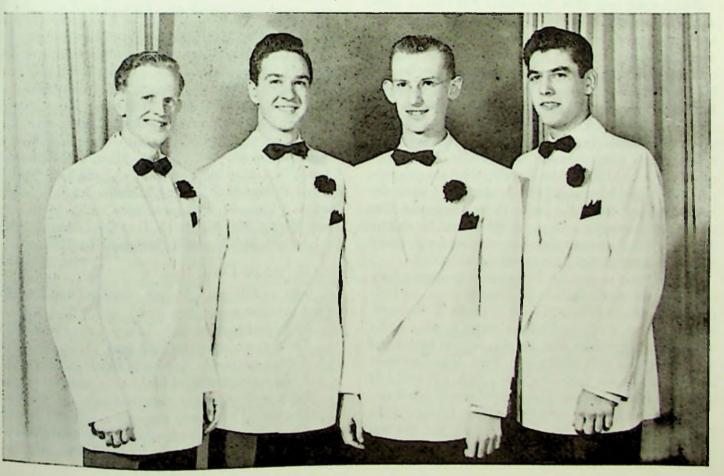
When the class doors open next year, four fellows will be greatly missed. William Dick, Leon Driskill, Darrell Maddock, and William Wachtel, the graduating class of 1951, will be out "shepherding the flock." The prayers of each student go with them as they begin their pastoral services wherever the Lord may lead them.

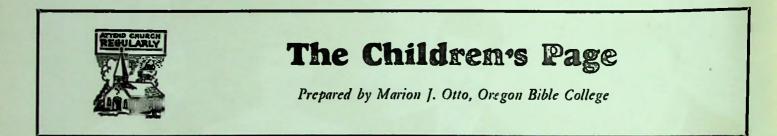
The College has appreciated the presence of many visitors this past year. It is encouraging to all to know of the interest that others have in our progress. Classes are always open to visitors.



ABOVE-THE "CALLER" STAFF: Left to right, Jerry Reeves, David Sprinkle, Marion Otto, and Ruth Savage. (Neil Thut, not shown.)

BELOW-THE "MISSIONAIRES": Left to right, Kyle Davis, Darrell Maddock, William Dick, and Neil Thut.





"Be ye therefore followers of God, as dear children" (Ephesians 5:1).

Dear Boys and Girls:

Today, you will read about a little girl of the Bible who helped a sick man. This girl did not wait until she was big to help someone. You and I can do things, even little things, to help others, too. The story is found in Second Kings 5.

A little girl, who was a slave, lived in the land of Syria. She was a Jewish girl and worked for an older woman, like you help your mother sometimes.

One day, the husband of the mistress for whom she worked became sick. Naaman, the man who was not well, had leprosy. The little girl said to her mistress, "If Naaman were with the prophet of God in Samaria, he could be healed of his leprosy." Now the prophet of God was Elisha, and he could heal persons who were sick.

Naaman was told what the maiden had said. A letter was sent to the king of Israel, where Elisha lived. The letter reported that the king of Syria was sending Naaman to be healed of his sickness. When the king received the letter, he was afraid. He did not know how to heal anyone. He must have forgotten that Elisha could. He thought the king of Syria was playing a trick on him.

Elisha heard that the king of Israel was sad. He went to him. Elisha told him to send Naaman, and he would heal Naaman. When Naaman came to Elisha's house, he expected Elisha to touch the leprosy. What do you suppose Elisha told him to do? He merely told him to dip in the muddy waters of the Jordan River seven times. Can you imagine someone telling you when you are sick to dip yourself in the nearest river not once, but seven times? Miserable Naaman could not imagine it either!

Perhaps Naaman grumbled every time he dipped himself under the water. Perhaps he thought about the little maiden who had told him to come to Elisha in the beginning. One, two, three, four, five, six times he went under water. After the seventh time, his skin became healed and was as soft as a little child's skin. How happy he must have been! He was healed because a little girl had told him about Elisha. He learned that there was one God, too.

The maiden had not done the healing. Elisha did the healing through God's help. All the little girl did was say a few words. Today, boys and girls, you cannot expect to heal persons. You can expect to do smaller deeds, like the maiden. Singing a song of Jesus is an easy act to do. Someone, maybe your friend, may learn of Jesus that way. Even an older person may realize that Jesus is your Helper and Master by hearing you sing. You can help God by saying kind words every day. Will you be a helper like the little maiden was?

As you become men and women, remember the little maiden. Whether you are a preacher, pilot, nurse, farmer, or a missionary, if you go to Oregon Bible College or another college, you must remember that little deeds may be as important as big deeds. The little girl helped Naaman by a small deed, but he was healed.

#### Happy Birthday Wishes

Time for the birthday wishes. "Happy Birthday" to everyone on the list. Thank God for your birthday gift!

Delores M. Macy, May 7, age 13, West Milton, Ohio Joanne Peters, May 7, age 9, Paynesville, Minn. Russell E. Follin, May 7, age 6, Plymouth, Ind. Kenneth Lee Cramer, May 8, age 7, Bedford, Ohio Freddie Bollin, May 8, age 9, Hammond, La. Dede Baird, May 8, age 11, Hammond, La. Doris C. Denchfield, May 9, age 11, Arkansas City, Kan. Dallas Denchfield, May 9, age 11, Arkansas City, Kan. Edward Goit, May 10, age 6, Niagara Falls, New York Edgar J. Gainey, May 10, age 4, Hammond, La. Darlene J. Eades, May 11, age 9, Eden Valley. Minn. Larry Magaw, May 12, age 10, Tipp City, Ohio Paul Anthon, May 13, age 7, Hammond, La.

#### Something to Do

Get your pencil; put on your "thinking cap"; and cross out the false sentences.

Elisha had leprosy.

The little maiden did a kind deed.

A letter was sent to the king of Israel.

Elisha was a prophet of God.

Naaman drank water seven times.

You should never help anyone.

The waters of the Jordan River were muddy.

Naaman was healed in the Jordan River.

The Berean Page

Editor: William Wachtel, Oregon Bible College

## **Education** for Service

The Berean motto, "Search the Scriptures daily," has inspired many to study God's Word to show themselves



approved unto Him, that they might learn of His plan of salvation and His will for their lives. Learning thus of His plan and will, some have seen the responsibility which accompanies that knowledge-responsibility of teaching God's truth-having dedicated their lives to this task.

Perhaps the primary purpose for which the Berean Society was founded was that of encouraging and assisting young people in the study and application of God's Word, and that purpose is still uppermost in the minds of those who are chosen to guide and supervise Berean activity, whether on local, state, or national level. That this is true is shown in Berean meetings where most emphasis is placed on the Bible lesson, and other activities center around, or are subordinate to, the Bible study time.

Education and learning are not a once-for-all phenomenon in human experience, and it is common knowledge that when one ceases to learn, he has stopped growing.  $\Gamma$  ather, to be mentally alive, one must constantly be learning at least a few new things, and one of the principal aims of education is *more* education. Ordinarily, a little learning begets the desire for more learning, and this is as it should be, especially with reference to the study of Scripture.

Thus becomes apparent the need for higher education and advanced learning in what we consider to be the most essential and sublime of all knowledge—the knowledge of the Word of God. Any effort to satisfy and fulfill that need deserves the most zealous support of God's people.

Many colleges and universities of the world spare no expense or effort to obtain the most talented and learned teachers, and provide the best possible facilities for education in secular, temporal knowledge, much of which knowledge will perish with this age, and much of which is actually opposed to God and destructive to faith. Can we afford, then, to put a lower value on knowledge which will be eternal and glorifying to God?

Oregon Bible College was established primarily for the training of ministers for the Church of God. In practice, it has become a school where young Christians, in general, may go to obtain advanced education in the Word of God, whether or not they feel called to the ministry. Thus, almost automatically, it shows that it fulfills in some measure a need of our young people, a need which it, as our only college, is able alone to satisfy.

In view of this fact, it is necessary to continue to urge that the Church devote its greatest efforts to the advancement and improvement of the College? A growing majority of our ministers are graduates of the College, and is it not to the best interests of the future work of the Church of God that this center of training and influence be maintained at the highest educational and devotional standards possible?

One of the best ways in which churches and Berean societies can support the work of Oregon Bible College is to catch a vision of the needs of the Lord's work and to impart zeal for that work in those who would become consecrated workers. Pastors, Sunday school teachers, and Berean leaders shou'd emphasize the great need for workers and the glorious privilege of working for God.

The College should be promoted before our young people as the logical school for their preparation to live and work for Christ: conversely, no consecrated young person should ever be discouraged from attending the College, even by well-meaning friends and relatives.

Brethren, let us stand behind our College and seek to build and better it in every way possible! The future of the Church is in the hands of our youth. Surely they deserve to be given the opportunity of obtaining the best available Biblical education, and education in God's Word is education for service!

> O, Oregon, our Bible College, School of memories fond and sweet, Where God's children search the Scriptures, Learning truth at Jesus' feet, May we keep thee, Alma Mater, In our hearts through passing years; May thy vision ever lead us, Till our blessed Lord appears.

Discipline

A Radio Sermon by Harold J. Doan 1945 Graduate of Oregon Bible College

G ROWING for many years, has been a trend away from discipline in any form. It began as a reaction against the Victorian Age and has now reached its peak. There are indications that men are now beginning to return to their senses and to the fact that liberty of mind and living comes only through a disciplined life. We are today, however, facing a generation which frowns upon discipline of mind and body in any form. It is a generation which is trying to drink its way to prosperity, war its way to peace, spend its way to wealth, and enjoy its way to the Kingdom. It cannot be be done!

Bachelor psychologists are telling us that we should let children grow up like Topsy, sparing the rod and spoiling the child. Educa-

tors are saying, "Let children make their own rules, decide for themselves what they want to study and have free reign in schools." Many California statisticians claim that is one of the prime causes of California's amazing delinquency problem.

Here in the United States, we seldom hear about disciplining our lives to conform to the life of Christ. We hear only that if we cast our lot with Christ, He will miraculously take away all temptations so that we can never fail, no matter what we do. It is an age of religious thought which says, "The Lord is my chauffeur, I shall not walk." The Lord will do it all, so we need not discipline ourselves, nor practice good works, only surrender.

The world reaps what it sows. It has sown the idea of free license, no discipline, free living and thinking,

and now the world is paying the price in war, chaos, mental sickness, and broken health.

The antidiscipline idea is in direct contradiction to the Bible which will eventually put to shame the foolish mutterings of false educators, psychologists, and theologies. The Bible teaches from cover to cover that many of man's natural tendencies must be strictly disciplined with a strong will, regular practice, submission to the Spirit of God through prayer; and, if necessary, chastisement for wrong doing. One must discipline natural desires toward higher ends. One must say "no" to lesser things so that one can say "yes" to higher things.

In the Garden of Eden there was discipline, to strengthen character, to teach obedience to the will of God. There was chastisement when man failed to discipline himself. This is the pattern of eternity. We are given a strict code of living laws, through both Old and New Testaments, to discipline our natural tendencies to sin, toward higher and more constructive goals.

The call and life of Abraham smacks of this same discipline. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation" (Gen. 12:1, 2). Before God could use Abraham, he had to be disciplined. He had to separate himself from his idol-worshiping family, and his life of luxury, and discipline himself to separation and obedience, before God would use him in His great plan. It was twenty-five years that Abraham was tried and strengthened, before Isaac was born; so it must be with us. We must leave the natural and easy tendencies of our natures, and learn obedience to God's will, and discipline our natures in separation unto God before He can use us in His plans.

Harold J. Doan

Israel as a nation can teach a lesson in discipline. God said unto Israel, "Out of heaven he made thee to hear his voice, that he might instruct thee" (Deut. 4:36). Moffatt translates "instructs" as "discipline." Israel was called out of the other nations to be disciplined by the Lord for one great purpose—to bring forth Christ and show Him to the world as the Messiah. This was the purpose of the law, to discipline, confine the natural tendencies of Israel to good and righteous works. Because Israel refused to be disciplined and to curb her thinking and living, she has become a despised and broken nation. Only upon return to God can Israel be reinstated. What can we learn? Just that we must discipline our lives better than Israel did, if we will not share its inglorious fate. God's further words to

> Israel are applicable to us: "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth" (Deut. 28:1). Diligent discipline to the commandments of God must precede blessings from God, now or future.

> Strict moral and mental discipline to a strict and high code of ethics is not an Old Testament conception. Jesus and His followers realized and taught its worth. What was the Sermon on the Mount, but a simplified code of ethics to which Christ's followers must discipline themselves? Originally man was so made that the things taught by Jesus would have come naturally, but we have been so bent by generations of evil that we must now strictly discipline our natural desires to

fit these high purposes of Jesus.

Jesus one time said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). Anyone who is continually looking back into the world at what he has left behind, with his thoughts divided between God and the world. cannot fit himself into the plan of the Kingdom. In other words, unless we can discipline ourselves to the way of Christ, keeping our eyes firmly on the goal of the Kingdom, we will never reach it.

Paul said, "Be not deceived: neither fornicators . . . nor effeminate . . . shall inherit the kingdom of God" (1 Cor. 6:9, 10). The word "effeminate" literally means "soft." The soft, the wishy-washy, the undisciplined, shall not inherit God's Kingdom. We must get tough with ourselves, and he strict with ourselves, strengthening our wills against unnatural desires, if we would follow Christ. "Be severe with self, charitable to others, and honest with all," someone has said.

Last but not least come the words of John the Beloved, who said, revealing the words of Christ, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimestone: which is the second death" (Rev. 21:7, 8). The very word "overcometh" suggests discipline, firm defensive action against a strong enemy. The verse does not say nor even suggest that we can give full vent to our every whim and emotion and still expect blessing from God. It does suggest, in no uncertain terms, that the uncontrolled, undisciplined life will end in the judgment of God. Psychology, education, and the church are wrong when they suggest that we give ourselves free rein and let our so-called "essential goodness" eventually straighten us out. This path has led us to hell on earth, and where it will lead in the future is no better. We have lost our ability to say "no," so the Lord often must say "no" to us.

The steps toward this self-discipline are obvious. First, we must decide upon a goal. Without a goal, a life center, our discipline has no object. If, however, we follow the Bible's suggestion and seek first the Kingdom of God, we have a goal and a pattern by which to discipline ourselves. To decide on that thing which will be uppermost in our lives is the first step. The second is to weed out of our lives those things which are not compatible with our goal and pattern. We must allow no tapering off, no halfway compromises, but a definite break and a decision against sin.

The real discipline comes in abiding by your decisions and making all future acts fit in with your new way of life. This can be done only through a strong will strengthened by regular prayer, submission to the directions of God's Word and Spirit, and regular practice of good works.

Beware of false teachings of psychology, education, and religion which say that every man is naturally good and will do no wrong if given free rein and no inhibitions! Beware of the teaching that God will take all the temptations out of your life if you believe in Christ, or that He will earry you through life without a battle or obligation on your part!

Rather, realize that the life of Christ which will make you a normal. healthy, happy child of God is a matter of strict discipline and will power on your part, strengthened by the Word of God. We cannot overcome alone, nor will God overcome for us. Between us we can! Let us pray for His help!

## OREGON BIBLE COLLEGE

Monday's chapel period consisted of an edifying talk by Bro. F. L. Austin of Oregon, in which he illustrated how we should graft Christ into our lives, as a twig is grafted into a branch.

We wish to congratulate Mr. and Mrs. David Sprinkle on the arrival of their son, James Anthon, who was born on Saturday, April 28.

Oregon Community High School's gymnasium was the scene of a close basketball game on Monday night—the climax of three or four practices by the college boys. The high school team won a slim thirty-eight to thirty-seven victory.

Many an evening before dusk this week found some of our boys at the high school baseball diamond getting rid of a little surplus energy which this warm weather seems to have brought.

We were pleased to have with us for classes on Friday, May 4, M. W. Black, an Illinois school inspector from Springfield, Ill. Mr. Black not only observed our classes but also gave us a short talk on having a sound philosophy of life, in the new way Christ has shown us.

With this "Maranatha" issue, which we hope you have enjoyed, we students wish to extend an invitation to all to attend commencement exercises at the College chapel on Wednesday, June 6, at 8 o'clock. Ronald Dilamarter, Reporter.

#### DAILY READING HELPS

- M. May 14. Mark 1:14-28. Jesus rebukes an unclean spirit.
- T. May 15. Mark 1:29-39. His second act of healing.
- W. May 16. Mark 1:40-45. Jesus healing a lopor.
- T. May 17. Luke 7:1-10. The centurion's scrvant is healed.
- F. May 18. Luke 7:11-18. Jesus raises the son of the widow of Nain.
- S. May 19. Luke 9:1-17. Meeting human needs.

#### CALENDAR OF SPECIAL EVENTS

May 24-27-May Meeting at Fonthill, Ont. (C. E. Lapp, guest speaker.)

June 6-Oregon Bible College Commencement at College chapel.

June 11-17-Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)

- June 17-24—Bible School and evening services at Brush Creek, Ohio. (Francis E. Burnett, guest speaker and teacher.)
- June 23, 24-Illinois Quarterly Conference at Eldorado.
- July 16-27-Berean Youth Rally, Oregon, Ill.

July 19-22-Arkansas-Oklahoma Conference at Clark's Chapel.

July 31-August 8-Illinois Bible School, Oregon, Ill.

- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 20-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)

Anyone desiring extra copies (ten cents each) for this issue may write to Leon Driskill, Oregon Bible College.

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## THE LORD IS MY TEACHER

He leadeth me in the lowly path of learning; He prepareth a lesson for me every day; He bringeth me to the clear fountain of instruction: Little by little He showeth me the beauty of truth; The Lord is my Teacher, I shall not lose the way, The world is a great book that He has written; He turneth the leaves for me slowly; They are all inscribed with images and letters; He poureth light on the pictures and the words. He taketh me by the hand to the hilltop of vision; And my soul is glad when I perceive His meaning; In the valley, also, He walketh beside me; In the dark places He whispereth to my heart. Then, though my lesson be hard, it is not hopeless, For the Lord is patient with His slow scholar; He will wait a while on my weakness. And help me to read the truth through tears. -Henry Van Dyke.

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning" (Prov. 9:9).

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#### -------O FRONT-PAGE PICTURE

Shown in the front-page picture of Oregon Bible College, left to right, are (back row) J. David Sprinkle, Jerry Reeves, Curtis Simpson. Ronald Dilamarter, Paul Schakelaar, Orville Kinsey, Joe Fletcher, David Holquist, Tom Zirkelbach, and Roy Humphreys; (middle row) Stanley Lawrence, Ruth Savage, Ronald Rankin, Mary C. Railton, Marion Otto. Virginia Wagenaar, Patricia Rossner, and Kyle Davis; (front row) William Wachtel, Leon Driskill, Mr. and Mrs. Otto E. Dick, J. R. LeCrone, William Dick, and Darrell Maddock.

Beginning in the issue of May 15, we plan to present a series of feature articles on "The Christian Home." These six articles have been well prepared by leading ministers and will provide interesting and beneficial reading you will not want to miss. The first is entitled, "The Christian Home: A Modern Necessity," by J. Arlen Marsh, Rockford, 111.

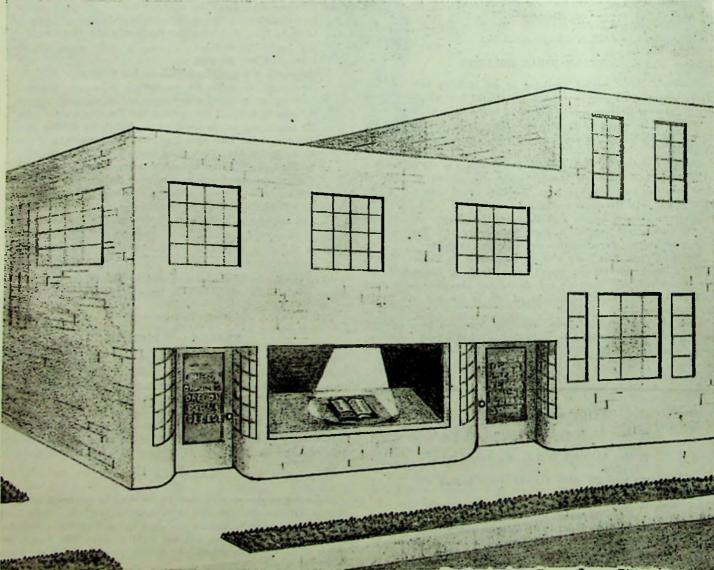
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"Building for a Better Day" Three photographs show the progress of twelve successive years in Bible training for ministers and laymen. In the upper left-hand corner,

notice the building where the school met from 1939 to 1943. Only six students enrolled in the fall of 1939. The first classroom was in an upstairs room of the old Restitution Herald Building. . . The upper right-hand corner pictures the second home of Oregon Bible College. Cherished memories are still with those who attended College sessions and summer schools there. . . At 7:30 on school mornings, present students enter the doorway at the left (bottom sketch) for morning classes. Students are so thankful for the opportunity of being the first group to attend classes in the new expansion.



Drawing by Jerry Reeves, Oregon Bible College

# The Restitution Herald

VOLUME 40

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

NUMBER 32

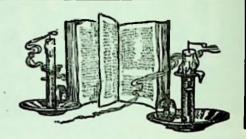


-Religious News Service Photo.

"EXCEPT THE LORD BUILD THE HOUSE, THEY LABOUR IN VAIN THAT BUILD IT."







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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

## Before You Say, "Yes"

As spring spreads a mantle of new colors over the land, the time approaches when many individuals will look forward to the establishment of new homes. It is assumed that every new home is preceded by the age-old question and a hushed, expectant silence that precedes the breathless, yes! We urge that young people approaching this phase of life enlarge that period of silence to include sound consideration of the need for uniting in faith before marriage.

The ever-changing panorama of world events has brought us to the place where we must evaluate the sound foundations upon which future homes and lives must be built. We discuss constantly the circumstances relating to failures of homes. We present the statistics that point out the increasing number of divorces and broken homes. We consider lightly or ignore entirely the added hundreds of unhappy individuals, kept together merely by religious ideals or economic circumstances. What we do not consider is the one thing necessary to correct the conditions into which we have slowly drifted. We must recall and apply the wisdom of the Psalmist, "Except the Lord build the house, they labour in vain that build it" (127:1).

In considering requirements for a sound marriage, we are neglecting the need of harmony in religious life more than anything else. We are faced with the appalling fact that in local fields as high as ninety per cent of our church homes are divided upon the issues of religion. Many people who would otherwise be sound in their religious expression and faith fail to participate to any degree in the affairs of local churches because of differences of opinion. Many others, because of similar differences, give no thought whatever to the Bible, Christian activities, or any other development of their faith.

The time has come for our young people to consider seriously the advantages and modern necessity of founding their prospective homes squarely upon a united Christian faith and practice. The most unwise plan of all is to devote so much time and attention to the material requirements for sound marriage that the spiritual values which are so much greater in importance are neglected. Most parents demand that their young people have some material prospects or advantages before marriage. They insist that they have a good job and some prospect of meeting the needs of their own material existence. They counsel and encourage young people to plan on building a suitable home or providing a proper place to live. Many parents and ministers have come to feel that there should be some education in the matters of sex prior to marriage. Yet, in spite of all these tangible and material provisions, we give little or no attention to the one thing that could do more to assure marriage success than all others. We fail to encourage the acceptance and practice of oldfashioned church attendance and Christian faith.

Christianity is designed to teach the lessons of fellowship, love, patience, and tolerance. These characteristics absolutely are required if any group of two or more individuals are to be welded into one happy congenial family. It is not the practical morality of Scripture that has the greatest meaning in our home relationships. It is the elements of Christian kindness, love, forebearance, and forgiveness that bring Christianity's greatest meaning to everyday life.

The Christian home has come to be the number one necessity for modern living. It is the only way that we can meet many of the social problems of our time. The Christian home provides the only way that we can meet the adverse influences that beset, and show great promise of undermining, the church. The Christian home is the only place where we can instill the righteous principles of business practices and social justice in the minds of our oncoming generations.

The only way that we can attain desirable Christian homes is to give far more consideration to the things which enter into the building of that home. We must be far more concerned over the religious import of our marriage plans and strive for greater religious unity before marriage. Unless we appreciate these factors there will be no Christian homes and both church and society are doomed to greater despair and disruption.



# The Christian Home: a Modern Necessity

By J. Arlen Marsh, Rockford, Illinois

T EEN-AGE dope addiction has reached an all-time high. In Chicago, during 1950, approximately 25 per cent of all arrests made for illegal use of narcotics were made among those under nineteen. In New York, as early as April 12, 1950, a special unit had been st up, consisting of eight detectives and two

policewomen, to handle the dope problem among adolescents in the Bronx borough alone.

Belvidere and Rockford. Illinois: Vancouver. Washington; and a host of small towns and cities in between, carned international publicity within the last twelve months by the completely immoral practices of girls not yet fifteen. Riots hit a Tacoma high school campus. and in Los Angeles teachers searched students regularly for knives they secretly had made in school machine shops.

What was it that had led to the "pad joints." the "reefers," the "iunk," the "snow"? What had brought forth an increasing rash of the most revolting crimes by youths not old enough to shave? Nobody really knew. Peligionists prattled of Biblical allusions to the fact that conditions would grow worse and worse, with evil men and seducers deceiving each other and themselves: sociologists accused wartime and post-wartime disruptions in the home; educators pointed shamefacedly to failure among schools to include adequate character education in their curriculums: reformers aimed stirring blasts at everything from television to comic books; and astronomers took fliers in the general effort at rationalization by blaming sunspots.

Perhaps the best answer to the problem was presented by Mrs. Edith Karlin Lesser in a report for the Children's Bureau of the United States Department of Labor, "Understanding Juvenile Delinguency."

'A child's family," Mrs. Lesser concluded, "particularly during his first few years, is the most important influence in his life... The best schools, churches, clinics, playgrounds, and parks are of minor worth unless the child has first and foremost a stable and secure family life.... The primary essential of a comprehensive program aimed

It has become necessary to reaffirm our faith in the value of Christian homes if our faith in Biblical Christianity is to endure. We present here the first of a series of six articles devoted to the practical values of the Christian home.—Editor. at the development of wholesome personalities and the prevention of delinquency must be the preservation of family life."

Some years before Mrs. Less r had produced her pamph<sup>1</sup>et for the Ch<sup>1</sup>dren's Bureau, Carl Rogers in "Clinical Treatment of the Problem Child," had insisted that "if we were

to gamble on the outcome of treatment in the case of a problem child or delinquent and had to base our gamble on one item alone, we would do best to disregard the child entirely and investigate simply the way in which the parents behave toward the youngster and the attitud s which they hold toward him."

These, of course, had been the conclusions reached by Jehovah millenniums before clinical studies of problem children were dreamed of. In the beginning of Israel's history, God had demanded that religious education be centered in the home. Deuteronomy 4 had outlined in considerable detail the means by which this was to be accomplished; so had Deuteronomy 6, which hed required parents to be so familiar with divine law that it was the most common topic of family conversations.

The modern Sunday school touches upon the average churchgoing life about one hour weekly—one part in 168. Even the most ardent adult church attendant is unlikely to spend more than four hours of the 168 in every week in formal worship. Obviously, something more than this faint tinge of religious coloring is necessary if the whole fabric of home life be fitly framed together into a Christian unit.

If the studies of Rogers and the Children's Bureau be correct (and they are supported strongly by the equally unbiased studies of the American Academy of Political and Social Science as recorded in "The Annals" of January, 1949), it would seem that juvenile delin-



quency and parental example—that conditions within the home itself and attitudes toward society in general are inextricably intertwined.

The National Conference on Prevention and Control of Juvenile Delinquency ("Summaries of Recommendations for Action, 1947") offered the highly practical notion that "families who play together stay together. In any case, families that play together seem to have good morale and a lot of fun." It is this matter of "good morale" that is vital, vital to prevention of both juvenile and adult delinquency, vital to maintenance of a sound faith and a good conscience toward God.

Being at home is not of itself conducive to the kind of religious guidance God had in mind when He laid down His code in Deuteronomy. One teen-age girl in Evanston, Illinois, drew national attention not many months ago by remaining at home and there conducting sexual orgies for the benefit of school friends. Living together religiously is the important thing—having a common faith, developing a common trust in God, studying the Word of God as a family unit, producing a family prayer life that endures.

Notes often hold the signers "jointly and severally" responsible for full payment. Each individual is responsible for complete reimbursement of the face of the note, and all signers combined are also responsible. This is the situation within the Christian home: each member is in truth his brother's keeper; and the entire family group, operating as a unit, is simultaneously the keeper of each of its members. The whole, as Euclidean geometry insists, is indeed equal to the sum of its parts.

In some families, development of a joint-and-several spirit of Christian morale is induced by evening prayers in which children and adults alike participate. In others, parents and children read the Bible and offer blessings at the breakfast table. A few parents—far too few, perhaps—take time out of each day's activities to read Bible stories and to show pictures of Bible scenes to children. One unfortunately neglected field of family religious training lies in visual education: many families now are equipped with both cameras and projectors, but not one of which I know has chosen to use with that equipment the magnificent Kodachrome slides and films available for illustrating Bible tales, within the family circle.

In 1945, I visited Carlsbad Caverns. The National Parks Service guide was an unusual man; instead of dwelling at length on the geologic epochs, he found again and again an excuse to insert a comment like that first telegram—"What hath God wrought!" This is what family life should be and rarely is: a joint endeavor to seek out the things that God has wrought. The basic theory of Psalm 115:15, "Ye are blessed of the Lord which made heaven and earth," should be (Please turn to page 9)

## Anti-Semitism Growing in Russia

Washington (CNS)—Soviet Russia, which is without a peer in railing against the undoubted excesses of Nazi Germany and is in the forefront with those denouncing genocide (race murder), is coming into increasing attention in Congress from legislators who are fearful for the safety of Russia's Jewish population.

Representative Louis B. Heller is one of a number of congressmen who have taken notice of reports seeping out from the iron curtain countries about Jewish persecutions, formerly reported quite widely by various alert writers in a position to get some facts, although, of course, not the full story.

"For the past two years, occasional reports have been filtering through from behind the iron curtain of the mistreatment of Jews in Soviet Russia, the annihilation of Jewish cultural life and religious activities, the closing down of Jewish schools and the press, and so forth," Mr. Heller stated in a little-noticed congressional speech: "It seems that every trace of organized Jewish life in Russia has been wiped out, and this concerns a community of several million souls.

"A very prominent Jewish national organization in the United States, the Jewish Labor Committee, has now brought this matter to the attention of the United Nations' Commission on Human Rights as a case involving spiritual and cultural genocide. The fate of the Jews in Russia is assuming alarming proportions, the more so since it is almost impossible to ascertain what is actually taking place in that unhappy land and whether the Communist persecution of a minority is limited only to cultural and religious matters or also extends to the physical extermination of the Jews.

"As for those who are hasty in their judgment of a whole people because of the misdeeds of a few individuals, I can refer them to the current treatment of the Jews in Russia. No better commentary or reply is necessary."

#### DAILY READING HELPS

- M. May 21. Luke 19:1-10. Son of Man came to seek the lost.
- T. May 22. Mark 12:35-44. Common people heard Christ gladly.
  W. May 23. 1 Cor. 1:18-31. Poverty no har-
- W. May 23. 1 Cor. 1:18-31. Poverty no harrier to discipleship.
- T. May 24. Prov. 18:8-24. A friend that sticks closer than a brother.
- F. May 25. John 11:30-36. Jesus a valuable Friend.
- S. May 26. John 15:12-16. Jesus values His friends.

#### PAGE 4

# Is He Reverend or Pastor?

By Isie Jenkins, Grand Rapids, Michigan

HE DICTIONARY defines reverend as "worthy of reverence"; reverence as "veneration"; veneration as "having the highest degree of respect associated with awe, or to revere"; revere means "to honor, respect, awe, deference, homage and worship."

Many times it has been explained to me that the Church of God does not believe pastors should be called "Reverend," because only God and Jesus are worthy of reverence. I wholeheartedly agree and believe that God and Jesus alone are to be revered and worshiped. Nevertheless, the dictionary does define the word, "a degree of respect, honor, and homage."

I know many are thinking, "Why should we pay homage to the pastor?" Homage really only means "respect," and surely he is worthy of our consideration and respect.

Sunday morning after church someone often says to someone else, "His sermon was not so good this morning." Perhaps it was not, but does an author produce a best seller every week? Have you ever considered that perhaps he has been awake all night before, praying and striving to solve someone's difficulties or unhappiness? You are doubting that a pastor ever did that; ah, yes, but I know of pastors who have.

Have you ever had a day when your head ached, or your stomach hurt, or there was an unexplained pain in your side, or maybe a day you just felt tired and you disliked to move? We all have those days, yet we expect the pastor always to be in excellent health.

Do you have children or teen-agers? If. so, you know how trying they can be at times—causing us to be irritable or distracted. Do we allow pastors to be perturbed over their children? Oh, no! We expect no problems from his children or about his children.

Have you ever had the urge to pull the phone right off the wall? You have? You would be very angry, though, if the pastor ever answered the phone with a trace of exasperation in his voice. Well, he too has to bathe, shave, study, meditate, talk undisturbed to friends or family and, most of all, to eat. I imagine that the cold meals pastors have eaten would feed a large army. You say he is a servant of the people? So are the buses, but they run only on schedule and will not move a minute before or wait a minute after the time they are supposed to leave.

Do you ever ask your wife, when she has asked you

to pick up the "in-laws" or take her and some neighbor shopping, "What do you think I'm doing, running a taxicab?" I wonder how many ministers have had the same thought, only they must smile and say, "I would be glad to." It costs money to run a car—even the preacher's car.

So you are going to have a church dinner. Fine! Some lady will quickly say, however, "Do.not ask my husband to help. It always makes him disagreeable at home." All right, let the minister do it. He makes a good waiter, dishwasher, and garbage man.

Something has been destroyed in the church. Well, hurry right over and tell the minister that the doors should be kept locked. Hurry, or else someone else will get there first and tell him that under no circumstances should the church doors be locked. It helps him so much in trying to do what is best.

You cannot be at church this Sunday because you have some friends or relatives that you want to visit? I guess ministers do not have friends or relatives, or if they do, they must never want to go and visit them. If they left for a Sunday, the entire congregation would be up in arms, but the people think nothing of absenting themselves.

Are your feelings easily hurt? Mine are, and most everyone I know dislikes criticism. What a field day we can have, though, tearing the minister to pieces over every minute action, thought, or word.

Perhaps the minister would like to rearrange the order of the worship services, or maybe he feels some changes in the weekly schedule would be beneficial. No, we have always done it this way, and this way it must stay or we will not co-operate at all. Is it not fun to show him who is running the church?

Has he preached a sermon on morals, character, and being Christlike? How dare he offend by condemning worldly things. We want him to teach about the wrongs of others, not preach at us. As for himself, he must be a paragon of virtue, and have no human frailties.

Does it upset you to have people tell you their troubles and illnesses? You just wish they would not? Then have consideration for the minister. He hears them constantly. Do you not think his emotional structure is the same as yours? Do you not think he gets depressed and discouraged? (*Please turn to page 11*)

# Judgment of Quick and Dead

A Radio Sermon Via WAIT, Chicago by Harold J. Doan

OUR TEXT this morning is 2 Timothy 4:1, which reads, "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." Questions often asked are, "When and how will the Lord judge the quick, or living, and the dead?" The time is clearly stated here as "at his appearing and his kingdom." Judgment does not occur at death but is yet future, reserved until the time when Christ comes.

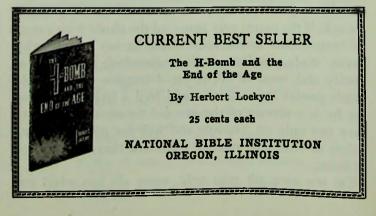
There is a set time for judgment. We read in Ecclesiastes 3:1, 17, "To every heart, God shall judge the rightcous and the wicked: for there is a time there for every purpose and for every work." There is a time for all to be judged when, as in resurrection, every man will appear in his own order. Scripture tells of three outstanding seasons of judgment, widely separated in point of time, during which all the quick and the dead will be judged. Everyone of us, yes, everyone who has ever or ever will live, will appear before the Lord in one of these judgment sessions.

The first judgment season in point of time is that in which the church appears before Christ. Turn with me to 2 Corinthians 5:10 where we read, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Who is the "we" referred to in this verse? It is the same "we" spoken of in verses 5, 7, and 9, even those who have an earnest of the Spirit, who walk by faith, who labor and are acceptable to the Lord. This judgment is for the redeemed and for them only. It is for those who are in the first resurrection, who are caught up to meet the Lord, who are to live and reign with Him. You ask, "Why must Christ's redeemed appear before Him in judgment? Are we not judged now? Was not Christ judged and condemned for us? Is not resurrection to immortality at Christ's coming itself a sign we have been judged saved of the Lord?" Yes, this is true, but the judgment spoken of here is not to determine our salvation but our reward. This is a judgment of the saved to determine the extent of their reward in the Kingdom of God. The question of salvation does not enter this judgment hall, for those who appear here determined that long before when they came out of the world and into Christ; when they expressed their faith in Him and put on His name. The

only question to be decided in this judgment is, "How faithful has this servant been, and what shall be his crown of reward?"

This same judgment is defined in 1 Corinthians 3:11-15. Here, as in 2 Corinthians 5, is a judgment of service, where salvation is not in question. "We must all appear before the judgment seat of Christ." In the Greek, this is the bema of Christ, which refers not to the judgment seat before which criminal cases were tried, but the raised dais upon which judges of athletic events sat to award prizes to victorious athletes. This is the kind of judgment in which the church will appear; it will come before Christ to receive its reward for service rendered or to be rebuked for unfaithfulness in matters of service. Though saved by their faith, some may be ashamed before Christ, for their meager service of love. "Now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). Paul labored diligently for the prize of the high calling of God. He fought valiantly so as not to be ashamed when he came before the dais of Christ to receive his reward for stewardship. Can any Christian do less?

We urge all within range of our voice today to consider this fact. All of us must appear before Christ for judgment. If we be in Christ, it behooves us to labor that we be not ashamed at His coming. If we be not in Christ, then before another day passes we should give our lives over to Him, knowing that He has been judged and condemned for us and has died for our sins. If we are in the Lord at His coming, we will then need to stand judgment only as to the extent of our reward in Him. Knowing that all will come before Christ to be judged eventu-



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ally, is it not wise to be sure we will appear in this judgment, from which none will be lost?

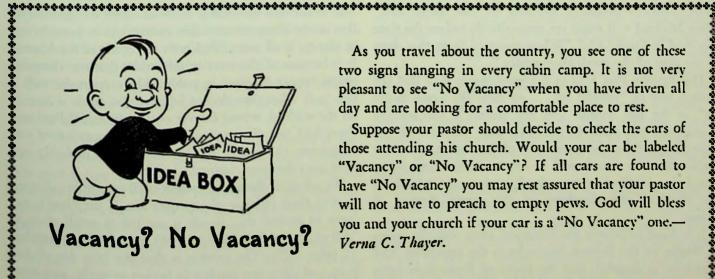
The second season of judgment described by Scripture is that in which Gentile nations in existence at the coming of Christ will be judged as to whether or not they will be allowed to continue as nations under the rulership of Christ. We read of that judgment in Matthew 25:31-32 and forward, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The Old Testament prophets also foresaw this judgment of nations, when they will be gathered in war at Jerusalem at the coming of Christ. Joel said, "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). The basis for this judgment will be national attitudes toward God's people, Christians and Jews. World nations are dividing themselves today into two divisions, sheep and goats. Those nations which are outlawing the church, persecuting Christians. driving out the Jews will soon hear Christ say to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Godless communism and its adherent nations will in that day know what is a real purge. Nations on the other hand that have been a haven to God's people and have not stood in the way of the Lord's work will hear Christ say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

What will this mean to the nation judged worthy of

life in the Kingdom of Christ during His thousand-year reign on earth? It will mean that these nations will be among those who will be served under Christ, who will hear the preaching of the gospel from the ministers of Christ, and who will come up from year to year to worship the Lord in Jerusalem. Some of the citizens of these nations, who have lived through the great tribulation. the battle of Armageddon and the coming of Christ, may be converted and saved in the days following this judgment. At best, they will only be given the opportunity that we have now, and their salvation will come only after great trials. Most will not even live to see that time!

The last judgment in time is that defined in Revelation 20:11, 12. "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." In this judgment will appear every individual who has ever lived, with exception of those who have already been judged in Christ and are living with Him. In this judgment hall will be gathered all who have until this time rejected Christ and have not known Him as their personal Saviour. Those who have died without Christ; those who now reject Him; those who will still not recognize Him as they live through the great tribulation and time of wrath; those who even turn from Him in the Millennium will rise from the dead to face this eternal judgment. The Millennium is past, and the dead are all alive, and the accounts must all be finally settled. This is the resurrection of the damned, the fludgment of the lost. The (Please turn to page 11)



As you travel about the country, you see one of these two signs hanging in every cabin camp. It is not very pleasant to see "No Vacancy" when you have driven all day and are looking for a comfortable place to rest.

Suppose your pastor should decide to check the cars of those attending his church. Would your car be labeled "Vacancy" or "No Vacancy"? If all cars are found to have "No Vacancy" you may rest assured that your pastor will not have to preach to empty pews. God will bless you and your church if your car is a "No Vacancy" one .--Verna C. Thayer.

Prophecy--- Future or Historical?

By Inez Fraser, Lancaster, Pennsylvania

F ONE believes the antichrist is still to come, he is often labeled a "futurist." This term carries with it great ignominy by most critics. They think all "futurists" must believe in a secret presence or secret return of Christ. This is a great mistake! The writer is a futurist, that is, believes many of the prophecies of the Bible are still to be fulfilled, even though many have had a token fulfillment previously. A good example of this is Joel's prophecy regarding the Holy Spirit to be poured out "on all flesh." Peter tells us this was fulfilled at Pentecost. It is generally accepted that Joel's prophecy must have a more complete fulfillment in the future as well as in the past. It is not necessary to believe in a secret presence to be a futurist.

The return of the Jews from the Babylonian captivity pictures the glorious return from "all nations whither they have been scattered" which is now in its infancy. They are returning, have their own nation again, and we hope through Jacob's trouble (Jer. 30:7) will soon be mellowed in heart so they will cry, "Blessed is he that cometh in the name of Jehovah."

If one is a futurist, one is always labeled with believing that the church will be caught up secretly before the tribulation of a supposed seven year duration. We believe Daniel 9:24-27 disproves this theory. The seventy weeks of Daniel were all completed at the first advent, beginning with the edict of Cyrus, 490 years previously.

Events in the past cannot possibly come near to fulfilling such prophecies as Revelation 9 and 13. Furthermore, Daniel's prophecy pertains to "the latter day," when Michael will stand up, immediately before the time specified in Daniel 12:2, "When many of them that sleep in the dust of the earth shall awake."

The Apostle Paul tells in 1 Thessalonians 4:17 that the church will be "caught up . . . to meet the Lord in the air" at the last trump. The last trump is the seventh trump, not the first. If you will read accounts of the happenings of the seven trumpets of Revelation, you must realize that the church will be here until the time when Revelation 11:18 announces the Kingdom of God taking the place of the kingdoms of this world—future, of course.

It is hard to believe the historical view that the popes of Rome, or the Roman hierarchy is the antichrist. The antichrist is singular, and the popes of Rome have been many. (See 2 Thess. 2:1-8.) The Lord, at His second coming, is to destroy the man of sin, that wicked one. Did that happen after the Roman Catholic period of persecution? If so, the Lord returned then also. Therefore, the historians teach the Lord's return as historical but not the futurists. We believe Revelation 9 and 13 depict the activities of antichrist on earth. This great devil worship, image system, demon worship (Rev. 9:11, 20) is one of the horrible events soon to come. Only those dwelling in the secret place of the Most High may stand against this evil system. Idolatry at its height is licentiousness, already showing promise of fulfillment in its capital city, Nineveh, being erected in Iraq.

Recently we read a letter from W. Merton Snow, in the World's Crisis of March 28, 1951. Mr. Snow has apparently been searching truth and for many years saw the prophecy of the nation of Israel to return to their homeland. It is easy to understand how he has come to believe this, in view of the many texts which teach this thought. (Consider Jer. 31:31; 30:7-9; Isa. 1:11, 12, 26; Zech. 14; 6:14; 8:22; Psalm 148:11; Heb. 11:39, 40; Rom. 11.)

Mr. Snow echoes our thoughts when he said: "What we hold in common with the futurists does not identify us with them any more than be<sup>1</sup>ieving in immersion as Scriptural baptism makes us other than adventists." Because futurists believe many errors does not mean that they have a copyright on any truth they also believe, Mr. Snow pointed out.

It is sad that fellowship must be based on agreement! It is in our disagreements that truth could be brought out in clarity, if all were filled with the Spirit of the Master. It is because of the tares in our midst that our disagreements cannot be aired in public. The tares make such a fuss over what they do not believe, that truth is forever on the scaffold, wrong forever on the throne. If Paul and Peter had not disagreed openly on the question of circumcision, the people of that day would probably not have scen the issue clarified.

We advocate Bible study wherein all present are allowed to give their opinion of any question. If the class is too large to permit this, divide it until it is small enough. "All ye are brethren" (Matt. 23:8). No man is our teacher (1 John 2:27). The trouble is that the laity are all too busy and often too careless to bother to study, and most of the time have no thoughts. (Please turn to page 10)

# Congressman Warns Against UMT Effects

Washington (CNS). In a speech on Universal Military Training, Representative Howard Buffett declared that "this scheme for the regimentation of American youth would be a sort of delayed-effect atom bomb on all America."

"At one stroke, it would wipe out the foundation of individual freedom on which our military security rests and at the same time poison the morale of the American people," Mr. Buffett continued. "Still, proponents try to sell this bill of goods as a weapon against communism. This claim comes from the very officials whose bungling made communist Russia a world menace. They now ask us again to take their advice."

Representative Buffett listed five reasons why he believes UMT "could prove fatal to the country." They are:

1. "It would weaken America because it would propel us into war, yet sap our strength as hostilities result. The history of all major nations which have adopted universal military training tells a single story. Each such nation went down the primrose path of military expansion, foreign war, defeat, and national decline. In France, Germany, Italy, and Japan, the consequences were the same. Always, the rulers found it expedient to involve their countries in war in order to preserve their political power."

2. "With this scheme in operation, the power and independence of Congress soon would cease to exist. Congress would almost certainly become a lackey for the military. This is a strong charge, but an honest examination of the facts of our political life today buttresses its accuracy. This year, the military departments will spend a sum equal to more than \$100,000,000 for each Congressional district in America. Would the spending of such gigantic sums operate ever to reward or to penalize Congressmen as they favor or resist the demands of the military departments? To ask the question is to answer it: Money is power, and military men are human.

3. "The third reason why this measure would weaken America is that it would constitute a detour road into socialized medicine.

4. "This measure would deliver into the hands of this administration new and greater powers than Congress has ever before surrendered to the executive branch of this government. (In this respect) this proposal approaches the fantastic. Not in seventy-five years has Congress or the people had less confidence in the competence or integrity of the executive branch of this government than right now. The American people do not trust this administration. The majority of the membership of this Congress does not trust this administration." 5. "It would strike a fatal blow to the heart of freedom. Once this scheme became law, there would remain no areas of personal liberty not exposed to seizure by the state. All rights could and would ultimately be swept away, unless the people were able to break the shackles and regain their liberty. Personal rights, property rights, and freedom of conscience would disappear as they have been swept away in other lands that went berserk when the menace of communism seemed at their door."

> "He spent his health to get his wealth, With all his might and main; Then turned around and spent his wealth, To get his health again."—Anonymous.

#### THE CHRISTIAN HOME: A MODERN NECESSITY

#### (Continued from page 4)

the fundamental motive of every home—God's glory may be declared by the heavens, but it is also declared by the lowly attitudes that family members show toward one another.

This, in essence, was what Jesus had in mind when He told His disciples in the Sermon on the Mount that they were to do good works in order that others who saw them might be brought to glorify God. While good works are bringing happiness at home, they may also bring happiness and an urge to salvation among those who see what Christian family life can be.

Harry Manuel Shulman, writing for the American Academy in "The Annals," has declared that "delinquency is more than a formal breach of the conventions; it is indicative of an acute breakdown in the normal functions of family life." Such an acute breakdown in the ethics of Israel and Judah occurred time and again; Amos, Ezekiel, Joel, and Malachi inveighed against the evils to be found within the chosen of God, and Lamentations was presented in all its gloomy whole as an admission of Hebrew guilt. When the laws of Deuteronomy were forsaken or partially ignored, evil set in on Israel, and the internal passions so aroused brought downfall to that people precisely as moral decay was later to bring downfall to the Romans.

Neither juvenile delinquency nor adult delinquency is an academic problem. Scarcely a Church of God is untouched by it. There is no reason to suppose that God's blessing will continue with us, or that spiritual prosperity will be our lot, unless—beginning in the home— we jointly and severally endeavor to make ourselves in truth living sacrifices on the altar of service for Jehovah.

#### THE RESTITUTION HERALD



# OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

#### **JOHN 1:1**

Inquiry is being made of readers in reference to the proper understanding of the word "beginning" in John 1:1. There need be no misunderstanding in regard to that. The special way in which the Greek is used removes any doubt or difficulty with respect to it. Let any student of the gospel look carefully at this remarkable first verse. With very rare exceptions, every Bible and New Testament in the possession of our readers begins this verse with the words, "In the beginning was the Word." From that word it has been natural to suppose that it referred to a particular beginning. When the verse is properly translated, the reverse is actually the case.

Correctly translated, this verse should read, "In beginning"; the definite article should be omitted. It does not occur in the Greek. Only because our translators thought it should be there does it occur.

John's reference is most certainly to Genesis 1:1 because there the same peculiarity occurs. It can be no mere coincidence that such is the case in reference to these two important books of our Bible.

In Genesis 1:1, it is necessary to note that the Hebrew word for "beginning" is without the definite article. Moses says, "In reshith (not in the reshith) God created the heavens and the earth." The antiquity and correctness of this reading is proved by the Septuagint, Chaldee, and Syriae Versions. That this same peculiarity occurs in John's Gospel in no mere accident. The uniformity of the reading, and the care with which it has been preserved for centuries —notwithstanding the natural temptation to supply the article testify that there was a traditional and uniform meaning attached to it different to that possible had the article been supplied.

Professor McCaul of King's College, London, England, and Prebendary of St. Paul's, says that "John's reference is plainly and pointedly to Genesis 1:1, and that both Genesis 1:1 and John 1:1 make no reference to time (measured duration), or to order of sequence is agreed "by all divines, English and foreign."

"In (the) beginning" expresses duration (time that cannot be measured), previous to creation, and is equivalent to the statement "before the world was." Tholuck says, "The phrase (without the article) expresses "eternity a part ante." Meyer says it is "duration before time." and that it is equivalent to Proverbs 8:23—from the beginning or ever the earth was." It is remarkable that in that verse the definite article does not occur in the original before the word "beginning" or before the word "earth," which is striking confirmation of the fact that the earth was not then in existence, and that time (we have no better word unfortunately) could not be reckoned. In Deuteronomy 33:27, the word is applied to eternity and is literally "The God who is from antiquities," having neither beginning nor end.

Thus when Moses says, "In reshith" he uses language which science cannot compute and frees him from any charge of stating the age of ereation. Who made Moses so exact? John's use of the Greek "arche" is exactly parallel, showing that the "Word" of God goes back to the same immeasurable eternity as God Himself, and that truly "the word was God" in expression; and was as truly "with God" as your word and my word represents us and is "with" us. It does not refer to Christ but to the Word of God which liveth and abideth forever. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm 33:6). Note the use of the articles in that verse, for they are another wonderful testimony to the accuracy of God's Wonder Book. Scripture recognizes more than one heaven. Therefore, the definite article is omitted, but the fact of God (Jehovah) cannot be denied as to His reality and His individual unity; neither can His Word, which is the product of the "breath of his mouth." Hence the definite article remains in the original.—R. H. Judd, Colborne, Ontario.

#### OUR CHRISTIAN SCHOOL PROBLEM

Dear Editor:

The entire April 24 issue of The Restitution Herald was an interesting one, but of particular interest were the editorial pages. Your thought-provoking subject, "Shall Christian Schools Beeome a Memory?" left me with a question. What positive steps can we as Christians take to return our schools to a basic Biblical foundation? Is there no process by which the influence of one atheist in the State of Illinois can be counteracted? Are your laws and court decisions unchangeable? Your editorial is a good beginning. Have we a plan of action?—Ernest Barnum, Hammond, Louisiana.

Yes, something can be done. First, develop an interest in what is being taught in your local school. Talk to the children in the community. Read their textbooks and any school papers written by the children for a better understanding of the views they are attaining. Visit your schools and become acquainted with your teachers. If you find practices out of keeping with Christian aims, discuss them with your local school board and county superintendent of schools. Schools are administered by duly elected representatives of the people. They should consider it a favor to have your views in their work. If stronger action is needed, work through your local ministerial association for concerted action in the correction of speeific problems.—Editor.

#### JOHN 1:8

"Read John 1:8. In these verses, there is a strong, clean-eut contrast between the shining of the Light up to the time of John the Baptist and John the Baptist's witness concerning the shining of the Light. This contrast is worth looking for and meditating on. The mind catches it as it reads with discernment, and it will eatch also the new purpose with which God makes His Light to shine through Jesus. It helps to get the above contrast if we recall how God's Light had been transmitted from the beginning up to the time of Jesus."—Alta King, Palo Alto, California.

#### PROPHECY-FUTURE OR HISTORICAL?

#### (Continued from page 9)

The sin of sectarianism also keeps back the truth. Paul distinctly said there must be divisions, and Jesus said He came to bring a sword, not peace. However, "peace at any price is the cry." The closing verses of the Book of Revelation are definitely future—the coming of our Lord Jesus. "Even so, come, Lord Jesus." Yet many adventists are not futurists. Strange, but true!

#### IS HE REVEREND OR PASTOR?

#### (Continued from page 5)

From my observation, I do not believe we need to get greatly disturbed about any pastor being worshiped or highly revered by the average congregation. We ask him to come into our midst, then expect him to conform to our ideas. "Pastor" or "minister" is far more appropriate because he is a servant of the congregation.

#### MOUNTAIN OF AARON

Mount Hor is often called the mountain of Aaron. It is a place where Aaron died after he had transferred his robes and office to Eleazer.

#### JUDGMENT OF QUICK AND DEAD

#### (Continued from page 7)

basis of this judgment will be works, not faith, not grace, but works alone. "The dead were judged . . . according to their works" (Rev. 20:12).

Will anyone be saved out of this judgment? Who can say for sure? Let us ask this, Will anyone ever be saved by works? "By the works of the law shall no flesh be justified" (Gal. 2:16). I, for one, would hate to enter into this judgment hall and make my defense upon my works. I am afraid for anyone who stands before the great white throne in the white light of the Lord's vision. I will rather take my stand with Christ and come before Him with the redeemed to be judged for reward and not for salvation.

There are to be three judgment seasons, and on at least one of these occasions you and I will stand before Christ. When and how we will appear depends entirely upon what we do with Christ now. If we believe in Him and take Him for our Saviour, then we stand already judged, condemned, and pardoned in Him who became sin for us and died for that sin. For these, judgment will mean only the receiving of blessings from Christ.

After this, nations will be judged. Then at the end of one thousand years, all people who have not through the ages come into the salvation which is in Jesus will be judged for their works. From this great white throne judgment, few if any, will be saved.

When will you face the Lord? How will you stand before Him? Will you be in the first resurrection and first judgment in which there is only life, or will you be in the last resurrection and last judgment whose result is the second death? You can decide today, by accepting or rejecting Christ.

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| The Glad Tidings of the Kingdom of God,      | .20    | Laur  |
| McLain, 6pp.                                 | .25    | 1.60  |
| The Glad Tidings of the Kingdom of God,      |        | 1.60  |
|                                              | -      | 1.05  |
| McLain, Spanish edition                      | .20    | 1.25  |
| The Kingdom of God, Goekler, 6pp.            | .20    | 1.25  |
| The Kingdom of God, Gockler, Spanish edition | .20    | 1.25  |
| The Rich Man and Lazarus, Anderson, 12pp.    | .35    | 2.30  |
| The Sabhath, 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   |
|                                              | tor po | stage |
| 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, LeCronc. 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 Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them" (Deuteronomy 4:31).

#### Moses the Teacher

Moses taught God's people Israel. Moses listened to God's voice. He then told the people what God said. Moses urged the people to hearken or hear the statutes and judgments which he had to teach them. They were to do them. Why? So that they might *live* and possess the Promised Land which the Lord God of their fathers had given them.

Moses warned the people about adding to the Word which he gave them. Moses also warned that they were not to leave anything out of the Word he spoke to them. Moses further warned them by recalling what their eyes had seen regarding those who worshiped the idol Baalpeor! He reminded the Israelites that God destroyed them. (See Num. 25:1, 3-5.) Moses added, "Ye that did cleave unto the Lord your God are alive every one of you this day" (Deut. 4:4).

Moses taught the Israelites to learn and practice the commands God gave to them through Moses. They were being taught things to do in the land when they were to possess it. If they remembered to do these things, they would be known as "wise and understanding people" in the sight of the other nations (Deut. 4:6).

## A Nation Blessed

What nation was there that had God so near to them other than Israel? God was near unto them when they obeyed Him. God's ears are always open to the cries of the righteous. This applies to us today. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12).

What nation today is there which is not blessed by having our God as the One to whom to turn for help, to trust at all times? What person is there who is not happy when he follows the commandments of the Lord?

#### Loving Service

Loving service is the kind of love which leads us to do whatever we know pleases God. True, His commands can be found in the Word. Christians obey these because they love Him, not because they have to obey. If things are done from a sense of duty, much of the blessing is lost. Christians' hearts are so in tune with God and Jesus, that to be content, to be at peace, God's will is done very carefully. Then there is that peace in the heart which passes all understanding.

What do you do to help Mother or Father that pleases them? If a child must be *told* and then *forced* to obey, the child is not happy. Neither is the parent. The thing that makes Mother and Father happy is something you think of doing to please them, without being told, or urged, or forced.

#### We Are So Happy!

We introduce Betti Louise and Claude T. Compton of Manassas, Virginia. Their names were sent by their grandmother, Mrs. M. B. Compton of Manassas. Their membership cards are being sent.

#### Happy Birthday Wishes!

Wilma Foster, May 15, age 9, Hammond, La. Vivian Kirkpatrick II, May 16, age 3, St. Cloud, Minn. Linda White, May 18, age 14, Eldorado, Ill. Henry Fisher, May 18, age 11, Niles, Mich. Shirley T. Hutchinson, May 18, age 14, Hammond, La. Claude T. Compton, May 19, age 7, Manassas, Va. Aline Forest, May 20, age 8, Hammond, La. Vernon Foster, May 20, age 5, Hammond, La. Karen L. Thomas, May 20, age 5, Richmond, Minn. Mary E. Burnett, May 22, age 6, Jordan, Mo.



MAY 15, 1951

\* \* \*

# The Berean Page

Editor: William Wachtel, Oregon Bible College

# Iowa Berean Rally

By Marion Otto

On Saturday and Sunday, April 28, 29, 1951, a Bercan rally was conducted at Waterloo, Iowa, sponsored jointly by the Iowa Bereans and the National Berean Society. Guests from Illinois and Nebraska attended, and though the number of those attending was not large, the fellowship was very good.

Supper was served at the Waterloo Church on Saturday evening. During the rest of the evening, relaxing and interesting entertainment was provided at the Walter Tempel home.

On Sunday, Brother Darrell Maddock preached the morning sermon; Brother Kinsey led the singing. Both are students at Oregon Bible College. After morning worship, a delicious dinner was served in the church basement. Brother Maddock led the afternoon service in singing, and Brother Kinsey preached a sermonette. That service ended the meetings.

Thank you, Iowa Bereans, for the fellowship and good time! May we meet again next year!

## When Christ Appears

Scon 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. Hubershon; selected by Jessie M. Wilson.

# My Master's Face

I had walked life's way with an easy tread; I had followed where comfort and pleasure led, Until one day in a quiet place, I met my Master face to face.

With station and wealth and rank for a goal, Much thought for the body, but none for the soul, I had sworn to win in life's mad race— Till I met my Master face to face.

I had built my castles and reared them high, Till their domes had touched the blue of the sky; I had sworn to rule with an iron mace, Till I met my Master face to face.

I met Him and knew Him, and blushed to see His eyes full of love were fixed upon me; And I faltered and fell at His feet that day, And my castles melted and vanished away; Melted and vanished, and in their place, I saw naught else but my Master's face.

My thought is now for the souls of men; I have lost my life to find it again, Ever since that day in a quiet place, I met my Master face to face.

> -Author unknown; selected by Patricia Simpson.

# National Berean Youth Rally

Preparations are going forward for the annual Berean Youth Rally, to be held this year from July 16 to 27 at Oregon, Illinois. We welcome back last year's dean, Bro. Delbert Jones, and this year he will again have the assistance of Brother and Sister Emory Macy as teacher and matron. Brother Otto E. Dick will also teach, since we are hoping to have a large attendance this year, having raised the age limit to twenty-two. Sister Mattie Agard will cook for the Rally this year. Because of increased cost of living, the Rally tuition and board will be twentyfive dollars, but we hope to make the Rally worth far more than this to those who attend. Several young people already have made plans to attend.

# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

- May 24-27 --- May Meeting at Fonthill, Ont, (C. E. Lapp, guest speaker.)
- June 6-10-Minnesota State Conference (C. E. Randall, guest speaker).
- June 6-Oregon Bible College Commencement at College chapel.
- June 11-17-Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)
- July 16-27-Berean Youth Rally, Oregon, Ill. July 19-22 - Arkansas-Oklahoma Conference at Clark's Chapel.
- July 31-August 8-Illinois Bible School, Oregon, Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 19-26-Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 18-26-Iowa Conference at Waterloo.
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)

#### TRAVELING WITH US IN ARKANSAS

As before, our first Bible school of the year is held in Arkansas, Schools were conducted during February, March, and April at Mountain Spring's School near Russellville, Walnut Grove Church near Havana, Clark's Chapel, McGintytown, Oak Grove Church near Little Rock, and Bear, south of Hot Springs.

At Walnut Grove and Clark's Chapel, classes were taught at night. The children had class opening first. Then while the children did their handwork, Bro. C. Alan McLain taught the adults. The people from the Brooklyn Church joined with Clark's Chapel for Bible school.

Perhaps one of the crowning events of the work in Arkansas was the Youth Rally at McGintytown at the close of Bible school there. It is an inspiration to see so many of our young people witnessing for the Master.

There was very little variation in average attendance in these schools. Bear had the largest average attendance. Mount Springs School's average was only one below Bear, however. The averages ranged from thirtyfive to fifty.

Children's programs were held in all places except McGintytown. Their program was combined with the Youth Rally. The attendance at these programs increased very much this year which speaks for added interest among the parents.

Three ministers are laboring among our people of Arkansas along with other able leaders of each church. Bro. H. Scott Smith, Bro. C. Alan McLain, and Bro. C. D. Shaw are our ministers. There is this cry in each church, "How much we need a full-time pastor!" Some churches have only one preaching appointment each month. Sunday school is held in every church each Sunday. May God bless the "seeds" planted in Arkansas.

At the close of our work at Bear, we started for Arkansas City, Kan., where we are now working.

May God's richest blessing be upon those who have been so kind to us, who have taken us into their hearts and homes, making our work such a happy one! Verna C. Thayer.

#### BAPTISMS AT CLEVELAND, OHIO

The Golden Rule Church of God at Cleveland, Ohio, rejoiced on Easter Sunday by the baptism of two young people, Miss Georgine Volney and Mr. Melvin Patrick Maloney. These young people had been thoroughly instructed in the principles of truth, a knowledge of which must precede baptism to make it effective and, having made a good confession before the elders of the Church, were immersed by the pastor. The following Sunday, they were formally received into fellowship by the congregation.

We pray that God's blessing may continue to lead them into an ever-closer walk with God until the Master.comes.

G. E. Marsh, Pastor.

#### HERALD RECEIPTS

Blackhawk Eng. Co.; Mrs E. C. Railsback; D. C. Dovenbarger; J. E. Waterman; Mrs. Sherman Van Vleet; Mrs. H. A. Nelson; Albert Logsdon; J. E. Wilson; Mrs. Chas. E. Page; E. L. Boyer; Harry Gockler; Mrs. G. M. Siple (2); Grace Whitaker; Mrs. Ernest Rice; Mrs. Russell W. Shellhaas; Gospel Gleaners Class; Cecil A. Smead; E. W. Johnson (2); Roxanne Billingsley; Dorothy M. Sampson; Albert Harper; W. G. Moffet; Robert Roepke; Harvey U. Krogh, Jr.; Mrs. Carrie Updike; Mrs. Chas. Howe; Mrs. John Teicher; Mrs. Eunice Pearson; Mrs. Kenneth Nelson; Milford Heaton; Mrs. Leroy Fincham; Mrs. J. D. Shelly (2); Glenn M. Birkey; Lyle Rankin; J. F. Ellis; Thomas McArthur; Leota B. Hanson; W. S. Boyer; William P. Fisk.

#### GROBE - KASTNER

Miss Shirley Grobe and Mr. Albert Kastner were united in marriage at the Dixon, Ill., Church of God on Sunday, April 22. This service was conducted by the writer at 2:00 p.m., before a large gathering of friends and relatives. Shirley and Albert are members of the Dixon Church and are pleased to unite their home with the added bonds of Christianity. We wish them a lifetime of enduring happiness. James M. Watkins, Pastor.

## Gleanings from the Field "The field is the world."-Jesus.

Bro. J. R. LeCrone, Bro. and Sr. G. Loudenslager, Bro. and Sr. G. M. Siple, Bro. and Sr. Paul C. Johnson and Sr. Leota B. Hanson attended the funeral of Bro. Eldridge A. Ellis at Waterloo, Iowa, Wednesday, May 9. Bro. J. R. LeCrone had charge of the funeral.

On page 13, all young people and Bereans will find an item of interest concerning the National Berean Youth Rally, July 16-27.

"Here at Lawrenceville, Ohio, we are planning and working for a Bible school the first week of June-June 4 through 8. Bro, and Sr. Richard Smith are to be with us to help with the Bible school. Bro. Smith is to preach each evening."-Ketha Macy, Rt. 4, Urbana, Ohio.

We were grieved and shocked this week by the sudden death of Bro. Eldridge Ellis. Bro. Ellis died from a heart attack while about his usual activities. Such young men, whose interest in Christian work is due justifiable credit, are sadly missed, and are not easily replaced in the ranks of Christian service.

"On the 18th day of April, 1951, Bro. and Sr. A. E. Shaw of 5100 Perry St., Denver, Colo., celebrated their 68th wedding anniversary. Bro. and Sr. Shaw are in good health and we pray they might live to celebrate many more anniversaries, even unto the com-ing of our Lord."-C. D. Shaw, Cushman, Ark.

Bro. and Sr. Joe D. Lawrence now reside at 4957 Logan St., Minneapolis, Minn. Any communications intended for Bro. Lawrence should be addressed to this new location.

"Oscar J. Marsh, an active worker in the Berean Society of Iowa in its early years, died suddenly at his home in Schring, Fla., April 20, 1951, at the age of seventy-five years. Many of our older people will remember him as a devoted worker in the church, and an occasional writer for the old "Restitution." He is survived by his wife Cora, two daughters, and several grandchildren; one brother, pastor G. E. Marsh of Cleveland and one sister, Mrs. Orissa B. Frank of Manchester. Iowa. Throughout his life he was a man of deep spiritual instincts and influence."-G. E. Marsh, Cleveland, Ohio.

#### BAPTISMS AT LITTLE ROCK, ARK.

Two persons were baptized recently by Bro. C. J. Shaw. They are Mr. Charles Miller, Rt. 7, Box 592, Little Rock, Ark, and Mr. Cecil Collins from Little Rock.

We are very thankful for the efforts of Bro. Shaw and the other new speakers of our group here at the Oak Grove Church of God.

Mrs. R. D. Stanton.

#### **TEMPE, ARIZONA**

The Tempe Church of God held a short busincss meeting after morning services, April 15, at which Bro. C. E. Randall was unanimously re-hired as pastor for the coming year.

A few days prior to that date, Bro. Randall had a light heart attack that is compelling him to take it easier for some time to come. He has been earrying a very heavy load. He is dropping several things that took much of his time and strength but hopes to continue his pastoral and broadcasting duties. Bro. Gerald Cooper (now released from the sunatorium) substituted for Bro. Randall on April 15, and will also speak on May 6, while our pastor is away at the Southwest Conference in Los Angeles, Calif.

A number from Tempe and Phoenix plan to attend this conference. At least two carloads and possibly three or four hope to go, the writer included.

Bro. Loren Burnett and family expect to move back to Illinois in June. The Huey family will also return to Illinois for the summer because of business interests but will return here in the fall. Kenneth will remain east to enter medical school in St. Louis.

Bro. Ray Saylor has just completed a beautiful new home in University Park. This is the finest of all the new additions to the city of Tempe. Besides Bro. Saylor, the Huey family, the Lawrence Miller family, the Lewis-Stabler family, and the Paul MePherson family all live in University Park.

Most of our church visitors from the north and cast have gone home. Mary Laning of Mt. Sterling, Ill., will possibly return by May 15 or 20. Bro. and Sr. Weinberg will soon return to Michigan. The George Nell family will also return to Ripley, Ill., and other points for the summer.

Laurence Howell, Seey.

#### ETHEL MAY HICKS

Sr. Ethel May Hicks, daughter of John and Mary Eliza Bullas, fell asleep in the arms of our beloved Lord at her home in Orlando, Fla., March 22, 1951, at the age of sixty-one years. She is survived by her husband, Nelson Ilicks, one daughter, Mrs. Adele Onderdock, and three grandchildren.

Following in the spiritual footsteps of her dovoted mothor, she was baptized into the saving name of Jesus Christ in her young womanhood and united with the Church of God. Having remained faithful to her Lord, diligent in her efforts to be helpful to others, and devoted to family and church, she rests in hope awaiting the call of the Life-Giver.

Words of comfort were spoken by the undersigned at the funeral service which took place on March 29 in Cleveland, Ohio.

G. E. Marsh.

# FONTHILL, ONTARIO

THE RESTITUTION HERALD

The officers of the Doreas Society for this year are as follows: president, Helen Beemer; vice president, Dorothy Napper; and secretary-treasurer, Inez Gordon.

Recently, the Dorcas group purchased a second-hand gas stove to replace the one which has done service in the church kitchen about twenty years. Attractive garments have also been made for children from donated material.

On Mach 25, Sunday school hour was varied by a musical program and story telling by the various classes.

Recently, a family night supper was much enjoyed. Sr. Irene Payne made a very able chairman for the musical program which followed. Sr. Irene, as well as teaching in Sunday school, also conducts a class for the little children on our Bible study night. We are just now enjoying some of the fruits of Irene's training at Oregon Bible College. Sr. C. W. Hess of Cleveland, Ohio, was visiting at the parsonage and attended the party.

The L.O.T. Class and Bercans continue to add their personal touch to the opening part of some of the Sunday evening services.

Our building fund is slowly but steadily growing. It now stands at \$1,322.00.

We were all happy to see Sr. Betty Elliott back in her place of worship, after undergoing surgery in Welland Hospital.

Recently, we were pleased to have visitors from Aurora College in our vicinity—Prof. and Mrs. Stanly Perry. In the church on Tuesday, April 17, they gave us a very interesting talk on the work of the College, showing many beautiful colored pictures of the students and of the life lived on the campus. Naturally, we watched for a glimpse of our boys. Howard Beemer did not happen to be eaught by the camera, but we did see Weldon Holland and Ronald Murch. Ronald is Weldon's roommate who visited us here Easter. Following Prof. Perry's talk, a social hour and lunch were enjoyed.

Our May Meeting is drawing near. This year, the Lord willing, it will run from Thursday evening, May 24, through Sunday, May 27. Bro. C. E. Lapp of Pennellwood Church, Grand Rapids, Mich., will be our guest speaker. Bro. Lapp plans to show pietures of his visit to Israel at night services. Sunday morning and afternoon will be worship services, and the Lord's Supper will be partaken.

Our last series of meetings last fall were under the leadership of Bro. Hardesty of Michigan. We thank Grand Rapids for being so generous to us in Canada.

In closing, we would like to express appreciation to Bro. James Watkins, Editor, and Bro. Paul Johnson, Associate Editor, for the splendid way in which they are earying on The Restitution Herald. We realize the load is heavy, and we feel sure a word of approval will help.

Come, Lord Jesus, and come quickly is our prayer. Irene Holland, Reporter.

#### NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. F. L. Austin              | \$ 5.00 |
|--------------------------------------|---------|
| E. F. Marsh                          | 10.00   |
| Mr. & Mrs. J. R. LeCrone             | 25.00   |
| Mr. & Mrs. Otto E. Dick              | 10.00   |
| Vena & Juanita Logsdon               | 20,00   |
| Mrs. Ray Maysilles                   | 28.00   |
| E. L. Boyer                          | 22,00   |
| Verna C. Thayer                      | 10,00   |
| Mr. & Mrs. M. Robinson               | 10.00   |
| Hope Chapel, South Bend              | 5.00    |
| Mr. & Mrs. Cecil A. Smead            | 25,00   |
| Church of the Open Bible, Pomona     | 20,00   |
| Truth Seeker's Church of God         | 20,00   |
| Emma B. Coleman                      | 10,00   |
| An Isolated Sister                   | 23.00   |
| Freeman & Morell Fike                | 40,00   |
| Charles & Mary Ellen Jones           | 5.00    |
| Virda Sitler                         | 10.00   |
| Mrs. Roy E. Murdock                  | 7.00    |
| Minneapolis Berean Society           | 50,00   |
| Tempe Church of God                  | 23.23   |
| Delta, Ohio, Church of God           | 125,00  |
| Southlawn Park Church, Grand Rapids  | 25.00   |
| Mr. & Mrs. C. E. Randall             | 15.00   |
| Happy Woods Church                   | 23.82   |
| Mr. & Mrs. Howard Moore              | 10.00   |
| Blessed Hope Church of God, Rockford | 45.00   |
| Mr. & Mrs. C. D. Whitmer             | 10.00   |
| Mrs. Nellie I. Ling                  | 40.00   |
| Mr. & Mrs. Robert O. Hardesty        | 20.00   |
| Mr. & Mrs. Charles Netts             | 5.00    |
| Brush Creek Church of God            | 50,00   |
| Mrs. Jennie F. Martin                | 31.00   |
| Howard M. Shaffer                    | 5.65    |
|                                      |         |

#### 1950 "BETTER DAY" CAMPAIGN 1951

## for funds supporting activities of the NATIONAL BIBLE INSTITUTION

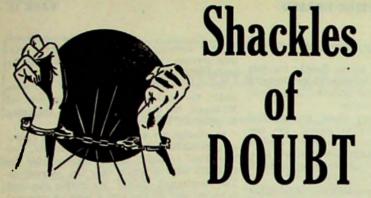
#### Oregon, Illinois

Evangelism The Restitution Herald Oregon Bible College Golden Rule Home

I (we) will pledge \$ toward the "Better Day" Campaign for the fiscal year ending June 30, 1951.

Name

Address



Many otherwise firm Christians are really doubting Thomases at heart, when it comes to the question of what can and must be done in the Lord's work in our time. Though these Christians often are strong in doctrine, learned in the Word, and strong in the faith, they obviously doubt the ability and inclination of God to work through them in practical and ofttimes miraculous ways. When confronted with the truth that "this gospel of the kingdom must be preached in all the world for a witness unto all nations," they say in effect, "It can't be done." It can be done, or God would not have said it must be done. When confronted with the challenge placed before us by our national organization in its plans for expansion into greater evangelistic effort, these doubters who believe that God can raise the dead and change the world, say by implication, "He hasn't the power nor desire to help us do His will now. It can't be done."

Nothing shackles our hands and hampers our spirit more than a defeatist attitude. What God has asked us to do can be done and will be done by someone. "With God all things are possible." Can you start a new Sunday school in your community? With God you certainly can! Can you organize a Bible class in your home town where there is no church? You certainly can! Brother Elzie Robbins of Peoria has done just that and has had several baptisms as a result of his lay labors. Can Illinois Conference put a full-time evangelist in the field to help organize new churches and revive old onts? Why not?

The phrase, "It can't be done" should be dropped from our vocabulary. Like the word "wait," it is overused in church circles. Anything worth while can be done. We can do anything we should do. If the Lord delays His coming that more people may come unto salvation (2 Peter 3:15), if He is not willing that any perish (2 Peter 3:9), will He not add His strength to every individual and collective effort we make to reach the lost?

# ILLINOIS EVANGELIST H. J. DOAN, Editor, 5420 W. Cortez, Chicago 51

Our Radio Ministry: Truth Seeker's Bible Class, now broadcast over station WA I T every Sunday morning at 8:15, and over station WIOU, Kokomo, Indiana, at 7:15, continues to prosper under the blessing of the Lord. As of today, with all May expenses paid, we have on hand in our radio fund \$289.00. Our expenses are averaging about four hundred dollars per month, so you can see that we must continue to depend upon your regular prayerful support. Since August, about 175 communications from listeners have been received in addition to routine mail. Excerpts from some of these letters follow:

"This was certainly a very wonderful and helpful message to me. I really feel that every teen-ager should read this so as to better be able to meet life's temptations."—G. E. S., Chicago.

"Your radio program is a blessing and inspiration to me, and surely to all others who listen to it. You and your work are needed more and more in these disheartening and perilous times."—D. L., Chicago.

"I thought it was a very timely and holpful talk."-Mrs. E. C., South Haven, Michigan.

"I appreciate your radio program very much"-H. M., Plymouth, Indiana.

"I heard your radio program today for the first time and was very pleased with the message."-M. S., Oxford, Indiana. "Writing you and telling you how much the radio programs mean to us."—Isolated Indiana member.

"I love to listen to your programs. That is all the Church of God preaching I get to hear."-Isolated Illinois member.

Most of those who have written to us are not members of the Church of God, though we do receive mail from isolated members whose contact with the church is limited to the radio broadcasts and The Restitution Herald. We are thankful for all mail, but especially for that which informs that the broadcasts are helpful and enjoyable.

A thirteen-week series of transcribed broadcasts beg<sup>n</sup> on April 1 by the Church of God in Kokomo. The broadcasts are made each Sunday morning at 7:15-7:30, over station WIOU. The records are loaned free of charge to the church (they pay for the time), with their local church services being advertised during the closing three minutes of the time. We could make similar arrangements with any other person or group.

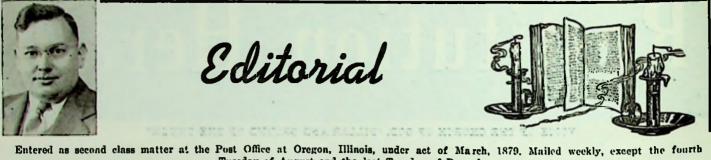
Brother Kenneth Milne and Brother Bud Goodwin also continue to preach the Word via station WKAI, Macomb, Illinois, each Tuesday morning at 9:45. Stand behind the preaching of the gospel of the Kingdom of God wherever and however it may be done.

# The Restitution Herald

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE THUTH" NUMBER 33 VOLUME 40 

-Restitution Herald Photo

NEW CHURCH AT HEDRICK, INDIANA A Reflection of a Few Faithful Homes



James M. Watkins, Editor

Tuesday of August and the last Tuesday of December. \$3.00 per year

## Another New Church

On May 13, we shared the enjoyable privilege of visiting at Hedrick, Indiana, to assist with the dedication of their new church building. The Lord blessed the occasion with perfect weather, which added to the number who were able to come from some distance to be present on this memorable day. Approximately two hundred filled the spacious auditorium for these services

Hedrick is a small village near the Indiana line, north of Danville, Illinois. Although the village is small, we feel sure that this church will attain a growing place in the hearts of the community. At present, it is visited once each month by Brother Warren Sorenson, a recent graduate of Oregon Bible College. His ministerial effort is appreciated greatly by members and friends of the church.

This church reflects the commendable devotion of a few families to keep faith alive through the years. The first record of organized effort is dated, February 11, 1854. The church was an outgrowth of personal discussion when local believers mingled with neighboring folks at a country crossroads postoffice, where they came to get mail once or twice a week. It stands as a good example of the way in which faith in the home must inevitably overflow to the community.

The church was served from time to time by various members of our early ministry, and a country church building was built and used for a considerable length of time. In 1922, a cyclone wrought havoc in the community and destroyed this church along with many homes in the village of Hedrick. From that time until the present, the group met in schoolhouses and for a period of over twenty years was paid a monthly visit by Brother J. H. Anderson. In the years since Bro. Anderson's death, A. Weldon McCoy, the writer, S. E. Magaw, and now Warren Sorenson have visited the community on regular monthly schedules. A few years ago we discussed the value and opportunities of a church in this community, and a fund was started to fulfill this aim. We rejoice that the goal has been attained. We have every faith that the community will accept this church most favorably.

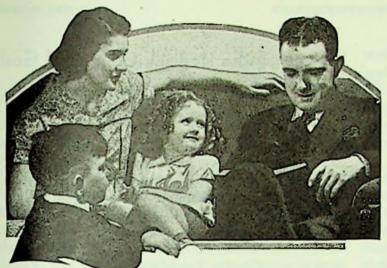
The new church makes wonderful material provision for spiritual worship. It is constructed of brown and cream tile which makes it very attractive and enduring. The large auditorium will seat two hundred people. The modern pews and fixtures finished in natural wood provide a very pleasing and worshipful atmosphere. The cost will be in the neighborhood of \$18,500. Credit is due Sister Nettie Evans of Williamsport, Indiana, for underwriting the venture and guaranteeing its success. The few members donated to the limit of their desire and abilities, and other friends joined financially in looking forward to a church. Through Sister Evans' generosity, only a relatively small amount remains to be paid, and there is every indication that interested members will absorb this amount in a short time.

Paul C. Johnson, Associate Editor

We are pleased to welcome this new church into our realm of active service. The faithfulness of a few families who refused to permit this work to die is being amply rewarded. We know of no community where hospitality is more genuine or Christian fellowship more pleasant.

The church at Hedrick provides one of the best examples of the opportunity created by Christian homes discussed by Brother McLain in his article on page three of this issue. The early ministers who visited this community found great pleasure in spending long evenings discussing the Bible with members in their homes. It is a pleasure that has also been enjoyed greatly by the younger men who have been privileged to visit Hedrick. These evenings of Bible discussion are well-remembered.

These evenings must be recognized as a very vital contribution to the faith that has continued to endure in a few homes through years of spiritual disadvantages. They are the foundation stones on which family faith and the present church have been built. To those who have faithfully made their way to the local school in fair weather and foul to teach their classes, large or small, and have worked to bring this new church into being, we owe a debt of gratitude. It is not always easy to keep faithful to our Sunday school work when so often only a few show sufficient interest to come. May the Lord bless them as their labor unfolds in further success.



# The Christian Home: An Enduring Opportunity

By J. W. McLain, Cross Timbers, Missouri

THE CHURCH OF GOD is by nature a family church. In the past, the family has been its strength. In relation to world-wide missions, it could be a weakness if we are content with "Me and my wife, my son John and his wife, us four and no more." The reason for being a family church is the manner of working of our early ministers. They were not equipped as we are today with modern means of transportation. They traveled by foot, horseback, buggy, and train. They were not supplied with travel expense, so they could stop at hotels. They were dependent upon the hospitality of the people in the regions through which they traveled. If they were in a new territory, someone would invite them to go home and stay with them. Usually, it was someone who had become interested in the sermons and wanted to discuss the issues more at length, in private. These discussions were family affairs, the head of the family and the preacher talking, weighing the evidences of the Scripture. The whole family listened with respect. Sometimes the discussions would last far into the night after sleepy children were put to bed. The result of this method of evangelism was to establish b lieving family groups all a'cng the route of travel of the preacher. By returning over this circuit repeatedly, the family groups were strengthened and developed into organized churches.

Early family groups kept alive the faith of Abraham by teaching their children and expounding Scripture to friends, neighbors, and all who would listen. As God witnessed of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

Times have changed and not for the better. The worship of material things; the seeking to be amused; the quest for pleasure have dulled the appetite for Scriptural discussion. The hospitality of alien homes is gone. To travel across the country today the evangelist must be able to purchase transportation and lodging. A certain amount of advertising and high pressure is required to gain even a small audience in a new field.

In our historic development, there has come a second phase or method of establishing new churches. Sons and daughters of these pioneer families have emigrated to distant farms and cities. They have become hungry to hear again the Abrahamic faith expounded by our ministers and have invited preachers to visit and preach for them. Often this has resulted in the strengthening of that family's interest. It has paved the way to reach out and interest others to meet with them to form a new Bible study group. Some of our more recent new churches have been established in this manner.

Traveling throughout the nation, in behalf of our evangelistic work, it has been my privilege to know many devout families that are keeping alive the faith by teaching their children and by expounding the Word to their neighbors. There is not enough time nor space to list every name or every family that has been responsible for the starting of a new church. As an inspiration to those who have not been privileged to visit among our people, however, let me cite just a few examples. With the intention of slighting ne one, let me report as it comes to memory from my personal contacts.

The first example takes us to Hector, Minnesota, to the home of Roy and El'sworth Johnson, two brothers. They raised their families under the same roof. They farmed the same farm. Their wives cooked on the same stove. They raised their deceased sister's children with their own. It has often been said that no roof is large enough for two families, but this one was. The reason? Christ was the head of this house. Discussion of Bible subjects was the rule, rather than the exception. Their home was open to visiting ministers, and many services were held there. What did the community have to say about this family? They said, "Those Johnsons are fine people." It was a natural consequence that they should desire to establish a church house and regular services for their children and generations to come. It required only a little help from the National Bible Institution and the Minnesota State Conference to obtain a church house and a pastor. There was no uphil' pulling here. Nothing in this world was more important to them than to pass their faith on to their posterity, and to establish a center for the propagation of the faith. To be sure, there were other relatives who h-lped and neighbors who worked with them, but Roy and Ellsworth were the spark plugs. Family devotion, family unity, and home training provided good foundation for the church at Hector.

Our next example takes us to Greenbrier, Arkansas, to an inland settlement called McGintytown, to the homes of Pete and Harve McGinty. Their father and his brothers were believers before them as were other members of the family. The earlier generation had built a large church house on McGinty land. They were dependent on itinerant preachers to come to hold meetings and teach them. For a lack of trained leaders and for a lack of a church organization, when there was no preacher, there was no service. There came a time when they were without any instruction for so long, that they appealed to the National Bible Institution to help them establish a church program. It was our intention to make them strong of themselves, so that they were not subject to the whims of itinerant preaching. The first task was to train leaders for Sunday school work. None had ever taught a class or made a public prayer. When seeking volunteers for leadership training, Pete McGinty said, "I never made a public speech or public prayer and I do not have much education; but I will try to do my best." With this same attitude, his brother Harve, their wives, and several others took the course of leadership training. They are still doing their best. Their Sunday school is ably managed and is growing. One report said there were more than sixty in attendance. It is the quiet, unassuming Christian homes of these men that have made the success of the McGintytown Church. Their relation to the community has been one of service to the poor and needy; food and shelter, wood and clothes for the widows and the fatherless; a helping hand for the sick and the poor. So quictly and matter-of-factly do they make these deeds a part of their daily living, that a casual observer would not recognize them as acts of charity. It is understandable that "Aunty" Thayer wanted to build her little house by the side of the McGinty's. Churches grow around homes where there is the Spirit of Christ.

How shall I tell you of all those who have made their Christian homes the seedling of a new church! Almost every church could point to similar influence.

Every isolated home, if it is truly dedicated to the gospel and to Christ, is an opportunity for the beginning of a new church. "They that were scattered abroad went every where preaching the word" (Acts 8:4).

## History of the Hedrick Church of God

#### By Mrs. Dale Slater, Ambia, Indiana

WHEN THERE were very few homes on what was called the prairie of Warren County, people of the community began holding religious services in the barn of "Uncle Davey Evans." This was a very large barn and a very good one for that time. Homes were small and did not have ample room for the meetings. The first date of organization that can be found in the church records is February 11, 1854. This is believed to be the oldest church organization in Jordan Township.

Later, a church building was erected at Pleasant View, one mile north and two miles east of Hedrick, Indiana. The deed for this land is dated October 25, 1875. This location was at that time called Gas Corner. Across the road from the church building was a blacksmith shop where mail for the community was brought from West Lebanon once or twice a week by someone of the neighborhood, and the men gathered there to get their mail and to tell and to hear the news; hence the name Gas Corner. The building at Gas Corner was dedicated by Brothers Reed, Wagoner, and Hatch.

Some of the other well-remembered ministers who served the church were: Brother and Sister Woodward, Brothers Stevenson, L. E. Conner, Zilmer, Maple, Joseph Williams, S. J. Lindsay, Brother and Sister Pobison, and Brother D. E. Van Vactor, who was pastor at the time of the cyclone, which destroyed our building on April 17, 1922.

After the cyclone, services were held in the Mud Corner school building and in the Hedrick school building; in the latter for about twenty-seven years.

During the period that services were held in the Hedrick school building, J. H. Anderson was pastor for over twenty years, and the church owes a tribute to him for holding them together during trying years and for adding many to their membership during years without a building.

#### DAILY READING HELPS

- M. May 28. Isa. 11:1-9. Conditions as they will obtain in the Kingdom of God.
- T. May 29. Isr. 65:17-25. A preview of the coming Kingdom of God.
- W. May 30. Isa. 35. The earth when the meek inherit it.
- T. May 31. Rom. 12:1-21. Letting our lights shine in a darkened world.
- F. June 1. Psalm 1. Blessings which come to the rightcous.
- S. June 2. 2 Peter 1:1-12. Growth resulting from adherence to Biblical teachings.

# "As a Thief in the Night"

By Norman J. McLcod, Pomona, California

THE LAST words Jesus spoke before He ascended to heaven told that Jesus' followers are not to know the exact time Jesus shall return. He spoke particularly about the restoration of the kingdom to Israel, but that event is most decidedly pointed out as coinciding with Jesus' second coming. Again and again since the time Jesus departed, religious leaders have been setting dates for His return. During the Middle Ages, Eusebius and Julius Africanus said He would return at 1000 A.D. Archbishop

Ussher set the date at 2000 A.D. We are more familiar with the legion of more recent church leaders who have set all manner of dates for the greatest event of all time.

Scripture definitely records that the time is not known. Jesus said twice in the same discourse, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. . . Watch, therefore: for ye know not what hour your Lord doth come" (Matt. 24:36, 42). More recently, it has been argued that followers of Jesus who were look-

ing for His coming would know because of statements made by Apostle Paul in the letter to the Thessalonians. The Apostle said: "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4). People argue that it is only to the unbeliever that the coming of the Lord will be "as a thief." The sense of the whole passage is to the effect that we do not know the exact time He will come, and so we should be watching all the time. "Therefore let us not sleep, as do others; but let us watch and be sober" (v. 6). If we knew when Jesus was coming, we could set our alarm clocks and proceed to go soundly to sleep. We would not need to watch. That is the value of uncertainty. It keeps us ever a'ert and ready to do the right thing to our neighbor, to act in a truly Christian manner with all associates. We are not tempted to think that because Jesus is not coming for some time we can go out and gather in some illgotten gain.

Those who have set dates for the Lord's return, and have found themselves to be wrong, have invented all manner of doctrines to cover the chagrin they have endured. The most common subterfuge of this class of people is that Jesus is already here. He has come to His own, but the rest of the world does not realize that He

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Norman J. McLeod

has come. These people hunt abstruse prophetic utterances that seem to bolster their teachings, but never once have they produced any plain statement that says so. Types, apocalyptic statements from Daniel or the Book of Revelation are testimony that Jesus is coming to His church first and then to the world. Those who hold to such teachings will let you know they are of the true church, but you are not because you do not know of Jesus' coming. Then at frequent intervals, there will come those

> who tell you some have been taken, and you are left. Such a one will say they have noticed recently that so many righteous people have died, and undoubtedly they have been taken, and we are left in this vale of woe! When that doctrine was first taught in my presence, I did become somewhat disturbed. No more! In no place does the Scripture make any such statement. We have several plain statements to the contrary.

> "Then if any man say unto you, Lo, here is Christ, or there; believe it not. . . . If they

shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chamber, 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 bc" (Matt. 24:23, 26, 27). "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). The angels who spoke to the apostles at the time of Jesus' ascension said He would come the same way He went (Acts 1:11). Until such time as I can be shown more plain statements than these, I believe that when Jesus comes, it will be with one great flash and all the world shall know it simultaneously. Doctrines based upon obscure texts, abstruse reasoning, or on individual interpretations of apocalyptic utterance will not alter my opinion.

Someday, when God's own good time has been reached, Jesus will come through the cloven skies to take over the kingdoms of this world, to raise the dead, to change the living, to put down all authority and power, and to perform, in other words, the most radical revolution the world has ever seen. Words fail to express the grandeur of that glorious revolution, because it is beyond our wildest dreams. We have not the slightest idea of when it shall

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be, but if we are looking for it, we can have some idea of the time of His coming. God has given signs, but we cannot always be sure that we have interpreted His signs corr ctly. The fault is not in the signs but in their understanding. Let us watch, therefore, for we know not what hour our Lord doth come.

# It Is Wise to Fear God

#### By Mrs. Eunice M. Pearson, West Milton, Ohio

BIBLE readers so often read and hear that the "fear of the Lord" spoken of in the Bible does not mean fear but love and reverence. May this be one reason so many so-called Christians are following the ways of the world and not fearing to disobey God? Perhaps they reason that since He is a God of love and mercy (as indeed He is), He will not destroy the wicked nor cut off the unfaithful.

Abraham loved and trusted God to the extent that he was willing to sacrifice his only son. Yet he feared to discbey God. (Gen. 22:12.) The midwives of Egypt feared God more than they feared Pharaoh and tried to save the lives of the Israelitish baby boys (Ex. 1:21), and they received their reward. The servants of Pharoah who f ared the Lord saved their own cattle. (Ex. 9:20.) The Israelites saw the power of God hold back the Red Sea, and they feared to disobey Him. (Ex. 14:31.) It was God's plan to have the Israelitish children taught to fear Him that they might not forget the wonderful things He had done for their fathers and to the Egyptians that they would keep His commandments. (Deut. 4:10; 5:29.)

The Psalmist said, "Fear the Lord, ye his saints" (34:9). "Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him" (33:8). God is God of the universe and has a plan into which we must fit if we are to become a part of His Kingdom. It is because of His great love and mercy that He has told what will be the results of our disobedience. In the Garden of Eden, God told Adam and Eve that they would die if they ate of the forbidden fruit. (Gen. 2:17.) They ate and died. He told Noah He was going to send a great flood upon the earth which would destroy all flesh. (Gen. 6:13.) God did as He said He would do, and all but eight souls upon the earth perished.

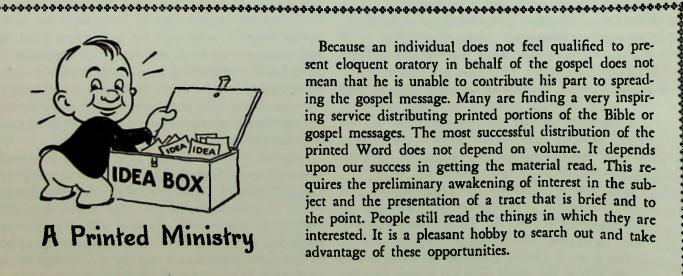
B-cause of their disobedience, God's chosen people were scattered throughout the land and were not allowed to have their own nation. Even David, a man after God's own heart, was not allowed to build the Temple of God, because he had shed much blood upon the earth in the sight of the Lord. (1 Chron. 22:8.) Lot and his family were told not to look back when leaving Sodom. His wife disobeyed and was turned into a pillar of salt.

Have we any reason to believe that we will escape the punishments which are promised by God, if we are disobedient or unfaithful? "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Can one continue satisfying the lusts of the flesh and not expect to pay the price of life eternal? The fifth chapter of Galatians records the works of the flesh. Are we guilty of any one of them? If so we shall not inherit the Kingdom of God.

As surely as Adam died, as surely as the Flood came upon the earth; as Israel was scattered; as David was not allowed to build the Temple; and as Lot's wife was turned into a pillar of salt, we also will be punished if we disobey and are unfaithful.

"The fear of the Lord, that is wisdom" (Job 28:28). Let us be wise and fear the Lord!



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A Voice From the Past

Our Gospel Pioneers

The following article was written by Brother W. H. Wilson and appeared in "The Restitution," November 28, 1906, under the title of "How, When, and Where and by Whom Was the Gospel of the Kingdom First Introduced into the Western States?" We are indebted to Sister Alena Ellis of Waterloo, Iowa, for this transcript.

THE EARLY pioneers who so "earnestly contended for the faith which was once delivered to the saints" now sleep in Jesus, awaiting the coming King. I thought it may be of interest to many of like-precious faith to learn the history of its introduction into the Western states so long ago.

First, I will go back and show how the truth first began to illuminate the minds of those who afterwards introduced it. Let your minds follow me across the mighty ocean to Halifax, England. About the year 1839 or 1840, certain ones were enduring a great struggle, in order that they might emerge out of the gross darkness of old Babylon and back in the full sunlight of God's saving message of life. Among that number was my father, Joseph Wilson and his brothers, Benjamin, John, and James, also Benjamin's boys, and Richard and William Appleyard.

At that time, they were all members of the same Baptist Church at Halifax. About this time, Alexander Campbell began preaching what he called the "reformation," urging people to get back to the primitive faith and practice. He started well but stopped short of ascertaining the primitive faith. He introduced baptism for the remission of sins, ignored all human creeds, and established weekly Communion.

A congregation was organized on this partial reformation called "The Disciples of Christ" at Halifax, England. The group mentioned left the Baptist Church and united with this organization. The little light which they had received made them anxious for more light. The congregation then formed itself into an investigating class, with a firm determination to search carefully the Holy Scriptures. They resolved to begin with the first chapter of Genesis and go through the entire Word of God. They had not progressed very far in the study of Genesis before they came across the covenants of promise made unto Abraham and repeated to Isaac and Jacob. An inquiry was made to whether those promises had been fulfilled or not. You can imagine how like a golden cord they discovered that those promises permeated and ran through both the Old and New Testament and constituted the basis of the gospel of the Kingdom. It was at this point that the true light began to shine, and as the investigation progressed, the light shone brighter and brighter until they were led into obedience of the one true faith and hope of the gospel.

While the investigation was in progress, my uncle James, and Benjamin Wilson, and Benjamin's boys emigrated to America in 1844, bringing with them what light they possessed. Later in 1849, my father Joseph Wilson, his brother, John Wilson, William and Richard Appleyard, also sailed for Geneva, Illinois, where my uncle Benjamin had previously located and entered the printing business. Uncle James had bought a farm a few miles west of Geneva. Later still came Joseph Cockroft, who became a partner with Uncle Benjamin in the printing business. Later still, George Westgarth and family became located in Geneva.

Meetings for Bible study were still continued in their homes at Geneva. About this time came Dr. John Thomas, who had been in the reformation work along with Mr. Campbell. He soon passed Mr. Campbell in Bible study, and obeyed the gospel of the Kingdom; then Mr. Campbell and Mr. Thomas became antagonists. John Thomas became a noted proclaimer of the gospel of the Kingdom and life eternal only through Christ. If I mistake not, he baptized my father and Uncle Benjamin. Both Mr. Campbell and Mr. Thomas then transferred their labors into the State of Virginia. For a time, Virginia became a fierce battleground, where Mr. Thomas and Mr. Campbell waged many a conflict.

Finally John Thomas located in Hoboken, New Jersey. He planted a church at Brooklyn, New York. From Hoboken, he published a magazine called *The Herald of the Kingdom*. Hoboken was the center point from which the gospel of the Kingdom radiated in the eastern states, and Geneva, Illinois, for the western states. I remember as a boy witnessing baptisms at Geneva as first one and then another learned the true gospel message. A church of believers was then formed at that place.

At Spint Charles, Illinois, two miles north of Geneva, lived Mr. and Mrs. Underwood, father and mother of the present publisher of *The Restitution* [In 1906—Editor] and also John Christian and wife. They united with the church at Geneva. Brother Underwood engaged in a flour mill at Saint Charles and became quite an accomplished student of prophecy. Uncle Benjamin owned a printing office and commenced publication of a magazine called *The Gospel Banner* which became an

uncompromising exponent of the gospel of the Kingdom and eternal life only through Christ. Books, tracts, and hymn books were then published, and the light began to spread in every direction, Geneva, being the center point.

The congregation began to grow and a church building became a necessity. Plans were made, and a plain, stone church building was erected. I well remember one moonlight night how the men, with their sons, met to dig the foundation bringing with them

lanterns and spades. I, as a boy, helped dig the foundation. Bro. Westgarth, a stone mason, built the walls and plastered the house.

At Aurora. Illinois, ten miles south of Geneva, quite a number of Campbell's reformation settled. The true gospel light from Geneva soon reached them, and a congregation of believers was established there.

The work began to spread to the different points of the compass. Others who had the natural ability as public sprakers believed and obeyed the gospel of the Kingdom. These were then scattered abroad everywhere spreading the glorious light. Geneva was the point from which literature was printed. As the gospel spread and churches were established, semiannual conference gatherings, in July and December, were held at Geneva in Brother Wilson's house.

Benjamin's boys and William and Richard Appleyard finally settled at South Northfield, eighteen miles northwest of Chicago where, after getting settled, they let the gospel light shine. The result was a congregation and a church building at that place. The gospel light then spread from this point. As the light spread, other able speakers embraced it and became heralds of the glad tidings, which was brought to the west by the few who emigrated from Halifax, England.

While a boy, my father put me into the Gospel Banner office to learn the printing business. It was during this time that the Emphatic Diaglott was translated and printed.

In my mind's cyc, I still see my uncle Benjamin sitting at his desk making a literal word-for-word translation of the New Testament. I remember seeing the Greek type arrive from England. Many readers of the Diaglott may not be aware that my uncle not only translated the Diaglott but took charge of the mechanical work as well. He electrotyped the entire book himself.

As each page of the Diaglott was put into type, he took an impression of the page of type in wax. This wax mold was then black-leaded with very fine black lead dust. He had a vat containing acid. In this acid, he hung a copper plate and also the wax mold before he went

> home at night. In the morning, he would find the wax mold covered with a thin sheet of copper. The acid dissolved the copper and the black-lead attracted it to the wax mold. He then made metal plates, out of melted metal and fastened the copper upon it. He printed the first edition of the book, from these plates on a hand press. I used to ink the plate by a soft roller while he worked the press. Thus from Geneva, as the carly gospel center, issued one of the most useful aids for Bible study that ever issued from the press, in any section

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of this country.

About this time, Joseph Marsh issued a magazine from Rochester, New York, called the *Prophetic Expositor*. This magazine published much truth, but as he held the gospel of the Kingdom in a rather loose manner, it provoked the hostility of Dr. John Thomas, who would not tolerate the least infringement of the glorious gospel of the Kingdom.

The Prophetic Expositor finally came into the hands of Thomas G. Newman. It finally merged with the Gospel Banner. The Gospel Banner in turn merged with The Herald of the Kingdom published by my oldest brother Thomas Wilson, of Chicago, Illinois. While in his hands, the name was changed to The Restitution and was issued in the form in which it is now printed. As time went on the contest for the gospel waxed hot. The worst foes we had to meet were the followers of Alexander Campbell and William Miller.

Indiana had a hard struggle with the Adventists, under the leadership of Joshua V. Himes, Dr. Field, and E. C. Andrus. These advent leaders put up a strong and bitter fight to capture the present conference of the Church of God in Indiana, but they failed. Brethren Corbaley, Wince, Wagoner, Halstead were veterans in the struggle. Much interesting history may be given with regard to the great battle of the age of the supremacy of the Kingdom as against spurious gospels. (*Please turn to page 10*)





Hallow Excuses

#### A Radio Sermon (WAIT, Chicago) by Harold J. Doan

THERE IS no legitimate excuse for rejecting the offer of God to save through Jesus Christ. There is no valid excuse for a Christian to neglect service to God. Many hollow excuses are offered, however, for failure to be a good Christian. Seventy-seven million Americans claim to be Christian. Many of these seventy-seven million are full of hollow excuses as to why they are not effective Christians, whose religion is a power in their lives. Most of the seventy million nonprofessing Christians are also

ready with hollow excuses for having resisted the gospel of Christ.

Let us examine some of these excuses for failure to be Christian in the light of God's Word to see whether or not they are acceptable to God. If one of these is your favorite alibi, examine it carefully to see if it will stand the scrutiny of God's all-seeing eye.

Some people offer the excuse of fear. They say, "I am afraid to try to be Christian. I may fail. I do not know if I could keep the faith, because I have so many temptations." It is

true that some people do backslide after they have begun the Christian life. It is true that there are hypocrites in the church, who have made a confession but are not living by it. This is *not* a legitimate excuse for being "standoffish" with the Lord and His church. Common sense would tell you that. Do we condemn the democratic process because there are corrupt politicians? Do we condemn the sacred vows of marriage, or refuse to marry, simply because some have made a failure of marriage? Then by what process of logic can we condemn the Lord and His church because some professing Christians have failed their vows? Forget all the poor Christians you know and tell me this, "What do you have against the Lord?"

Will this excuse of fear of failing hold water in the Lord's eyes? Do you remember the parable of the ten pieces of money? The servant who had been given a pound by his master put it aside until his servant returned, not using it to produce more goods as did the other servants. He offered as his excuse, according to the parable in Luke 19:21, the words, "I feared thee." He said he was afraid he would lose the money if he invested it, and rather than fail, he had done nothing. Was the master satisfied with this excuse, and did he praise this overcautious servant? No, he condemned the man for his lack of confidence, saying, "Out of thine own mouth will I judge thee, thou wicked servant. . . . Take from him the pound, and give it to him that hath ten pounds" (Luke 19:22, 24). This parable was spoken as a warning to those who will not exert themselves by stepping out to accept the Lord and to take up His cross for fear of failure. This parable is also a warning to those who have come into Christ but fear to go into aggressive action for

> fear of failure. Lack of faith is no valid excuse—it is reason for the Lord to rebuke and condemn.

> There are 365 "fear nots" in the Bible, one for every day of the year. "Fear not" that you will fail but take a stand for the Lord and go into front-line action for Him. He will not fail you, but will help you never to fail Him.

> Then there is the best-known excuse of our time, "other business." Some say when asked to come into the fellowship of the Lord and to take His yoke, "I am too busy. There is so

much to do; what with my work, and family, and my home, and my clubs, and regular trips out of town. I am too tired and too busy to give my time to the Lord and the church." Jesus anticipated this excuse and answered it in parable form during His ministry on earth. He told of a man who made a great feast and sent messengers to invite all his friends and neighbors. "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come" (Luke 14:18:20). All these had interests more important to them. They had other things they would rather do. What was the host's reaction to these excuses? Was he very tolerant? Did he say, "O, that is all right. We will try again at your convenience?" No, the master, being angry, said, "I say unto you, That none of those men which were bidden shall taste of my supper" (v. 24). The host, of course, represents the Lord God, who through His Son and His servants has invited us all to the marriage supper of the Lamb. Those who made excuse represent those today who are too busy to heed the gospel in-



Harold J. Doan

vitation. They represent those who profess to be the Lord's friends but have not the time because of selfish interests to honor Him. Do not be deceived; the Lord is not! This excuse of "other business" will sound pretty silly on judgment day.

Then there is the more subtle excuse of false modesty. A few say, "I am too bad, or I am too insignificant. The Lord does not want me. The church is so small, and the wicked world is so large. There is no use trying." This reminds us of how the Israelites excused themselves and shirked their duty soon after they came out of Egypt. Spies were sent to look over the land of Canaan to see how and where they should attack this place the Lord had promised them. When they surveyed the situation, however, they came back and said, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.... We were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:32, 33). Ten of the twelve spies suggested postponing entrance into the Promised Land. This false modesty, which actually reflected faithlessness, caused God to condemn the nation to forty years of wilderness wandering. The ten scared spies died during those forty years because of their poor estimation of their own power and God's power to overcome even a gigantic enemy.

God is not satisfied with the alibi that the church is too small, and evil too great; that His workers are too few and Satan's too numerous; that Christians are too poor and wicked ones too rich. Gideon and three hundred practically unarmed men, assisted God in putting the great Midianite army to rout. God will accept no more the excuse that we are too small, or too weak, or not wealthy enough, to do His work and will.

No, there is no excuse for neglect! God is not fooled nor mocked. He knows the true situation, and though our hollow excuses may serve to soothe the conscience, they will not blind our Lord and righteous Judge. Frankly, I wonder what sort of Judge some think the Lord is, that He should be turned aside by some of our most obvious excuses. Can we not realize His perception? "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11:3). That good front and those "Oh, so logical" excuses will melt away like ice before the sun of righteousness, and we will stand with our attitudes and our character and every act of our lives naked before His eyes. Really now, how will it sound when we say, "I was afraid to become a Christian for fear I would fail; I was afraid to give full Christian service for fear I would fail"; or, "I have been so busy that I never had time to be a Christian"; or, "I was so busy I never had time for service"? Or, will you base your plea for salvation on this excuse, "The church was so small,

I was so weak and had so little to offer, and I did not think it was any use for me to be a Christian"?

As for me, I would hate to stand before my Lord in the day to come and have only excuses to offer Him. Is it not wiser to lay aside all fears; over-involvement in the affairs of the world; false modesty and other hollow excuses, and accept Christ as Saviour and go forward with Him into full Christian service? Fear not for failure; He will keep you.

"Seek ye first the kingdom of God and his righteousness; and all these things [food, clothing, etc.] shall be added unto you" (Matt. 6:33) and know that, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Realize further that you can do all things through Christ who will strengthen you. No, there is no excuse that the Lord will accept as valid for not accepting Christ and for not serving Him fully.

#### OUR GOSPEL PIONEERS

#### (Continued from page 8)

I have been conversant with the contest from its early state in Geneva, and I felt that it might be of interest to many believers who know nothing about this memorable struggle.

I was a member of the Geneva Church and was baptized into the sacred name by Bro. Edwin Smith in the waters of the beautiful Fox River in 1857. Bro. Smith now rests in the graveyard where many old veterans lie buried. A few weeks ago, while I was filling an appointment, our much-esteemed Brother James Whitehead fell asleep. He was one of those who had learned the glad tidings at Geneva and was a member of that church. Sister Whitehead was, also. In the east, at Elizabeth, New Jersey, still lives one of the old veterans, John O. Woodruff. This old veteran in his lifetime spent over thirty thousand dollars for printed literature in defense of the ancient faith of the gospel. Faithful believers have struggled hard to hand down to their descendants the pure gospel of the Kingdom unmixed with the traditions of men. Will you preserve it or will you suffer hobbies and liberalism to creep in and compromise it? Personally, I have long been in the fight and am still in it, as long as God gives me the strength to use both voice and pen. As you will know that I have no use for anything else than the straight, genuine article, unmixed with human perversions and doctrines which tend to undermine the fundamental principles, which we have struggled so long to protect from error, I have placed these truths in book form, "The Pine Woods Bible Class," that it may find a place in your libraries, and through it shall still speak to you when I shall be unable to use either voice or pen.

PAGE 11

Another old veteran who now nears the close of his work is Brother Maurice Joblin who has long fought for the purity of the gospel of the Kingdom. Also Brother Elton who writes "Random Thoughts" for *The Restitution*. There is also Brother Wagoner, who wrote to the line, Brother Wince, and others who are now near the end of the contest.

We need Bible schools in every state to instruct the young and faithful teachers who will not shun to declare the whole counsel of God, unmixed with hobbies, traditions, and seductive doctrine. If it were otherwise, the Bible school would become a curse. Look well to your teachers!

Yours in the Blessed Hope,

#### W. H. Wilson.

#### LIFE IN ISRAEL

"As we were passing through customs controls at the Haifa port, we were once again very pleased to note an arrangement and system which is superior to that of other nations. In Europe, one is plagued by the expectancy of tips on the part of waiters, porters, etc., for any service rendered, even after a service charge of ten per cent has already been added to the bill. We term it "a curse of greed" that has swept our so-called civilized world. In Haifa when we offered the baggage porter a coin for his labor, he politely refused to accept it. You see, the port authority pays him a living wage, and he is satisfied. Can you believe it?"—The Jews in the News.

#### PRAYER FOR DEDICATION

By Esta L. Starbuck, Rockford, Illinois

We come in humble gratitude, dear Lord, With overflowing hearts to give Thee praise, For all the blessings Thou hast given us, For promised strength and guidance all our days.

We thank Thee, Lord, for those who've gone before, Whose faith has laid foundations deep and strong, Whose inspiration thru these many years Has strengthened us and helped us carry on.

And as we dedicate this house to Thee, A place where truth and service may be taught; We know unless the Lord dost build the house, Our feeble efforts all shall come to nought.

Thou "dwellest not in temples made with hands," Thy habitation—not in wood and stone,

But in the lives of those who do Thy will,

Whose hearts and minds are stayed on Thee alone.

-0----

Then, help us, Father, as we come today, To dedicate this building unto Thee, That we may dedicate ourselves anew, For service now and through eternity.

Aloes is the name of a valuable wood mentioned several times in Scripture. It is aromatic and very sweet smelling. The tree often grows to a height of twenty feet, and twelve feet around. It is valued very highly in India.

#### MINNESOTA MISSIONARY SOCIETY

The Minnesota Missionary Society held an all-day conference at Saint Cloud, Minn., May 3, 1951. Our meeting was opened by a song sorvice led by Mrs. George Savage. The Scripture was read by Mrs. Vivian Kirkpatriek. Bro. Arnold Johns of Lester Prairie, Minn., brought us the message for the day. Reports of foreign, national, and state missionary work were given.

The afternoon meeting was opened by a short program in which the different churches presided. Our president, Mrs. Roy Johnson, opened the business meeting. The dime gleanors were turned into the treasury. It was voted to use this money in the general fund. It was voted to give one hundred dollars to the National Bible Institution; to continue sending quarterlies every quarter to Mr. Manoah in India; and to send ten dollars monthly support to Mr. Manoal,

The Society is trying to contact young people that may need financial aid to attend the National Berean Youth Rally.

All Minnesota women that will attend the Genoral Conference are coming missionminded, and we hope to interest all states into organizing state missionary societies. We are happy to see Michigan join us in our efforts. Someday, we hope to see a National Missionary Society. Mrs. W. E. Wood, Secy.

#### SOUTHWEST CONFERENCE California and Arizona

The Southwest Conference of the Church of God of Abrahamic Faith was held at the Los Angeles, Calif., Church of God, May 4-6, with very good attendance. The sermons and lessons were an inspiration lead by Norman Mc-Leod, Emma C. Railsback, C. E. Randall, Gordon Landry, and Harry Fayne. Mildred Huey of Tempe, Ariz., lead an exceptionally fine devotional service, also.

The Los Angeles Church can justly be proud of the hospitality shown the visiting brethren. Dinner and evening lunches were served at the church both Saturday and Sunday. The noon dinner was served in the lovely ivy covered arbor between the church building and the parsonage. The food was delicious and bountiful. Now we know the Los Angeles ladies are as fine cooks as Arizona ladies!

At a business session, the following officers were chosen for the coming year: president, C. E. Randall; vice president, Norman MeLeod; recording secretary, Mildred Stantial; secretary, Lois Rahn; treasurer, John Saylor.

The next Conference will be held this fall in Pomona, Calif. The exact date will be announced later.

Try to make a trip to Pomona about November and learn what fine fellowship there is in the southwest.

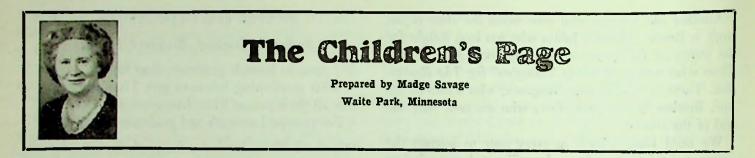
A. Grace Adamson, Cor. Secy.

#### SOME PEOPLE

Some people have a patent medicine religion. Some people put their wealth in the bank on earth, and it has no eternal value.

- Some people have opportunity to accept Christ but are just fooling around.
- Some people think Jesus said, "Whosoever drinketh shall never thirst."
- Some people have the Kingdom of God mortgaged, because of their sins of yesterday.
- Some people think it useless to build a church, because Christ is coming soon.
- Some people refuse to attend prayer meeting, because the pastor has to do all the praying.
- Some people give one dollar to see a ball game, and one dollar to see the Kingdom of God.

-Texas Church of God News,



"Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God" (Joshua 3:9).

## Change of Leaders

From the letters omitted from the following words, figure out the leaders. One was the old leader. The other was the next leader.

| judg ent                    | ordan River |  |
|-----------------------------|-------------|--|
| c mmand                     | cvenant     |  |
| widom                       | roc         |  |
| har                         | coice       |  |
| conider                     | Nn          |  |
|                             | mgnify      |  |
| The first leader's name was |             |  |
| The new leader's name was   |             |  |

God used leaders for a while. Then others took their places. Sometimes, the leaders became ill or old. Some-



times, they became sinful. Some had finished the work God had given them to do.

It is a wise thing for leaders to be changed after a certain length of time of service. It gives others who take their places a chance to develop their talents in service for the Lord.

The main thing is to have godly leaders in the nation, in the states,

in the churches, and in the homes.

Joshua took the place left vacant after Moses' death. He was one of the two spies that gave a good report following their trip into Canaan to spy in the land. So one may say Joshua was rewarded for having been faithful to his task of searching the land by getting a greater work to do for the Lord. (Read Josh. 3:1-17.)

### Find the Answer

My first is in give also in sight. My second is in sun but not in night. My third is in pray but not in sound. My fourth is in land but not in round. My fifth is in water also in return. My sixth is in learn but not in yearn. My whole is a people or nation. Do you know?

## Consecration

The people of Israel camped at the banks of the Jordan River the night before they crossed into the Promised Land. (Josh. 3:1). As the priests who carried the ark of the covenant reached the water's edge, the water "which came down from above stood and rose up upon an heap." The waters from the other side "failed, and were cut off" (v. 16). Thus, they passed across on dry ground. This was the flood season or high water time. God's power is so much greater than man's power that this fact made no problem to God. His power is unlimited. It is no more of a problem to Him to heal a cancer than it is to cure a headache. It is a miracle every time a sinner sees himself, and compares himself with Jesus, repents and is forgiven. How much greater value to a person to have a new heart than to merely have his body ailments healed!

The people drew near to God and sanctified themselves before they passed over (v. 5). The Lord God promised that day to "magnify" Joshua "in the sight of all Israel." He was to do this to let them know that as God had been with Moses, so He would be with Joshua.

#### Happy Birthday Wishes!

Marie Pryor, May 23, age 6, Hendersonville, N. C. Charles Pryor, May 24, age 10, Hendersonville, N. C. Marlene J. Saatzer, May 25, age 13, St. Cloud, Minn. Hilda Richardson, May 26, age 14, Hammond, La. Jackie L. McMinn, May 26, age 5, Asheville, N. C. Rosa Mae Phillips, May 28, age 13, Wadesboro, La.

Answer to "Find the Answer" (opposite): "Israel"



# The Beream Page

Editor: William Wachtel, Oregon Bible College

## Maintain Sound Doctrine!

Those who read the Berean page will perhaps recall that the editor has in recent weeks drawn from history the lesson that pure, Scriptural Christianity can only continue when Christians will not compromise with the errors of human philosophy and religion. History, as was declared before, is a great teacher to mankind, but one, alas, which the large majority of people will not heed.

Think not that the Church of God is exempt from the danger that it may lose the precious truths and hopes for which it now stands, and may at length become a part of that apostasy which we so much deplore. It is not an impossibility! It has happened before!

Read, for example, the Confession of Faith approved by the Baptists in 1660, and presented to Charles II of England, signed by forty elders and deacons and brethren, and approved by more than twenty thousand other Baptists of that time:

"We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same. We believe that the same Lord Jesus who showed Himself alive after His passion, by many infallible proofs, which was taken up from the disciples, and carried up into heaven, shall so come in like manner, as He was seen to go into heaven; and when Christ, who is our life, shall appear, we shall also appear with Him in glory, for then shall He be King of kings and Lord of lords, for the Kingdom is His, and He is governor among the nations, and King over all the earth.

"The kingdoms of this world (which men so mightily strive to enjoy) shall become the Kingdom of our Lord and His Christ, for all is yours (O ye that overcome this world), for ye are Christ's and Christ is God's. For unto the saints shall be given the Kingdom, and the greatness of the Kingdom under the whole heaven, though (alas!) how many men be scarce content that the saints should have so much as a being among them? But when Christ shall appear, then shall be their day; then shall be given unto them power over the nations-'to rule them with a rod of iron.' Then shall they receive a crown of life which no man shall take from them, nor they by any means turned or overturned from it; for the oppressor shall be broken in pieces, and their now vain rejoicings turned into mourning and bitter lamentations as it is written. We believe that there will be an order in the resurrection, Christ the first fruits and afterwards those that are Christ's at His coming, then cometh the end.

"Concerning the Kingdom and reign of our Lord I sus Christ, as we do believe that He is now in heaven at His Father's right hand, so we believe that, at the time appointed of the Father, He shall come again in power and great glory, and according to the Scriptures, reign on the throne of His Father David on Mount Zion in Jerusalem forever. We believe that the Kingdom of our Lord will be a universal kingdom, and that in the Kingdom the Lord Jesus Christ alone will be visible, supreme Lord and King of the whole carth. It will have no end. It cannot be shaken; in which Kingdom the saints and faithful in Christ shall receive the end of their faith, even their complete salvation-joint partakers with Christ in all that God has promised. We believe that the New Jerusalem that shall come down from God out of heaven will be the metropolitan city of this Kingdom. The tabernacle of God shall be with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God.

"We do believe that this Kingdom will be peaceable and very glorious, beyond conception, and much more beyond expression, of which Solomon's kingdom was a type. We believe that this Kingdom ought not to be set up by the national sword, that being so exceedingly contrary to the very spirit of Christianity, because Christ's Kingdom is not of this world, therefore, His servants ought not to fight. His Kingdom, of which we are speaking, will be set up at His appearing-when the great men, and noblemen, bond men, and free men shall run to the rocks and mountains to fall upon them and hide them from the presence of the Lamb. This will be the day of the Lord's vengeance, and it belongs to Him to execute it and not unto us." (Quoted from The Word of the Kingdom, page 151, by John O. Woodruff; Confession of Faith recorded in four volumes now in British Muscum, London.)

In comparing the Confession of Faith with the beliefs held by most present-day Baptists, one can see easily that there has been a great change of theology. In pointing out this obvious departure from earlier beliefs, we are not trying to judge the Baptists or any other group. We mercly hope to show the ever-present danger which confronts us as well! Let us hold vigorously to our Faith, and not accept the traditions of men!

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# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

- June 6—Oregon Bible College Commencement in Oregon Church of God. (C. E. Lapp, guest speaker.)
- June 6-10—Minnesota State Conference (C. E. Randall, guest speaker).
- June 11-17—Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)
- July 16-27—Berean Youth Rally, Oregon, Ill. July 19-22 — Arkansas-Oklahoma Conference at Clark's Chapel.
- June 23-24—Indiana State Berean meeting at North Salem Church, Plymouth, Ind. (James M. Watkins, guest speaker.)

June 23-July 1—Indiana State Conference at North Salem Church, Plymouth, Indiana.

- July 31-August 8-Illinois Bible School, Oregon, Ill.
- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)

August 18-26-Jowa Conference at Waterloo.

- August 16-26—Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 20-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2—Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

For more news, turn to page 11.

#### BAPTISMS AT PLYMOUTH, INDIANA

We are happy that Jack P. Croy and his wife, Cornelia Jane, upon confession of faith in Christ, were received into the North Salem Church of God at Plymouth, Ind., on March 25, 1951.

They came before the congregation and made confession to God that they realized they were sinners, and that they wanted to accept Jesus Christ as their Saviour.

A group from church, together with the Croys and the writer, journeyed to Plymouth where, as a result of their faith, they were baptized in the name of Jesus Christ for the remission of their sins. Dale H. Ward.

#### LITTLE ROCK, ARKANSAS

Mr. and Mrs. R. C. Stanton and family, formerly located in Virginia, have returned to their home in the Oak Grove community, Rt. 7, Little Rock, Ark.

With them we welcome a new son, Richard Dale, born on March 16, 1951, while the parents were in Virginia. We are pleased to welcome these good people back to their home community. II. Scott Smith.

#### PENNELLWOOD CHURCH OF GOD Grand Rapids, Michigan

We are happy to receive four new members into the Pennellwood Church of God. Judith Fairbrother was baptized by Bro. Walter Wiggins on Easter Sunday evening. Bro. Harold Doan baptized his sister, Ruth, on the following Sunday. On April 8, these two girls and Mr. and Mrs. Lyle Doan from the Oregon, Ill., Church were extended the right hand of fellowship. May God bless and increase in them, faith and knowledge.

Mrs. Lewis Buskirk, Secy.

#### NATIONAL BIBLE INSTITUTION

| An Isolated Sister          | \$ 15.00 |
|-----------------------------|----------|
| Hope Chapel Contributors    | 20.00    |
| Church of God, Macomb, Ill. | 17.04    |
| Mr. & Mrs. G. E. Marsh      | 25.00    |
| Mrs. Ora Thompson           | 10.00    |
| Mrs. Kate Olmstead          | 10.00    |
| Mrs. J. D. Shelly           | 5,00     |
| Bertha & Hope Haupt         | 100.00   |
| Hattie A. Woods             | 2,00     |
| Mrs. Anna Cochran           | 2.00     |
| A Sister                    | 10.00    |
| Mr. & Mrs. J. Arlen Marsh   | 3.00     |

# Gleanings from the Field

"The field is the world."-Jesus.

We are being asked why no picture of the new building has appeared in The Restitution Herald. It is a mere matter of a few bricks. We have been unable to obtain a small number of bricks necessary to complete the front of the old building. This has made it impossible to finish the odds and ends which are necessary before a satisfactory permanent picture can be taken. We hope it will not be too long.

Martha (Chamberlain) Fincham, Frankfort, Ky., writes to express sincere appreciation for The Restitution Herald. She tells that she is finding much of the material very helpful in her teaching in a local church. She was baptized by Bro. James Patrick in 1927 at Delta, Ohio, and writes very appreciatively of the ministers she has known since that time. We are more than pleased to help add to the faith of our readers.

Bro. Dean Moore is interested in devoting his time and talents to regular pastoral service. He is a graduate of Oregon Bible College and has taken special training at other schools in the United States and Canada. He is very consecrated to the purpose of Christian service. If anyone is interested in his services, they may write to him in care of this office.

Wesley Somers, national Berean treasurer, was accepted into the National Honor Society at Rockford, Ill., on May 16, 1951. Congratulations! Wesley is the son of Mr. and Mrs. Gayle Somers.

The "Appalachian Advent Christian," a neatly printed paper ably edited by Frank J. Davis, North Tazewell, Va., surprised us with a reprint of our recent editorial "Sunday Morning—U. S. A." This was printed as an editorial in his own column, "What the Editor Thinks." We appreciate this recognition of our efforts.

Sr. Anna Cochran, Knox, Ind., writes to express her sincere thanks to everyone who has so pleasantly remembered her with cards and good wishes in recent weeks.

Ray Benight, editor of "The Bible Advocate," has written for permission to use some of our material. Several other exchanges have quoted freely from The Restitution Herald in recent months. There is a satisfaction in knowing that you sometimes reach beyond your own borders.

Visitors at National Bible Institution on Wednesday, May 16, were Mrs. Marge Mogle, Mrs. Bess Kasper, and Mrs. Mildred Somers, of Rockford, Ill.

The World's Crisis, edited by James A. Nichols, Jr., came out with a completely revised edition the past week. Its material and special features are very timely and wellorganized. It provides another worth-while example that religious news and material can be as interesting, attractive, and neatly prepared as any other publication.

The "Present Truth Messenger" shows promise of a quote in the "Reader's Digest" at least, for the classic misprint of the week. In printing a letter from Gerald F. Richardson, director of public relations at Aurora College, III., it states, "The Student Christian Association had the unusual privilege last night of heaving Mr. C. F. Sommerfield, a national organizer for the Brotherhood of Railway Clerks."

From the cordial reception Professor Jerry showed us recently on our visit to Aurora we find it hard to believe that the public relations department would take the bums-rush method of eliminating a speaker, but that is the way the record stands. This is only one of the reasons why an editor's hair turns prematurely gray.

#### OREGON BIBLE COLLEGE

Bro. Otto E. Dick preached at Dixon, Ill., on May 13, substituting for Bro. James M. Watkins. Bro. and Sr. Watkins and Danny, Mary Railton, Patricia Rossner, and Janice Johns traveled to Hedrick, Ind., for dedication services. The "Missionaires," William Dick, Kyle Davis, Darrell Maddock, and Neil Thut, sang at the dedication services. On Monday, May 14, at chapel, Mary Railton and William Dick gave talks concorning the trip to Hedrick. May the Lord bless the new church there!

We were glad to have Bro. Hatch visit us on Wednesday, May 16. Bro. Hatch is going to speak for chapel period on Tuesday, May 22.

Our monthly Communion service was conducted on Friday, May 18, by Jerry Reeves and Orville Kinsey. Each senior said a few words, this being our last Communion service with them as students.

The "Preaching" and "Public Speaking II" classes listened and asked questions to Mr. Lester A. Tremble, the local mortician on Thursday, May 17. The "Preaching" class, taught by Bro. J. R. LeCrone, recently has been studying the subject of conducting funerals. This class has been helpful and practical, because it has studied many of the types of services and sermons given in ministerial work.

On May 26, the seniors will travel as a gospel team to the Brush Creek, Ohio Church to conduct sorvices.

Semester tests will be given on Monday and Tuesday before commencement (Wednesday, June 6). The commencement exercises will be conducted in the Oregon Church of God, instead of the chapel. Bro. C. E. Lapp, Grand Rapids, Mich., will be the guest speaker. We shall be glad to see you there.

Orville Kinsey, Reporter.

#### HERALD RECEIPTS

W. R. Simmons; Vena Logsdon; Miss Bertha V. Haupt; T. M. Savage; Otto E. Dick; Mrs. Blanche Freeman; Mrs. Waldo E. Wood; Mrs. Richard Fridley; Mrs. Kate Olmstead (3); G. W. Browning; Almeda C. Wertz; Mrs. David Sprinkle; Mrs. Grace Ruhn; L. M. Howell; Leo Behrends; Virginia Cole; Almus Dimmick (2); Mrs. Lottie Pickerl; E. E. Giesler; Mrs. Harry Payne; Margaret Ballentine; Dorothy L. Siple; G. H. Tabor; Mrs. R. A. Robinson; Harry A. Shcets (3); Mrs. Wallace Woolf; Mrs. Myrtle Hodges; Ella M. Siple; Mrs. Sarah Lloyd; H. S. Bell; Mrs. Susie Dow (2).

#### NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. George Reye       | 7.00  |
|------------------------------|-------|
| Pennellwood Church of God    | 25,00 |
| Mr. & Mrs. George McMurtrie  | 10.00 |
| Mr. & Mrs. L. W. Moore       | 10.00 |
| Almeda C. Wertz              | 5,00  |
| Janico Johns                 | 9.00  |
| Mr. & Mrs. M. Heaton         | 10.00 |
| Mrs. Mary Luman              | 5.00  |
| Minucsota Missionary Society | 50,00 |
| Mrs. R. A. Rohinson          | 7.00  |
| Mrs. H. L. Davis             | 20,00 |

#### BLOOD RIVER CHURCH OF GOD HAMMOND, LOUISIANA

The men of our church have been working regularly on the interior of our new building but are having to stop because of the busy senson on the farms. They have made six new tables for use in Bible school, to be conducted the last two weeks in June.

Our sympathy goes to the son of Mr and Mrs. Maurice Robinson, "Sonny," who has been ill for several weeks now. We wish him a very speedy recovery.

Two young men from our church are in military service now, and others have been called. God bless and be with them. If anyone wishes to write them their addresses are:

Joseph R. Ballard

S. R. 420-13-84

U. S. N. T. C. CO., 51-312

San Diego, Calif.

Pvt. Wallace R. Hutchinson AF18396843 Flight 1135

Training Squadron 3745

Sheppard Air Force Base, Texas.

On Easter Sunday, we were glad to have Mr. and Mrs. John Pennington and Mr. and Mrs. Hunett from Cleveland, Ohio, visit Bro. and Sr. Smith. Mr. and Mrs. Pennington have recently moved to a cotton farm in Mississippi. They wanted to worship in a church of our faith on Easter Sunday so drove three hundred miles to worship with us. Come again!

Bro. and Sr. Smith and family will be leaving the first week in June to help with the Bible school at the Lawrenceville, Ohio Church.

The Young People's League held a successful bazaar on May 5.

Hilda Richardson, Reporter.

#### MARY ELLEN FIKE

Mary Ellen Fike, a member of the Church of God of the Abrahamic Faith since early womanhood, fell asleep in Jesus early in the morning of April 26, 1951, in Portland, Ore. Her health had been failing her for a number of years.

She was the oldest daughter of Charles D. and Candace Gray and was born on November 14, 1852, in Cedar Rapids, Iowa. She was married to Josiah Fike on May 4, 1870, in

Waterloo, Iowa. To this union were born eleven children, three of whom survive. They are Freeman and Morell Fike of Phoenix, Ariz., and Mabel E. Lindh, of Yakima, Wash. She also leaves twelve grandchildren, eighteen great-grandchildren and four great-greatgrandchildren. Mr. Fike fell asleep in the hope of the resurrection on August 29, 1915, in Portland, a few days after returning there to make their home. They had resided in Vancouver, Wash., from 1890 until 1898, moving from there to Phoenix, from which they returned in 1915. They worshiped with the Church of God in Tempe, Ariz., from 1898 to 1915.

Freeman came from Phoenix for his mother's funeral. Because of illness, Morell could not come. Funeral services were conducted for Mrs. Fike at The House of Holman in Portland, on April 30. Elder I. M. Chapman of the Advent Christian Church officiated, assisted by Elder Coontz and Bro. Eagleston. She was laid to rest in Lincoln Memorial Park to await the awakening call of her Master. The text used for her services was Psalm 23, which she loved and could recite, along with many other Scripture verses, up to her passing days.

Sleep and rest, blessed Mother. The time, is short until we will meet again in the resurrection morning. Mabel E. Lindh.

#### NEW PLEDGES

Bertha & Hope Haupt Minnesota Missionary Society \$100.00 100.00

#### THE RESTITUTION HERALD

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" (A-its 3:21). It also firmly advocates repentance and immersion in the name of Jesu-Christ for the remission of sins (Acts 2:38) and a consecrated life as essential to salvation.

1950

## 50 "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 fiscal year ending June 30, 1951.

| Ple                                                                                                                                                            | edge                                                     | es fo                                      | or I                                           | .950                                        | -'51                                     | Bu                                        | dge                                         | t                                          |                                                      |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|--------------------------------------------|------------------------------------------------|---------------------------------------------|------------------------------------------|-------------------------------------------|---------------------------------------------|--------------------------------------------|------------------------------------------------------|
| C                                                                                                                                                              | onfere                                                   | nce Bi                                     | udget                                          | \$                                          | <b>-'51</b><br>529,306<br>527,885        | .25                                       | -                                           |                                            |                                                      |
|                                                                                                                                                                |                                                          |                                            |                                                |                                             |                                          |                                           |                                             | \$77.06                                    | \$3,000.00<br>Reported<br>on 3 bottom<br>rows        |
| Brethren everywhere are urged to pledge, as here indicated,<br>to finance the 1950-'51 program of the General Conference.<br>Pledge now; pay by June 30, 1951. |                                                          |                                            |                                                |                                             |                                          |                                           | \$1,000.00<br>Ohio<br>State                 | Nov. 21<br>\$1,500.00<br>Delta<br>(Ohio)   |                                                      |
| \$450.00                                                                                                                                                       | \$450.00                                                 | \$450.00                                   | \$500.00                                       | \$500.00                                    | \$500.00                                 | \$500.00                                  | Brothers<br>\$500.00                        | Conference<br>\$500.00                     | Church<br>\$1,000.00                                 |
| Group<br>"A"                                                                                                                                                   | Group<br>"A"                                             | Burr<br>Oak<br>(Ind.)<br>Church            | Eden Valley<br>(Minn.)<br>Church               | Group<br>"D"                                | Group<br>"D"                             | Ripley<br>(Ill.)<br>Church                | Los Angeles<br>Church<br>Members            | Vernon<br>and<br>Ruth<br>Nichols           | Joe & Glady<br>Lawrence                              |
| \$360.00<br>Rockford<br>(Ill.)<br>Church                                                                                                                       | \$400.00<br>Pennell-<br>wood<br>(Mich)                   | \$400.00<br>Group<br>"F"                   | \$400.00<br>Brush Creek<br>(Ohio)<br>Church    | \$400.00<br>Brush Creek<br>(Ohio)<br>Church | \$400.00<br>Group<br>"A"                 | \$400.00                                  | \$500.00<br>A<br>Friend                     | \$500.00<br>Group<br>"M"                   | \$500.00<br>Group<br>"L"                             |
| \$250.00                                                                                                                                                       | Church<br>\$300.00                                       | \$300.00                                   | \$300.00                                       | \$300.00                                    | \$328.29                                 | \$337.82                                  | \$350.00                                    | \$350.00                                   | \$350.00                                             |
| Group<br>"E"                                                                                                                                                   | Southlawn<br>(Mich.)<br>Church                           | Group<br>"D"                               | Maurertown<br>(Va.)<br>Church                  | Group<br>"K"                                | Group<br>"J"                             | Group<br>"G"                              | Dixon<br>(Ill.)<br>Church                   | Hope<br>Chapel<br>Contrib-<br>utors        | Oregon<br>Bible<br>College<br>Students               |
| \$350.00<br>Verneille<br>Lawrence<br>Brown                                                                                                                     | \$200.00                                                 | \$200.00                                   | \$200.00                                       | \$200.00                                    | \$200.00                                 | \$200.00                                  | \$201.85<br>Group<br>"H"                    | \$220.00<br>Group<br>"B"                   | \$250.00<br>Truth<br>Seeker's<br>Church<br>(Chicago) |
| \$161.73<br>Group<br>"I"                                                                                                                                       | \$180.00<br>Omaha<br>(Nebr.)<br>Church                   | \$180.00<br>Almus<br>Dimmick<br>Family     | \$200.00<br>Minn-<br>esota<br>State            | \$200.00<br>Freeman &<br>Morell<br>Fike     | \$200.00<br>Fonthill<br>Church<br>of God | \$200.00<br>Group<br>"p"                  | \$100.00                                    | \$125.00<br>Group<br>"O"                   | \$125.00<br>Howard<br>Huey<br>family                 |
| \$100.00<br>Mr. & Mrs.<br>George P.                                                                                                                            | \$100.00<br>Golden<br>Rule                               | \$100.00<br>Mr. & Mrs.<br>Willis           | Conference<br>\$100 00<br>Mr. & Mrs.<br>D. W.  | \$100.00<br>A Nebraska                      | \$100.00<br>Mr. & Mrs.<br>C. E.          | \$1C0.00<br>Arkansas<br>City              | \$114.50<br>Group                           | \$120.00<br>Mr. & Mrs<br>C. E.             | \$125.00<br>Oregon<br>(Ill.)                         |
| McMurtrie                                                                                                                                                      | Family                                                   | Roose                                      | Kirkpatrick                                    |                                             | Mills                                    | (Kan.)<br>Church                          | "C"                                         | Randall                                    | Church                                               |
| \$100.00<br>Silas                                                                                                                                              | \$100.00<br>Saint Cloud<br>(Minn.)<br>Church             | S100.00<br>Mr. & Mrs.<br>Leslie            | \$100.00<br>Mrs.<br>Roy E.                     | \$100.00<br>Olaf<br>Lewis                   | \$100.00<br>A<br>Family                  | \$100.00<br>Virda                         | \$100.00<br>L.P.                            | \$100.00<br>Mr. & Mrs.<br>John E.          | \$100.00<br>Holbrook<br>(Nebr.)                      |
| Claypool<br>                                                                                                                                                   | \$100.00                                                 | LeCrone                                    | Murdock                                        | \$100.00                                    | \$100.00                                 | Sitler                                    | Marsh                                       | Miller                                     | Church                                               |
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| \$100.00                                                                                                                                                       | \$100.00                                                 | \$100.00                                   | \$100.00                                       | \$100.00                                    | 8100.00                                  | \$100.00                                  | \$100.00                                    | \$100.00                                   | \$100.00                                             |
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# The Restitution Herald

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

VOLUME 40

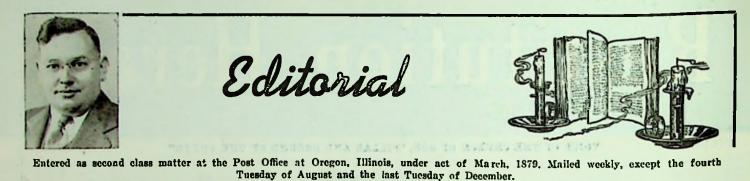
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BUILDING A NEW NATION IN ISRAEL Heritage of a Grandfather's Religion

#### PAGE 2



\$3.00 per year

James M. Watkins, Editor

Paul C. Johnson, Associate Editor

## The Spawn of a Nation

History records the beginning of the new nation of Israel as May 14, 1948. In a deeper sense, however, its true inception was in the formative childhood years of Chaim Weizmann, who, more than any other person, h:lped to bring this new nation into being.

In scarching for a practical, religious heritage as an outgrowth of home life, we could find no better example than that exemplified in the life of Israel's first president. The dreams, theories, and ideals which have guided this new nation began in the first eight years of his life.

In his autobiography, "Trial and Error," (Harper and Brothers) Chaim Weizmann makes it clear that the influence of his grandfather left an indelible mark upon his Zionistic thinking. He said, "I was greatly attached to grandpa, who was a good-natured, modest, simple soul, and at the age of five or six, I went to live with him. I remember vividly those days-especially the winter mornings. Grandpa used to get up early, while it was still pitch dark, but the house was always beautifully warm, however severe the frost outside. First of all, we said the long morning prayers; then came breakfast. At table, grandpa used to tell me stories of the deeds of great rabbis and of other mighty figures in Israel. I was particularly impressed by the visit of Sir Moses Montefiore to Russia-one of his innumerable journeys on behalf of his people. That particular visit had taken place only a generation or so before my birth, but the story was already a legend. Indeed Sir Moses Montefiore was himself, though then still living, already a legend. On the occasion of which my grandfather used to tell me, Sir Moses came to Vilna, one of the oldest and most illustrious Jewish settlements in Russia, and the Jews of that community came out to welcome him. Grandpa told me how the Jews unharnessed the horses and dragged the carriage of Sir Moses Montefiore in solemn procession through the streets. It was a wonderful story, which I heard over and over again."

There is something most impressive about these words. It is not hard to understand the driving force of visionary Zionism that has burned unfailingly in Dr. Weizmann through the years. It is the logical result of the tremendous impression made upon the child mind by repetition and example that glorified the great leaders of their nation. The extent of this impression is clearly shown when a man is able to recall them clearly and appreciatively after seventy-two years. Those seventy-two years have brought seeds of a new nation to complete fruitage. The man who tended them so carefully has become a priceless heritage, standing before his people as a leader of the long-dreamed-of nation.

It is for this reason that we feel justified in saying that the nation of Israel was not really born on May 14, 1948. It was born during the years 1879-1882 as a kindly old man repeated the religion and faith of his people sufficiently to impress the wisdom and vision of their forefathers upon a small boy.

No greater lesson of the extensive influence of early home life could be given us today. If we were to take the same time and meticulous care to point out the devotion and unselfish service that has attended the vision and faith of our own leaders, an equal impression and lasting influence would be left on the hearts and minds of our children. It is unfortunate that about all of the conversation our children hear regarding early church leaders or present-day ministers are their shortcomings, or personal weaknesses and failures. It is appreciation for a background of religious heritage that inspires abiding faith in the attainment of spiritual goals.

As a group, we have had great respect for the continued devotion of Chaim Weizmann to the cause of a Jewish homeland. We can show no less appreciation for the kindly stories of an old man which served to mold the faith and purposes of that nation into this new life.

Without a doubt, these patterns of childhood memories that enshrined the ideals and purposes of the Jewish nation in Dr. Weizmann were the motivating forces behind that lifelong task of bringing this new nation into being. The fact that there is a new nation standing today to add its testimony to our own prophetic faith is a tribute to a faith burning brightly in that far-away home.



FAMILY RELIGION GUIDES THE WORK OF CHAIM WEIZMANN

# The Christian Home: A Priceless Heritage

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

MANY TIMES, we do not realize the value of the possession until it is lost. For this reason, we need to be reminded of our priceless heritage, the Christian home. If we review the results of losing its benefits and meditate on the blessings that flow from the Christian home, you and I may be encouraged to do more toward helping to establish and maintain Christian homes.

It is not only our personal opinion but also the belief of many national leaders that delinquency, greed, unrest, and wickedness, in general, are the result of the loss of such homes in our nation. Of course, other things contribute to perilous times in these last days; but for our edification, let us look at the good which we may trace directly to homes in which Christ is the Head.

Recently, I was speaking with a man who attends church regularly because he feels that he owes it to his children. I wondered what might have been the origin of such reasoning, and soon the conversation brought out the facts. His parents were Christians and had taken him to Sunday school and church. He admitted that for a time he had thought little of the church and its benefits; but the influence of a Christian home was now being manifested in his home and in his children. This is also proof of the truth: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). It is good to remember that such training is rarely found in any but a Christian home.

In looking over the list of our ministers, I found only one whom I knew to have come from a non-Christian home. He is to be commended, however, for several members of his family have now accepted Christ and have been baptized. There may be others, but the large majority of ministers received much of their early Christian training in the home. Five or six of our ministers were probably influenced to do Christian work because their fathers were ministers before them. This is evidence of the powerful influence for good in the lives of the individuals who have such a heritage. (Over)

#### THE RESTITUTION HERALD

I believe my own life as a minister is the direct result of the dominant influence of the Christian home in which I was reared. It may be that a large majority of Christians would credit their acceptance of Christ to the same rightcous influence. The ministers, who preached from time to time at our church and little Sunday school which I attended, had their influence, also; but they might not have had opportunity for influence if the home had not been founded first upon Christ.

The Christian home and church work hand in hand, and it is difficult to know which influences the other. Not long ago, I read of a young minister who was called to a large church which was composed mainly of rich, cultured people. The congregation was cold, and the young pastor was very discouraged. He said, "The way to save the church and this community it to establish religion in the homes of the community and to build the family altar." After three years of visitation with the determination to establish a family altar in every home, the results began to show. From this fountainhead in the homes, his church was filled to overflowing. It is said that you cannot even build a church altar that is an attractive center, without the family altar. The indirect influence of those homes extended far beyond that which can be measured.

Another minister, believing in the value of Christcentered homes, even went so far as to make appointments to meet with persons before breakfast to help them (Continued on next page, 1st column)



Building Christian Stamina

By Alvin E. Lobb in Herald of Life

A FEW years ago, we talked with a gentleman who was outstanding in his profession. He informed us that he had burned the midnight oil in working his way through college. Now his own son was ready for college. The father assured us that he would never ask his own son to do what he had done, that he intended to put his son through school without self help.

Our answer to the father was that he should be careful in his reasoning, lest he should deprive his son of the very things that had built ruggedness and stamina into his own life and made him what he was. Herein lies a principle we would like to stress, that of building Christian stamina into the lives of our children.

What we need today is more Spartan mothers and fathers who will begin the training of their children from infancy, for that is the time to begin and not wait until they are four or five years of age. They should be taught to pray and brought to church regularly from infancy. They should be taught, corrected, and disciplined in love from childhood. This flimsy-flamsy psychology that permits them to make their own moral decisions as to whether they will or will not attend church and Sunday school is the ruination of society and an abomination to the Lord. It is definitely anti-Biblical.

The trouble with too many of our homes today across the nation is the fact that the Christian momentum that we inherited from our godly parents is running out. They came out of revival times, and their homes were centers of Christian power. Unless we as parents recapture some of their zeal and establish firm Christian principles and habits of living into our homes, what may we expect of our children?

Let us Christian parents wake up! Let us begin building Christian stamina into the lives of our children. It comes not through the way of convenience, but through effort, through rugged sacrifice, discipline and love, and strict adherence to Christian principles and practice, but it will be worth it—salvation to thy household. establish daily devotions when all of the family were at home. This effort bore wonderful fruit for the Master.

The first and most important products of a home that is based upon the principles of Christ are boys and girls that grow to be faithful Christian men and women. We would not want to say anything to underestimate their importance, but there are, however, many by-products of the Christian home in which are restraining influences in this present evil world. As corrupt as the crime investigating committees may reveal government to be, there are still men of sound principles that are doing everything in their power to correct the evils of our nation and the world. Most of these men came from homes founded by God-fearing parents. Of course, we know that better human government will not save the world from the judgment of God that is soon to come. These by-products of God-honoring homes are still serving a purpose by restraining evil to a certain extent. We are not advocating the secondary influence of godly homes, but they are worthy of mention.

There are probably many prominent business men who would credit their success to early Christian training. R. G. LeTourneau, head of the road building equipment factories in this country, England, and Australia, said he had been reared in a Christian home. John D. Rockefeller, Jr., was born in a wealthy family, but the testimony that his father was a tither would indicate that Christian influence surely had some part in the success of the family. The same may be said of other well-known business men such as Mr. Kraft of the Kraft Cheese Company and J. C. Penney, founder of the popular department stores bearing his name in many cities.

We are not advocating that your children will become wealthy in worldly goods if yours is a Christian home, but they can be rich in faith. If you lead them to seek God's Kingdom and His righteousness first, many other blessings will accompany.

You and I have inherited many things that are for our well-being, but if we were born in a Christian home, we shall know the full value to us only when we receive eternal life and have full understanding of all God's riches. Then we shall find its value far above our present estimate. For this reason, everyone of us should do more to establish and maintain Christian homes.

# PARADISE

The word "paradise" is a Persian word used by the Septuagint to translate the word "eden." It means a "garden" or "pleasure ground." In modern terminology, it would be expressed more completely by the thought of a beautiful park devoted to the pleasure of its inhabitanta.

## Grant in Aid to Israel Considered Likely Soon

Washington (CNS)-Thirty-six senators, representing both major political parties, and the majority and minority of the House of Representatives, are sponsoring legislation to authorize a grant in aid of \$150,000,000 to the three-year-old State of Israel, and it is probable that this bill will be passed sometime in June. . . . "Israel has rescued more than half a million refugees since the State was established three years ago this month. The financial burden of this unprecedented immigration has caused a severe economic crisis. The grant in aid funds would make it possible for Israel to purchase foodstuffs and other basic commodities for its rapidly increasing population until it has developed its economy to become self-sufficient. The legislation now pending in Congress is designed not only to assist Israel in carrying out its humanitarian program . . . (it) is intended also to strengthen the young state which is virtually the only democracy in the Middle East. Our government has appropriated forty-nine billion dollars for foreign aid since the end of World War II. More than sixty-five countries have been beneficiaries of this program, whose purpose has been to consolidate the strength of the free world against the encroachments of totalitarianism. It is the view of the sponsors of the Israel Aid Bill that 'important strategic factors indicate the vital importance of helping this new nation to keep herself healthy, strong, and free.' We believe this legislation is in the interests of the welfare and security of the United States."

This grant in aid should not be confused with the current private sale of bonds now being promoted by the State of Israel to raise some half-billion dollars among supporters in the United States, who have the opportunity to invest as much as they can in the new State.

Premier David Ben Gurion of Israel, who has been to Washington recently and also has appeared in New York and other cities, has made a tremendously pleasing impression upon Americans, according to reports reaching the nation's capital.

#### DAILY READING HELPS

- M. June 4. James 5:1-8. The dangers of too much wealth.
- T. June 5. Rom. 6:12-18. Man eannot serve two masters.
- W. June 6. 1 Tim. 6:6-11. Contentment is great gain.
- T. June 7. Luke 5:1-11. Service to the Lord has prior call over secular work.
- F. June 8. Matt. 5:38-48. Mortifying the flesh.
- 8. June 9. 1 Cor. 10:21-33. The folly of double-mindedness.

No Vacant Chairs

By Mary Helms Magorian, McFarland, California

There is scarcely a home in the world today That hasn't a vacant chair. And, as families meet for the evening meal Or the comfort of evening prayer, There's a vacant place and aching hearts, And a prayer for the coming day, When they'll join again, no more to part, And shadows shall fade away.

No vacant chairs in the Kingdom of God For families who live for their Lord! The Bible unerringly guides the way, Of those who will study His Word. "I am the way, the truth, and the life," Said the Master and Saviour of men. Faith, love, and service are golden keys, That through Christ we may "enter in."

"Come unto me," the Saviour invites, "And I will give you rest. Take my yoke . . . and learn of me, And be forever blest. I am meek and lowly in heart; Ye shall find rest unto your souls. My yoke is easy, and my burden is light." We can trust Him to guide o'er the shoals!

"Behold, I come quickly," our Saviour said, "And my reward is with me, to give To every man... as his work shall be." So He teaches us how to live. No vacant chairs in tomorrow's day, For families who live for their Lord! The road map unerringly leads the way, The road map He gave in His Word.

He will sit on the throne of David, And over the Kingdom reign. The redeemed will join with their Saviour, Every knee shall bow at His name! "Thy Kingdom come. Thy will be done On earth, as it is in heaven." With faith in His words, we kneel and pray This prayer that we are given. We shall see the New Jerusalem, Coming down from out of heaven. What a wonderful sight 'twill be to behold; What longing and hope it has given! "God shall wipe away all tears from their eyes"; There shall be no more death or sorrow. What a glorious rest, this Kingdom of God, And the comforts of God's tomorrow.

The walls of God's city are made of bright jewels, And the streets of the city pure gold. Oh, that we may be able to enter therein, These marvelous sights to behold! "For the glory of God will lighten it, And the Lamb is the light thereof. And the nations of them which are saved," He said, Shall walk in the light of His love.

"He that o'ercometh shall inherit all things," What joy when that day shall come! "And I will be his God," the Father said, "And he shall be my son." No vacant chairs, in the family of God, For families who live for their Lord, But life everlasting, and joys without end, In the Kingdom portrayed in God's Word!

#### IF HE CAME ON PRAYER MEETING NIGHT

Where would I be on prayer meeting night If my Lord should suddenly come? At church, in my place, or out with the crowd, Just having some innocent fun?

Where would I be? Getting food for my soul, And praying for those who are lost? Or, absent again—forgetting the One, Who bought me at infinite cost?

Where would I be? I've excuses enough, But how would I look in His sight? Where would I want Him to find me at last Should He come on prayer meeting night?

-Pennellwood Bulletin

# Who Is the Ancient of Days?

By John R. Fiske, Winfield, Kansas

ANGELS frequently come to earth (Dan. 9:21-23; Gen. 28:12; Matt. 28:2; Luke 1:19, 26; Heb. 1:14). Their visits are nearly always invisible to men. Since the present world is under their subjection (Heb. 2:5), and since they minister unto saints, we can see a reason for this. The world being under their "subjection," we see why Michael is called Israel's "ruler" (Dan. 10:21; 12:1—The Emphasized Bible.) These references show he was Israel's "ruler" in Daniel's day and was still their invisible "ruler" at the time of the end (Dan. 11:40; 12:1).

Joshua 5:13-15 (American Revised Version) and Exodus 12 show that in the time of Joshua, Michael was their "Prince." Being their invisible "ruler," we can see how he was "the angel of his presence" (Isa. 63:9), God's representative (Ex. 32:34; Num. 20:16) with men. He was emphatically "the angel of God" to them (Ex. 14:19; 23:20-23; Judges 6:11, 22; 13:3, 21), their peculiar protector, ruler, and defender (2 Kings 19:35). Knowing this, we can see how Michael their ruler thus contended (Jude 7) with the devil, Balaam, over the body of Moses. The people of Israel, who were lawgivers-body-through baptism as believers, are now the body of Christ through baptism (Gal. 3:27; Col. 1:18). The angel of the Lord, was an "adversary" to Balaam (Num. 22:22, 35), and he in turn was adverse to the angel-a devil similar to Judas (John 6:70, 71). They contended over Israel, but the angel of the Lord rebuked him. (2 Peter 3:15.) We find him appearing unto Moses (Ex. 33:2; Acts 7:35, 38; Ex. 3:2) and many others during Israel's history.

As Christ and Gabriel had the power to veil or reveal their glory as immortals (1 John 1:1; Acts 22:6, 13; Luke 1:11, 12, 19, 26; Dan. 10:5, 18) to mortals, so Michael has the same power (Judges 13:3, 21; Dan. 7:9). Even when Michael's glory was veiled, his "countenance" was described as "very terrible." As mortals frequently resemble each other as to hair, and eyes, so we note a resemblance between Gabriel and Christ as to feet, eyes, and voice (Dan. 10:5, 6, 8, 10; Rev. 1:13, 15, 17), and Michael and Christ. (Dan. 7:9; Rev. 1:14.) Since Christ is the express image of His Father's person (Heb. 1:3); and since our vile body is to be changed so as to be like unto "his glorious body" (Phil. 3:21); and since in the future we are to be like Him (1 John 3:2), and as the "angels which are in heaven" (Mark 12:25) so that we, too, are in God's likeness (Psalm 17:15), there will be no doubt a great *personal* resemblance in the entire "family," whether man, angel, Christ, or God.

Since Michael was and is Israel's invisible "ruler," before Christ's second advent (Dan 10:13, 21; 12:1), and since Christ is their "ruler" (Matt. 2:6; Luke 1:31, 33), soon after that event He shall either dethrone Michael or else Michael shall give the Kingdom to Christ. Since the first is not possible, it follows then that when Christ comes, Michael hands over the kingdom or the rulership of the world (Heb. 2:5) to Christ. This being true, then the "one ancient of days" (A.R.V.) and the "one like the Son of man" (Dan. 7:10, 13) are Michael and Jesus. Moffatt's version of Daniel 7:9, 10 is as follows:

"I watched until an Assize was held, when a primeval Being sat on the throne of justice, with robes white as snow, the hair of his head pure white like wool; his throne was a blaze of flames and its wheels were burning fire, a stream of fire poured from his presence; millions of angels were at his service and myriads attended him. The court was held and the records were opened." Leeser's version states that "they sat down (on chairs) to hold judgment, and the books were opened." Kindly note Michael is here termed a "primeval Being," and he certainly is, but Christ is no more "primeval" than John the Baptist, who was His senior.

To our mind, the "primeval Being" and his millions of angels who sat down to hold judgment were Michael and his angels. If this is correct, we can see how at that time when "Michael [shall] stand up" for "thy people," those whom Michael and his millions of angels "found written in the book" shall be delivered from the "time of trouble" (Dan. 12:1).

The place where Michael, a "primeval Being," and his "millions of angels" sit down to hold judgment is the earth, for he is said to *come* (Dan. 7:22) as truly as the "one like the Son of man" is said to "come" (v. 13). His coming is invisible to men, as angels usually are. When he sees the Lord descend from heaven, the archangel (shall) call to Him (1 Thess. 4:16; Moffatt's version). Since the "one ancient of days" is evidently Michael, then the "one like the Son of Man" must be Jesus, for these reasons:

1) Daniel 7:13 and Rev. 1:13 both speak of "one like unto the Son of man," or "a son of man." Who can this be but Jesus? 2) The "primeval Being" and the "one" of (*Please turn to page 11*)

#### THE RESTITUTION HERALD



# OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considered.—Editor.

#### THE WATER BIRTH (JOHN 3:5)

Nicodemus, being an Israelite, was by natural birth and circumcision on the eighth day, in covenant relationship with God. The law was a schoolmaster to bring Israel to Christ. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). Christ fulfilled the law. "All the prophets and the law prophesied until John" (Matt. 11:13). "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). Christ blotted "out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14), hence John's baptism. They must now come (both Jew and Gentile) into covenant relationship with God by baptism.

"He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16).

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). Christ said to the ruler of the Jews that he must be born of the water and of the spirit or he could not see the Kingdom of God.

2 Corinthians 5:17 refers to a new creature (a new man): "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." Christ's death, burial, and resurrection are symbolized by baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-7).

He was the first-born of the dead. "Who is the image of the invisible God, the firstborn of every creature... He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:15, 18).

Christ died for our sins. We die to sin at baptism. Christ was buried, and we are buried in the water. Christ arose to a new life, immortality, the birth of the spirit. We arise to walk in the newness of life, a new creature, a Christian, by the birth of the water.— I. O. Rogers, Doniphan, Missouri.

#### THE WITNESS OF JOHN THE BAPTIST

The Apostle John said that in the Word which was with God from the beginning, there was life. This life was a certain kind of life—the life that is the Light of men. (John 1:1-4.) He also declared that this Light "shineth in darkness; and the darkness comprehended it not" (v. 5). The Apostle continued that John the Baptist came to bear witness concerning the Light. The witness was "that all men through him might believe," This witness declared a definite change in the shining of the Light. From that time, the Light would shine as it had never shone before, and with a purpose never before revealed—"that all men . . . might believe."

John the Baptist's witness concerned the Word made flesh. Words are the expression of mind—thought power. The Word that was with God from the beginning is the expression of God's mind. The Word made flesh is God's mind—thought, power—fully expressed and made fully active in flesh—the flesh of the man—Jesus.

Up to the time the Word was thus made flesh, the Light of the Word had been shining through nature, through the letter of the spoken word, through pictures formed by types and shadows and the "shalt nots" of Israel's law. Shining thus, it was shining in darkness that comprehended it not. Some few received glimmers of the Light, but no one received the fullness of the Light. Through the Word made flesh in the person of Jesus, however, the Light shines, a living, active force flowing unhindered from God through Jesus, and revealing God in all His fullness; a force vibrant with the victorious work of God's love, His justice, and His righteousness, and His healing; a Light that penetrates the very heart and mind of man and causes him to know the infinite God as he is-the Father and Saviour of the work of His hand. Shining thus, it dispels the darkness of the natural mind that prevents man from thus knowing God. Not until the Word was made flesh in Jesus did the Light begin to shine "that all men . . . might believe." Neither nature, nor pictures, nor law can transmit the Light as does the Word made flesh.

Since the foundation of the world and up to the Angel's message to Mary, God had been preparing for and leading up to this shining forth of His Light "that all men . . . might believe." Centuries of infinite preparation and development of man's power through experience and the spoken Word were necessary to the shining forth of the Light through the Word made flesh, Jesus the Christ—the Anointed One, the first-born Son of God. Through Him, the Light shines as never before and to the fullness of God's purpose in Light, "that all men . . . might believe." John the Baptist declared that this One is the Lamb of God that takes away the sin of the world—the basic sin of unbelief in God, and all the sins that this unbelief generates. He is the One who said of Himself, speaking of His death on the cross, "I, if I be lifted from the earth, will draw all men unto me" (John 12:32).

Paul declared that God has given Him a name that is above every name, that at the name of Jesus, every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Each confession to Jesus Christ as Lord to the glory of God the Father is the confession of one made free, free from darkness and alive in the freedom of light, and love, and their righteousness. No other confession can render glory to God the Father. The confession of a slave chained in darkness and sin is not a confession to a Father's love. This confession and the freedom in Light is the heritage of all men through Jesus. John declared that Jesus is the One sent to he Saviour of the world. He is the One through whom the Light shines that all men might believe. What He was sent to be He was; what He was sent to accomplish He accomplished. At infinite cost, God has given Him to the world, and in Him are the unsearchable riches of God's infinite power, wisdom, and love. He does not fail, as God who manifests Himself through Him does not fail. Let men and nations look to Him and receive light and hope and courage that endure through the darkness, which do not comprehend the Light except as that Light shines through Jesus, the Light of the world .- Alta King, Palo Alto, California.

Does Jesus Care?

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

ONE DAY Jesus was teaching on the shore of Lake Galilee, and the crowd began to press Him so hard that He stepped into a little ship and was rowed out from land a few feet from where He addressed the multitude. When He had told many parables, Jesus told His disciples, "Let us pass over unto the other side" (Mark 4:35). It was evening, and darkness had set in, "and when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships." Other people followed along to be with Jesus and to hear Him speak next day on the other side of Galilee.

When they were well out into the lake, a great storm arose, and waves began to beat the ship so that it was in danger of sinking. Jesus was peacefully sleeping in the back of the boat during the storm. The disciples rushed back and awakened Him, crying, "Master, carest thou not that we perish?"

On the surface, it seemed like a logical question. They were in apparent danger, and Jesus was taking His quiet rest, making no obvious effort to help bail out the boat or even comfort these stricken men.

Really, it was an unnecessary question! Jesus was in the boat, too, and these men were His friends. He had further work to do and further work for them to do. There were also other little ships in danger, filled with people still questioning themselves, "Is this the Son of God?" Because of His love and because His work and their work was at stake, and because of those who were looking for a sign of His greatness, Jesus did care what happened to His followers.

"He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." How wonderful is Christ's power to still the storms of life!

Then He turned to His quaking disciples and said, "Why are ye so fearful? how is it that ye have no faith?" They had shown their deep-down fear and their lack of faith in Jesus when they cricd out in their moment of danger, "Do you not care if we perish? Have you forgotten us? Are you not concerned with our condition?" When He had reminded them of this, they "feared exceedingly, and said one to another, What manner of man is this, that even the wind and sca obcy him?" This wonderful little incident is filled with many truths. We want only to consider, however, the question of Jesus' fearful followers, "Master, carest thou not that we perish?" We are interested in this question because it is still asked. Does Jesus care when we are in trouble? Does He care how we live? Is He concerned about our salvation and eternal lives? Sometimes we overdo our degradation of man in an effort to convince him of his worthlessness and convict him of his guilt of sin. We fail to counterbalance by showing the worth of a man in Christ's eyes, and thus leave the impression that Jesus is not much concerned about "such a worm as I," as the song goes.

Does Jesus care when the storms of life are beating around us, when we are surrounded by trouble hacking away at the roots of our faith? Does Jesus care when our lives begin to fill with enough doubt and fear to scuttle the Christian life within? Suffering is one of the great mysterics of life and one of the great faith destroyers. Jesus said, "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Because trouble and sin shall fill the world, many will lose faith and hope and become cold. They will feel alone in the world, forsaken by God, ignored by Christ, and they will cry out in their fear, "Does Jesus care about me?" Jesus does care when we are troubled!

Jesus is a part of us; He is in the boat, too. If we fail, if we fall, a part of Him falls, too. True, He goes on forever, but a part of Him is left with us; work done in vain, a member of the body lost, a friend fallen, that is what it means to Jesus. He said to the followers, "Henceforth I call you not servants . . . but I have called you friends" (John 15:15). We are friends to share alike, to love one another, to fight for one another.

Jesus said, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). A Christian can never be alone! Jesus cares enough to walk always by his side in the cool of the day and in the heat of battle. The great shepherd Psalm records, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (23:4).

The Hebrew writer gave this wonderful picture of our Saviour's care for His people: "In that he himself hath suffered being tempted, he is able to succour them that

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are tempted.... We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 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. 2:18; 4:15-16). Our Mediator, our Friend, who pleads our case before God, is not without understanding of troubles and trials and temptations. Jesus knows and cares, for we are a part of Him and He a part of us.

"Does Jesus care how we live?" someone may ask. Yes, He does care. Though you may think He is asleep and has abandoned you on the waves of sin; though you may feel Jesus does not care if you sink into the darkness of sin today, He is watchful and does care what you do with every moment of life.

God one time spoke through His Prophet Amos about the sins of His people Israel. He said, "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (Amos 2:13). Israel's sins weighed upon God. They were a burden upon His shoulders, for Israel was His people and carried His name. What Israel did was a reflection on Him.

We carry the name of Christ—"Christian." We are His brothers and sisters, and the world knows it. Our sins are carried by Him. What we do reflects on Him and on His name! Jesus does care how we live, for His name and His life are involved! Jesus cares so much how we live that He would not leave us without help to live after the pattern of His life. John records, "I will not leave you comfortless: I will come to you" (14:18). By the Spirit of Christ which is promised every true believer and convert, we are able to live as Jesus desires. Yes, Jesus cares! He does not want us to sink into darkness. He does not want us to stray from the way of godliness.

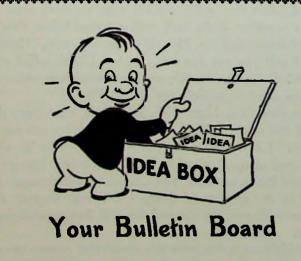
He is the Good Shepherd, watching and working zealously to keep our feet on the path of God.

Does Jesus care about your salvation? Is He concerned about where you will spend eternity? Is He interested in whether or not you shall perish forever? Yes, Jesus, our Friend and Saviour, cares about our salvation. He is concerned about where you and I shall spend eternity. So He calls; He leads; He pleads with us that we may take the course which leads to eternal salvation. He cares so much that He died for us. If we are unrepentant and refuse that sacrifice, He died in vain. Romans 5:8 records, "While we were yet sinners, Christ died for us." He cared enough to die. Does He care less today? We may be careless, but He does not care less.

1 Timothy 2:3-4 reads, "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth." It is God's desire and Christ's work and expectation that all men hear the gospel and have opportunity to be saved. Jesus cares! He wants and expects you to seize upon salvation.

So Jesus may very well turn to us and say, "Why do you fear? why have you no faith? I do care! I can feel your infirmities and suffer with you in your pain. I can hear your cries and see your need. I understand and care about you, for I am part of you. I do care how you live and what you make of your life, for you carry my name. You are my friend and my right hand. I do care about your salvation, in fact, I died that you might have eternal life. I care whether you are healthy and true and righteous, for you are a member of my body."

Yes, Jesus cares! We are precious in His eyes. He is a personal friend, the Shepherd and Bishop of our souls, our Mediator and Saviour. Do not fail Him, for He will never fail you!



At some time in the history of almost every church, there comes a surging desire for a new bulletin board. For a period of time, it is the apple of our eye, and each passing member almost pauses to flick off imaginary specks of dust. Then, alas, our interest wanes, and it, like a community store with last year's circus posters covering the front windows, encourages about as many people to come in. Strangers judge the life and worth of a church by little things such as the bulletin board. Regular touching up with paint, clear untarnished letters, and up-todate timely messages are necessary if the bulletin board is to avoid being a liability.



# Did You Ever See a Fish "Sore"? Look Him in the Face!

# By S. J. Lindsay

Washington, October 29, 1916—Fish cannot sing or dance, or attend dinner parties—except in an unfortunate capacity—but they have souls, said Dr. Paul Bartsch, curator of the National Museum, before the Aquarium Society last night.

"If you want to know whether a certain fish is kindly disposed to you, look at its face," advised Dr. Bartsch. "The physiognomy of fish reveals its character just in the same way that a man's most secret traits are imprinted on his face," he declared.

Dr. R. W. Shufeldt was delivering a lecture to the society on the subject of "The Physiognomy of a Fish," when Dr. Bartsch was asked if fish have souls.

He answered: "If a human being has a soul, why not concede one to other animals? Man is a physical organism, only different from other organisms in that his is more perfectly developed. It is certain fish are temperamental some fish are sluggish, others are lively."—St. Louis Globe Democrat.

Surely, why should not fish and all other of God's creatures have "inner" beings as well as men? It follows, then, that there must be a fish heaven and a fish hell. If they are to be judged by that "sore" look, it is to be feared fish hell will get most of them, at least such as are caught by man. Fish are souls as much as men are, and both are called "souls" in Scripture, but as for their having "immortal souls," that is quite another thing. How foolish our "wise" men sometimes become!

# WHO IS THE ANCIENT OF DAYS?

# (Continued from page 7)

verse 13 are two persons, for the obvious reading implies it. Furthermore, both are spoken of as "his" and "him." "One came to" the other, and they brought "him" before the other "him." Each, therefore, is "one" person, separate and distinct from the other "one." One has his "chairs," "his wheels," and the other one "his dominion"

and "his kingdom" (Leeser). 3) Mark 14:6 (A.R.V.); Rev. 1:7; Matt. 24:30; 26:64; Mark 9:26; and Luke 21:27 speak of Christ "coming with the clouds of heaven," which is shown by 1 Thess. 4:16 to mean to "descend from heaven." Since "no man hath ascended up to heaven" but Jesus (John 3:13), so it follows that He alone is the one seen "coming with the clouds of heaven," which Daniel alludes to. How can the saints "come with the clouds of heaven," that is, "descended from heaven" when they were never there? The "one like unto the Son of man" comes with clouds first to the "primeval Being"; then He is given a kingdom, exalted to political "heavens." Matt. 25:31, 34 shows that when Christ comes, He is then enthroned, and the time comes that His saints are invited to possess the Kingdom. So, when the one like unto the Son of man "comes with the clouds of heaven," He is given a Kingdom-enthroned. Then His saints also take the Kingdom as inheritors shown by Daniel 7:13, 18, 22, 27.

A final word about the term "Ancient of Days": As "infant of days" (Isa. 65:20) signifies one who has lived but a short time, so "Ancient of days" means one who has lived a long time. Both expressions show the ones so described with a beginning whether infant or ancient. Neither expression applies to the Father who was "Ancient of days" or "primeval."

# Unitarian Service Committee to Undertake Project in Israel

Washington (CNS)—The Department of State and the Unitarian Service Committee have signed a Point Four agreement under which the USC will send a fourteen-man medical mission to Israel for a six-weeks' period... The project, which grew out of a request by the government of Israel, is financed jointly by the World Health Organization and a Point Four agreement.

The Unitarian Service Committee is organizing a mission consisting of outstanding American and European physicians who will contribute their services in order to share modern medical techniques with the doctors of Israel. The committee recently has sponsored similar projects in Germany at the request of the United States government.

The mission will hold seminars and short refresher courses in various branches of medicine. It will give demonstrations and organize informed discussions for the double purpose of sharing recent advances in medicine and stimulating co-operation among specialists in different fields.



"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

# Checking Up

Sit down beside mel Let us do a little checking!

How long have you been reading the Children's page of THE RESTITUTION HERALD? How long have we been a member of the "Everyday Christian Expression" Club? I have been preparing this page for about twelve and one half years now. At one time, all four of my children were members, but now only the youngest is in the age group who have birthdays listed on this page. How time does pass!

Is your membership card hanging where you can read it? How do you like the puzzles and games we have done? We will have other games and puzzles, too, I am sure. Back of it all are the verses and people we meet in our Bibles. The Bible is God's Word. We can *depend* upon it. If you have learned that the Bible is the only guide, one needs to learn of the wonderful plan of salvation. Then you have a good start. If you have come to *believe* what it teaches and *obey* what it teaches, then you are well on your way to becoming a follower of Christ, a faithful Christian.

I hope in studying together these past years you have been helped along your Christian pathway by something printed on this page. I am sure some have received spiritual help, because God has said that His Word, when sent out, will not return to Him void, but will do what He wants it to do. Because of that fact, I have tried to put many portions of Scripture on this page every week.

# An Important Word

When these words are unscrambled, select the letters I have chosen. You will have an important word to use with another in our lesson. (Read Judg. 1:1-4; 3:7-11). liev (Judg. 3:7) first letter in the word. htetalex (golden text) second letter in the word. thaed (Judg 1:1) third letter in the word. iwll (Judg 1:3) fourth letter in the word. thgis (Judg 3:7) fifth letter in the word. rereviled (Judg. 3:9) sixth letter in the word. aimatoposem (Judg. 3:8) seventh letter in the word. htetlex (golden text) eighth letter in the word. The important word is \_\_\_\_\_. The word that belongs with it in our lesson is \_\_\_\_\_. (See title in Truth Seekers' Quarterly for Intermediates.)

# Does It Make a Difference?

We often hear that it does not make any difference what one believes. We find it made a difference to the Israelites. When they obeyed God and followed Him, they lived in peace. When they disobeyed, they were tormented or led into captivity or some other evil was upon them.

Today, our standard is the Bible. It does not change; but it is always right for each generation. Study the *Word* to know how to live with Christ in the Kingdom of God, which will be made new upon this earth.

# A New Leader

Last week, we found a change of leaders in our lesson. This week I want to tell you of your new leader for the Children's page. She is Miss Patricia Rossner, a student of Oregon Bible College. She will begin with the next issue. I have met and talked with her. I can say she is a very fine Christian, and I am sure you will enjoy her work with you. Send her a note occasionally, tool

She is going to continue the "ECE" Club and "Happy Birthday Wishes" corner. Send her your name, birth date, and address to receive your membership card. Send it to Miss Patricia Rossner, 1717 Marine Street, South Bend, Indiana.

Brother S. E. Magaw asked me to write the Children's page. Since his work is finished by his untimely death, I feel my position should be taken also by someone else. The Lord bless her and you.

Goodby, girls and boys. Let your lights shine for Jesusl

# Happy Birthday Wishes!

Deloris Jane Larington, age 10, May 30, McCook, Ncbr. Eugene Hutchinson, age 6, May 31, Hammond, La. Mary Lou Baird, age 9, May 31, Hammond, La. Dennis Powell, age 7, June 1, Judsonia, Ark. Jerry F. Coulter, age 11, June 3, Eden Valley, Minn.

# The Berean Page

Editor: William Wachtel, Oregon Bible College

# In or Out?

# \* \* \* By Lyle Rankin, Cashmere, Washington

There is much difference between one's being in Christ or out of Christ. At the end of this article are a few things noted in Scripture concerning the state of those that are *in* Christ and those that are not. Let us consider a few things concerning how one out of Christ may come into Him.

Galatians 3:26-29 speaks of entering Christ. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here, "putting on Christ" is shown by baptism into Christ. Let us notice, though, that faith is mentioned first—"children of God by faith." How does one get faith? The answer is found in Romans 10:17: "So then faith cometh by hearing, and hearing by the word of God." The words "so then" cause one to notice the foregoing words in verses 13-16, which tell of one's needing to hear the message of the gospel in order to call upon God for salvation. In fact, how would one know he should be baptized into Christ if he were not told so?

The message Jesus commissioned His apostles to preach was "the gospel," and He declared that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Later Apostle Paul wrote concerning the same message, saying, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Belief of the gospel comes first: then, for it to be of value, we must act upon that faith inspired by belief of the gospel. The acts required of us include repentance for sin and confession of our belief in Christ. (Read Luke 24:47; Rom. 10:9, 10; 1 Thess. 4:14; Acts 2:38.)

There is no other way to receive forgiveness of sin than to believe the gospel, repent, confess, and be baptized into Christ. In this way, one comes under the blood of Christ. Jesus is the true and only sacrifice for sin. He is called the Passover for the church. Romans 6:23 tells us that the "wages of sin is death." Jesus has paid the penalty if we will only accept the "things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). He has provided the way for us to be passed over, that we be not hurt by the "second death" (Rev. 20:6).

# The Condition of Those Out of Christ

- "Dead in trespasses and sins" (Eph. 2:1)
- "Servants of sin" (Rom. 6:17)
- "Free from righteousness" (Rom. 6:20)
- Walking "according to the course of this world" (Eph. 2:2)
- "In the lusts of [the] flesh . . . children of wrath" (Eph. 2:3)
- "In the flesh" (Eph. 2:11)
- "Without Christ" (Eph. 2:12)
- "Aliens from the commonwealth of Israel" (Eph. 2:12)
- "Strangers from the covenants of promise" (Eph. 2:12)
- "Having no hope" (Eph. 2:12)
- "Without God" (Eph. 2:12)
- "Far off" (Eph. 2:13)
- "Unbelievers" (2 Cor. 6:14)
- "Darkness" (2 Cor. 6:14)
- "Unrighteousness" (2 Cor. 6:14)
- "Cannot please God" (Rom. 8:8)

# The Condition of Those in Christ

- "Quickened [v. 5] with Christ" (Eph. 2:1)
- "Dead unto sin . . . alive unto God" (Rom. 6:11).
- "Free from sin . . . servants to God" (Rom. 6:22)
- "Fruit unto holiness" (Rom 6:22)
- "The end everlasting life" (Rom. 6:22)
- God's "workmanship" (Eph. 2:19)
- "Created in Christ Jesus unto good works" (Eph. 2:10)
- "Nigh by the blood of Christ" (Eph. 2:13)
- Christ "our peace" (Eph. 2:13)
- "Access . . . unto the Father" (Eph. 2:18)
- "No more strangers and foreigners" (Eph. 2:19)
- "Fellowcitizens with the saints, and of the household of God" (Eph. 2:19)
- "Built upon the foundation" (Eph. 2:20)
- "A new creature" (2 Cor. 5:17)
- "Temple of God" (2 Cor. 6:16)
- "Children of God" (Gal. 3:26)
- "Abraham's seed" (Gal. 3:29)
- "Heirs according to the promise" (Gal. 3:29)
- "Joint-heirs with Christ" (Rom. 8:17)
- "Not condemned" (John 3:18)

Berean lesson books available, Nos. 2, 5, 6, Searchlight 2.

PAGE 14

MAY 29, 1951

# AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- June 4-10—Bible School at St. Cloud, Minnesota. (Verna C. Thayer, superintendent.)
- June 6-Oregon Bible College Commencement in Oregon Church of God. (C. E. Lapp, guest speaker.)
- June 6-10—Minnesota State Conference (C. E. Randall, guest speaker).
- June 11-17-Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)
- July 16-27-Berean Youth Rally, Oregon, Ill.
- July 19-22 Arkansas-Oklahoma Conference
- at Clark's Chapel. June 23-24—Indiana State Berean meeting at North Salem Church, Plymouth, Ind. (James M. Watkins, guest speaker.)
- June 23-July 1—Indiana State Conference at North Salem Church, Plymouth, Indiana.
- July 31-August 8—Illinois Bible School, Oregon, Ill.
- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 16-26—Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26—Iowa Conference at Waterloo. August 18-26—Texas Conference at Gates-
- ville. (G. J. Gordon, guest speaker.) August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest
- apcaker.) August 20-25—Western Nebraska Conference at Holbrook. (James W. McLain and Fran-
- cis Burnett, guest speakers.) August 29-September 2—Ohio State Confer-
- ence at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

### A TRIBUTE

The Restitution Herald takes this opportunity to voice a well-deserved tribute to Sr. Madgo Savage, Waite Park, Minn. For more than twelve years, she has rendered a commendable service in conducting our children's page. Copy has always been prepared well in advance of deadline and has reflected a genuine interest and devotion to her task. She has asked to be relieved of this responsibility, and we do so with a sincere appreciation for the good work done.

Patricia Rossner of South Bend, Ind., who has been a student at Oregon Bible College the past year and has been active in the work of the Indiana State Conference, will take over this task next week.

### HERALD RECEIPTS

Helen Grau; Mrs. C. Doll; W. G. Moffet; Pearl V. Huston; E. E. Adams; Mrs. Elsie Sheaffer; Mrs. John Saylor (2); Mrs. A. E. Weathers; Gordon E. Davison; John Green; Mrs. Clara Claypool; Mrs. James Delozier; Mrs. Jeanette Reeves (3).

# ONLY A FEW DAYS LEFT

There are only a few days left until the General Conference must close its books for the current year. This marks the end of the possibility for complete success in raising the current budget.

We realize there are those who still desire to help with this goal but, like most of us, are not conscious of the passing of time. For this reason, we are offering this little reminder that any funds to be credited to the current year must be sent in immediately.

### **TEXAS CONFERENCE**

The Texas Conference of the Church of God will convene at Gatesville, Texas, August 18-26. During this time, it is planned that the new church at Gatesville will be dedicated. Bro. G. J. Gordon, Fonthill, Ont., will be guest speaker. We urge all Texas brethren to be present and invite any from out of state who may find it possible to be with us.

Mrs. W. H. Reeves, Scey.

# COLLEGE COMMENCEMENT

| Prelude Organ                         |
|---------------------------------------|
| "Make Me a Blessing" No. 201          |
| Congregation                          |
| Invocation J. R. LeCrone              |
| Scripture Reading . James M. Watkins  |
| Quartet Missionaires                  |
| Address C. E. Lapp                    |
| "Take My Life and Let It Be"          |
| Maranatha Singers                     |
| Presentation of Diplomas . O. E. Dick |
| "To the Work" No. 140                 |
| Congregation                          |
| Benediction . C. E. Lapp              |
| Motto "Anywhere, provided it be FOR-  |
| WARD."-David Livingstone.             |

# NATIONAL BIBLE INSTITUTION

| Gospel Gleaners, Brush Creek S. S.  | \$ 3.00 |
|-------------------------------------|---------|
| Mrs. Myrtle Hodges                  | 2.50    |
| Amy L. Young                        | 30.00   |
| Alice R. Young                      | 5.00    |
| Mr. and Mrs. D. W. Kirkpatrick      | 24.30   |
| Mrs. Opal Pledger                   | 20.00   |
| Mrs. John Saylor                    | 4.00    |
| Mr. & Mrs. Fred Austin              | 25.00   |
| Maurertown, Va., Church of God S.S. | 20.10   |
| Dorothy Magaw                       | 8.00    |
| Mr. & Mrs. A. E. Karnett            | 10.00   |
|                                     |         |

# Gleanings from the Field

"The field is the world."-Jesus.

Special services were held in the Oregon Church of God on the afternoon of May 20 for the dedication of the new organ. These brethren are well pleased with this additional contribution to the spirit of worship, offered in honor of the late Sr. Bernice Rogers.

Sr. William Ford, 121 W. Boyd St., Dixon, Ill., is at present in .Passavant Hospital Chicago, Ill., for serious surgical treatment of an eye affliction. She expects to return home within a few days but will be denied the privilege of future sight. It is trials such as these that try our faith and make the coming of Christ such a wonderful event to foresee.

The historical society of the Disciples of Christ has written within the last week for copies of two issues of The Restitution Herald to add to their permanent archives of historical records.

It was a pleasure to see Srs. Verna Thayer and Louise Johnson at headquarters on Friday, May 25, en route from Wray, Colo., to conduct Bible school at Burr Oak, Ind.

Do not forget the National Bercan Youth Rally, July 16-27. Plans to attend must be made soon!

While we are speaking of plans, do not forget to work on your enrollment and plans to attend the fall session of Oregon Bible College. Delay may cost you this privilege.

Mrs. Ada Simpson has been slowed temporarily by a visit to the hospital for a major operation. Before leaving for the hospital, she supplied us with considerable copy regarding the activities of the new missionary society in Michigan. This information will appear in the near future. We sond our prayers and best wishes.

Vice President Harvey U. Krogh, Jr., South Bend, Ind., visited the headquarters on Friday, May 25. He and Sr. Krogh were called to Oregon by the illness and surgical treatment of Sr. Krogh's father, William Reynolds. Sr. Orpha Ferrell and son Stephen, also of South Bend, visited Sr. Ruth Hoskins at Oregon during the past week.

### TEMPE, ARIZONA

Mother's Day proved a fruitful day to the Tempe Church. At the morning service, Margaret Montgomery presented herself to the Lord, and arrangements were made for her immersion at the evening service, but being called away to the bedside of her mother-inlaw, Margaret was joined to the Lord in the late afternoon in the presence of a number of the church members. At the evening service, Bro. and Sr. Elmer Howell, Phoenix, Ariz., Advent Christians, united with us through confession. The addresses are Mrs. Margaret Montgomery, 305 Fourteenth St. E., Tempe; Mr. and Mrs. Elmer Howell, 1718 W. Lincoln, Phoenix.

The indications are that this will be a very fruitful year for the work in Tempe. We solicit your prayers for God's blessings.

C. E. Randall.

# LET'S GET PERSONAL ...

Will be the theme of the coming Illinois and General Conference. Realizing that the Church of God and its individual members have many problems posed by prevalent "isms" (communism, materialism, liberalism, modernism, and individualism), we have designed a program aimed at meeting and overcoming these personal problems. Lessons and sermons will present practical, possible solutions to the personal difficulties we now face. Plan now to attend the full two weeks of Illinois Bible School and General Conference, July 31-August 12.

Planning Committee.

# INA ELSIE FINNEY

Ina Elsie Finney of Michigantown, Ind., died at the Logansport hospital on April 29, 1951, following an illness of two years.

Mrs. Finncy was a lifelong resident of Clinton County, born on December 19, 1887. She was the wife of Albert Finney. To this union were born four sons: Nolan, Gilbert, Roscoc, and George.

She was a faithful member of the Hillisburg, Ind., Church of God and loved to be of service to her Lord.

Services were conducted by Bro. Milon Hall in the Hillisburg Church. She was laid to rest beside her husband in Whiteman cemetery to await the return of Jesus.

Following is a poom she wrote in memory of her husband:

Within this chair he oft reclined With thoughts of joy and peace of mind; But now he sleeps beneath the sod, His life is hid with Christ in God.

When Christ's returning time draws nigh, And clouds roll back in joyous sigh; Oh, may he rise to meet Him then, And with the saints forever reign.

And whother we, awake or sleep, Oh, may we, too, this vigil keep; And may we all with Christ abide, And dwell forever by His side.

Mrs. Roscoe Finney.



### ELDRIDGE A. ELLIS

Eldridge A. Ellis, Denver, Iowa, fell dead of a heart attack at 4:30 p.m., May 7, 1951, while loading some corn on a farm near Cedar Falls, Iowa.

Eldridge was born on May 30, 1912, in Waterloo, Iowa, to Thomas Jesse and Alena Appleyard Ellis. With the exception of two years in Oregon City, Ore., all of his life was spent in the vicinity of Waterloo. On January 1, 1937, he was married at Oregon City, Ore., to Arlene Perisho of Cedar Falls.

Those surviving his death are his wife, son Thomas J., daughter-Sarah Esther, mother -Mrs. Alena Ellis, and sister-Mrs. Margaret Barck.

Bro. Ellis was a member of the Church of God of Oregon, Ill., and attended the Conger Street Church of God in Waterloo. He will be greatly missed by members and friends of the church. He was a faithful worker at all times and a good example of a Christian.

Funeral services were conducted at Kearns Garden Chapel, Waterloo, on May 9, 1951, by the writer, assisted by the local pastor, Bro. Linford Moore. The writer spoke of the hope of those who sleep in Jesus. With this hope, he was laid to rest in the Memorial. Park Cemetery to await the call of his Mas-J. R. LeCrone. ter.

### NATIONAL BIBLE INSTITUTION

| Mrs. Maurice S. Guest      |
|----------------------------|
| Mr. & Mrs. W. D. Lawrence  |
| Maybelle Hanson            |
| Minnesota State Conference |
| Mr. & Mrs. Lyle J. Doan    |

# ALICE K. WILLIAMS

Alice K. Williams was born in New Mexico in a covered wagon on August 1, 1875. Her parents were en route from Arkansas to Arizona, In 1902, she was married to Josiah Williams. To this union were born eight children, seven of whom are living: Esther Phillips, Geneva Adams, Charlotte Redden, Margaret Montgomery, Joe, George, and Lloyd. All live in Tempe, except Geneva and George.

Sr. Williams was baptized in 1897 by Bro. John Foore, who baptized a number of the carly members of the church in the southwest. She remained faithful to truth to the very end. Physical infirmity required major surgery from which she failed to recover, having died on May 7. She leaves, besides her children, her husband, one sister, Georgia Holmesley, and twenty-six grandchildren to mourn her death. Funeral services were conducted by the writer from the Tempe Church, after which Sr. Williams was laid to rest in Rest Haven Cemetery to await the resurrection C. E. Randall, call.

# DAVID S. KIRKPATRICK

David S. Kirkpatrick was the son of Judith and Milton Kirkpatrick, born on June 15, 1857, in Sciota County, Ohio, and died on April 25, 1951, in the hospital in Scattle, Wash., at the age of 94 years.

He spent the last few years with his daughter, Mrs. A. L. Lewis. On January 20, 1951, he fell and fractured his hip. Since that time he had been in failing health until death.

Dave, as he was better known, came to Minnesota in early manhood. He was married to Naomi J. Vaughan on June 25, 1885. To this union were born two children, Walter, residing in Minneapolis, Minn., and Gladus of Portland, Ore. He accepted Christ and the Church of God faith about 1890. He continued strong in the faith and was a faithful Sunday school teacher. He was buried beside his wife in the Champlin, Minn., cemetery to await the Lord when He comes. Two children, four grandchildren, five great-grandchildren, and a host of relatives and friends remain to mourn his loss. Walter Kirkpatrick.

"BETTER DAY" CAMPAIGN 1951 1950

\$ 15.00 14.50

55,00

122.22

26.00

for funds supporting activities of the

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Evangelism The Restitution Herald Golden Rule Home Oregon Bible College

I (we) will pledge \$ ...... toward the "Better Day" Campaign for the fiscal year ending June 30, 1951.

Address .....

Name .....

| Ple                                              | edge                                                 | es fo                                      | or 1                                              | 950                                      | ·°51                                       | Bu                                               | dge                                          | t                                                      |                                                          |
|--------------------------------------------------|------------------------------------------------------|--------------------------------------------|---------------------------------------------------|------------------------------------------|--------------------------------------------|--------------------------------------------------|----------------------------------------------|--------------------------------------------------------|----------------------------------------------------------|
| C                                                | onfere                                               | nce Bi                                     | udget                                             | \$                                       | 29,306                                     | .25                                              |                                              |                                                        |                                                          |
| Bre                                              | thren ever                                           | ywhere are                                 | e urged to                                        | pledge, as                               |                                            | ated,                                            |                                              | \$77.06                                                | \$3,000.00<br>Reported<br>on 3 bottor<br>rows<br>Nov. 21 |
|                                                  | finance the<br>dge now; p                            |                                            |                                                   | f the Gene                               | eral Confer                                | ence.                                            | \$1,000.00<br>Hoke<br>Brothers               | \$1,000.00<br>Ohio<br>State<br>Conference              | \$1,500.00<br>Delta<br>(Ohio)<br>Church                  |
| \$450.00<br>Group<br>"A"                         | \$450.00<br>Group<br>"A"                             | \$450.00<br>Burr<br>Oak<br>(Ind.)          | \$500.00<br>Eden Valley<br>(Minn.)<br>Church      | \$500.00<br>Group<br>"D"                 | \$500.00<br>Group<br>"D"                   | \$500.00<br>Ripley<br>(Ill.)<br>Church           | \$500.00<br>Los Angeles<br>Church<br>Members | \$500.00<br>Vernon<br>and<br>Ruth                      | \$1,000.00<br>Joe & Glady<br>Lawrence                    |
| \$360.00<br>Rockford                             | \$400.00<br>Pennell-                                 | Church<br>\$400.00                         | \$400.00<br>Brush Creek                           | \$400.00<br>Brush Creek                  | \$400.00                                   | \$400.00                                         | \$500.00                                     | Nichols<br>\$500.00                                    | \$500.00                                                 |
| (IIL)<br>Church                                  | wood<br>(Mich)<br>Church                             | Group<br>"F"                               | (Ohio)<br>Church                                  | (Ohio)<br>Church                         | Group<br>"A"                               | Group<br>"Q"                                     | A<br>Friend                                  | Group<br>"M"                                           | Group<br>"L"                                             |
| \$250.00<br>Group<br>"E"                         | \$300.00<br>Southlawn<br>(Mich.)<br>Church           | \$300.00<br>Group<br>"D"                   | \$300.00<br>Maurertown<br>(Va.)<br>Church         | \$300.00<br>Group<br>"K"                 | \$328.29<br>Group<br>"J"                   | \$337.82<br>Group<br>"G"                         | \$350.00<br>Dixon<br>(IU.)<br>Church         | \$350.00<br>Hope<br>Chapel<br>Contrib-<br>utors        | \$350.00<br>Oregon<br>Bible<br>College<br>Students       |
| \$350.00<br>Verneille<br>Lawrence<br>Brown       | \$200.00                                             | \$200.00                                   | \$200.00                                          | \$200.00                                 | \$200.00                                   | \$200.00                                         | \$201.85<br>Group<br>"H"                     | \$220.00<br>Group<br>"B"                               | \$250.00<br>Truth<br>Seeker's<br>Church<br>(Chicago)     |
| \$161.73<br>Group<br>"I"                         | \$180.00<br>Omaha<br>(Nebr.)<br>Church               | \$180.00<br>Almus<br>Dimmick<br>Family     | \$200.00<br>Minn-<br>esota<br>State<br>Conference | \$200.09<br>Freeman &<br>Morell<br>Fike. | \$200.00<br>Fonthill<br>Church<br>of God   | \$200.00<br>Group<br>"p"                         | \$100.00                                     | \$125.00<br>Group<br>"O"                               | \$125.00<br>Howard<br>Huey<br>family                     |
| \$100.00<br>Mr. & Mrs.<br>George P.<br>McMurtrie | \$100.00<br>Golden<br>Rule<br>Family                 | \$100.00<br>Mr. & Mrs.<br>Willis<br>Roose  | \$100.00<br>Mr. & Mrs.<br>D. W.<br>Kirkpatrick    | \$100.00<br>A Nebraska<br>Brother        | \$100.00<br>Mr. & Mrs.<br>C. E.<br>Mills   | \$1C0.00<br>Arkansas<br>City<br>(Kan.)<br>Church | \$114.50<br>Group<br>"C"                     | \$120.00<br>Mr. & Mrs<br>C. E.<br>Randall              | \$125.00<br>Oregon<br>(Ill.)<br>Church                   |
| \$100.00<br>Silas                                | \$100.00<br>Saint Cloud<br>(Minn.)                   | \$100.00<br>Mr. & Mrs.<br>Leslie           | \$100.00<br>Mys.<br>Roy E.                        | \$100.00<br>Olaf                         | \$100.00<br>A                              | \$100.00<br>Virda                                | \$100.00<br>L.P.                             | \$100.00<br>Mr. & Mrs.                                 | \$100.00<br>Holbrook<br>(Nebr.)                          |
| Claypool                                         | Church<br>\$100.00                                   | LeCrone                                    | Murdock                                           | Lewis                                    | Family<br>\$100.00                         | Sitler                                           | Marsh                                        | John E.<br>Miller                                      | Church                                                   |
| \$100.00<br>Mr. & Mrs.<br>Marion<br>Partlow      | Mr. & Mrs.<br>J. R.<br>LeCrone                       | \$100.00<br>Lottie E.<br>Young             | Mr. & Mrs.<br>J. D.<br>Swartz                     |                                          | Mr. & Mrs.<br>C. D.<br>Whitmer             | \$100.00<br>Shirley<br>Logadon                   | \$100.00<br>Mr. & Mrs.<br>Frank<br>Partlow   | \$100.00<br>F. G.<br>Carpenter                         | \$100.00<br>Mr. & Mvs<br>Maurice<br>Robinson             |
| \$100.00<br>Mr. & Mrs.<br>Eldridge<br>Ellis      | \$100.00<br>Mr. & Mrs.<br>Clarence<br>Dimmick        | \$100.00<br>Mr. & Mrs.<br>Cecil<br>Patrick | \$100.00<br>Idaho<br>Sisters                      | \$100.00<br>Mr. & Mrs.<br>C. E.<br>Mills | \$100.00<br>A<br>California<br>Sister      | \$100.00<br>A<br>Member                          | \$100.00<br>Moorefield<br>(Nebr.)<br>Church  | \$100.00<br>Bertha &<br>Hope<br>Haupt                  | \$100.00<br>Minn.<br>Missionary<br>Society               |
| \$100.00<br>Mr. & Mrs.<br>Howard H.<br>Moore     | \$100.00<br>F. H.<br>Burke                           | \$100.00<br>Golden Rule<br>Family<br>No. 2 | \$100.00<br>Mr. & Mrs.<br>Don<br>Overmyer         | \$100.00<br>Mr. & Mrs.<br>Fred<br>Austin | \$100.00<br>Mr. & Mrs.<br>Henry<br>Partlow | \$100.00<br>Mr. & Mrs.<br>Harry<br>Sheets        | \$100.00<br>Macomb<br>(III.)<br>Church       | \$100.00<br>Lelin<br>Lena<br>Ellouise                  | \$100.00<br>Mr. & Mrs<br>Alfred<br>Anthon                |
| \$100.00<br>Mr. & Mrs.<br>A. E.<br>Karnett       | \$100.00<br>Eden Valley<br>(Minn.)<br>Ladies'<br>Aid | \$100.00<br>W. D.<br>Tierney<br>Family     | \$100.00<br>Mr. & Mrs.<br>Willard M.<br>Naylor    | \$100.00<br>Mrs.<br>Mary Alice<br>Pigg   | \$100.00<br>Mrs.<br>Nellie<br>Ling         | \$100.00<br>Mr. & Mrs.<br>Charles<br>Lapp        | \$100.00<br>Mr. & Mrs.<br>G. E.<br>Marah     | McDaniel<br>\$100.00<br>Vena and<br>Juanita<br>Logsdon | \$100.00<br>Group<br>"N"                                 |

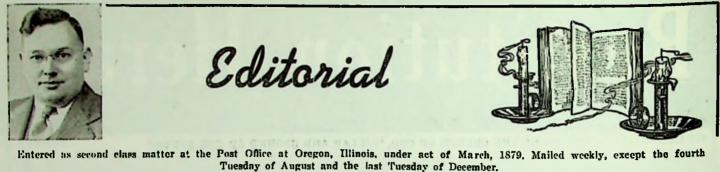
# The **Base Description Herald**

VOLUME 40 VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH" NUMBER 35

-National Evangelism Photo.

CASHMERE---WENATCHEE RADIO TEAM

These young people have found an interesting and profitable service in the Great Northwest.



James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

# In the Days of Youth

One great admonition of Scripture is "remember now thy Creator in the days of thy youth." Many facts add wisdom to this statement.

Youth is the time when many distracting influences cause thoughts and actions to stray far from Biblical standards. It is a time of abounding energy when alert, active minds espouse new interests. Youth is a time in which lifetime habits and standards are created.

To give any structure the added strength of sound planning, it must be done in the process of building. The strong foundations of Christian development are likewise best attained as the life is built. Any building program includes the use of material available. If the strength of brick and steel is not provided, then straw and mud must be used, and the final product shaped accordingly.

It is so easy to not appreciate and put to use the Christian service that youth can render. The desire for action and definite goals of service is a part of every young, growing person and can be a vital part of the service they render Christ through the activities of the church.

Brothers Lyle Rankin and Gary France are to be commended for the outstanding spirit of co-operation they have inspired in their young people. Our front page portrays a group of young people who joyously participate in active Christian service. Brother Rankin writes an appreciative word for their co-operation and work. They assist with his rewriting and typing and gather at his home to render invaluable assistance in preparing and mailing leaflets and bulletins. They help with the choir and special musical numbers and assume responsibility for janitor work in the church. They also visit other groups and learn their beliefs, bringing information back for class discussion. This provides a very interesting and profitable foundation for understanding the reason behind their own faith.

Not the least of the activities of these young people is the part they take in regular radio broadcasting with Brothers Rankin and France. Some broadcasts are unrehearsed, round-table discussions in which a group of young people participate. Such a period should be interesting to other young people with whom they are acquainted; it should provide a worth-while outlet for their youthful energy waiting to be put to service.

Although a definite tag of accomplishment in radio work cannot be found, there is no doubt that radio work provides one of the greatest opportunities for sowing gospel seed. These young people are finding an interesting and profitable service in spreading the gospel.

Older people easily lose the patience and appreciation necessary to encourage youthful activities. Because this is true, many churches have paid, and continue to pay, a large price in loss of interest on the part of their young people. There are many opportunities for service available to young folks. If the interest and energy of youth is not utilized for Christian purposes, it will be used in some other far less acceptable way. The wise leaders in homes and churches will see the value of the effort being conducted in the Northwest and will do their best to create similar avenues of activity. We are losing many young people simply because we have failed to appreciate their viewpoint. Youth is visionary, looking to opportunities and promises of the future. This is the ideal outlook for a visionary faith that embraces the hope of the Kingdom of God. Youth is not interested in dwelling morbidly upon the faults of past history. Youth sees no value in keeping alive discouragements and frictions of past experiences. Youth has but one interest, to express an optimistic, satisfying zest for life.

If anything is needed in the world today, especially within the church, it is the outlook of youth. We need to visualize the ever-present opportunity for Christian service. We need to understand that so often the only thing standing in the way of that opportunity are petty differences between families and individuals no longer justified by facts or circumstances. We need to appreciate the active interest of youthful groups such as the one showing us the way in the great Northwest. It is young people such as these, that are molding the practice of Christian service into their lives, that will provide the church of tomorrow.

# The Christian Home: A Builder of Faith

By A. M. Jones, Eldorado, Illinois

GOD PLANTED a garden eastward in Eden; and there he put the man whom he had formed" (Gen. 2:8). Thus, the Creator established a home for Adam even before He provided his helpmeet, Eve. God walked in the Garden in the cool of the day, and who en doubt the happiness of the pair, in the companionship of their Creator? When sin entered in, however, Adam and Eve were excluded from their beautiful abode. They established their new home "in the sweat of their brow."

Centuries passed before God's chosen people found themselves in dire distress in Egypt. A decree had gone forth that all baby boys born to the enslaved Hebrews were to be destroyed at birth. A mother named Jochebed had faith in God and set about saving her little son. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (Hcb. 11:23). How carefully and thoroughly the boy was trained in the faith of his parents is evidenced by the fact that, although he was young when he went to live in the palace of the king and became thoroughly educated in Egyptian culture, he still retained his faith in God. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25). To Moses, God gave the law. He gave admonition for careful training as follows:

"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 heuse, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:4-7).

"Home is where the heart is"; a place where love and faith and serenity abide; a place where members of a family are at peace with each other and with God. Yes, that is the ideal Christian home; but too often home is as far from serenity as was Adam's when the serpent accomplished his vicious work. It is easy to look back over the recorded past and to visualize the success and error of ancestors. We must look to our own homes, so that we may not also be in error. Do our children hear of the love of God and is His Son spoken of reverently and often? Do we reverently bow our heads while one returns thanks audibly for food, home, and family ties? Or do we sit down with a "Please pass the taters" for our opening remarks?

Modern influence is considered under three heads, the home, the school, and the church. The home rightly is placed first. The earliest influence in a child's life is his mother and father. "You learn to do by doing" is an old truism. "Tell me what you read, and I will tell you what you are" is another. Truer perhaps than either of these is the known fact that children, those little tablets upon which the parents begin to write as soon as life begins, are more or less replicas of parents, either good or bad. Asked at what age the training of a child should begin, an English nurse promptly replied, "Three generations before he is born." Today's parents have no control over generations further back than their own; but all are not



only privileged but commanded to give utmost diligence to their own and their children's actions before God.

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). When a new home is established, we always hope that a time shall be set aside for the worship of God and His Son. Perhaps the greatest need and the most neglected, is family worship in homes. When the entire family reads together from God's Word and kneels together in prayer of praise and thanksgiving, of supplication for daily needs, no member of that family is likely to get very far away from the rest in aim, in action, or in word. When we make excuses to ourselves for not setting a time for family devotions, see to it that we are able to give God a reason. He does not accept excuses! "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6) was written by a very wise man. Parents cannot begin too early to teach the Holy Scripture to little folks. Even the very young will enjoy memorizing Psalms, and parents will be surprised at the rapidity with which the words of Jesus will become familiar. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). It is a well-known fact that texts memorized in childhood and youth become part of the very fiber of life.

We were told by a friend that his father taught Bible morning, noon, and night. He admitted that sometimes they tired of the subject. That man, however, is firmly rooted and grounded in faith. Most likely the child whose daily life includes prayer and praise and whose week includes services at church will become so accustomed to it that he will scarcely change his custom when he attains maturity.

Fear in all its forms should be kept outside the Christian home. Even a small babe develops nervous tension from a fearful parent, becoming evident in temper, illness, lack of rest. A bad storm was brewing one Sunday afternoon, and several adults were very fearful when the clouds began to roll. Our small son and a playmate began to be terrified by the growing tension in the home. We opened some hymn books; one played the piano, and soon we were all singing lustily of the love and care of our heavenly Father. The storm passed without physical violence and left no adverse impression on young minds.

Fear and faith cannot live in the same house any more than love and hatred can dwell together. Faith through Christ's thirty-three years of life enabled Him to face death on the cross, "for the joy that was set before him" (Heb. 12:2). Have we a problem in the family or in the church? Has someone injured our feelings? Do we discuss it openly before our children? We ought not; for they are quick to absorb the feelings of their elders, and often do not forgive or forget as easily.

We are living in days of fear. Communism with all its evils is a constant threat to the Christian way of life. That is impressed upon one by every newspaper, every news broadcast, and every magazine. The unrest, dissatisfaction, and division in our own beloved country evidence the difficult times that are upon us. These conditions are foretold in the Word of God. They are by no means reasons for fear, distress, and tension in homes. "Perfect love casteth out fear" (1 John 4:18). We know that God's guiding hand is over the universe, and that in His own good time, He will send His Son to set up His righteous Kingdom in the earth. We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8: 28). This is the Christian's bulwark, and it should be taught early with its full significance in every Christian home. Only as we learn the Word of God and stress it in our homes will we be able to overcome the difficulties with which we are surrounded.

"Now abideth faith, hope, and charity; but the greatest of these is charity" (1 Cor. 13:13). The three are so closely intertwined that none can abide without the other. May they abide in every Christian home. May the child be inoculated in earliest youth with the principles of Christian faith in God and our Saviour, in his parents, in his church, and in his country.

> Until trouble troubles you. Quit counting all the bridges You may never cross. Quit climbing all the ridges Of future pain and loss. Trudge on and do your duty To God and conscience true— And never trouble trouble Until trouble troubles you.—Anonymous.

# DAILY READING HELPS

- M. June 11. John 4:19-26. Right Thinking about worship.
- T. June 12. 2 Cor. 12:1-10. Right thinking about prayer.
- W. Juno 13. Matt. 18:21-35. Right thinking about forgiveness.
- T. June 14. Luke 12:13-21. Right thinking about happiness.
- F. June 15. Matt. 25:31-46. Right thinking about serving God.
- S. June 16. James 1:16-27. Right thinking about our every-day problems.

# Resurrection and the Immortal Soul

# By H. Gary France, Wenatchee, Washington

**Resurrection** of the dead is a necessary teaching of the Bible. The doctrine of resurrection was taught by the apostles despite the fact that the rulers oppressed them for teaching resurrection. The first three verses of Acts 4 record some of the obstacles of the teaching of resurrection: "As they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the

dead. And they laid hands on them, and put them in hold."

There is one reason for the importance of resurrection. One does not obtain salvation until he has been resurrected. What good would the second coming of Jesus be if one were dead and there were to be no resurrection? Why should the dead care for the Kingdom of God to be established, if the dead were not to be resurrected from their graves? What hope can the Christian church offer to the man on the street if there were to be no

resurrection? Obviously, resurrection is the only Biblical means of receiving life after death.

Since resurrection's importance obviously stems from the fact that it is the only Biblical means of receiving life after death, what about the theory that people go to heaven when they die? The theory of good souls going to heaven at death is not in harmony with the Bible's prize teaching that the gateway to eternal life is resurrection from the dead. If good people go to heaven when they die, why did the apostles risk their lives to teach that the Christian's hope is for resurrection?

The next passage of Scripture is one in which Paul emphasizes that if there were no resurrection from the dead, religion would be vain. If one went to heaven at death, Christianity would not be so dependent upon resurrection. Religion is dependent, however, upon resurrection. We quote from 1 Corinthians 15:12-15: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Paul said that if Christ were not risen, their faith would be vain. According to the theory that Jesus might have gone to heaven when He died, or that any other rightcous person would go to heaven at death, a person's faith would not be vain without resurrection. If one goes to heaven when He dies, he could manage very well without resurrection. The Bible states that a person's faith is vain without resurrection.

Paul continued his thought as follows: "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" (vv. 16-18). Paul's conclusion is that except for resurrection, dead Christians are lost. According to the theory of going to heaven at death, dead Christians would not be lost. Paul tells us they are lost except for the hope of resurrection.

Propagating the theory that good people go

to heaven when they die has caused two opposing consolations to be given at death. At funcrals, families are usually consoled by the teaching that the dead person has journeyed to heaven. The Bible uses the opposite consolation of resurrection. As we read from 1 Thessalonians 4:13, notice the broad inconsistency between the consolation God has given us and the usual consolation of going to heaven. "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." This was Paul's introduction to God's funeral consolation. Despite Paul's plea against ignorance of Scriptural consolation for death, few bereaved are taught that resurrection is God's own comfort. The direct statement of this comfort is in the sixteenth verse: "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." Thus, we see that Paul comforted the bereaved by looking for the resurrection at the return of Jesus. If the dead were journeying to heaven, Paul need not have waited for Christ's return and the resurrection for hope.

In Romans 6:3-6, Paul emphasized the necessity of being baptized. Paul's climaxing argument in favor of baptism is that if one has been baptized, he has the hope



H. Gary France

# THE RESTITUTION HERALD

of the resurrection. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (v. 5). Jesus received His immortality not at birth, not at death, but at His resurrection. For that reason, Paul pointed not to the Christian's birth, not to his death, but to his resurrection at the time of reward.

To desire reward at death instead of at resurrection is to desire something different from what God has offered. Going to heaven at death would be a pretty hope indeed. Let us not tempt God, however, by taking the liberty of substituting a hope we think to be better than the one He has offered.

The Bible states that Jesus was raised from the dead. Obviously, he must have been in a condition of death before He was resurrected from the dead. If Christians are to be raised from the dead, must they not be in a state of death before their resurrection? We read from Romans 8 the following: "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" (v. 11). The act of resurrection here described is that of giving life to the heretofore mortal bodies. The raising of Jesus from the dead, therefore, was not the departure of an immortal soul from His body at death, but it was the giving of life to the Jesus that was dead.

Paul sought the resurrection, "If," as he put it, "by any means I might attain unto the resurrection of the dead" (Phil. 3:11). The simple phrase "resurrection of the dead" is consistently taught in the Bible as the hope of the Christian. If the person were already living with God in heaven, he would already be happy long before the time for resurrection. The Bible says nothing of such a hope of departing at death. Instead, the Biblical hope of salvation hinges on resurrection.

Going to heaven at death to live with God in bliss and happiness makes the Biblical hope of resurrection unnecessary. Several passages of Scripture have been cited in the New Testament emphasizing the importance and necessity of resurrection. These passages would be out of place if resurrection is not to be the means of receiving one's reward. In agreement with New Testament scriptures used, we now cite Job's hop: of resurrection. Job did not have the advantage of the word "resurrection," for his language had no word to describe the thought of raising a person from the dead. He wrote, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27). In this brilliant passage, one sees the hope of Job for a resurrection. This passage is doubly valuable for Job's description of himself in the

day when he shall stand before God. His faith was far removed from that of a deathless entity separated from a body. Job expected to see God in his own flesh! Continuing the description of his hope, Job said, "Whom I shall see for myself, and mine eyes shall behold, and not ano her" (v. 27). When Job sees God, he will have real eyes with which to look.

Consider Jesus! After He was resurrected bodily, He said, "I am not yet ascended to my Father" (John 20:17). After that, He made an issue of the fact that He had flesh and could eat. He convinced Thomas by showing His tangible, physical nature. Then He ascended to heaven bodily. Thus, the only way Jesus ever saw God was while he had a physical body. He viewed God with real eyes as Job hoped to do.

Let us remember that the Bible emphasizes the importance of resurrection. The importance of resurrection is that it gives the Christian his reward. Paul's arguments for resurrection were that without it, religion would be vain. The teaching that one goes to heaven at death is not in harmony with Paul's arguments nor with the Bible's emphasis of resurrection. Let us not tempt God by desiring a different reward from the one He offers.

Palestine Thunder. It seldom thunders in the land of Palestine from the middle of April to the middle of September. It is easy to understand how any unusual disturbance of this nature during these months would be regarded as a direct indication of divine authority or displeasure. It is easy to understand how these disturbances will bring awe to the people of this area when they occur as a sign at the close of the age.



# OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presontation cannot be considered.—Editor.

I wish to thank all those who have taken time to satisfactorily answer the seeming contradiction in Acts 9:7 and Acts 22:9. It is a satisfaction to hear different ones agree on the real truth on those verses. It strengthens one's faith in God.

2 Corinthians 5:8 was given to me recently to explain. This was given by one who believes in immortality of the soul. I never have been able to understand this verse and others like it, although I have heard explanations.—Mrs. Kate Olmstead, Tenstrike, Minnesota-

Alpha and Omega of Salvation

A Radio Address by Lyle Rankin, Cashmere, Washington

SALVATION is a subject of great importance. Before Jesus ascended to heaven, He gave what is called the divine commission, saying to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In this saying of Jesus, belief of the gospel followed by baptism is the proper order for the salvation of an individual. In Acts 2:41, the record declares, "Then they

that gladly received his word were baptized." In Acts 8:12, we read, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." In the same chapter, verses 26 to 39, is the account of Philip preaching to the man of Ethiopia. They were traveling along as Philip preached concerning Christ to him. "They came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said,

If thou believest with all thine heart, thou mayest." This is truly the established order; belief of the gospel, then baptism. Some other way will not do to attain salvation.

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

In reference to the ministry of Jesus, the writer of Hebrews wrote, "Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:1-4). Herein it is declared that the word of salvation was spoken by the Lord and then by

those who heard Him. This same word of salvation is to be preached until Jesus returns. In the days of the apostles, the commission was carried out, and every creature under heaven heard it. (See Col. 1:23.) Being able to look down through the ages, Jesus did not foresee great crowds of people believing the gospel. He said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:S). There was not a nation on earth that did not hear the gospel in the days of the apostles, and the condition Jesus foretold is

here, for few seek first the Kingdom of God and His rightcousness today. Nevertheless, the Word of God is in print the world over, and few are telling the people about the word of salvation.

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

A message that promises you other than eternal life when Jesus returns has no life in it. A message that promises you a dwelling place other shan on the earth has no life in it and is not the power of God unto salvation. *(over)* 



Lyle Rankin

The following two views are found among people today: Some people are saved the moment they believe; and others believe they are not saved until the Lord returns from heaven to the earth. What does the Scripture prove?

Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). In 1 Thessalonians 5:8-10, we read, "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

The endurance Jesus spoke of is not something practiced before one enters the strait and narrow way that leads to life, but that which is practiced after one enters the way of life. Therefore, "enduring unto the end" applics to the time of one's Christian warfare. When one enters the way of life by belief on the gospel and baptism, his appointment changes from the wrath of God which Jesus said was at the end of the broad way, to the appointment of salvation which is to be received after faithful endurance unto the end.

Hebrews 9:26-28 shows us something more about salvation: "Once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Yes, Christ Himself was the sacrifice for sinners when He was here nearly two thousand years ago. During the past ages, men have continued to die according to the appointment.

As that appointment is sure, so will the appointment to the judgment after death be sure also. When Jesus returns the second time, it will not be for the purpose of making sacrifice for sin, but it will be unto salvation of those who look for Him. Look for Him!—not just sit down and gaze off into the sky and wonder when He shall come, but look for Him by being prepared to meet Him.

People will not need to worry about knowing when Jcsus comes, for when He comes every eye shall see Him, and all kindreds of the earth shall wail because of Him. (See Rev. 1:7; 6:15, 16.)

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

Salvation requires that one must believe Jesus really

died; it is a part of the gospel message to be received. When one is baptized into Christ, he comes under the blood or death of Christ. "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

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

Here are a few texts of importance to be remembered regarding this subject: People are saved by preaching (1 Cor. 1:21); by the Word (James 1:21); by works and faith (James 2:14-24); by baptism (1 Peter 3:21); by belief (Mark 16:15, 16); by endurance (Matt. 24:13); through Jesus (John 3:17); through His teachings (John 5:34); by calling (Acts 2:21); through grace (Acts 15:11); by hope (Rom. 8:24); by confession (Rom. 10:9); by keeping in memory the gospel (1 Cor. 15:2); and by receiving the love of the truth (2 Thess. 2:10). Paul told Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Salvation is only started when one comes into Christ and enters the strait and narrow way that leads to life. Salvation is completed when Jesus returns and gives eternal life to those who faithfully endure unto the end. May God help you as you seek to know His way of salvation and to do His will!

# THE CHANGELESS WORD

O changeless Word of life and light, A perfect rule to guide me; I take thy counsels, trust thy truth,

And in my heart I hide thee.

Thou Book divine, thy pages shine With heaven's unfading glory;

Thou dost reveal to mortals here The great redemption story.

Here law and love and wisdom stand Revealed through bygone ages; And children read a message sweet

Upon thy simple pages.

Untouched by time or men's assaults, This Word remains unshaken,

And those who build upon this rock Will never be forsaken.

-Julia H. Johnson in Present Truth Messenger.

Immortality Depends on You

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

HE SCRIPTURE teaches that immortality (ability to live without death) is a gift of God which will be bestowed upon believers when Jesus comes to raise those asleep in Him and to change those living in Him. Because this truth is not generally understood and hence not generally believed, we feel the necessity of explaining the basis for our belief. This doctrine of conditional immortality (that is, immortality given on condition

that one has been saved by Jesus Christ) can be explained from several angles.

First, we understand from God's Word that man is born mortal, and if he will become immortal, he must "put on immortality" as a result of being "in Christ." I Corinthians 15: 42-54 contrasts very well the present condition of humanity with the future condition of those who have put on Christ as their Saviour. You and I, in our present state, are called by the terms "corruption, corruptible, dishonour, weakness, natural, earthy, flesh

and blood." Today, in or out of Christ, we are mortal and corruptible. A change is promised to the Christian, however, in these words, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye [at death? No!] at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53). Notice especially the words "put on." One does not put on what he already has. "This mortal" [our present state] "must put on immortality" [the believer's future state]. Now we are mortal; then we who are in Christ will become immortal.

When does this change from natural mortality to Godgiven immortality occur? At birth? At conversion? At death? No, at the coming of Christ, when the trumpet sounds and the dead in Christ rise, and the living in Christ are changed. It is the same time spoken of in 1 Thessalonians 4:16, 17, "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." At this time, mortal living and corruptible



Harold J. Doan

dead, redeemed saints are given immortality. We are not born immortal; we "put on immortality" as a reward for faith at the coming of Christ to raise the dead and translate the living in Him.

Here is a second approach, which leads us to the same truth that people are born mortal and will become immortal only when given this gift of life at Jesus' coming. We have heard it said that everyone must live somewhere

> forever whether he wants to or not. This may be good philosophy, but it is not Scripture. The Word of God teaches clearly that only those who have accepted Christ as Saviour shall live forever.

The best-known Bible verse in the world says, "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). Whoever believes in Jesus and accepts Him as Saviour will have everlasting life. Whoever rejects

Him will perish. By what law of English or logic can "perish" be made to mean "live forever"? Everlasting life is a gift of God bestowed upon believers alone. The wicked will perish!

Another well-known text to every traveler is Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The ability to live eternally is the gift of God given through Christ to those who are His. Those still in sin earn for themselves death. By what principle can the word "death" be wrested to mean "live forever"?

According to Scripture, only those in Christ who have believed on Him and are His redeemed shall live forever. Others earn the wage of death; they perish in their sins. Immortality is a gift of God given to believers at the return of Christ to earth.

A third line of Bible thought reveals the same truth of conditional immortality. When is it that believers will receive their crown of eternal life? When is it that the dead will be judged and condemned to perish? At the coming of Christ, at the end of this age!

Remember Jesus' parable of the wheat and tares? A man planted wheat in his field, and while he slept that night, a neighbor who hated him planted tares, a wheat-like weed, in the same field. The wheat and tares were well grown before the man realized what had happened. He told his servants, "Let both grow together until the harvest: and in the time of harvest I will 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). Listen to Jesus' application of His own parable, according to Matthew 13:37-43: "He answered and said unto them. He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 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. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Twice Jesus said this judgment will occur at "the end of this world [age]." The judgment and condemnation of the wicked do not occur at an individual's death but at the end of this age. It is then also that the righteous shall shine forth as the sun. The reward of the righteous, the gift of immortality, and the judgment of the wicked, the second death, are reserved until the end of this age. At the time of harvest, when Jesus comes, believers will "put on immortality," and unbelievers will perish forever for their unforgiven sins.

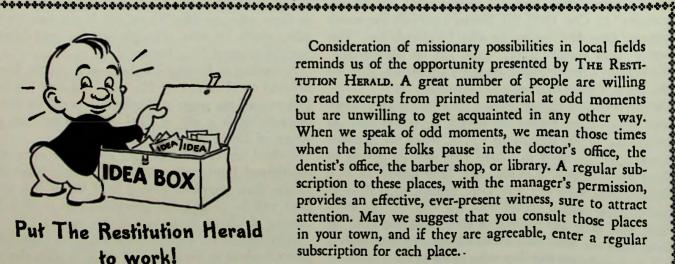
Paul told Timothy in 2 Timothy 4:1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and

his kingdom." When do judgment and resulting reward or condemnation occur? "At his appearing and his kingdom." When will this mortal "put on immortality"? When the Lord Himself descends from heaven, "at the last trump."

Here then, is a portion of the Biblical foundation for the little-known truth that immortality is not inherent but a conditional gift of God. First, we know that man must "put on immortality" which means we do not possess it. Secondly, we learned that believers "put on immortality" at the coming of Christ when the trumpet sounds and the dead in Christ are raised and the living in Christ are changed. Third, we learned that the gift of immortality is only for those who have put on Christ and are dwelling in Him. "Whosoever believeth in him shall not perish, but have everlasting life." "The wages of sin is death, but the gift of God is eternal life through Jesus." Fourth, judgment, condemnation, and reward are all reserved until Christ returns, when believers will receive immortality and the wicked will be damned and perish. Until that day, the dead sleep awaiting the call of Christ.

The gift of eternal life is for you, my friend, if you but accept it through Christ. "Whosoever believeth in him"-that means you! Take Him for your Saviour. Let Him take away your sins. Put on His name today. Walk with Him at your side until that great day when the Lord Himself shall descend from heaven and the trumpet blows and those in Christ, living and dead, are given the gift of immortality.

If you want to turn your back on troubles, turn your face toward Jesus Christ.



Consideration of missionary possibilities in local fields reminds us of the opportunity presented by THE RESTI-TUTION HERALD. A great number of people are willing to read excerpts from printed material at odd moments but are unwilling to get acquainted in any other way. When we speak of odd moments, we mean those times when the home folks pause in the doctor's office, the dentist's office, the barber shop, or library. A regular subscription to these places, with the manager's permission, provides an effective, ever-present witness, sure to attract attention. May we suggest that you consult those places in your town, and if they are agreeable, enter a regular subscription for each place.

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# Rabbi Takes Issue With Dr. Goodspeed

Washington (CNS)—Rabbi H. J. Waldman, president of the Washington, D. C., Board of Rabbis, has taken to task Dr. Edgar J. Goodspeed, the internationally known Biblical student and author of An American Translation of the Bible, for statements regarding the Torah, the first five books of the Old Testament, which is included among the books that Jews generally consider as their Holy Scriptures.

The rabbi objected to Dr. Goodspeed's statement, made in a foreward to a serial being published . . . that "the Torah was a legal code of crimes to be punished, not a moral standard of ideals to be attained.

"For anyone with even a superficial knowledge of the history of western religion, it must have been puzzling if not shocking to read Dr. Goodspeed's misstatement about the Torah," Rabbi Waldman stated. "(This) is to concentrate in one astonishing sentence so much erroncous history, such grossly defective scholarship, and so sad a slur against Jewish religious tradition, as to be unworthy of one who sets out to interpret Christianity through the medium of historical writing."

Quoting liberally from the Old Testament to show that the Torah contained both a gospel of love for God and man and also revealed a deep spiritual social conscience at work in Israel, Rabbi Waldman declared that "out of the Talmud and other rabbinical writings, one could assemble literally volumes of principles and precepts that define moral ideals for mankind.

"It seems that Dr. Goodspeed, in his eagerness to depict the doctrine of Jesus as a doctrine of love and ideals, found it psychologically advantageous to contrast this doctrine with something else unlike it, and blundered into the error of using that Torah as a contrast, while at the same time forgetting that the Sermon on the Mount from which he quotes in the same installment has been shown, sentence by sentence, to be paralleled in the Torah.

"No doubt also Dr. Goodspeed continues to be misled uncritically by the misconceptions that were current through the nineteenth century concerning the Pharisee and the allegedly Pharisaic teachings. . . Apparently, Dr. Goodspeed is completely unaware of the fact that the old mistaken notions about the Pharisees have been conclusively exploded and discredited by leading Christian scholars, such as R. Travers Herford in England and George Foote Moore in America."

"If thine enemy hunger, feed him; if he thirst, give him drink... Be not overcome of evil, but overcome evil with good" (Rom. 12:20, 21).

# **The Rural Pastor**

In nine cases out of ten, the study of the rural pastor is in his home, not in the church. Most rural churches do not have a full-time janitor to keep the church heated, nor do they have a secretary to answer the phone when the pastor is out.

In 55.7 per cent of the cases, it is located on the first floor of the parsonage; in 31.9 per cent, it is upstairs; and in 12.4 per cent, it is in the church.

In a recent survey of 1,171 parsonages, only 52 per cent of the pastors said they had an adequate study.

As a rule, the pastors preferred an exterior entrance direct to their study or through a front hall.

Only 54 per cent said their study was suitable for personal interviews. Only 45 per cent had telephones in their study. Two thirds of the studies have large-top tables. Over half of them have a desk lamp. In three fourths of the studies, there is a mimeograph machine. Half of the parsonages have a storage closet in the study. If there is no place for the minister to store his things, the rocm always appears out of order. When he leaves the heuse, he is likely to ask his wife not to disturb things, "because he knows exactly where everything is."...

One rural minister reported that in one month he had forty-six different people stop at his study to see him. His well-equipped study had its influence on at least fortysix people that month.—*Present Truth Messenger*.

Cost of Commercialized Vice. Mr. Fred D. L. Squires of the American Businessmen's Research Foundation estimates that, from figures supplied by the department of commerce, 25 per cent of the total personal expenditures of the people of the United States in 1949 was spent on crime, commercialized vice, and alcoholic beverages. These figures do not include the indirect cost of drink which causes accidents, destitution, inefficiency, labor absenteeism or other consequent costs rising from the use of alcohol.





"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish" (Esther 4:16).

# Dear Boys and Girls:

This is my first letter to you as a writer for this page. Last week, Mrs. Savage said farewell to you. I know that she felt very sad at having to say goodby to all her friends. For nearly thirteen years, she has come faithfully to visit you by means of this page. I know that, if you had the opportunity, each one would say "Thank you" to her.

This will be a new experience for me; and I truly hope that this page will continue to be a help to you in your daily growth as "children of God."

# Now for Our Story

Today, we are going to learn of one of the Jewish feasts; how it happened to be started, and by whom it was started. The feast we are writing of is called Purim. It is a celebration that began a long time ago.

There was a time when the people that lived in Palestine were forced to leave their land. Some were taken captive into Persia. They had to remain there for many years. God did not forget His people! After seventy years, the people were allowed to return to their homes. Some did not wish to return. They were content to remain where they were. They had built new homes for themselves and were treated kindly by those in authority. They became a part of the native population of Persia. The children that were born there knew of no other home.

# The Plot Revealed

Esther, the queen of this country, which also included Palestine, was a Jewish girl. When Esther was told by her cousin, Mordecai, of a plot that would mean the destruction of her people, she risked her own life for them. (Reread the memory verse.) If she had not been brave, she might have lost her life, but God was with her and gave her needed courage. God will give us strength, too, if we call on Him in prayer.

Esther told King Ahasuerus that Haman, the king's

minister, had by casting lots set the thirteenth day of the month Adar for the ruthless murder of all Jews in the kingdom. The good Queen Esther was successful in having a new decree sent out that enabled her people to defend themselves on that day.

# Honor to the Queen

The Jews were saved! To honor their queen, they had a feast which they called Purim, "because Haman ... had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them" (Esther 9:24).

This feast is still observed in the spring of each year by Jewish people. At each feast, the entire Book of Esther is read to the people. It is their way of remembering Esther and of thanking God for their deliverance.

# Choose the Correct Word

- 1. Esther, queen of Persia, was a
- Persian girl. Jewish girl. Egyptian girl.
- 2. The word Pur means
- feast. lot. deliverance. spring.
- 3. The book that is read each year at this feast is Esther. Ruth. Hosea. Joel.

# God's Blessing for Another Year!

Rebecca Sue Pierce, June 4, age 4, Mishawaka, Ind. Virginia Louise Smith, June 4, age 4, Hammond, La. Judith Kirkpatrick, June 4, age 8, Saint Cloud, Minn. Robert Wayne Mercer, June 7, age 14, Macomb, Ill. Jacqueline Sue Pearson, June 8, age 4, West Milton, O. Leslie Forest, June 9, age 3, Hammond, La. Betty Jane Zechiel, June 10, age 8, Culver Ind.

Please continue to send the names and date of birth of those you wish to be enrolled in the "ECE" Club. Send them to Patricia Rossner, 1717 Marine St., South Bend 14, Indiana.

# The Berean Page

Editor: William Wachtel, Oregon Bible College

# Maintain Sound Doctrine

# \* By Ronald Rankin, Oregon Bible College

The ecclesiastical application of the word "doctrine" is "any teaching." The doctrines of the church can be divided into two general classifications. There are those that are manifested by word of mouth and on the written page. These are the ones Christians hold so dear to their hearts—the return of Christ, the natural mortality of man, the resurrection, and the restoration of Israe!. We also have the "doctrines of action." These we are to live, day by day—the "principles of the Christian life," or you may call them Christian ethics and etiquette. Our guide for both of these is found within the pages of God's Holy Word. "All Scripture, divinely inspired, is indeed profitable for Teaching, for Conviction, for Correction, for that Discipline which is in Righteousness" (2 Tim. 3:16, Diaglott).

"Be thou an example of the believers, in word, in conversation [Gr., anastrophe, behavior], in charity, in spirit, in faith, in purity" (1 Tim. 4:12). We are examples, yea, we are living epistles, "known and read of all men" (2 Cor. 3:2). It is our duty to see that we are examples as it becometh the saints of God, not as children of the devil. Behavior is as important as charity, purity, even faith. These teachings are to be applied to everyone who professes Christianity—not to the ministers or teachers only, but to all the "body of Christ."

Christ gave Himself that "he might sanctify and cleanse" the church, so that "he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27). "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27), and each member has a specific duty, being not able to get along without the rest. If one member fails, the whole body suffers. (Read 1 Cor. 12:7-26.) Jesus is the vine; we are the branches. Every branch that bears not fruit is taken away and is withered and cast into fire. The branch cannot bear fruit unless it abides in the vine. (John 15:1-6.) To remain a member of the body of Christ in the sight of God, we must be fruitful and abide faithfully.

God wants us to be His people. Jesus wants to present us a "glorious church." God created us. Jesus gave His life for us. They owe us nothing. We owe the Father and His Son everything. The least we mortal creatures can do is devote our lives that we may be a glory to our heavenly Father. Our reasonable service is to present our bodies a living sacrifice. (Rom. 12:1, 2.)

If we have accepted the atonement blood of Christ, we must use our bodies fitting in the Lord. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

We may say we are Christians having accepted Christ, having been baptized—but, if we do not run the race set before us, we will not be showing faith in what we believe. We will not be showing faith in what we profess. "Faith without works is dead" (James 2:26). In order to run that race, one must lay aside every weight and sin that may hinder the progress of a weaker brother; for if ye cause a weak brother to sin "ye sin against Christ."

Many things in the world today are a hindrance to the furtherance of Christianity. Among these are such things as the theater, worldly societies, teen-age clubs, and smoking. These things take time and money which could be effectively used for Christ. They slow one's spiritual growth. They defile the "temple of the Holy Ghost." The Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, Volume 10, has this to say about the theater and the church: "The writers of the early church were very severe in their invectives against all frequenters of the theater and public stage plays, and such frequenters were excluded from the privilege of baptism." Do not worry about what you will do for entertainment. Do not forget we have Christian fellowship. As Christians, we should look to Christianity and Christians for recreation, or else let what recreation we get otherwise be guided by God's will. We will know what God wants us to do if we are "not conformed to this world. . . . Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Let us keep unspotted from the world. Let us be examples of the believers in behavior as well as in faith. Let us be members of a glorious church, without spot or blemish. God will have pleasure in us if we maintain His whole "counsel" (Acts 20:27) as our guide for sound doctrine. Onward Christian soldiers!

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**JUNE 5, 1951** 

# AMONG THE CHURCHES

# CALENDAR OF SPECIAL EVENTS

- June 11-17-Michigan State Conference, at Grand Rapids, Mich. (Harold J. Doan, guest speaker.)
- July 16-27-Bercan Youth Rally, Oregon, Ill. July 19-22 - Arkansas-Oklahoma Conference
- at Clark's Chapel. June 23-24-Illinois Quarterly Conference at
- Eldorado. June 23-24-Indiana State Berean meeting at
- North Salem Church, Plymouth, Ind. (James M. Watkins, guest speaker.)
- June 23-July 1-Indiana State Conference at North Salem Church, Plymouth, Indiana.
- July 16-22-Northwest Camp Meeting Bible School.
- July 31-August 8--Illinois Bible School, Orcgon, Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 11-19-Annual Missouri Conference at . Fredericktown. (Ellsworth Routson, guest sucaker.)
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Jowa Conference at Waterloo. August 18-26-Texas Conference at Gatesville. (G. J. Gordon, guest speaker.)
- August 19-26-Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2-Ohio State Confercace at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

### ROCKFORD, ILLINOIS

At special business meetings on May 10 and 17, the Rockford Church invited its pastor to remain for another year (the ninth), chose delegates for the coming General Conference, and rearranged the program for the summer.

Owing to the small number of members remaining in the city during the next three months, evening services on Sundays are to be discontinued in June, July, and August. In Rockford, visitors invariably have attended morning rather than evening worship.

Mrs. Mildred Somers and Mrs. Ruby Railton were named to represent the congregation at the General Conference in August. The first is the official delegate; the second is the J. Arlen Marsh, Pastor. alternate.

Mr. and Mrs. Floyd L. Kessler, Sr., and Mary, West Milton, Ohio, visited Mr. and Mrs. David Sprinkle and son of Oregon, Ill., on May 18-20. On May 5-9, G. B. Sprinkle and daughter Ruth, Royal, Ark., visited them and also Mr. and Mrs. Orville Kinsey of Oregon. Ruth is remaining with her sister, Mrs. Kinsey, for the summer.

# ONLY A FEW DAYS LEFT

There are only a few days left until the General Conference must close its books for the current year. This marks the end of the possibility for complete success in raising the current budget.

We realize there are those who still desire to help with this goal but, like most of us, are not conscious of the passing of time. For this reason, we are offering this little reminder that any funds to be credited to the current year must be sent in immediately.

### OREGON BIBLE COLLEGE

Four more students will soon graduate from Oregon Bible College, God will bless these young men if they will obey and follow Him always.

A very fitting memorial service was conducted at the grave of Bro. and Sr. Magaw on Memorial Day, Virginia Wagenaar read the Scripture concerning resurrection. Bro. Otto E. Dick and Curtis Simpson offered prayers. Sr. Leota Hanson, Marion Otto, Bro. Dick, and Leon Driskill each said a few words in culogy. The resurrection hope of God has given confidence to all that some day we will see Bro. and Sr. Magaw again.

A new Communion set, purchased by the students, has arrived. This is one more item to enrich our worship services.

Everyone enjoyed the morning recreation at the Pines' State Park last Wednesday, May 23. Paul Schakelaar led the worship service. Ruth Savage, Marion Otto, Ronald Rankin, Jerry Reeves, and Roy Humphreys gave sermonettes concerning the beautiful creation of God. After the service, everyone ate heartily of the breakfast that David Holquist had prepared. Mary Railton and Patricia supervised the pot-luck dinner.

On Sunday, June 3, Leon Driskill plans to conduct services at Hillisburg, Ind. On Sunday, June 10, William Wachtel will be guest speaker at the Quarterly Conference, Gladbrook, Iowa. On the same Sunday, William Dick, and possibly one or two students, will conduct an all-day meeting at Casey, Ill.

Another school term has passed. Looking ahead, our prayer is that each year will mean more students at Oregon Bible College. We are thankful for the two applications for next fall. Mr. Jack Keenan, Wray, Colo., and Mr. Ted Howard, Wenatchee, Wash., plan to come. Mr. Howard also writes that Clell France of Wenatchee will be re-entering. For information regarding the College or for an application blank, write to Superintendent Otto E. Dick, Oregon Bible College, Oregon, Ill. Marion Otto, Reporter.

### LITCHFIELD, MINNESOTA

We are happy to report that the last of our church debt has been paid. This leaves us completely in the clear-with our basement building, a new sidewalk, and a sewer assessment paid. We feel that God has richly blessed us financially.

Now we are looking up-toward putting a top on our basement. We have one hundred dollars in the building fund and are working and praying for the time we can put a "shell" on. Then we will add to our building as we can. We ask the prayers of the people in this effort.

We want to say how very much we enjoyed the young people that traveled from Oregon Bible College to Berean Conference in April. Such Christian young people are an inspiration. We pray that God will bless the work of the College as He has in the past.

One of our members, Mrs. Willard Wood, has moved to Alabama to be with her husband who is stationed at Camp Rucker.

Plans have not been made as yet as to what we will do when our pastor and family are at the National Berean Youth Rally, but we hope to have services each Sunday.

Mrs. Stanley Ross.

# MICHIGAN STATE MISSIONARY SOCIETY

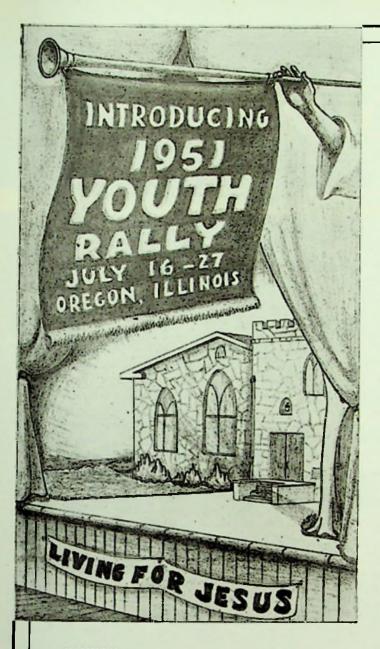
The meeting was called to order on May 1, 1951, by Sr. Ada Simpson. We sang as an opening song "Blest Be the Tie That Binds." Sr. Lucille Ratering sang a prayer song "Tell Me Again." Following the song. individual prayers were offered in thanksgiving and petition for guidance during the meetings. Sr. June Routson gave a highly informative talk and many interesting discussions were brought forth.

After a delightful lunch, served by the Pennellwood ladies at noon, the afternoon meeting convened at 1:30 p.m., with a short devotional period. Sr. Lapp presented an inspiring message. It gave everyone a sincere desire to help spread the gospel. The meat of her talk was contained in the sentence, "The church that fails to have a missionary spirit, that church is dead."

Sr. Lyla Van Fleet concluded the talks by telling of State missionary needs. She gave us much to think about and something to start working on immediately. All meetings were well attended, for which we praise the Lord and hope He will use us in His service.

The following officers were elected at the business meeting: president, Mrs. Wissman (Pennellwood); first vice president, Mrs. Jenkins (Southlawn); second vice president, Mrs. DeForest (Blanchard); sceretary-treasurer, Mrs. Simpson (Pennellwood),

A most successful day was closed with a humorous play, "Sewing for the Henthens," given by the Pennellwood ludies, Isie Jenkins, Seey. pro tem.



# PREVIEW:

National Berean Youth Rally, July 16 through 27, 1951. Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

### \* \* \*

# ADMISSION:

Tuition, board, and room will be twenty-five dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week. Each student must bring one pillow cover and one sheet. Provision will be made to receive students on Sunday, July 15.

\* \* \* \*

Make application for admission or information to Miss Leota B. Hanson, National Bible Institution, Oregon, Illinois.

# HIGHLIGHTS:

Inspiring Christian fellowship for all youth between the ages of 13 through 22, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

# THE RALLY STAFF



D. A. Jones Dean





Emory Macy Instructor

Instructor



Mildred Macy Matron



Mattie Agard Cook



-National Evangelism Photo.

# The Northwest Camp Meeting

Two five-passenger carloads of people met deep in the Cascade Mountains in 1931. One had traveled from Puyallup, Washington; the other from Wenatchee. From this beginning, the contagious idea of camping with the Church of God developed to a peak attendance of 240 before World War H. War restrictions forced the enthusinstic movement to be limited to local outings at Soap Lake and Vantage, Washington. Since the war, the thought of the church going camping in the fore-its has flamed again. Camping places have been at Denny Creek and Swank Creek, both of the Cascades. The outing has developed to a week of Bible study, camping, hiking, and playing games. Attendance is drawn from members and friends of two Washington Churches of God, Cashmere and Wenatchee, the Church of God of Corvallis, Oregon, and even some from the Churches of God from other sections of the nation.

Here is how it works. On Monday, two trucks of equipment, young people and several cars journey to the camp site. Huge dormitory teuts are pitched to shelter sleeping stretchers and personal belongings of the young people. Smaller tents accommodate others. As the schedule denotes, there are two hours of Bible class work each day. Each evening sees a bonfire circled by everyone; prepared religious activities are presented. Camp chores are done by teams of the young people. The afternoons are mostly free for organized games, hiking, or other activities. To keep all things in order, everyone in eamp is subject to necessary regulations.

The week's activities are climaxed on Sunday as the main volume of the churches journey to the camp site for regular worship service and dinner. The primary purpose of these camp meetings is to learn more of God's Word while enjoying God's wonderland in proup association. Those wishing to attend may contact Gary France, Castle Rock Street, Wenatchee, Washington, or Lyle Rankin, Cashmere, Washington.

# Schedule of Services

| Wenatchce               |             |       |      |
|-------------------------|-------------|-------|------|
| Minister-H. Gary France |             |       |      |
| Sunday school           |             | 10:00 | a.m. |
| Scrmon                  |             | 11:00 | a.m. |
| Evening service         |             | 8:00  | p.m. |
| Prayer meeting          | (Wednesday) | 8:00  | p.m. |
| ashmere                 |             |       |      |
| Minister-Lyle Rankin    |             |       |      |
| Sunday school           |             | 9:45  | a.m. |
| Sermon                  |             | 11:00 | a.m. |
| Young people's meeting  |             | 6:45  | p.m. |
| Evening service         |             | 8:00  | p.m. |
| Prayer meeting          | (Thursday)  | 8:00  | p.m. |

# CAMPING ~ with the Church of God

By Lyle Rankin, Cashmere, Washington

# Other Northwest Activities

Other activities of the churches in central Washington include the radio broadcast. The churches have been broadcasting for well over three years, having started on October 3, 1947. Weekly, on Monday at 3:45 p.m., prepared messages or dialogues are delivered by Lyle Rankin and Gary France with the assistance occasionally of young people. The expense of eight dollars per week is paid by interested brethren and friends far and near. Questions are requested and the answers are broadcast. Each church conducts three services weekly in addition to choir practice, young people's meetings, the publication of weekly church letters, and a monthly leaflet. Special studies on "Christian Conduct" are being held jointly by the Wenatchee and Cashmere Churches.

# National Worker Impressed

It was July. The place was several hundred feet upon the side of a mountain. The purpose of the meeting was the study of God's Word by young people of Washington. How different from most schools! The things that distract one from study were not present. Classes were held under large pines of the recreational center. Because of the peace and quietness of the place, our hearts were drawn closer to the Master. My first visit there was such a pleasant one. May God add His blessings to this effort which is planned each year. Verna C. Thayer.

# You Are Cordially Invited!

The dates of the Camp Meeting Bible School this year are July 16-22. We feel sure that all those who plan to attend will secure increased knowledge of the Bible, physical relaxation, and spiritual uplift. Visitors from far and near are cordially invited to join with us. The value of these periods of fellowship is not limited to this life. They help build for tomorrow!



-National Evangelism Photo.

# The **Base State For State Stat**

VOLUME 40

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

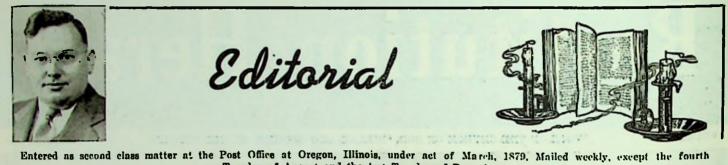
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-Authenticated News Photo.

# A HOME BEHIND THE IRON CURTAIN

"There is no better way for the ravages of Communist domination to destroy the spiritual aptitudes of the population it controls than through the elimination of a satisfying home."



James M. Watkins, Editor

Tuesday of August and the last Tuesday of December. \$3.00 per year Paul C. Johnson, Associate Editor

# Man's Proverbial Castle

A meaningful phrase, coined somewhere in the mists of antiquity, tells us that "a man's home is his castle." The phrase is substantiated by a common thought and legal practice. Whatever the original meaning may have intended, it has come to us as a suggestive reminder that we look upon home as one place, at least, where man is to know the abiding sense of security. Home is to be the place where man may experience a sense of well being through his own efforts and accomplishments. The phrase was designed more or less to illustrate the satisfying sense of attainment that comes to those who own their own homes and use their time and talents in the creation of a satisfying place in which to live.

The degree to which these opportunities for a satisfying home life is being destroyed in the world should cause us grave concern. With the physical deterioration of the house or hovel in which we live arises an attendant deterioration in spiritual and moral values. This has been proved time and again in large cities where the homes of slums have spawned every type of crime and degradation. Spiritual life is found more stable in rural or semi-rural communities where, generally speaking, the homes and property on which individuals live are well kept with an attendant degree of personal satisfaction. Whenever the individual lacks a satisfying place in which to live or is unable to satisfy his natural desire for flowers or gardens, one of the stable supports of spiritual and moral standards has been eliminated.

There is no better way for the ravages of communistic domination to destroy spiritual aptitudes of the population it controls than through the elimination of a satisfying home. We have pictured on our front page a typical home behind the iron curtain of communist-dominated Hungary. Certainly one look into this home suffices to tell us that shadows of spiritual disinterest and apathy will grow with the lethargy of physical indifference. If our Lord delays His coming, the influence placed upon homes and radiated through the children presents an ill omen for the future welfare of the earth. It is easy to see, in the squalor and apathetic existence of communistic home life, the shadows of a tragic future.

This front-page picture was one of a series taken without authority or permission by an amateur Hungarian photographer and smuggled out of Hungary. The man pictured is a "stakhanovite," one of a "favored" family. He is rated thus because he has surpassed the "norm" set by the district commissioner. His privileges include a real bed seen in the corner, and a straw mat, covered with a "requisitioned" Persian rug. He also rates something that is treasured more than anything else; his family does not have to share the one-room abode with anyone else. Privacy does not exclude his tools and some s<sup>-1</sup>vaged boards with which he hopes to make a second bed.

If we are to continue to appreciate the opportunity of sharing the satisfaction and influence of the American standard of home life, we must consider the tragedy of the shacks and shanties in which a great portion of the world's population now lives. Out of some of these homes, there will undoubtedly come some strong spiritual characters; but from them will come also future Hitlers and those whose sole interest is destroying the world's highest ideals.

These living conditions intensify sentiments and determination on either fringe of apathy. Ideals and aims will be intense, bordering on fanaticism in these groups whether they follow good or evil. No longer can we sit astride the fence with a lukewarm appraisal of the relationship of Christianity to these problems. These people must learn of, and secure new hope from, the visionary promises of our Lord, or they will become violent haters of all that is good. Nor can these trends be limited to the nations behind the iron curtain? Surprisingly enough, many homes across our own nation are in need of the same missionary message of hope and faith if they are not to become instruments in the creation of great forces of evil. The time has come when the missionary message of Christ has become a necessity. These and other similar facts provide a challenge to those who would occupy until Christ comes.





# The Christian Home: A Center of Knowledge

By J. R. LeCrone, Oregon, Illinois

THE HEAVENLY Father, in His infinite wisdom and complete understanding of that which He created, placed the primary responsibility for the spiritual training of children squarely upon the shoulders of their parents. As has been pointed out previously in this series of articles, the parents of Israel were commanded to keep the words of God in their hearts, and to teach them diligently to their children, talking of them morning, noon, and night, when they were at home, and by the wayside as they traveled. (Deut. 6:4-7.)

This parental responsibility was laid with equal firmness upon the shoulders of Christian parents. After admonishing children to obey their parents in the Lord as a matter of righteousness, and pointing out that the commandment to honor father and mother was the first commandment with a promise, Apostle Paul turned his attention directly to parents. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

It would seem as though the Apostle foresaw the hurried, worried life that has become common in the world, anticipated its effect upon family life, and spoke for the benefit of the modern parent. The warning against provoking children to wrath strongly suggests the nervous, impatient, and unsympathetic treatment often accorded young people today.

When we pause to give the matter a little sympathetic consideration, we find small wonder that children often become resentful and rebellious in their attitude toward their parents. Children are assured that their parents are their best friends and are uged to take advantage of the privilege of going to them for aid in solving their most difficult and perplexing problems, no matter how intimate those problems may be. In actual practice, however, they may find their attempts to seek counsel of their parents brushed irritably aside with an impatient "run along now, daddy (or mother) is very busy. Maybe we can talk about it another time." Then, when children make mistakes that could have been avoided, had parents taken the trouble to cultivate rather than rebuff their proflered confidences, the children may be reproved for thoughtless, irresponsible conduct. They may even be reprimanded for not seeking their parents' counsel! Can we really blame them for being bewildered, hurt, and angry? If our children do not confide in us, it may be that we have unintentionally given them the impression that we would rather not be bothered with their problems —we have plenty of our own.

It is not enough for parents to decide that they will be serene, sympathetic, and understanding toward their children. These virtues are not put on like a coat. They must first be acquired by daily contact with the heavenly Father and His Son Jesus Christ. Only by absorbing, through daily prayer and reading of God's Word, something of His teaching that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and that "a man's life consistent not in the abundance of the things which he possesseth," can a parent acquire the serenity and sympathy to deal wisely and well with his children and their problems.

Continuing the second half of Paul's admonition, the Christian parent will find that he is at the same time preparing himself for obedience to the first half. Surely, rearing children in the nurture and admonition of the Lord implies family worship. It must of necessity include sharing the experience of searching Scripture for answers to specific problems of life. It encompasses approaching the heavenly Father in prayer for guidance and discussions concerning the meaning and application of specific passages of Scripture. In pursuing these activities, the parent will find himself gaining a calm serenity which can be found in no other way. The parent will soon be filled with the conviction that the eternal welfare of his family far outweighs in importance any other business in which he may engage. If the tyranny of a time clock at his place of employment makes it impossible for him im-

# THE RESTITUTION HERALD

mediately to give undivided attention to his child's problem, he will not brush him off with a vague "we will talk about it another time." He will treat the child with the respect and consideration that he deserves, making a definite appointment with him and keeping that appointment as conscientiously as though it were with the president of his firm.

Nor is a child ever "too young to understand." The writer has frequently been amazed at the depth of spiritual insight and casual knowledge of Scripture displayed by very young children. A little boy of about four years of age inquired of a puppy that had been killed, "When Jesus comes, will He make my puppy alive again?" A little girl slightly older explained concerning the dead mother of a friend, "She will sleep in the ground until Jesus comes and wakes her up."

These things are not so much consciously "learned" at such early ages as they are "absorbed." It it well to remember that doctrinal errors and wrong ideas of conduct will be absorbed just as readily as the true and the good. We recently heard a lad of the first grade in grammer school express the following concerning his sister who had been killed on the highway by an automobile. "When she gets to heaven, I hope Jesus will help her across the street."

When a child meets a problem or a disappointment with a burst of profanity, we immediately conclude that the kindest thing we can say concerning home training is that it has been neglected. We cannot help suspecting that he may have obtained his attitudes at home. This is especially true of the child under school age.

Henry Ward Beecher once said, "If you want your neighbor to see what the Christ spirit will do for him, let him see what it has done for you." If we change the word "neighbor" to "child," we have the very essence of home training. Who will deny that, without a worthy example before them, our children are robbed of the value of what we teach.

We often excuse ourselves of responsibility for spiritual training in the home by saying that we send our children to Sunday school. The Sunday school is at its best a supplement to home training. Though it often supplies the only spiritual training that a child receives, it is not and cannot be a substitute for home training.

The need of a family for God in the midst of home life has long been recognized by thoughtful people. Horace Bushnell expressed a conviction that "a house without a roof would scarcely be a more different home than a family unsheltered by God's friendship and the sense of being always rested in His providential care and guidance."

Arthur A. Hicks, summed the thought by saying, "No church, nation, or civilization rises higher than the spirit

of religious reverence and worship that prevails in the home life of its people. The home that is not genuinely Christian is not a true home. It is God's first institution of human society and is the ultimate basis of society. It is the citadel of both church and state which so nobly serves our social order."

The spirit of Paul's admonition to parents to provoke not their children to anger was comprehended by Francoies De La Fenelon when he wrote: "If I were asked what single qualification was necessary for one who has the care of children, I should say patience—patience with their tempers, with their understandings, with their progress. It is not brilliant parts of great acquirements which are necessary for teachers, but patience to go over first principles again and again; steadily to add a little every day; never to be irritated by willful or accidental hindrances."

It is our conviction that the Church of God will have an unprecedented growth and development when every parent gives earnest heed to the admonition, "Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Someone wisely has said, "If our boys and girls are not as good as they were when you were a child their age, it may be that they had a much better mother and dad than your child has." Think it over!

# FAITH

"I know not by what methods rare, But this I know—God answers prayer,

I know not when He sends the Word That tells us fervent prayer is heard:

I know it cometh soon or late,

Therefore we need to pray and wait. I know not if the blessing sought

Will come in just the way I thought I leave my prayers with Him alone

Whose will is wiser than my own."

-Selected.

# DAILY READING HELPS

- M. June 18. Num. 6:1-8. God's manner of soparation given to the Nazarites.
- T. June 19. Jer. 35:1:11. The obedience of the Rechabites.
- W. June 20. Jer. 35:12-19. The penaltics and the rewards.
- T. June 21. Isa. 28:1-8. The wors connected with pride and intemperance. F. June 23. Hab. 2:15-20. The warnings
- F. June 22. Hab. 2:15-20. The warnings against wrong influences.
- S. June 23. 1 Cor. 8:1-13. Denying self.

# Woman's Place in the Church

By Mrs. Ellsworth Routson, Blanchard, Michigan

I N THE beginning God created the heaven and the earth" (Gcn. 1:1). Then He made a man in His own image, and because He saw that it was not good for man to be alone, He made "a help meet for him." Since that time, man and wife have lived together and worked together, the woman being a "help meet" for the man. In that beginning were laid God's plans for the peoples of the earth. Some of those plans have been

The spirit and intentions behind the recent Michigan State Missionary Day program should be of national interest. We have asked the ladies to submit their program and talks for consideration of all those interested. We are indebted to Sister Ada Simpson, Grand Rapids, Michigan, for collecting this material for publication.—Editor.

fulfilled, and some are yet to be fulfilled. This is where women enter the plan.

Jesus Christ's commission to His apostles was, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:16). They were to be missionaries with one purpose in mind: to bring people to Christ and the knowledge of His saving power. This same commission is meant for every disciple of Christ the world over. Although the Twelve were men, Paul said, "There is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:29). That means women, too, are responsible for doing the work of Christ. Women have an indispensable place in the work of the church. Except for labors and sacrifices of the women, many churches long ago would have closed their doors, or would have been without a pastor, or might never have started at all.

Nor is it a modern trend that women play an important part in the work of the church. Let us look to the early Christian church of New Testament times for examples of what women can do in the work of the Church of God.

In Acts 9:36-43, we read about Dorcas who was "full of good works and almsdeeds which she did." Giving of alms meant setting aside a certain portion of produce or profits at regular times to be applied to needy causes. The special duty of widows was to devote themselves to such ministrations. Such was the work of Dorcas. Dorcas also made coats and garments, which were distributed to the poor.

Acts 12:12-20 reveals how another Christian woman filled her place in the early church. While Peter was imprisoned, his many friends went to the house of Mary, the mother of John Mark, to pray for Peter. Their prayers of faith were answered, and Peter was miraculously released. He went immediately to the house of Mary where he convinced the people that their prayers had been answered. He went to Mary for Christian fellowship and moral support. Mary was probably of generous means, for she had a large house. Verse 12 says "many" were gathered there to pray. Her wealth, however, did not attract her to a worldly life, but she devoted

time and means to the church. She was hospitable, for she opened her home to praying Christians and to Peter, who knew he would be hunted by Herod as soon as his escape was known.

Acts 16:12-16 records a group of women gathered by the riverside with the intention of holding a religious service. They apparently selected an appropriate place to make it comfortable. Here Lydia absorbed Paul's preaching of the gospel of salvation, and the Lord opened her heart. The Lord had need of this woman. She requested baptism, then immediately desired to be of service. Lydia was a seller of costly purple which was worn only by the rich and those in high official position. The dye was obtained from certain shellfish, through a costly process. Her business would indicate Lydia had great executive ability. She must have been respected by her household, for all her household were baptized. They trusted her judgment and followed her good example. Lydia, also, was hospitable, for she "constrained" Paul to abide in her house; she wanted to learn more of the doctrine he preached.

Next we consider Priscilla who is mentioned six times in the New Testament. She and her husband Aquila became fast friends of Paul and at one time apparently risked their own necks to save Paul's life, for which all Gentile churches gave thanks. A certain Jew named Apollos was an evangelist in those days. He came to the city where Priscilla and Aquila lived and preached boldly in synagogues. There was false doctrine in his teaching; the couple detected it, and "expounded unto him the way of God more perfectly" (Acts 18:26). Priscilla and her husband had instilled themselves with knowledge of the gospel and were able to detect a flaw in the preaching of an educated and eloquent evangelist. The couple's trade was tentmaking, Priscilla being a "help meet" for her husband. Since Paul was of the same trade, they had something in common and were good friends. Paul stayed in their home when necessary. Later, when Paul wrote to the Corinthians, he made reference to "the church that is in their house"(1 Cor. 16:19). Priscilla and Aquila were never too busy with tentmaking to neglect the Lord's work. They opened their house for church services.

Paul told the Christians at Rome of Phebe, a servant of the church at Cenchrea (Rom. 16:1, 2). The word "servant" is translated from the word which means deacon. It is generally agreed that she was a deaconess of the church, carrying out the duties of such an office.

Paul said she was a helper of many, including himself. As was common among early Christians, Paul gave her a letter of introduction to carry with her as she went to another church. She must have felt rewarded for all her tireless labors as she carried that letter which spoke so highly of her Christian virtues.

Our last example is Eunice who was Timothy's mother. Through her teaching and encouragement, Timothy became a missionary and worked with Paul. Scripture shows that Eunice was a Icwish woman and a believer of Christ. Because Timothy's father was not a believer, she bore a double responsibility to train her child "in the way he should go" so that when he was older he would not depart from it. Some translations say she began to teach him "from a babe." Every mother knows she can spend twelve to fourteen hours a day doing household tasks, sewing, or being busy with the "cares of this life." Eunice, knowing the true values of life, took time to train her son, and patience had its reward. Paul wrote that he remembered Timothy in his prayers day and night. What an inspiration that must have been to Eunice! Timothy's training started with his grandmother, Lois, who had what Paul called "unfeigned faith." Women who have small talent for

public service certainly can have faith and can certainly instill it in their children.

In Philippians 4:3, Paul spoke of "those women which laboured with me in the gospel." They must have aided Paul such as the individuals already mentioned. Notice, Paul concluded the verse with "whose names are in the book of life." Paul surely felt they had served in their rightful places and had served well.

Hence, by early Christian examples, we find a list of commendable services for church women. Women can help the poor, like Dorcas, either individually or through Ladies' Aids and missionary societies. Women can open their homes, in hospitality, for meetings as did Mary and Lydia. Like Phebe, women can serve in the capacity of deaconesses, which in some churches includes preparing

# MICHIGAN STATE MISSIONARY DISCUSSION

The following questions were subjects for discussion at the recent Michigan State Missionary Day meeting. We consider it very profitable for all to give them serious consideration.

- 1. Do you think "those women" of whom Paul spoke might have preached? (Phil. 4:3.)
- 2. Is the work of women in churches receiving more recognition today than formerly?
- 3. Are we called upon to judge the truth of false teachings?
- 4. Is there a need for almsdeeds today?
- Mention several ways.
- 5. What is the difference between active and passive disciples?
- 6. What happens to our talents if they are unused? (Matt. 25:15.)
- 7. Is there a place for more hospitality in Christian lives today?
- 8. Who is the loser if hospitality is withheld —the one who may have extended it, or the one who may have received it?
- 9. Is the art of hospitality a gift or is it acquired?
- 10. What methods might be used in our churches to insure a welcome to all visitors?
- 11. Is much thought given to the office of deaconess? (Requirements: 1 Tim. 3.)
- 12. Are all women suited for calling? Do all calls require the same approach? Can a caller be detrimental to the work of the church?
- 13. Should a teacher ever say, "I did not have time to prepare the lesson?"
- 14. How can a teacher keep one or two from asking irrelevant questions and turning the entire period into discussion of some trivial point?
- 15. Would it be better if Bible schools had . more men in their teaching ranks?
- 16. What is the difference between Christian training and religious training?
- 17. Do mothers of young children have time to do Christian work?

and caring for the emblems of Communion, visiting the sick and needy, acting as hostesses, assisting with baptismal services, and assisting deacons. Women can bring up their children in the nurture and admonition of the Lord as did Eunice and Lois. Women can teach and correct false teaching as did Priscilla. Women can teach in Sunday schools and Bible schools.

Another important phase of women's work in the church is calling. The disciples were sent two by two. Women can be home missionaries, going by twos, to carry the Word of God. Calls should be made upon prospective members, visitors at church, new community families, the sick, bcreaved, discouraged, aged and those shut in, new babies and mothers, new members, and those who have become indifferent. In any case, the call should be short, cheerful and with a purpose. If interest is shown, the callers may plan to call again SOOD.

Women have always inspired men to do great things for God. They still can.

When Mary, sister of Martha and Lazarus, anointed Jesus' feet with costly ointment and wiped them with her hair, she performed a costly, unselfish, and beautiful service for her Master. Others murmured against (Turn to page 10)

Nebuchadnezzar's Dream

By A. Weldon McCoy, Fredericktown, Missouri

"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" (Daniel 2:44).

G OD REVEALED to Daniel a dream of Nebuchadnezzar's, telling what would happen to Nebuchadnezzar's great kingdom, represented by the head of gold and also what would happen to each of the three succeeding world powers that would follow the Babylonian empire. Daniel was shown only four world powers that would precede the establishment of the fifth, the Kingdom of God. If we manufacture a fifth universal world

power and undertake to find a foundation for that claim in Holy Scripture, we find ourselves minus the foundation, plus an addition to the Word of God. In Revelation 22:18 we are warned thus, "I testify unto every man that heareth the words of the prophecy of this book, if any man add unto these things, God shall add unto him the plagues that are written in this book." God forbid that we should be guilty of adding to the Word of God.

The following verses reveal exactly the

things that God had Daniel speak unto Nebuchadnezzar in answer to his dream of "what should come to pass hereafter." "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood bcfore thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind

tain, and filled the whole earth. "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom,

carried them away, that no place was found for them:

and the stone that smote the image became a great moun-

power, and strength, and glory. And wheresoever the

children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thinc hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the

kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And 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 mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (2:29-43).

In this Scripture, God revealed to Daniel the extent of human governments. Beginning with the head of gold, Babylonian Empire, God revealed to Daniel that "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" (v. 43). The feet and toes are part of the legs or a part of the fourth kingdom as verse 42 reveals. Instead of coming under one head, we find the opposite to be true. "They shall not cleave one to another." The Kingdom of God will be set up "in the days of these kings" (v. 44).

God did not reveal to Daniel there would be five universal world powers and then the Kingdom of God, but (Please turn to page 10)



A. Weldon McCoy

Isaiah, Counselor of Kings

By V. J. Reeves, Oregon Bible College

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EADING the first verse of Isaiah's book, one learns that Isainh lived and saw visions during the reigns of four kings of Judah-Uzziah, Jotham, Ahaz, and Hazckiah. Although Isaiah made no mention of counseling Uzziah and Jotham, we may assume that he did, since both were righteous kings and would quite naturally have sought the servant of the Lord in times of stress. Ahaz and Hezekiah, however, were mentioned liberally by Isaiah. We shall consider his counseling with Ahaz and H:zekiah.

The first counseling specifically mentioned is that given Ahnz concerning the threat of attack by Israel and her more powerful ally, Syria. (7:1-9.) The worldly Ahaz literally quaked when he heard of this wicked confederacy. (v. 2.) The only solution Ahaz could find was to make an alliance with Assyria.

Isaiah not only comforted and reassured Ahaz concerning the ovcrestimated threat of Ephraim and Syria (vv. 4-9), but also gave him a prophecy of the coming Messiah (vv. 14-16) as a sign and a reminder that God "was in the driver's seat." Then Isaiah, knowing of Ahaz's plan to sell himself and his kingdom for protection, told the frightened king exactly what he could expect of Assyria. (vv. 17-25.) An alliance with one's future conqueror, Isaiah subtly told Ahaz, was the height of foolishness.

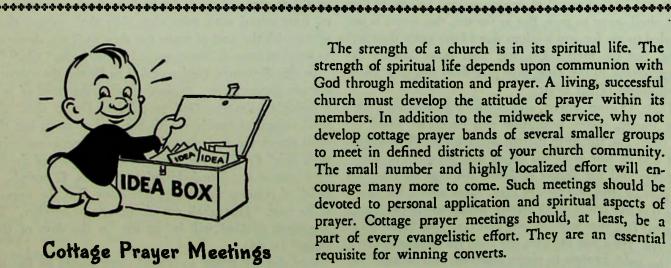
Ahaz would not listen. He was still bent on a confed-

eracy. So Isaiah, in chapter 8. wailed aloud for the hearing of all the people, specifically for Ahaz, for the woes that were coming upon Judah and for the futility of making alliances with mortal kings. Isaiah made it clear that such compacts could only deepen Judah's oppression, only whet the Lord's appetite for vengeance (vv. 12-20), because Ahaz did not listen.

Both Ahaz and Hezekiah were counseled many times against putting their trust in men instead of God. Exemples of this may be found in 31:1-3; 36 and 37. Hezekiah, with a little reassurance by Isaiah, trusted in God to save his kingdom from the invincible Sennacheriband God did. He slew Assyrians by the thousands and sent the mighty Sennacherib skulking home alone, without even shooting an arrow into Jerusalem.

Hezekiah was rewarded for his righteousness and faith, both by the preceding miracle and by having fiftcen years added to his life. How much better than to have trusted in man, who had no intention of helping; who could not have helped had he wanted to; who certainly could not have given life!

Isaiah counseled kings of other nations, knowing, of course, that he would not be heard. He spoke to the Assyrians and to all prospective invaders of Judah when, in chapter 8:9, 10, he foretold the outcome of any earthly alliance made contrary to God's will. He used the king (Please turn to page I0)



The strength of a church is in its spiritual life. The strength of spiritual life depends upon communion with God through meditation and prayer. A living, successful church must develop the attitude of prayer within its members. In addition to the midweek service, why not develop cottage prayer bands of several smaller groups to meet in defined districts of your church community. The small number and highly localized effort will encourage many more to come. Such meetings should be devoted to personal application and spiritual aspects of prayer. Cottage prayer meetings should, at least, be a part of every evangelistic effort. They are an essential requisite for winning converts.

Christian Experience Summarized

A Radio Sermon (WAIT, Chicago) by Harold J. Doan

**U**NE SCRIPTURE which summarizes God's plan of salvation through Christ is recorded in Luke 9:23. "He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

There are three natural divisions in this verse. Three steps to salvation! Three rungs on the ladder from the pit of sin to the highway of life! We make Christianity look so complicated, or difficult and intellectual, that our converts start their new life with a defeatist attitude, not expecting to get much from religion. To Christ, the process was simple.

The first step suggested by the Master is this—"If any man will come after me"—decision. Moffatt translated this, "If any man wishes to come after me." This is what is known to psychologists as a life decision, a major decision, one which is made once in a lifetime. You decide once and for all whether or not you desire to follow Christ, and from that time forward, your actions, yes, your whole life must revolve around that decision. We cannot say, "I will try it for a while," or "What do I have to lose?" and hope to live a victorious Christian life. There must be that central, basic decision which remains through severe trials and setbacks.

This is a freewill decision. "If any man will come!" It is our choice, our decision. This first step is strictly human responsibility. It is based upon a weighing of evidence within your own mind. It is based upon your love for the Saviour, upon your understanding of what it means to you to follow Him, but the final decision is yours to make. Will I or will I not come after Christ? Whatever your choice, let it be final, for you cannot compromise. There is no middle ground.

After taking the first step of acceptance, the question is, "How can I come after Christ? How can I apply His principles of life to myself?" Christ said, "Let him deny himself." Weymouth says, "Let him renounce self." The Chinese version is, "Let him fling himself away." Denial, or renouncing of self-interest, that first important step toward following Jesus after accepting Him, embraces many phases of Christian experience. Denial of the selfinstinct means complete obedience to God, wholehearted faith, renouncement of personal gain, deflation of ego, and a subjection of personal will to God's will. Until we can learn self-denial, Christian living is impossible, for, as Jesus showed, surrender of self is the basis of Christianity. Until we can forget self-interest, unless we can cease to think of how things will affect us, and instead, make Christ the center, we are not being Christian, only selfishly ethical.

Jesus said in Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Notice, your own life, self, is mentioned last. Why? Because it is the last thing we will give up. We will give up loved ones; we will give up certain pleasures; we will give up habits; but self we reserv. We still keep our ego with which we regulate how and when and to what extent Christ can live and rule within us. We will follow, but! We still keep our pride which must be defended with anger, hate, and lies. "No," said Jesus, "it will not work. It must be all or nothing at all." We are too much like the Vermont patriot who said, "For this cause I would give my mother, yes I would give my children; and if necessary I would give myself." We are like Jacob who sent all his company on ahead to meet his angry brother Esau. He would give everything he had, and if necessary, himself. Do we not all have a little Jacob in us?

Self-denial means, as the Chinese say, "To fling yourself away." Your old life and all it embraces must be killed. The outward sign is baptism, which is a symbolic destruction of the old man. This is not all of conversion, however. To destroy the old is only half—the other half is a birth of the new. Self-denial does the first. Through Christ, the old man is destroyed and his power over you is likewise destroyed. Denial of self, following decision to accept Christ, also opens the way for the real power of conversion which replaces the old with the new by the spirit of God. Submission is the answer. When you fling away self with its ego, pride and will to sin, you submit yourself to some higher will and power which fills and changes you. Unless this occurs, you have not been converted. You are dead in Christ.

After making the life decision to follow Christ and destroying your old life and self-interest by making Christ the center of your universe, you have performed that passive part of Christian living. If you have really taken these first two steps, if you have really denied yourself and become a new creature alive in Christ, all the king's horses and all the king's men could not prevent you from that third step of taking up your cross daily and following Christ.

Conversion is contagious. If you are truly converted, the life of Christ will be your natural way of living. You may fall occasionally, but sin will be unnatural to you; you will abhor it. That is the difference between a hog and a sheep. A hog will wallow in mire and when taken out will soon find another mudhole to live in. A sheep may occasionally fall in the mud, but if abhors mud and will steer clear of the place next time. After conversion, godliness will be a natural habitation, and you will walk naturally in the footsteps of Christ, because of the nature of Christ which replaces the self you renounced.

The cross of Christ is not a grievous burden to the true convert. It is a light burden, in fact, which allows you to walk freely in the Lord's footsteps. It is amazing that Christians have degenerated to the place where they expect nothing from their religion but persecution, toil, despondency, and hopeless gloom. We look with fear upon the cross because we try to bear our own burdens and the cross too. To Jesus, it was an exchange. Jesus' way was this. First rid yourself of burdens by giving them to Christ, renouncing self. Then take up Christ's burden. In Matthew 11:28-30, Jesus stated the same truth in these words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." First lay self cares aside. Give them to Christ. He will destroy them with His own death. Then-"Take my yoke upon you. . . . Ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yoke of Christ, the cross which we must bear, is easy. It is a trade much to our favor. We trade self for the yoke of Christ and find rest unto our souls.

The yoke or cross of Christ is the life of Christ. The yoke is not a cloak, to be taken off whenever the occasion warrants. It is a way of life to be lived twenty-four hours a day, seven days a week. We have too many four-houra-week three-per cent Christians to whom Christianity is a matter of form, not a way of living. There was a little girl who wanted to see Hollywood but who did not want to cross the mountains. Some of us want to live in the Kingdom of God but do not want to follow the road which leads there.

"Take up my life daily and follow me." Christianity is progress; it is growth. We are not to stand idle with the yoke of Christ but to walk forward with it in the footsteps of Christ. A little progress made each day! A new contact made! A new obstacle overcome! A strengthening of faith! A new joy in service! These are the fruits of daily cross bearing in the wake of the Lord.

The process is simple and easy. First, decide once and for all to accept Jesus. Then deny yourself; renounce the old man; destroy him in obedience to God by the cleansing waters of baptism. Forget the old man! Submit yourself to the new! Let Christ come into your life to replace the old man who was destroyed. Accept the dictates of your heart and take up the life of Christ permanently and follow Him toward the Kingdom. The only way to prove it is to try. Will you?

# WOMAN'S PLACE IN THE CHURCH (Continued from page 6)

Mary, but Jesus said, "She hath done what she could" (Mark 14:8). As Christ's coming draws nigh, can it be said of us as individuals, or as to church organization, "She hath done what she could"? Can it be said of us as a missionary society, "She hath done what she could"?

It is not the work that hurts and tires, but the spirit in which that work is done.

# ISAIAH, COUNSELOR OF KINGS (Continued from page 8)

of Assyria as an object lesson for Ahaz when, in chapter 10:5-20, he told how God would use Assyria as a tool to punish Israel and Judah. Isaiah told how the Assyrian king would take credit to himself for all the mighty deeds God did through him. If Ahaz had listened, he would have learned what happened to those who forget that God is God.

If he were alive today what would Isaiah say to the rulers of the world? To whom would Isaiah give comfort and assurance? At whom would Isaiah shake that terrible verbal fist? Which of the many and involved confederacies of today would Isaiah denounce as folly? Which allies would he expose as wolves in sheep's clothing. When he finished speaking, who would believe him?

Today, as in Isaiah's day, the world is bent on destroying itself; nor can the world hear the words of the prophets.

Isaiah lives today! Although Isaiah is dead, his words are as true, as vital and relevant today as when he wrote them!

# NEBUCHADNEZZAR'S DREAM

# (Continued from page 7)

He did reveal to Daniel there would be a fourth, and that one would be followed by the Kingdom of heaven which shall stand forever. May each of us realize as we study Scripture for God's truth, that "there is a God in heaven that revealeth secrets" and maketh known, not only to King Nebuchadnezzar, but unto us as well "what shall be in the latter days."

# Stepping in the Light By J. David Sprinkle, Oregon Bible College



I N THE account of the crucifixion in Luke 23, the greatest miscarriage of justice that the world has ever known is recorded. Here is the true story of the mock trial of an innocent man, resulting in His condemnation and death. Jesus of Nazareth was more than an innocent man; He was the Son of God, sent to

seek and to save that which was lost. His entire life followed that one purpose. He explained the will of God to those who asked and were interested; He healed the sick and diseased; He brought happiness to the unhappy; and in everything was truly a servant and friend of men.

It seems almost impossible that people could have Jesus living among them and fail to recognize Him for what He was. Yet they did and with false testimony accused and condemned him.

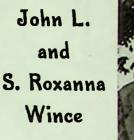
The first thought of an honest man, when faced with such an account, is to correct the wrong, and to restore the victim to His former place, if it be in his power to do so. Such a desire is exactly as it should be, but only too often it is coupled with another feeling. This second desire is to punish the one or ones who made the mistake and cause them to suffer for their wrong deeds. This attitude is a carry-over from the old law, "an eye for an eye, and a tooth for a tooth." Was this the attitude that Jesus had? While hanging upon the cross, He prayed, "Father, forgive them; for they know not what they do."

Of all men who have walked upon the earth, Jesus alone had a perfect right to accuse His tormentors and testify against them. He had that right, for He was guiltless. His concern was not for the vindication of His own name. He was completely willing to leave vengeance in the hands of God. His prayer was for forgiveness of those who had committed the terrible sin of murdering the Son of God. John 12:37-41 explains their blindness: "They could not believe" (v. 39).

Let us remember when someone wrongs us that Jesus is our example. We seldom can know what experience has veiled our brother's understanding. We cannot know how many things may stand in his way, making it impossible for him to see life from the correct viewpoint and preventing him from treating us as he should.

As Jesus did, pray for and not against your misguided brother, so that life may be given him and us when Jesus comes "to reward every man according to his works."







# By Evelyn H. Austin, Oregon, Illinois

John L. and S. Roxanna Wince lived on a farm near Pierceton, Indiana. Brother Wince was quiet and unassuming, a deep Bible student, and spiritually minded. He was often spoken of as "a meek man," and how firm was his belief that "the meek shall inherit the earth." For many years he journeyed from Pierceton to Plymouth once a month to preach for the Plymouth congregation on Sunday morning and for the North Salem country church in the afternoon. This service in the days when travel was not modern meant much sacrifice for this faithful servant of the Lord. Brother Wince was always present at Indiana conferences, and in his gentle, quiet way, he wielded a strong influence for the good of the work.

His wife was S. Roxanna Chaplin. She was the daughter of Stedman A. Chaplin, who was pastor of the Plymouth, Indiana, church from the late 1870's to 1892, and during that time, her father was editor of *The Restitution*, forerunner of THE RESTITUTION HERALD. S. Roxanna was truly a helpmeet to her husband in his Christian ministry. Her own ministry was that of letter writing. She was fondly called "Auntie Wince" and was known far and wide for her poems and fine uplifting letters.

One of the rooms in Golden Rule Home is the "Wince" room. You will find the names of this brother and sister in Songs of Truth in numbers 52, 179, 220, 329, 330.

It was my privilege to be baptized by Bro. Wince.

# THE VALUE OF A SMILE

A smile creates happiness in the home, it fosters good will in business—and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed or stolen, for it is something that is no earthly good to anyone until it is given away!

If someone is too tired to give you a smile, just give him one of yours anyway. No one needs a smile as much as one who has none left to give.—*Selected*.



"I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:15).

# A New Name

A new title has been adopted for the Children's page. It describes more accurately our purpose to help children know God and Jesus and to help them follow "in the paths of righteousness" with Jesus.

Also, at this time, I would like to thank the children that met to provide us with the picture. They are Arlen LeCrone, Dannie Watkins, Wayne Hughes, Lorcen Tilton, Diane Claussen, and Donna Claussen, all of Oregon, Illinois.

# Two Puzzles

In order to fill in the blanks below, you must first find each letter that is identified in the puzzle. There are two words to find; that means two puzzles. Put on your thinking caps; get your pencils; ready? Let us start!

The first is in saw but not in sat.

The second is in *tree* but not in *turn*. The third is in *been* but not in *burn*. The fourth is in *pat* but not in *cat*. The fifth is in *tin* but not in *ton*. The sixth is in *knee* but not in *key*. The seventh is in *gun* but not in *fun*.

Did you get that? Fine! Now for the second word!

The first is in *paid* but not in *said*. The second is in *run* but not in *fun*. The third is in *pot* but not in *pet*. The fourth is in *upon* but not in *noun*. The fifth is in *hit* but not in *flit*. The sixth is in *tea* but not in *tan*. The seventh is in *eat* but not in *sea*.

# A Child of God

Our story today is about Jeremiah the "\_\_\_\_\_." Why was he called this? Jeremiah had always been a very sensitive man. It grieved him many times because of the evil doings of his countrymen.

When Jeremiah was still very young, the Lord chose

him to be a prophet "unto the nations." How did Jeremiah answer God? He said, "Ah, Lord God! behold, I cannot speak: for I am a child."

This mattered little to God, for He said to Jeremiah, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. 1:6, 7).

Thus, Jeremiah became a prophet and a servant of God. How well it would be for us today to realize that because we are children does not mean we cannot serve God. If we begin when we are children, it will be easier for us to resist temptation and the evil doings of our countrymen. Like Jeremiah, we, too, can speak for God and Jesus.

We are able to help others by inviting them to go to church with us. Do you have a friend that you would like to have known of God and His love? "We love him, because he first loved us" (1 John 4:19).

Let us, in our steps with Jesus, help someone along the way. The inspired words of Jeremiah are written in the Bible to help us instruct in righteousness. We must never say, "I cannot speak: for I am a child."

# Happy Birthday Wishes!

Ardis Mae Larington, June 11, age 12, McCook, Nebr. Mary Louise Friend, June 11, age 8, Newkirk, Okla. Florence Esther Friend, June 11, age 8, Newkirk, Okla. Melvin B. Brant, June 12, age 14, Staunton, Va. Daniel Walter Fyfe, June 15, age 14, Lockwood, Mo. Beverly Parks, June 15, age 1, Paynesville, Minn. James Albert Fyfe, June 16, age 12, Lockwood, Mo. June Galeener, June 16, age 14, Marshall, Ill. Carolyn Pryor, June 17, age 9, Hendersonville, N. C. Dennis Barnett, June 17, age 12, Holbrook, Nebr. Jerry Gene Mills, June 17, age 12, Cozad, Nebr.

Remember to send all new names for the ECE Club to Patricia Rossner, 1717 Marine Street, South Bend, Ind.

### The Berean Page

Editor: William Wachtel, Oregon Bible College

### It May Be Soon

\* \* \* By Mary Mae Nedrow, Oregon, Illinois

Jesus may come soon! Have you set your house in order? Are you ready and waiting for His return? World developments are happening at such an alarming speed that we wonder if the end of this Age is near. Scripture reveals that His coming will not be as a "thief in the night" to true believers, for believers will be ready, watching, and waiting. "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).

Scripture teaches that association with Christ will cause true believers much suffering. Daniel prophesied, "The same horn [power] made war with the saints, and prevailed against them; until the Ancient of days come, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. 7:21, 22). Let no one tell you that if you preach truth as did the apostles, you will not feel the weight of the cross! Jesus said: "He that taketh not his cross, and followeth after me, is not worthy of me.... He that shall endure unto the end, the same shall be saved" (Matt. 10:38; 24:13).

Weaklings are not qualified as ministers or missionaries for the Lord, only such as are of a strong heart. They must be "strong in the grace that is in Christ Jesus" and "endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:1, 3). This was Apostle Paul's exhortation to Timothy, a young convert from Lystra, whom he put in charge of the church at Ephesus. Paul admonished new converts to "continue in the faith and that we must through much tribulation enter into the kingdom of God" (Acts 14:22).

Hardships and afflictions work together for good. Many times we must taste wormwood and gall as did Jeremiah. Those who are "strong in the grace that is in Christ Jesus" must help strengthen weaker ones, lest they waver and fall. Soon we, too, may have to face trials such as we have never seen. How many will remain true to their convictions when the final testing time comes? We shall be "sifted as wheat" as was Peter. Only after Peter saw his blessed Lord bleeding on the cross at Calvary did he see his own sinfulness. It was after Christ's death, burial, resurrection, and ascension that his zeal for the Lord burst into flame, and he became a fearless witness, even unto death. Previous to that time, Jesus had told Peter by what death "he should glorify God" (see John 21:19).

During the early Christian Era, Christians suffered bitter persecutions. Many were scourged, mocked, imprisoned; some were crucified: others were burned alive. Those who suffered martyrdom rejoiced that they were accounted worthy to suffer for Christ. Jesus said, "If they have persecuted me, they will also persecute you" (John 15:20). "Now is the acceptable time" to prepare ourselves and others for citizenship in God's Kingdom. It seems hard to convince many of their need of a Saviour; nevertheless, the work must go on. Jesus said, "Occupy till I come" (Luke 19:13).

Jesus may come soon to "make up his jewels" (Mal. 3:17). The faithful will shine as bright stars in the Kingdom. The Bible tells that the light of the glorious gospel spread from Jerusalem and that nations will go to Jerusalem to learn about God. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

Who knows? It may be soon that He will come. Don't let Him find us with our work undone! Or that we've wasted many precious days Walking in our willful, selfish ways. Only because of God's unfathomed grace May we behold our blessed Saviour's face. O hasten then—your days fill to the brim! Give time, and thought, and work today for Him! He'll come—and find us with our work undone.



#### PAGE 14

JUNE 12, 1951

### AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- July 16-27-Berean Youth Rally, Oregon, Ill. July 19-22 - Arkansas-Oklahoma Conference at Clark's Chapel.
- June 23-24-Illinois Quarterly Conference at Eldorado.
- June 23-24-Indiana State Bercan meeting at North Salem Church, Plymouth, Ind. (James M. Watkins, guest speaker.)
- June 23-July 1-Indiana State Conference at North Salem Church, Plymouth, Indiana.
- June 28 July 1 -- Northwest Conference at Felida, Wash. (H. Gary France, guest speaker.)
- July 16-22-Northwest Camp Meeting Bible School.
- July 31-August 8-Illinois Bible School, Orcgon, Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 11-19-Annual Missouri Conference at Fredericktown, (Ellsworth Routson, guest speaker.)
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Iowa Conference at Waterloo. August 18-26-Texas Conference at Gates-
- ville. (G. J. Gordon, guest speaker.) August 19-26-Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest
- spcaker.) August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

#### BAPTISM AT CASHMERE, WASH.

. On Sunday afternoon, May 27, a group of brethren gathered by the river, north of Cashmere, Wash. Mrs. Marjorie Jones, Route 1, Granger, Wash., was baptized into Christ. May the Lord help her, and may the brethren be such examples that she will remain faithful unto the Lord. Lyle Rankin.

Bro. James M. Watkins and family are vacationing west to explore the Bad Lands and the Black Hills of South Dakota, Bro. Watkins will be absent from his office June 4-16.

Visitors at National Bible Institution during the past week were Mrs. Arthur Otto, Paynesville, Minn., Mr. and Mrs. Walter Wiggins, formerly of Eden Valley, Minn., Mr. and Mrs. Frank Worley and Richard, Macomb, Ill., Miss Joan Hetrick, Ripley, Ill., Mr. and Mrs. Donald Overmyer and son, LaPorte, Ind., Bro. Kenneth Milne, Macomb, Ill., Bro. C. E. Lapp, Mrs. Maxine Hotchkiss, Grand Rapids, Mich., Miss Ida Lapp, Sunnyside, Wash., Mrs. Belva Knife, Phoebe, Becky, and Mary Kessler of Ohio.

### ONLY A FEW DAYS LEFT

There are only a few days left until the General Conference must close its books for the current year. This marks the end of the possibility for complete success in raising the current budget.

We realize there are those who still desire to help with this goal but, like most of us, are not conscious of the passing of time. For this reason, we are offering this little reminder that any funds to be credited to the current year must be sent in immediately.

1950-'51 Budget. Budget goal, \$29,306,25. Pledged and received to date, \$28,135.65. Needed before June 30, 1951, to reach goal, \$1,170.60.

#### NORTHWEST CONFERENCE

Northwest yearly Conference will meet Thursday, June 28-Sunday, July 1, at Felida, Wash. H. Gary France, Wenatchee, Wash., is guest speaker. Please, Northwest brethren especially, meet with us this summer.

There are lots of new unfoldings of old prophecies. Indeed, Christ's return is nearer than when we first believed, probably nearer than death. It seems that no prophecy yet remains to be fulfilled before the rapturejust a little fuller fulfillment of already fulfilled prophecy. Prepare to meet thy God.

Flora E. Anthon, Conf. Secy.

Nine enrollments have been received, to date, for the forthcoming National Bereau Youth Rally.

#### OREGON BIBLE COLLEGE

The tenth annual graduation exercises of Oregon Bible College of the Church of God were conducted in the Oregon, Ill., Church on June 6. The seniors decorated the church to their own taste and arranged the program, choosing as their speaker, Bro. C. E. Lapp. Many friends and relatives gathered to par-ticipate in congratulating the graduates-William Joseph Dick, James Leon Driskill, Darrell Gene Maddock, and William Martin Wachtel. The College girls sung "Take My Life and Let It Be," after which Bro. Otto E. Dick presented the diplomas. The motto chosen by the graduating class is "Anywhere, provided it be forward."

Although the remaining students regret losing these friends, they are happy to send four servants into the field white to harvest. May God's blessings be upon them as they serve amidst insecurity, want, warfare, and darkness.

### INDIANA STATE CONFERENCE PROGRAM

Saturday, June 23-

- 5:30 p.m. Youth Banquet
- 7:30 p.m. Church-James M. Watkins 9:00 p.m. Recreation-"Icebreakers"

Sunday, June 24-

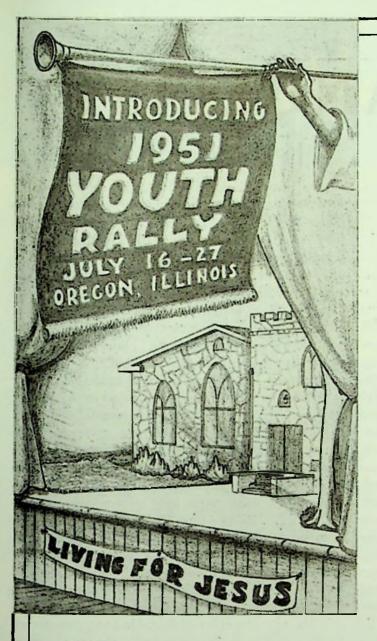
- 11:00 a.m. Church-Dale Ward
- 12:00 noon Potluck dinner
- 2:00 p.m. Church-James M. Watkins
- 3:30 p.m. Young Peoples' Business Meeting
- 7:30 p.m. Church-James M. Watkins
- 9:00 p.m. Recreation-"Campfire Activities" Monday, June 25-
  - 2:30-4:30 p.m. Swimming
  - 7:30 p.m. Church-Harold J. Donn
  - 9:00 p.m. Recreation-"Party Night"
  - (contest-prizes)
- Tuesday, June 26-
  - 2:30-4:30 p.m. Recreation
  - 7:30 p.m. Church-Neil Thut
- 9:00 p.m. Recreation-"Treasure Hunt"
- Wednesday, June 27-2:30-4:30 p.m. Swimming

  - 7:30 p.m. Church-Harold J. Doan
- 9:00 p.m. Recreation-Pictures (movies)
- Thursday, June 28-
- 2:30-4:30 p.m. Recreation-Outdoor contests-prizes
- 7:30 p.m. Church-Harvey U. Krogh, Jr. 9:00 p.m. Recreation-"Stunts"
- Friday, June 29-
- 2:30-4:30 p.m. Swimming
- 7:30 p.m. Church-Harold J. Doan 9:00 p.m. Recreation-"Problem Night"
- Saturday, June 30-
- 1:30 p.m. Conference Business Meeting
- 7:30 p.m. Church-Terry Ferrell
- 9:00 p.m. Recreation-"Family Night"
- Sunday, July 1-
- 11:00 a.m. Church-Dale Ward
- 12:00 noon Potluck dinner
- 2:00 p.m. Church—Harry Sheets DAILY CLASSES
- (June 25-June 29 inclusive)

Adult Classes 10:00 a.m. Floyd Stilson (Teacher's Training

| (require a r. |     | •Б       |        |          |          |
|---------------|-----|----------|--------|----------|----------|
| Course)       |     | 1:30 p.  | m. 1   | Harold   | J. Doan  |
| Seniors (13-2 | 1)  | 9:00 a.  | m. ]   | Harold   | J. Doan  |
|               |     | 11:00    | a.m.   | Floyd    | Stilson  |
|               |     | 1:30     | p.m.   | Harvey   | Krogh    |
| Intermediates | (9- | 12) 9:0  | 00 a.: | m. Mil   | on Hall  |
|               |     | 11:00    | a.m.   | Harvey   | Krogh    |
|               |     | 1:       | 30 р   | .m. No   | il Thut  |
| Primary       | 9:0 | 30 a.m.  | Mrs    | . Floyd  | Stilson  |
|               | 11  | :00 a.m. | . Мтя  | . Floyd  | Stilson  |
|               | 1:  | :30 p.m. | Мтя    | Terry    | Ferrell  |
| Beginners     | 5   | ):00 a.n | 1. M   | rs. Mil  | on Hall  |
|               | 1   | 1:00 a.r | n. N   | Irs. Mil | Ion Hall |
|               | 1:3 | 0 p. m.  | Mrs.   | Harve    | y Krogh  |
|               |     |          | _      |          |          |

Bro. Milon Hall has informed us that he has resigned from his position as pastor of the Kokomo Church of God, Kokomo, Ind., and that he is available for another pastorate. Any church desiring to confer with Bro. Hall concerning his services for next year may reach him at 1252 8. Jay Street, Kokomo.



#### PREVIEW:

National Berean Youth Rally, July 16 through 27, 1951. Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

### ADMISSION:

Tuition, board, and room will be twenty-five dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week. Each student must bring one pillow cover and one sheet. Provision will be made to receive students on Sunday, July 15.

\* \* \* \*

Make application for admission or information to Miss Leota B. Hanson, National Bible Institution, Oregon, Illinois.

### HIGHLIGHTS:

Inspiring Christian fellowship for all youth between the ages of 13 through 22, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

### THE RALLY STAFF



D. A. Jones Dean



Emory Macy Instructor



Mildred Macy Matron



Otto E. Dick Instructor



Mattie Agard Cook

## ILLINOIS EVANGELIST

The State of Illinois was admitted to the Union on December 3, 1818. It has since become one of the richest and most heavily populated states of the fortyeight. Having an area of 55,665 square miles, and a population of more than 8,000,000 people, with 59 colleges and universities, and an annual per capita income which is comparatively high, our State is one to be proud of. In the great State of Illinois, there are (at most) 1,000 members and attendants of nine Churches of God. Broken down, this means that we have one church for every 6,296 square miles of land, and one church member in every 8,000 people. In spite of these facts there are people in Illinois Conference who innocently ask, "What is there to be done?" We are reaching some of these people with the gospel of the Kingdom through our radio broadcasts from Chicago and Macomb, but this is not nearly enough. We must be up and about, building congregations, baptizing converts, and building churches. There are areas where we should be building! There are isolated people in isolated areas who should become nucleuses of new churches! There are places where we should have new Sunday schools and vacation Bible schools! There are thousands of people in Chicago, Rockford, Bloomington, Peoria, Springfield, Champaign, and other places who are not aware of the truth of the gospel of the Kingdom, and who, in their present condition, have no possibility of salvation. What are we going to do about it? Your Illinois Conference board is anxious for your suggestions and for your help in opening some of these areas to the gospel. If you need help or if you know of a place where work can be begun and carried on, write to your conference president, Brother Wayne Laning, Route 2, Mount Sterling.

Since August, Truth Seeker's Bible Class, which is underwritten by Illinois Conference, has received \$3,879.60 from contributors and spent \$3,767.60. June expenses are paid, but we are expecting financial troubles in July and August unless you rally quickly to our aid. With many pledges paid up (though we fear some have forgotten), and summer vacations eating bank accounts of some, we must rely upon your interest and generosity. Send your contribution now to Truth Seeker's, 5052 W. Division St., Chicago 51, and help us over the hump. Plans are to continue the broadcasts through the coming year, with Conference permission and your continued interest. June Conference is planned for June 23, 24 in Eldorado. We hope that many delegates from the various Illinois churches will attend these meetings. If you plan to be there overnight, write in advance to Pastor A. M. Jones, Rt. 1, Box 191, Eldorado. If you have never before attended an Illinois quarterly conference, let this be your first. It will be worth while.

NEWS: Your editor should leave this space blank because he has received no official news from the Illinois churches, not even many church bulletins. What we report is really only rumor. . . . Since the Rockford people have moved into their new building, they have realized new interest and increased attendance. Pastor J. Arlen Marsh has been asked to serve the church another year. . . . Your editor has contracted to serve the Chicago Church for another year. A vacation Bible school is being planned for July 9-20. An I.A.H. (I Am His) Club for juniors has been organized which meets on Saturday mornings. A junior choir, a puppet project, and other events have enlivened interests in the club. . . . Pastor James M. Watkins of Dixon has been giving the men of his congregation special attention with gratifying results. . . . A beautiful new organ has been purchased, installed, and dedicated in the Oregon Church. Pledges amounted to more than enough to cover the cost of this beautiful new Orgatron. ... The new church at Hedrick, Indiana, now served by Pastor Warren Sorenson (who also ministers at Marshall, Illinois) will undoubtedly be a boon to the work there.

A recent issue of the magazine, Jews in the News, It tells the story of a miracle God performed for a band of 20 Jewish soldiers in the recent Jewish-Arab war. The 20 men were being attacked by 3 divisions of Egyptian soldiers and had given themselves up for lost, when two divisions suddenly retreated and the third surrendered. When the small band of Jews came down to their prisoners, they were asked, "Where are the rest of the men?" Though repeatedly told that these 20 were the only men who had been defending the hill, the Egyptians insisted they had seen hordes of uniformed soldiers on the hillside and considered that they were far outnumbered. Remember the story of Elisha and his servant? Do you think the Lord cannot step in to help His sons and daughters in Christ? If the Lord be for us, who can be against us, and win?

# The June 19, 1951 Restitution Herald

**VOLUME 40** 

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

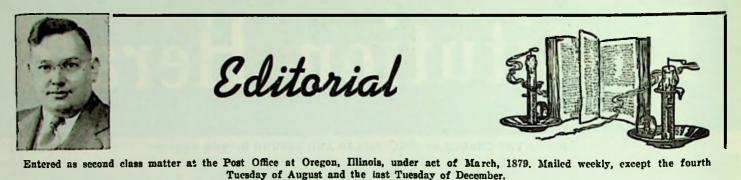
NUMBER 37



-Authenticated News Photo.

### WHAT OF TOMORROW?

"If insecurity, the lack of affection, and a distorted faith in human nature are all that is necessary to make a child a killer . . . there are millions of such individuals being created in our present generation."



Jamos M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

### What of Tomorrow?

In last week's editorial, we called attention to deplorable conditions found in the living quarters available to many foreign and American families. These homes present a serious threat to the spiritual welfare of the rising generation unless these people receive some measure of Christian hope.

Because we are greatly interested in the value and need of better Christian homes, we feel obliged to go one step further in considering this problem. One of the most disturbing influences in the world today, in so far as it may affect the future, is the disruption found in the lives of Children. There are two things that must be attained if a child is to develop normally and not become a potential Hitler or hardened killer. He must experience genuine affection and have a satisfying sense of personal security. This is not all that is required, but lack of either of these is sufficient to warn of possible disaster.

The front-page picture is not pleasant. Perhaps one reason the Christian world lags so far behind in active service is because we are unwilling to visualize many unpleasant things and refuse to acknowledge that they exist. The aftermath of modern warfare leave a great number of roving orphans who have no parents, no love, no food, and little consideration from society as a whole.

If insecurity, lack of affection, and a distorted faith in human nature are all that is necessary to make a child a killer, with no consideration or regard for his fellow man, there are millions of such individuals being created in our present generation.

Displaced persons and orphans, all subject to that distorting sense of insecurity, have been and continue to be a world problem. When hostilities ceased at the close of World War II, there were six million men, women, and children from other countries who had been forcibly compelled to live with little or no consideration in Germany. The UNRRA found over ten thousand unaccompanied children, as a remnant of unknown thousands, who had been kidnaped and taken from their parents to Germany to be nazified or used for slave labor. In the great slaughter of innocent people, thousands upon thousands of children were left orphans without any care or affection and only the worst memory regarding the humanitarian concepts of our modern generation. In Italy, bands of children were found hidden in caves and rubble, with no food, no love, and no consolation. Fear and hardship drove them, like animals, to snarl at every passer-by. They looked upon every man as a potential, deadly enemy.

History is repeating itself in the shambles of Korea. It will continue to repeat itself wherever the ravages of modern warfare continue to rear its ugly head. Terrorstricken children without food, family, or affection today will become fanatical despots tomorrow.

It is unfortunate that this great tragedy of modern childhood is not limited to the bypaths of war. It is fast coming to every community. I recently stopped in a drug store for a late lunch. I was the only one present when two small children entered. Carefully counting their pennies, they hesitated before deciding upon a little ice cream treat. They seated themselves across from my table and tried hard to make their treat a real celebration. My presence made them extremely sensitive of ragged clothes and unkempt appearance. Most heart-rending of all was the fearful, furtive look of the small boy who peered out through long hair that hung down across his face. There was a trace of sullen resentment upon his face that held no promise for his future attitude toward society. The heartbreaking part was the fact that close observation disclosed that he simply was afraid. There would be no need for resentment if he could experience the love and companionship of some truly Christian friend.

It is not easy to forget these experiences or to disregard them. There is a large field of Christian service available to those willing to carry the fellowship of Christ to these youthful lives at home and abroad—lives which are being warped by fear and disillusionment through unfortunate associations with their fellow men. Christianity is more than a theory. It is a way of life. It must include active help for these segments of disrupted society.



### The Christian Home: A Source of Fellowship

By Linford W. Moore, Jr. Cedar Falls, Iowa

THE CHRISTIAN HOME should be a source of fellowship for parents, for children, and for strangers. It is there that children learn to work together, play together, and live together. To be a source of fellowship, the home must provide for each individual's need for security. Consider the human being's need for security under three headings: material, emotional, and spiritual.

### Material Security

There is a sense of well-being and security that comes from knowing we have a roof over our heads; that there will be food on our tables each day; and that we will have proper clothing to wear. The father is the head of the home, and part of this responsibility entails being the breadwinner for the family. Part of keeping "the faith" is this providing "for those of his own house" (1 Tim. 5:8). Also, members of Christian families recognize God as the great Provider and trust Him to add material things unto them. (Read Matt. 6:31-33.) Therefore, they have material security.

### Emotional Security

Emotional security is related to material security but not completely dependent upon it. Many children have been stable emotionally and have grown to be great leaders, although they had very little of this world's goods. Emotional security is more related to the warmth, love, courage, co-operation, and other intangible qualitics of the Christian home.

Every individual feels a need to belong to a group. This is evidenced by many clubs, teams, gangs, and organizations that both children and adults join. The home should play an important role in meeting this need. There should develop such a spirit of unity that each member will be proud to belong to his family.

Although the father is the head of the home, each member has certain rights and responsibilities. Children are taught to co-operate for the family's good by being given various tasks. They are also given an opportunity to share in the planning of family activities. This, by the way, is most important—that there be family activities! How else can the home be a source of fellowship?

In the first article of this series, Brother J. Arlen Marsh pointed out that "the family that plays together, stays together." To this could be added: The family that works, plays, and prays together, stays together. The important thing, if the home is to be a source of fellowship, is to do things together. Many work activities of the home can be done together. Mother can leave her activities to help Father in the garden. Two-year-old Tommy can have his own hoe and dig in his appointed place. Six-year-old Johnny is big enough to hoe a row of corn. Dad should not be ashamed to take his turn helping in the kitchen. What if a dish does get broken or a row in the garden is a little crooked! Much more important is the rich fellowship of working together which cements family ties.

Every family should play together! Perhaps it is only a ride to the airport to see a plane take off; or a picnic at the park; or listening to a favorite radio program together. The important thing is the fellowship of doing it tog:ther! Someone has aptly said, "The trouble with too many American homes is that they are like filling stations—a place to fill up and off we go." The Christian home ought not so to be. Families that are wise take time to play together.

The Christian home reaches deeper than its own borders. It should be such a pleasant, friendly place that both parents and children will enjoy having friends in their home. Teen-agers, especially, need this opportunity to bring their friends home and have them made welcome. The writer knows of a wonderful Christian home which two teen-agers make a constant center of activity by bringing their friends home for an evening. These young friends love to come, for there are always interesting games to play and usually something good to eat before they go home. Some parents even provide a recreation room in the basement where the young people



gather. You say, "Oh, that is too much bother and expense!" Well, it will pay big dividends. Your children will seek enjoyment somewhere, and it may not be as clean as you would like it to be. How much better to have their friends come to your

home, where you can meet them and know what they are doing!

Finally, there is the matter of praying and worshiping together. This brings us also to our third kind of security—spiritual security. A minimum of spiritual activity in the Christian home should be saying grace at the table. There should be much more. Where are the family altars with the reading of God's Word and discussion of it? The figures published last fall from a cross section of Church of God homes put us to shame. Only thirty-three per cent of Church of God homes practice regular Bible reading. Think of it! Shame! We hope the figure has improved by now.

We should like to emphasize also the use of audiovisual materials at family altars. The use of pictures, slides, and religious records are meaningful, especially to children. Are you thinking that such a family altar requires too much money, time, and effort? Who gave you your time? Who is the Provider of your substance? Who gives you strength to labor? You are stewards of God. What is more beautiful than the family that goes to God's house to worship together? The writer is thinking of a family that did all of these things--working, playing, praying, and worshiping together. He has never known of a family where a sweeter spirit of fellowship prevailed. One could not enter that home without feeling the fellowship of the Spirit.

To build spiritual security, a home must demonstrate righteous living, a firm faith in God, acknowledging that His way is the right way, and a hope based upon the promises of His Word that His Kingdom will come.

We often have said that every family needs a church and ought to be a part of the church. This is very true, but here is an additional thought. The church ought to be a part of the family. The church is a fellowship of families—and it is a family! As a family, its members should be working together in unity and love. The divisions and strife to be found in some churches remind one of broken and divorced homes.

The Apostle Paul used husband and wife as a type of Christ and His church. (Read Eph. 5:22-33.) Should not the Christian home present a picture of coming Kingdom conditions? As it demonstrates love, unity, obedience, co-operation, friendliness, and other Christian characteristics, the Christian home will prove to be a source of fellowship to its members, to the church, and to the world.

### See What Is Happening!

1941 — Two million alcoholics (problem drinkers); 600,000 chronic alcoholics.

1946 — Three million alcoholics; 750,000 chronic alcoholics.

1950 — Four million alcoholics; 950,000 chronic alcoholics.

The liquor traffic, with its high pressure advertising by television, radio, magazine, and newspaper, has been making during the past four years:

A quarter of a million (250,000) alcoholics a year;

50,000 chronic alcoholics (as badly diseased as if they had tuberculosis or cancer) a year.

This means that there is an average of eight alcoholics (problem drinkers) and two chronic alcoholics for every place in America that is licensed to sell liquor.

Whenever you pass a grocery store, drug store, tavern, hotel, or other places licensed to sell beer, wine, whiskey, or other alcoholic liquor, remember that for every one of them there are eight alcoholics and two chronic alcoholics.

If this making of alcoholics continues at the present rate, it will be only a few years before we will have five or six million alcoholics, and there will hardly be a home in America that does not have an alcoholic.

Anyone who is interested in the welfare of America must be alarmed at this situation! Not even communism creates a greater threat to the future of our nation than does the liquor traffic.

The time has come for the Christian church to do some serious thinking, especially those members who are aiding and abetting the liquor traffic by patronizing the business. — The Foundation Issue.

### DAILY READING HELPS

- M. June 25. Acts 2:1-13. The apostles speak in tongues.
- T. June 26. Acts 2:14-21. Prophecy is fulfilled.
- W. June 27. Acts 2:22-28. Jesus-crucified and resurrected.
- T. June 28. Acts 2:29-36. "Jcsus . . . both Lord and Christ."
- F. Juno 29. Acts 2:37-41. "Repent, and be baptized."
- S. June 30. Acts 2:42-47. "They continued stedfastly in . . . doctrine."

Anti-Semitism, Nationalism, and Israel

### By Karl Bachr Reprinted by permission from Land Reborn

**R**ECENT events in Iraq demonstrate an ugly fact from which sensitive Christians are tempted to hide: the anti-Semitism of Hitler's nightmare was not confined, either in time or location, to Nazi-dominated Europe. There are still places — as there have been through the centuries — where violence against Jews is an almost daily occurrence. The fires of hate burn in Kurdistan and in Afghanistan, in Iraq and—according to underground reports — behind the Iron Curtain in Russia where all discrimination was, at one time, reported to have been abolished.

A recent article (by Mr. J. Iraqi), written before the March outbreak in Iraq, is descriptive of mob violence against the Jews in that land. This violence was ostensibly directed against 64,000 Jews, still remaining in Iraq, who had elected to give up their Iraqi citizenship to migrate to Israel; but in effect the pogroms victimized the entire Jewish community. Millions of dollars in bank accounts and property have been either frozen or confiscated. Jews leaving Bagdad by air for Israel—"Operation Ali Baba," the Israelis call this rescue operation had their luggage seized. Even wedding rings were taken. Many were beaten. These immigrants arrived in Israel penniless, with nothing but the clothes on their backs.

Out of about 125,000 Jews in Iraq, 20,000 have not registered for transfer. About 40,000 Iraqi Jews have at this writing arrived in Israel. The transfer operation is now being accelerated so that 20,000 or more per month will land in Israel. Iraq made May 31 the closing date for emigration.

It has been contended by some well-meaning liberals that the Jews of Iraq and other Moslem lands would not have been the objects of suspicion and persecution if the new State of Israel had not been created. These critics have been anti-Zionist because they recognize in Zionism a type of nationalization, and they point out that nationalization tends to excite divisive and antagonistic forces.

It must be remembered by all, and especially by such opponents of Israel, that discrimination against Jews has not been limited to the so-called "political Zionist" era of the last two generations. Far from it! It would be more accurate to say that anti-minority prejudice aggravates nationalistic feeling, and that anti-Semitism has stimulated the growth of Zionism. Indeed, the anti-Semitism of Hitler, perhaps even of Ernest Bevin, too, made the creation of the State of Israel a necessity. It was a sheer need for refuge that impelled Jews, having survived centuries of persecution, on their way to Palestine, their historic homeland, which both the League of Nations and the United Nations designated as their "national home."

While the growth of Zionism and the creation of Israel did not create a minority problem where it had not existed before, the rise of the new Israel did undoubtedly aggravate anti-Jewish prejudices in Arab-Moslem lands. What is gained by rejecting an otherwise phenomenally successful experiment because of an unfortunate by-product? There is only one workable solution to the problem: the immediate transfer of the Jewish peoples of the Middle East and North African areas to Israel. The alternative is to wait and allow democratic doctrines to take effect. Would it not be inhuman to expect Jews to endure discrimination and persecution while they wait for the hearts and minds of the Moslem-Arab majority to be infused with Western concepts of democracy?

It should be obvious that the reason for printing the article by J. Iraqi—with its ugly details of the anti-Jewish violence in Iraq—is certainly not to stimulate hatred against Iraqis or against Moslems in general. They are more to be pitied than hated; for, in victimizing their Jewish fellow citizens, they are degrading themselves spiritually and are also irreparably damaging their society and economy. Even Arabs in Lebanon have been quick to point out that such discrimination impairs the commercial and industrial health of the land and imposes a long-term handicap on the economy of the nation.

We hope that both the United States Government and the United Nations will intervene to stop this new case of social and economic genocide. If basic human rights are to have some meaning, we cannot permit them to slumber in a charter. We dare not let these rights be admired only by those who have the good fortune to live in a society which honors them—albeit not perfectly —as a basic law of the land.

The only ultimate antidote for nationalism is a genuinely democratic society in which all peoples are respected —even cherished—for their cultural, religious, and racial differences, as well as for their (*Please turn to page 10*)

### The Problem of the Tares

By Norman J. McLeod, Pomona, California



Norman J. McLeod

READ Matthew 13:24-30, 36-43. It has been the tendency of various church groups throughout the history of the church to want to expel from Communion those who do not conform to the ideas of the majority, or even to those of a well-organized minority. They also think that somebody else has not held up the moral standards of the church as they see them. They do

not realize that they themselves do not have all the truth, nor that they do not live up to the height of moral standards that they themselves have set up. Denying the Communion to anyone has thus always partaken of a political nature. We do not like the way somebody conducts the affairs of the church, and so we think they should be deprived of membership so we can conduct affairs of the church in our own way.

I have even heard some people say that such and such a church will never prosper until there are some good funerals there! Perish the thought! Are we not committing murder in our hearts when we think such a thing? Are we not bringing ourselves under the severest condemnation from the Lord Himself? For what did He criticize the Pharisees? "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

The Pharisees condemned those who could not keep the law in all its intricacies. They added all manner of ordinances to it, and then seized the property of the man who broke it because such was a sinner and an outcast. It was to these sinners that Jesus appealed particularly. Religious trickery was added to greed and covetousness. Politics within the church was rampant.

In the Middle Ages, the church began to do likewise. The nonconformist was condemned by the inquisition which was engineered by politicians who were greedy and covetous. Kings were removed by papal excommunication because that decree resolved them of allegiance to him. All religious and secular affairs came to an end by the pronunciation of the interdiction. Excommunication was a dread edict until Martin Luther successfully defied it. Was the papal excommunication Scriptural? Certainly not! In the parable of the tares, the servants said: "Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them" (Matt. 13:28, 29). That is what will happen. The good members of the church will quit our organization in disgust.

Let us be admonished by the lesson of that parable. Let us not disfellowship some of those we think should not belong to the body of Christ. I can remember when I was a boy that the group I was with used that strange word often—"disfellowship." They did not say "excommunicate," perhaps, because of its papal association, but they had the same spirit of trying to do God's work of judging. The wicked will be weeded out of God's Kingdom by other means: "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. Then shall the rightcous shine forth as the sun in the kingdom of their Father" (Matt. 13: 41-43).



### OUT OF THE MAIL BOX

Many thanks to those who have made their thoughts clear in a few simple words. This column is conducted for the sole purpose of profiting by the views of others, and long letters or controversial methods of presentation cannot be considcred.—Editor.

As I write these words, the nation is performing its annual ritual of honoring those dead who have been sacrificed to the great god War. While press and radio glorify the victims of this god, statisticians prophesy the number of civilians who shall be victims of the day itself. All glory and honor to those who have died for the new religion that has conquered this country, patriotism.

Today, in the circles of government, there are other statisticians at work. They are disciples of the war god who are not satisfied with compulsory military training laws now in effect. They want a universal military training law that will not permit the slightest chance of freedom to the individual. These persons seek to place about the shoulders of a once relatively free America the burden of the military—the yoke which has been a direct contribution to the fall of every European empire that has embraced it. Someone much wiser than I has said, "A war worth fighting will find volunteers enough to fight it."

The Church of God is on record in Washington as being a peace organization. Yet how many of you, its members, are aware of this fact? How often in the last five years have you heard your minister discuss the subject? What can we, as Christians, do?

The law of the land grants the privilege of informing representatives in the government of our convictions. This vital subject is being debated today. God has given us brains with which to think and hands with which to write. In the name of Christ, I say, "Use them!" — Ernest Barnum, Hammond, Louisiana.

### What a Missionary Society Can Accomplish

By Mrs. Louise Lapp, Grand Rapids, Michigan

S UPPOSE you were permitted to speak only fifty more words. What would you say? They would be thoughtful, wellchosen, and important words. Undoubtedly, they 'would be directions for performing the dearest wish of your heart.

The last fifty words Jesus spoke, according to Matthew, were, "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" (28: 19, 20). Surely, this was the wish dearest to the heart of Jesus!

This is called the great "co-mission"; "co" meaning working together on a "mission." One need not work alone; Christ will be with him to strengthen, direct, and bless.

It is interesting to note that the words "mission" and "missionary" are not found in the Bible. We do find the word "evangelist," which is defined by Webster as "good news of salvation through Christ, hence, any one of the four gospels."

Once I saw a picture I shall never forget. It portrayed a forlorn, forsaken, forgotten, dilapidated church, and through the open door on a small table, one could see a small box labeled, "Missionary Box." It was thickly covered with cobwebs. When we cease to be missionary minded, we die spiritually whether a church or an individual. Perform Jesus' dearest wish, "Go ye," and know the joy of "Lo, I am with you alway."

Any successful effort must be well planned and organized. "Let all things be done . . . in order" (1 Cor. 14:40). We must have an aim, then determine how we are to accomplish that aim. Through organized effort, individuals can be delegated to do certain tasks. Regular, interesting, and informative meetings can be maintained. Personal experiences and ideas can be exchanged. People can even be delegated to write articles for THE RESTITU-TION HERALD.

### Unity

"In unity there is strength." The Pennellwood (Grand Rapids, Mich.) Church alone could not support an evan-

We present the second of the talks given at the recent Michigan State Missionary Society Day. The ladies have presented a visionary program well worth more extensive consideration. We are pleased to share their thoughts with you. — Editor.

> tune of "O Du, Lieber Augustin" (When I Was a Lady).

> > "If we all pull together, together, together, If we all pull together, How happy we'll be. For my work is your work, And our work is God's work, If we all pull together, How happy we'll be."

gelist, but if all the people in

Michigan organized themselves

together in the effort, we would

come much nearer the goal. This

thought of working together is

well expressed in the following

verse, which may be sung to the

### Advertise

If you do not believe it pays to advertise, listen to "Hadacol." Frequent repetition will finally make an impression. We would like to see a weekly column in THE RESTITUTION HERALD entitled, "Evangelism." Regular and more frequent reports of our evangelists' work could be given, so we would know of their needs. Prayer requests could be included so we could pray more effectively. Our church is buying chairs for the Tennessee work because the need was made known. We are greatly interested in that effort because Brother J. W. McLain gave us a personal report. We will be more interested after we buy the chairs.

When there is no report to publish in the column, a missionary story, or the experiences of personal workers, or any helpful idea to keep evangelism before the people could be printed. When some people hear the word "evangelism" or "missionary," the first thing they associate with it is "money." Our aim as a state organization is not to raise money; it is to *win souls*. Win the souls and God will put it into their hearts to give with the rest of us. Some think there is no thrill like catching a fish. Win a soul for the Lord and see how the thrills compare.

Our ultimate goal is to have a national mission board. It is a reproach to us as a church to have trained young men eager to "go into all the world" and have no home mission board to back them up.

Because we want to see this dream (Turn to page 10)

### The Kingdom of God

### A Radio Sermon (WAIT, Chicago) by Harold J. Doan

N MANY PLACES in the New Testament, the gospel (from a Greek word meaning "good news") is called the gospel of the Kingdom of God. Good news about the Kingdom of God has been a professed basis for Christian hope from Abraham's time. In spite of this, many who desire entrance into that everlasting Kingdom seem to be in doubt about some of its most important factors: when will it be established? and where will it be located?

What is the Kingdom of God, about which so much is

said in Scripture? Its importance in our hope and its place in our faith need not be argued. Jesus said, "Seek ye first the kingdom of God." He taught further, in His parables and private interviews with the apostles, that the Kingdom of God meant their salvation and reward. In a word, the Kingdom of God is that righteous government to be under the rulership of Christ and His saints. The Kingdom Age is the Golden Age dreamed by men of all ages. All believers in God's Word look upon the Kingdom of God as that place in

which all wrongs will be made right, where Christ is Judge and Ruler, and where the saved of the Lord find their eternal reward.

The questions persist, however, When will the Kingdom be established and, When are the saints rewarded? Was the Kingdom established at Pentecost? Are the saints there now? Will we enter the Kingdom at death? The answer to all these questions is, "No." According to Scripture, the Kingdom of God will be founded when Jesus comes "the second time without sin unto salvation" (Heb. 9:28). The saints of the Lord will enter the Kingdom and receive their salvation and reward at that time. Let the Scripture speak!

Jesus "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" (Luke 19:11, 12). To correct a false impression that the Kingdom of God would appear soon, Jesus told a parable which taught that He would have to go away and return later with His Kingdom. Christians, in the meantime, are to continue the Lord's business.

The Apostle Paul wrote, "I charge thee therefore be-

fore God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). In this verse of inspired Scripture, three different acts of Jesus are spoken of as events closely associated: judgment of the quick and dead, the appearing of Jesus, and His Kingdom. Scripture teaches that Jesus will come; then His Kingdom will be established; and those judged worthy will enter. The thief on the cross asked, "Lord, remember me

when thou comest into thy kingdom" (Luke

Harold J. Doan

23:42). When Jesus comes into His Kingdom at His return, He will remember the penitent thief as He promised He would. Jesus said, in Matthew 25:31, "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." Only after Jesus comes again can this prophecy of the angel be fulfilled. "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).

From these texts, it is obvious that the establishment of the Kingdom of God is dependent upon the second coming of Jesus. Only then will Kingdom of God conditions prevail. Only then will the dead be judged and the righteous enter into their reward.

The second important question about the Kingdom is, Where will it be? Scripture teaches that the Kingdom of God will be established on earth by Jesus at His second coming.

The promise of an eternal Kingdom of God on earth goes way back to the time of Abraham. God's promise to Abraham included that of everlasting inheritance of the earth. God said to Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:7, 18). To Abraham and his seed was promised an eternal inheritance on earth. We are included in this promise through Christ. Paul said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). (Turn to page 11)

In Understanding Be Men

By H. Gary France, Wenatchee, Washington

DO YOU KNOW how to make someone stubborn? Argue with him! Quarrel! Make his convictions cause him misery! Persecution has long been recognized as the most certain method of stimulating and developing a belief.

Killing another's enthusiasm is equally simple. Concede every point! Say "Uh-huh" often! Make him centented! Stall and agree! Soon, the enthusiasm will die of age.

"Who shall separate us from the love of Christ?" (Rom. 8:35). What do you suppose the answer is? In this passage, Paul listed several factors that cannot separate one from the love of Christ. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... Nay... neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God" (Rom. 8:35, 37-39).

No formidable opposition is likely to squelch Christianity—no persecution, no principality, no power, no death. The subtle, permeating fogs of lukewarmness, deceit, and misunderstanding are lethal to the way of Life.

Not the least among the forces of death is the weapon of self-deception. This tricky little art makes suicide seem a joy. A person wants to swear moderately—only an occasional "damn"—but he vaguely recalls that Jesus once made a remark about swearing. Now everyone knows that all "regular guys" swear occasionally. How can a person expect to have any influence with his pals if he flinches at the use of a couple of harmless words? Without influence or prestige, a person cannot convert his pals. At this point, our victim recalls very clearly that Paul was all things to all men that he might by all means save some. (1 Cor. 9:22.) Now that was not very difficult to figure out, was it?

John the Baptist was not so skilled in the craft of "figuring things out." At his audience with Herod, John told the ruler that his marriage was illegal and that some of his other practices were unlawful. John did not do as the Romans while in Rome. He let his light shine. Of course, his light resembled a little more a cutting torch than a candle, but he allowed it to shine, nevertheless and the light got in Herod's eyes. John was imprisoned, finally beheaded. What did the people expect? That was the reaction of Jesus. "What went ye out into the wilderness to see? A reed shaken with the wind?" (Matt. 11:7). No weak individual, for John did not bow to the windy Herod!

"Who shall separate us from the love of Christ?" Selfdeceit is not the only means of spiritual suicide. Paul listed other powerful forces of separation in Ephesians 4:14: "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness." Children are easily convinced, are easily misled. Lack of understanding the truth separates one from God. Christians cannot be children in matters of understanding. Jesus taught that one should adoot some of the characteristics of children, but as far as understanding is concerned, one must be mature, adult. a man! "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor. 14:20).

Understanding has the power of life and death on an individual. Failure to understand God results in separation from God. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart" (Matt. 13:19). Principalities and powers cannot separate one from the love of God. Nor can life, death, persecution, or sword. Lack of understanding, however, can and does!

Jesus continued the preceding quotation with another case: "He that received seed into the good ground is he that heareth the word, and understandeth it" (Matt. 13:23). Fear not formidable enemies! The obvious stumbling block, the overbearing temptation can be overcome with understanding, with love. Lack of understanding, justifying oneself, and childish "blowing" are the Christian's dangers.

During an earthquake, a few years ago, the inhabitants of a small village were very much alarmed.

One old woman, whom they all knew, was surprisingly calm and joyous.

At length, one of them said to her, "Mother, are you not afraid?"

"No, I rejoice to know that I have a God who can shake the world."—New Century Leader.

### THE KINGDOM OF GOD

### (Continued from page 8)

In Romans 4:13, 16, Paul explained: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." The promise of inheriting the earth was made to Abraham because of his faith. We are included in that promise that we may one day inherit the earth by similar faith. The Kingdom of God, which shall fulfill every promise made to Abraham, shall be located on earth. Those who are of the faith of Abraham have hope of inheriting the earth when Christ comes and establishes His Kingdom.

The Second Psalm adds this evidence to the truth that the Kingdom will be on earth, ruled over by Jesus the Son of God: "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" (vv. 6-8). Psalm 72, also a prophecy of Christ's Kingdom on earth, foretells: "He shall judge thy people with righteousness, and thy poor with judgment. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him" (vv. 2, 7, 8, 11).

The day is coming, after Jesus returns as King of kings, when He shall reign on earth. His dominion shall embrace the whole earth, which shall be converted under His reign to a place of peace, security, righteousness, and perfection. Ruling with Him will be those of whom it is said in Romans 8:1, 16, 17: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). Christ's Kingdom will be on earth, where the righteous will reign with Him.

Daniel prophesied also concerning the location of God's Kingdom, saying in Daniel 7:27, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

We look for and long for the establishment of the Kingdom of God, for we know that in His Kingdom, "God shall wipe away all tears from their cycs; and there shall be no more death, neither, sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). We know from our study of God's Word that the Kingdom is not in existence now but will be established upon earth when Jesus comes again. This is glad news: Jesus, the Son of God, has died for your sins that, through faith in Him, you may be forgiven your sins, be reconciled to God, and have hope of abundant entrance into that future Kingdom. Therein you will receive the gift of eternal life, and there you will be rewarded for your service to God. Here is glad news! Jesus is coming soon, and when He comes, He will raise the dead, judge mankind and, under dominion of His Kingdom, restore the world according to the words of the prophets. In the new earth will be eternal peace, security, prosperity, and perfection. Do you believe the glad news? Will you accept Jesus as your Saviour? Will you have faith in the Lord and His promises? Do it now, friend, for there is a great day coming. You will want to be there forever!

### ANTI-SEMITISM, NATIONALISM, AND ISRAEL

**o** 

### (Continued from page 5)

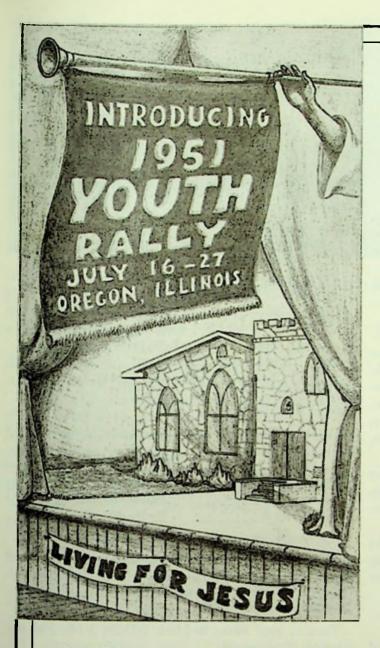
values and ideals held in common. May the day come with haste when all the Moslem lands—indeed, every religious and national culture—will love neighbor as self.

### WHAT A STATE MISSIONARY SOCIETY CAN ACCOMPLISH

### (Continued from page 7)

fulfilled, we plan to start from the bottom and build toward this goal. We will study our Bibles so we can do personal work, which will build our local churches. The churches, in turn, will form a state missionary society. If other individuals and churches do the same, we can soon have several state organizations and, finally, a home mission board at headquarters. Then we can send several trained young men to a foreign field, if the Lord does not come first. At least, it is thrilling to think of having one of our own missionaries come home on furlough and tell of his experiences in fulfilling the Great Commission.

The course of Abiah, mentioned in Scripture, is the eighth of the twenty-four crosses into which the priests that served the altar were divided.



### PREVIEW:

National Berean Youth Rally, July 16 through 27, 1951. Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

\* \* \* \*

### ADMISSION:

Tuition, board, and room will be twenty-five dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week. Each student must bring one pillow cover and one sheet. Provision will be made to receive students on Sunday, July 15.

\* \* \*

Make application for admission or information to Miss Lecta B. Hanson, National Bible Institution, Oregon, Illinois.

### HIGHLIGHTS:

Inspiring Christian fellowship for all youth between the ages of 13 through 22, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

### THE RALLY STAFF



D. A. Jones Dean



Emory Macy Instructor



Mildred Macy Matron



Otto E. Dick Instructor



Mattie Agard Cook



"O worship the Lord in the beauty of holiness: fear before him, all the earth" (Psalm 96:9).

### Jesus on the Sabbath

Jesus performed miracles on the Sabbath day. It was His opportunity to glorify God. The Jews believed He was breaking the law and planned how they might destroy Him. They were strict believers of the old law, given to Moses from God, to "remember the sabbath day, to keep it holy" (Ex. 20:8). They thought, therefore, that Jesus' healing on the Sabbath was against that law.

Jesus had gone into their synagogue and there, seeing a man with a paralyzed or withered hand, said to him, "Stretch it forth." The man did so, and his hand was healed. It had become whole, like his other hand.

Today, we know that doing good for others on the Sabbath is not breaking the new law. It is following Jesus' example. Jesus said, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

### A Day for Worship

How many of you children have the opportunity of attending Sunday school each week? It is one of the best ways that we have to serve God.

We have a day set aside from all the other days that are used in providing our daily needs. One day must be kept separated or holy for us to provide our *spiritual* needs.

Sunday is that day. By going to Sunday school, we are showing others how to serve God. It pleases Jesus when. we ask our friends to go with us to Sunday school and church. He knows that we have put Him first in our hearts.

### What Do You Say?

"Mom, be sure to set the alarm clock so we will have plenty of time to get to Sunday school and not be late." Or, "I hope it is nice tomorrow, then I will be able to ride my tricycle all day." Which do you say to your mother on Saturday night? Which do you think pleases Jesus? Sunday isn't just a day To sleep, or work, or play; It is a day that is set apart To rest, to think, and to pray.

### Get Your Pencil!

Take the first letter of the first verse of each of the following:

| Psalm | 42 | <br>Psalm | 87  |  |
|-------|----|-----------|-----|--|
| Psalm | 69 | <br>Psalm | 93  |  |
| Psalm | 86 | <br>Psalm | 104 |  |
| Psalm | 42 |           |     |  |

Now rearrange the letters to spell an important word of our lesson today. The word is \_\_\_\_\_\_

### Scrambled Words

Turn in your Bibles to Mark 2:23-28; 3:1-6; and unscramble these words:

| 1. weedirth (v. 1).   | 6. lowhe (v. 5).    |
|-----------------------|---------------------|
| 2. drewshbea (v. 26). | 7. htsaabb (v. 4).  |
| 3. tescrth (v. 5).    | 8. cuklp (v. 23).   |
| 4. trsdeoy (v. 6).    | 9. usceca (v. 2).   |
| 5. rofth (v. 3).      | 10. vegiedr (v. 5). |

### Happy Birthday to You!

Linda Hoskins, June 18, age 7, Corvallis, Ore. Jeannette Larington, June 19, age 14, McCook, Nebr. Ruth Ann Holthaus, June 21, age 7, McCook, Nebr. Charley Robin Hayse, June 21, age 9, San Benito, Tex. Max A. Wilson, June 21, age 12, Greeley, Colo. James Conaway, June 22, age 13, Niagara Falls, N. Y. Gerald A. Barck, June 23, age 6, Waterloo, Iowa Paul Foretick, June 23, age 4, Baton Rouge, La. Martha Jane LeCrone, June 24, age 13, Oregon, Ill. James H. Frederick, June 24, age 4, East Rochester, O.

### The Berean Page

Editor: William Wachtel, Oregon Bible College

### The Truth about Soul Sleepers

\* \* \* By H. Gary France, Wenatchee, Wash.

"No man hath ascended up to heaven" (John 3:13).

So said Jesus, and so believe the soul sleepers. Their understanding of the nature of man is quite different from the orthodox view, for soul sleepers believe that no one goes to heaven at death and that no one is subjected to merciless torment at death.

Soul sleepers believe that when one dies, he returns to dust from which he was created. The dead rest or sleep in dust until the time of their resurrection and judgment.

This belief is inspired by the Bible. Peter said that David was dead and buried and that he did not ascend to heaven. Peter's words were, "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . David is not ascended into the heavens" (Acts 2:29, 34). Similarly, Jesus stated, "No man hath ascended up to heaven."

The belief that the wicked are not consigned to an eternal life of merciless torment stems from the fact that the wages of sin always has been death, not living torment. Paul stated the principle in the following words: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

To construe death to mean endless conscious torment does violence to the English and Scriptural definitions of death. Both authorities define death essentially as the absence of life. Webster's Collegiate Dictionary defines death as "loss of life," and dead as "lifeless, inanimate." That the Scriptural definition of death harmonizes is evident from Isaiah's statement, "Thou shalt die and not live" (Isa. 38:1). Succeeding Biblical quotations will reveal that in death one is without thought, consciousness, or life.

Because the wages of sin is death, and because death is the absence of life, many believe that the wicked are not committed to a life of unbearable pain.

God's statement, "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), supports the belief that in death man simply returns to dust to await resurrection. Man's unconsciousness in death is apparent from David's statement regarding death: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Similarly, Solomon recorded, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

These are some of the reasons soul sleepers believe that no one goes to heaven or merciless torment at death. Rather, they believe that at death one returns to dust, resting without life or consciousness until resurrection.

### Now Is the Time

"Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

"Life is the time to serve the Lord, To do His will and learn His Word; In death there is no power to know, Far less in wisdom's ways to go.

"The living know that they must die, But all the dead unconscious lie; Their memory and their senses gone, Alike unknowing and unknown.

"Then what thy thoughts design to do Thy hands with all thy might pursue, Since no device nor work is found, Nor faith, nor hope, beneath the ground."

> -From "Bible Themes," by John O. Woodruff.

### Yonth Rally Enrollment

- 1. Faith LeCrone, Oregon, Ill.
- 2. David Otto, Paynesville, Minn.
- 3. Patsy Peters, Paynesville, Minn.
- 4. Linda Wagganer, Fredericktown, Mo.
- 5. Joyce Thomas, Fredericktown, Mo.
- 6. Ruth Ann Thomas, Flat River, Mo.
- 7. Richard Worley, Macomb, Ill.
- 8. Arvin Brokaw, Muncie, Ind.
- 9. Janet Brokaw, Muncie, Ind.
- 10. Don Snider, Rochelle, Ill.
- 11. Wayne Beach, Rochelle, Ill.
- 12. Jackie Beaman, Rochelle, Ill.
- 13. Nancy Bearrows, Rochelle, Ill.
- 14. Ruth Sprinkle, Royal, Ark.

### PAGE 14

### AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- June 18-28—Pennellwood Church of God Bible School.
- June 23-July 1—Indiana State Conference at North Salem Church, Plymouth, Indiana.
- June 28 July 1 Northwest Conference at Felida, Wash. (H. Gary France, guest speaker.)
- July 16-27-Berean Youth Rally, Oregon, Ill.
- July 19-22 Arkansas-Oklahoma Conference at Clark's Chapel.
- July 16-22-Northwest Camp Meeting Bible School.
- July 31-August 8-Illinois Bible School, Orcgon, Ill.
- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 11-19—Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 16-26—Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-25-Jowa Conference at Waterloo. August 18-26-Texas Conference at Gates-
- ville. (G. J. Gordon, guest speaker.)
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 20-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2—Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

### OREGON BIBLE COLLEGE HONOR ROLL

Those who maintained a better than B average in at least fifteen semester hours of work for semester two were as follows: Victor J. Reeves, Mary C. Railton, Patricia Rossner, and William Wachtel.

### ONLY A FEW DAYS LEFT

There are only a few days left until the General Conference must close its books for the current year. This marks the end of the possibility for complete success in raising the current budget.

We realize there are those who still desire to help with this goal but, like most of us, are not conscious of the passing of time. For this reason, we are offering this little reminder that any funds to be credited to the current year must be sent in immediately.

#### THE WIGGINS REPORT

One September afternoon back in 1939, an invitation was received by the writer to go to Eden Valley, Minn., Fall Conference. This was a beginning of a chain of events which led to a pastorate in Eden Valley. At the close of the Conference, the second of these events happened, as the Eden Valley Church board asked us to consider being pastor. Bro. Gerald Cooper, their pastor, had resigned because of his health, early in September, leaving the church without a pastor. This was a day of great decision for the writer. I could see how one might preach a sermon or two for a conference, but to carry the work of a full-time pastor was taking quite a task for one with no more training than I had. I told the church board to let the Lord lead in their decision, and in their invitation. I would consider it as the leading of the Lord and would come to do the best I could.

All events began to work toward my coming. It was one continual chain of events. Early in February, we began an eleven-andone-half-year pastorate. Leaving our business, home, friends, and relatives in Eldorado, III., we loaded our furniture in our truck used in our trucking business and began a new work. We had never known the truth of Jesus' words when He said, "There is no man that hath left house, parents, or brethren . . . for the kingdom of God's suke, who shall not receive manifold more in this present time" (Luke 18:29, 30). In a short time, the promise was fulfilled.

Some of the highlights of blessings were the seventy we assisted in obeying the gospel; the patience of the Eden Valley people and the way in which they co-operated in the improvements to the parsonage and the church. One of the highlights was to have twenty-three baptisms at the end of a series of evangelistic meetings.

Our service to them was very fittingly climaxed with the baptism of Norval Sogge, a young father, the husband of the former Dolores Mills. This unites a family in the Lord. It takes courage to leave the tradition of paternal family and accept the Christ in a different light. We pray God's blessing will be with Norval in his service to his Lord.

The most difficult of all things was to preach a farewell sermon. This we did, and then started on our thirteen-hundred-mile trip to Morristown, Tenn., where we write these lines. The events that led us to take the work in Eden Valley have been almost reenacted in our accepting our present work. It was a continual chain of opportunities which worked toward our taking this work. There is much to be done here. Pray the Lord's help in our efforts, that they may not be in vain. It will take faith, but the people here in the southeast have it. If you want to help a worthy cause, here is a place to do it. May we be found working when the King comes. The Wiggins. comes.

#### EDEN VALLEY, MINNESOTA

Early this spring, Bro. Walter Wiggins informed the church board that he would be leaving on June 1, having accepted work with the National Bible Institution.

On Monday evening, May 28, a farewell reception was given at the church basement with members from Lester Prairie, Heetor, Saint Cloud, and Litchfield attending. At the close of the evening, a silver purse was presented to Bro. and Sr. Wiggins (a small token for their faithful work). Remarks or response by Bro. and Sr. Wiggins followed as to their pleasure of having served at Eden Valley. Bro. Harry Gockler of Heetor also spoke a few words. Lunch was served by the ladies of the church.

Bro. and Sr. Wiggins have served the Eden Valley brethren for cleven years. About seventy have accepted Christ through his services and the help of God. We pray that they will remember the teachings of Bro. Wiggins and continue in the Lord's work with our new pastor. Sr. Wiggins has worked faithfully with children of the congregation. Through her encouragement, a junior choir was continued during midweek Bible classes. Through this effort, our intermediates have been eager to fill their places at every church service and can sing words of praise for their Jesus.

We feel Bro. Wiggins is capably filling a very important work in the field of evangelism. Our prayers will surely follow him, and may he find much happiness in his new work.

On Sunday, June 3, Bro. Wiggins delivered his farewell sermon and turned the pastorate over to Bro. and Sr. Ernest Graham. Communion service followed. Immediately after the potluck dinner in the basement, Bro. and Sr. Wiggins left for Morristown, Tenn. We pray a safe trip for them.

Bro. and Sr. Graham and family came to us from Holbrook, Nebr., and are not strangers in Minnesota. We pray they will find great pleasure in carrying the Lord's work. Due to the annual June Conference at Saint Cloud, Bro. Graham preached his first sermon on Sunday, June 17.

May all visitors note the time schedule of church services through the summer months: Sunday school, 9:30 a.m.; morning worship, 10:30 a.m.; evening service, 8:00 p.m.; Wednesday evening Bible study (all classes), 8:00 p.m. John Peters, Secy.

Visitors at headquarters on June 14 were Mr. and Mrs. Joe Bunch and family, Mr. and Mrs. Carl Bunch from Phoenix, Ariz., and Mrs. Etta Mattison of Oregon, Ill.

#### HERALD RECEIPTS

J. C. Wilson; Russell Harman; J. W. Macallistor; Paul Hatch; Mrs. Emily Blackwell; Henry J. Engel; Charles Steever; Mrs. Allen Nyhoff; Mrs. Myrtlo Oliver; C. Lamson; Blanche Beeson; M. W. Lyon (2).

### **BATON ROUGE, LOUISIANA**

The Baton Rouge Berean Society has just completed arrangements to purchase a lot in Baton Rouge to build a church. The lot is located in a subdivision known as East Fairfield, and is serviced by the city bus company. There are no other churches located in this neighborhood, and we are most enthusiastic because of the prospects.

The cash purchase of the lot has left the treasury quite empty. Anyone desiring to aid in this new work should send contributions to Louise Foretich, 3015 Madison Ave., Baton Rouge, La.

#### NATIONAL BIBLE INSTITUTION

\$ 3.00

12,00

20.81

5.00

15.00

5.00

125.00

10.00

100.00

100.00

25.06

8.35

Elmer H. Magaw Mr. & Mrs. C. J. LeCrone Oregon, Ill., Church of God Mrs. Alice Smiddy Mr. & Mrs. George McMurtrie Southlawn Park Church of God Alice Lindstrom Charles & Mary E. Jones Golden Rule Sunday School Mr. & Mrs. G. E. Marsh Happy Woods Dorcas Society Almeda C. Wertz Omaha Bereans Delta, Ohio, Church of God Mr. & Mrs. Maurice Robinson Mrs. Lorrin Gainey Willing Workers, Blood River Church Mrs. Wendell Doeden Burr Oak, Ind., Church of God Blessed Hope Church of God Mr. & Mrs. J. Arlen Marsh Mrs. Bertha Logan Ida Vogel Mrs. Zelma Weaver Mr. & Mrs. C. D. Whitmer Brush Creek Church of God A Friend Mrs. Kate Olmstead Mr. & Mrs. Austin O. Scroggs Anonymous Azalia Winfrey Hope Chapel Contributors Tempe, Ariz., Church of God Mr. & Mrs. Charles Netts Mr. & Mrs. Elmor Winfrey Pennellwood Church of God Virda Sitler A Brother & Sister Mr. & Mrs. George M. Hoke An Isolated Sister Mrs. Betty Macy Schwier Happy Woods Church, Louisiana Howard M. Shaffer Mr. & Mrs. O. H. Berry Jessie M. B. Kauffman Mr. & Mrs. W. D. Lawrence Opon Bible Church of God F. G. Carpenter Omaha, Nebr., Church of God Mrs. Emma B. Coleman Truth Seeker's Church of God Pennellwood Berean Society An Isolated Sister Mr. & Mrs. Howard Mooro Mr. & Mrs. Timothy Pearson Hope Chapel, South Bend, Ind. Hillisburg Church of God S. S. An Isolated Sister A Sister in the Faith

#### FONTHILL, ONTARIO

The forty-seventh annual May Meeting was well attended and enjoyed by all.

Bro. C. E. Lapp's pietures of Israel were much appreciated and brought the great realization of the fulfillment of many prophecies very forcibly before us.

On Sunday, May 27, the front of the church was very attractive by the combination of beautiful flowers and Bro. Joseph Fletcher's handiwork. Sunday school classes met as one large group. A varied program of musical numbers, memory work, and story telling, mostly by the children, was given. Bro. Lapp's morning and afternoon sermons on "The Vine and the Branches" and "Being Born Again" were well received and should help us to live closer to our Saviour. We enjoyed meeting Bro. Lapp's daughter and sister, who accompanied him. We did miss Sr. Lapp, as many of us recall her fine sermon some eleven years ago.

100.00 On Friday evening, June 1, a miscella-neous shower was held for Sr. Irene Payne. 10.00 17,00 The pink and white decorations made the 25.00 gift-laden table very attractive, and we trust 25.00 the presents received will aid Irene in her 10.00 homemaking. We had a happy time together. 10.00 Several instrumental and vocal selections 5.00 were enjoyed, also an interesting story. A 125.00 skit was presented, entitled, "Scenes from the Life of Irene and Warren." Bro. Holland 10.00 20.00 acted as Warren, while Sr. Page took Irene's 25.00 place. The honeymooners were shown bliss-10.50 fully happy in the first seene. Later, the two 10.00 mothers-in-law, played by Sr. Haines and Sr. Barnhart, came to visit. Then complications 30.00 3.00 developed. The bride's first attempt at get-10.00 ting a meal resulted in all possible varieties 10.00 of canned beans coming together. The first 7.00 breakfast consisted of soggy porridge, burned 10.00 toast, and an egg not fit to eat. This unre-50.00 hearsed and more-or-less spontaneous little 50.00 play caused much laughter and merriment. 10,00 In the last act, bride and groom made up, 10.00 after the quarrel over their mothers' visits, 30.00 and peace reigned once more. 5,00

We will miss Irene from our midst, but we 6,50 are glad that she will be active in the Lord's 23,95 service. 5.00

The wish from Canada for this young couple is that they may be richly blessed, and that they may have the joy of bringing many into the all-saving name of Jesus Christ.

### Irene Holland, Reporter.

15.00 Happy Day! After several months of ab-50.00 sence while waiting for brick, workmen are 26.10 back busily engaged in the task of complet-5.00 ing several odd jobs remaining. We hope that 2.00 this final spurt will complete our new build-5.00 ing. 5.60

### NATIONAL BIBLE INSTITUTION

| 15.00 | Mr. & Mrs. C. E. Randall          | \$ 10.00 |
|-------|-----------------------------------|----------|
| 10.00 | Verna C. Thayer                   | 5,00     |
| 20.00 | Mrs. Nora Wanamaker               | 5.00     |
| 25.00 | Russell & Laura Harman            | 44.00    |
| 23.00 | Mrs. Myrtle Oliver                | 7.00     |
| 30.00 | Church of God, Eden Valley, Minn. | 44,50    |
| 50.00 | Mr. & Mrs. Joe D. Lawrence        | 113,00   |
| 5.00  | Vena & Juanita Logsdon            | 20.00    |
| 10.00 | Church of God S. S., Oregon, Ill. | 8.05     |
| 8.00  | Mrs. James A Patrick              | 11.00    |
| 10.00 | Merle Patrick                     | 40.00    |

#### HERALD RECEIPTS

Mrs. James A. Patrick (3); Mrs. Ida F. Orem; A. M. Jones; W. H. Hutchinson; Ida Lapp; Mrs. Zelma Weaver; Mrs. Thomas Picklesimer; Paul H. Overholser; Roy Black (2); B. F. Skeels; Mrs. Harold Potts; Harold Simpson; Mrs. Walter Reid; Mrs. Orval Lynd; W. F. Bradley; Mrs. S. Cleek (2); Marshall Wiggins; Grace Wiggins (2); Mrs. Leora Antonides; Mrs. Ida Noske; Kenneth Brewer; Mrs. T. J. Ellis; Mrs. Emma Sissle; Arlene Keyes; Nora E. Pearson.

Born to Mr. and Mrs. J. A. Howe, on Mother's Day was Terry Leon, Flora E. Anthon's great-grandson. Mrs. Howe was Dora Jean Hathaway, student at summer school in 1942. Terry is their third son. All is well because of God's grace.

Congratulations and the Lord's blessing, Miss Alice Anderson of Minneapolis, Minn., on receiving a Bachelor of Science Degree, with honors, from the Saint Cloud (Minn.) State Teachers College. Miss Anderson will be a speech correctionist in the Fairmont, Minn., school system. Alice, in addition to being a student at the State Teachers College, also has been a student of the University of Minnesota. Accepting Christ in the fall of 1950, Miss Anderson is obeying her Master's command, "Go ye into all the world, and preach the gospel." We share this with her and rejoice.

#### **REGGIE MORGAN AGNEW**

Reggie Morgan Agnew, youngest daughter of Earl and Edith Morgan of 226 West 104 St., was born on November 10, 1931. She grew to womanhood in the vicinity of her birth, the southern part of Los Angeles and graduated from Fremont High School in June, 1949.

On May 21, 1950, she was married to William Norman Agnew. Last April 16, she was stricken with blindness and later by paralysis which caused intense suffering. Physicians were unable to diagnose her condition, and she grew steadily worse until on May 22, she was taken by the enemy death, a year after her marriage.

Besides her parents and her husband, two sisters, Mrs. Gloria McLaughlin and Mrs. Earline Marsh, mourn her passing. The writer has known Reggie since she was a small child. In her suffering, she sought to hear the Word of God and asked His help. The Psalmist said, "Like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame, he remembereth that we are dust" (103:13, 14).

Memorial services were conducted by the writer, assisted by Pastor Harry Payne at the funeral parlor at 106 St., and South Broadway on May 26. The entrance of death into the world, man's condition in death, and the final resurrection of the dead were quoted from God's Word to comfort the hearts of the many sorrowing relatives and friends who had assembled to show their respect. Interment was in beautiful Englewood Cemetery. Emma C. Railsback.

### Pledges for 1950-'51 Budget

### Conference Budget Received to Date

\$29,306.25

\$28,360.35

\$77.06

\$1,000.00

Ohio

\$1,000.00

\$3,000.00 Reported on 3 bottom

> rows Nov. 21

\$1,500.00

Delta

Brethren everywhere are urged to pledge, as here indicated, to finance the 1950-'51 program of the General Conference. Pledge now; pay by June 30, 1951.

|                                  | dge now, p                | , ., , ,                | ,                            |                               |                        |                          | Hoke<br>Brothers          | State<br>Conference                   | (Ohio)<br>Church                |
|----------------------------------|---------------------------|-------------------------|------------------------------|-------------------------------|------------------------|--------------------------|---------------------------|---------------------------------------|---------------------------------|
| \$450.00                         | \$450.00                  | \$450.00<br>Burr        | \$500.00<br>Eden Valley      | \$500.00                      | \$500.00               | \$500.00<br>Ripley       | \$500.00<br>Los Angeles   | \$500.00<br>Vernon                    | \$1,000.00                      |
| Group<br>"A"                     | Group<br>"A"              | Oak<br>(Ind.)<br>Church | (Minn.)<br>Church            | Group<br>"D"                  | Group<br>"D"           | (III.)<br>Church         | Church<br>Members         | and<br>Ruth<br>Nichols                | Joe & Glady<br>Lawrence         |
| \$360.00<br>Rockford             | \$400.00<br>Pennell-      | \$400.00                | \$400.00<br>Brush Creek      | \$400.00<br>Brush Creek       | \$400.00               | \$400.00                 | \$500.00                  | \$500.00                              | \$500.00                        |
| (III.)<br>Church                 | wood<br>(Mich)<br>Church  | Group<br>"F"            | (Ohio)<br>Church             | (Ohio)<br>Church              | Group<br>"A"           | Group<br>"Q"             | A<br>Friend               | Group<br>" <u>M</u> "                 | Group<br>"L"                    |
| \$250.00                         | \$300.00<br>Southlawn     | \$300.00                | \$300.00<br>Maurertown       | \$300.00                      | \$328.29               | \$337.82                 | \$350.00<br>Dixon         | \$350.00<br>Hope                      | \$350.00<br>Oregon              |
| Group<br>"E"                     | (Mich.)<br>Church         | Group<br>"D"            | (Va.)<br>Church              | Group<br>"K"                  | Group<br>"J"           | Group<br>"G"             | (IH.)<br>Church           | Chapel<br>Contrib-<br>utors           | Bible<br>College<br>Students    |
| \$350.00<br>Verneille            | \$300.00                  | \$300.00                | \$200.00                     | \$200.00                      | \$100.00<br>Mr. & Mrs. | \$100.00<br>Brother      | \$201.85                  | \$220.00                              | \$250.00<br>Truth               |
| Lawrence<br>Brown                |                           |                         | -                            |                               | George<br>Hoke         | &<br>Sister              | Group<br>"H"              | Group<br>"B"                          | Seeker's<br>Church<br>(Chicago) |
| \$161.73                         | \$180.00<br>Omaha         | \$180.00<br>Almus       | \$200.00<br>Minn-            | \$200.00<br>Freeman &         | \$200.00<br>Fonthill   | \$200.00                 | \$100.00<br>Pennell-      | \$125.00                              | \$125.00<br>Howard              |
| Group<br>"I"                     | (Nebr.)<br>Church         | Dimmick<br>Family       | esota<br>State<br>Conference | Morell<br>Fike                | Church<br>of God       | Group<br>"P"             | wood<br>Church<br>(Mich.) | Group<br>"O"                          | Huey<br>family                  |
| \$100.00<br>Mr. & Mrs.           | \$100.00<br>Golden        | \$100.00<br>Mr. & Mrs.  | \$100.00<br>Mr. & Mrs.       | \$100.00                      | \$100.00<br>Mr. & Mrs. | \$100.00<br>Arkansas     | \$114.50                  | \$120.00                              | \$125.00<br>Oregon              |
| George P.<br>McMurtrie           | Rule<br>Family            | Willis<br>Roose         | D. W.<br>Kirkpatrick         | A Nebraska<br>Brother         | C. E.<br>Mills         | City<br>(Kan.)<br>Church | Group<br>"C"              | Mr. & Mrs<br>C. E.<br>Randall         | (Ill.)<br>Church                |
| \$100.00                         | \$100.00<br>Saint Cloud   | \$100.00<br>Mr. & Mrs.  | \$100.00<br>Mrs.             | \$100.00                      | \$100.00               | \$100.00                 | \$100.00                  | \$100.00                              | \$100.00<br>Holbrook            |
| Silas<br>Claypool                | (Minn.)<br>Church         | Leslie<br>LeCrone       | Roy E.<br>Murdock            | Olaf<br>Lewis                 | A<br>Family            | Virda<br>Sitler          | L. P.<br>Marah            | Mr. & Mrs.<br>John E.<br>Miller       | (Nebr.)<br>Church               |
| \$100.00<br>Mr. & Mrs.           | \$100.00<br>Mr. & Mrs.    | \$100.00                | \$100.00<br>Mr. & Mrs.       | \$100.00<br>Golden            | \$100.00<br>Mr. & Mrs. | \$100.00                 | \$100.00<br>Mr. & Mrs.    | \$100.00                              | \$100.00<br>Mr. & M             |
| Marion<br>Partlow                | J. R.<br>LeCrone          | Lottie E.<br>Young      | J. D.<br>Swartz              | Rule<br>(Cleveland)<br>Church | C. D.<br>Whitmer       | Shirley<br>Logedoni      | Frank<br>Partlow          | F. G.<br>Carpenter                    | Maurice<br>Robinson             |
| \$100.00<br>Mr. & Mrs.           | \$100.00<br>Mr. & Mrs.    | \$100.00<br>Mr. & Mrs.  | \$100.00                     | \$100.00<br>Mr. & Mrs.        | \$100.00<br>A          | \$100.00                 | \$100.00<br>Moorefield    | \$100.00<br>Bertha &                  | \$100.00<br>Minn.               |
| Eldridge<br>Ellis                | Clarence<br>Dimmick       | Cecil<br>Patrick        | Idaho<br>Sisters             | C. E.<br>Mills                | California<br>Sister   | A<br>Member              | (Nebr.)<br>Church         | Hope<br>Haupt                         | Missionary<br>Society           |
| \$100.00                         | \$100.00                  | \$100.00<br>Golden Rule | \$100.00<br>Mr. & Mrs.       | \$100.00<br>Mr. & Mrs.        | \$100.00<br>Mr. & Mrs. | \$100 00<br>Mr. & Mrs.   | \$100.00<br>Masemb        | \$100.00                              | \$100.00                        |
| Mr. & Mrs.<br>Howard H.<br>Moore | F. H.<br>Burke            | Family<br>No. 2         | Don<br>Overmyer              | Fred<br>Austin                | Henry<br>Partlow       | Harry<br>Sheets          | (III.)<br>Church          | Lelin<br>Lena<br>Ellouise<br>McDanie! | Mr. & Mrs.<br>Alfred<br>Anthon  |
| \$100.00<br>Mr. & Mrs.           | \$100.00<br>Eden Valley   | \$100.00<br>W. D.       | \$100.00<br>Mr. & Mrs.       | \$100.00<br>Mrs.              | \$100.00<br>Mrs.       | \$100.00<br>Mr. & Mrs.   | \$100.00<br>Mr. & Mrs.    | \$100.00<br>Vena and                  | \$100.00                        |
| A.E.<br>Karnett                  | (Minn.)<br>Ladies'<br>Aid | Tierney<br>Family       | Willard M.<br>Naylor         | Mary Alice<br>Pigg            | Nellie<br>Ling         | Charles<br>Lapp          | G. E.<br>Marab            | Juanita<br>Logadon                    | Group<br>"N"                    |

# The **Base Description** June 26, 1951

VOLUME 40

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

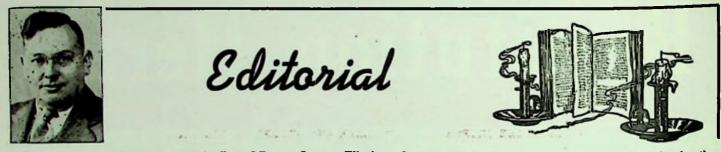
NUMBER 38



### HAPPY WOODS CHURCH OF GOD, HAMMOND, LOUISIANA

"The churches of Louisiana are growing in the spirit of determined action that is being manifest by so many of our churches and conferences."

### PAGE 2



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Jamos M. Watkins, Editor

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Paul C. Johnson, Associate Editor

### Building for a Better Day In Louisiana

A portion of this issue of THE RESTITUTION HERALD has been allotted the churches in Louisiana. Like similar state issues, it is designed to show scenes and present interesting news and facts regarding churches in that State. From Louisiana reports, we receive the impression that these faithful workers are joining wholeheartedly in the great task of "Building for a Better Day."

Like others associated with our General Conference, they are interested in developing a successful church program that will bring to others the desire to have a part in that great day of Christ our Lord. "Building for a Better Day" means the development of each segment of the church to the place where it may render the most effective service to Christ. As we attain a "better day" in working methods and accomplishments, so will we also effectively bear fruit for that "Better Day" with Christ. Each individual brought to see the true picture of that day will grow naturally into spiritual traits necessary to share the blessings of that day.

It is pleasing to realize that the churches of Louisiana are growing also in the spirit of determined action that is being manifest by so many of our churches and conferences. They have not lost sight of the fact that the primary purpose of all activity is to win people for Christ and baptize them into a saving faith.

We are pleased to present on this page pictorial evidence of their effective work. The group being baptized is the first of sixteen from Blood River and Happy Woods to be baptized by Brother Timothy Pearson during a series of special services conducted by the national department of evangelism at these churches in 1949. At the time the photo was submitted, Brother J. W. McLain stated, "I attribute much of the success of this meeting to Brother Pearson's personal work. A number of these were ready and came forward at the first Sunday morning service." Brother McLain presented us with this picture as an example of the way Oregon Bible College, national evangelism, and local church workers can and are working together in successful prosecution of the great task of winning converts for Christ. This is the type of unified effort necessary if we are to carry the vision of a "Better Day" to others.

It is encouraging to hear of the progress being made by all the Louisiana churches and the new work that is being developed. Brothers Ernest Barnum, Richard Smith, and Vernis Wolfe, supported by many interested and devoted workers, are making steady progress in the material and spiritual development of these church groups. Certainly, there will be disappointments and setbacks, as there always have been, but continued, determined effort will bear fruit. We pay tribute to those who are striving to bring forth success, through evangelism, in the State of Louisiana.



What Can I Do?

A radio sermon via WAIT, Chicago, by Harold J. Doan

IN THE Old Testament is the story of Lot who lived in the city of Sodom. God told him to leave and flee with the angels to the mountains, for the cities of the valley were to be destroyed. Lot could not separate himself completely from the cities of sin, so he asked permission to live in the little city of Zoar. Eventually, he had to flee, and he died in seclusion of the mountains.

The story illustrates a point. Suppose the valley represents the depth of sin and the mountains represent the height of righteousness. Most of us, like Lot, try to live between the two so we can sneak back into sin and on Sundays climb to the mountains to commune with God. We are content to be dual personalities, not realizing that eventually we will meet our end on the border line between good and evil in the foothills of sin.

The questions which reflect this prevailing attitude are, "What can I do and still be a Christian?" "How near can I come to evil and still be in Christ?" This negative attitude is the mark of an immature Christian, and one who is trying, contrary to Christ's desires, to serve God and mammon. The question in the mind of a Christian should not be, "What can I do and get away with it?" but, rather, "How *much* can I do for Christ?" This is the positive viewpoint.

Occasionally, you must make a decision, however, as to whether or not an act is right or wrong. Temptations are a part of Christian experience. Christ had them; the apostles had them; and we have them. They are decisions which must be made carefully the first time we face the problem, for after we have made one decision and acted, it is much easier to do the thing again. When we face a problem, the solution found will leave a groove in the mind. Next time we face the problem, we will begin automatically to solve it as before. The greatest battles of time are fought on the battleground of human minds. There we meet life's problems face to face, and make an alliance with them, succumb to them, or overcome them.

To what tests should any problem within the mental battleground be subjected? How should we decide between right and wrong of problems such as: smoking, drinking, gambling, Sunday sports, theaters, and whether or not to obey the law? Each has his own personal problem or question which can be answered only by himself, for what may be a problem to me may be none to you, and what may be a problem to you may be none to me.

Apostle Paul gave the key to the mystery of how to determine the difference between good and evil. The Corinthians asked Paul for the key to the solution of a problem. In answering their needs, he also gave three tests by which we can judge an act right or wrong. The Corinthians, who believed the message of Apostle Paul and became Christians, had previously been worshipers of the heathen goddess Diana. They had worshiped at the great temple of Diana in this second largest city of Greece. One practice of the Corinthians was to offer their meat to the goddess before partaking of it. All meat served at feasts and for sale in markets was first offered before an idol. Therefore, the Christians at Corinth, who were among the city's leading citizens and were often asked to public feasts where this meat was served, asked Paul whether or not they should eat this meat. Their question is comparable to those which, today, perplex the follower of Christ. Paul's answer, if properly applied, should answer any question you may have on the propriety of any act.

First, Paul said to this effect, in 1 Corinthians 8:4-6, "What does the Word of God say?" The Corinthians knew there was only one God, from what Paul had told them and from studies of the Old Testament. Those who knew and were firmly convinced that meat offered before Diana was as good as any other meat could pass this first test.

In applying this to ourselves, when faced with a decision of morality, we should say first, "What does God say? The Bible is very explicit in saying certain acts are wrong in the eyes of God and therefore should not be done. Such things as robbery, adultery, hatred, anger, covetousness, usury, injustice, and lying are very definitely wrong in the eyes of God, and one need not read between the lines to know this.

Forms of evil and immortality are not specifically mentioned in the Word, but are covered by such words as these: "Abstain from all appearance of evil" (1 Thess. 5:22). This includes things which appear evil to others though you may think they are all right. "Abstain from them," said Paul. It is said, "Be temperate in all things." This should answer many questions about God's attitude toward certain evils. Paul said that he kept under his body. lest he fall from grace. Paul kept himself under control, lest he should spoil his Christianity. (Over) This test of morality emphasizes the need which cach one has for daily Bible study. We should be familiar enough with the Word to know instantly the desire of God when a problem suddenly confronts us. This kind of knowledge can come only through constant and diligent study of the Bible. For this reason, I suggest home reading of the Word; a few chapters each day. Before long, you will find yourself applying what you have read.

If you are convinced that your act does not appear to be evil, will not cause loss of self-control, is not intemperate, and is not condemned by the Word, then it will pass this first test.

Even though your deed may pass this first test; even though it may not be condemned by the Word, it is not necessarily the right thing to do. Paul said it must pass the test of conscience. "What does my conscience say about this thing?"

To the Corinthians, Paul implied this very test, for he said: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled" (8:7). Some Corinthians knew full well that Diana was only a heathen idol and that Jehovah was the only God, but still their consciences bothered when they ate meat offered to Diana. Paul said man's conscience is defined when he eats this meat; therefore he should not eat. The Bible teaches it as much a sin to do something contrary to the Conscience as it is to do something contrary to the Word of God, for conscience is the voice of God speaking within us.

Sometimes we are unaware of what the Word teaches on a certain subject—cither through lack of study or lack of understanding. The conscience will speak if what you are contemplating is wrong. At other times, as was the case with certain Corinthians, you may know the Bible teaching on the subject, and that teaching may allow your act, yet peculiar circumstances may make your conscience condemn the act. Whatever may be the circumstances, if your conscience condemns the act, *do not do it*, for your own good. Nothing can destroy peace of mind more quickly than a thwarted conscience. Fielding said, "No ear can hear, nor tongue can tell, the tortures of that bitter hell."

This was the Apostle's logic. Whether or not you are familiar with the teaching of the Word of God, and whether or not the Word justifies what you are about to do, your conscience must be in agreement before you can do it in righteousness. If the Word agrees with you, and if your conscience agrees with you, there is one last question you must ask yourself before going ahead with your deed.

"What effect will this act have upon my faith and the faith of my brother?" Paul suggested this test in his answer to the Corinthians' problem: "Take heed lest by any means this liberty of your's become a stumblingblock 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. Where'ore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (8:9-13).

Some Corinthians could pass the test of knowledge. They knew there was no wrong in eating meat offered to idols. They also passed the conscience test, not being condemned by this still small voice of God. "Nevertheless," said Paul, "all men are not as strong. They see you eating and say to themselves, 'He is honoring an idol.' Then they eat, contrary to their inner convictions, and defile their consciences and condemn themselves before God." Paul said, "Though you may be in the right yourself, if you lead a brother astray, you sin against him and against Christ, his Saviour." Knowing this to be true, Paul continued, "I, for one, will have none of this meat, because it may cause my brother to fall."

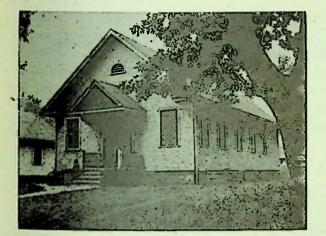
We are our brother's keeper. We do have a responsibility to fellow men. One way in which we serve God most is through His creation, our neighbors, brothers, and friends. Jesus said, "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). When we cause our brother to fall, we share his sin, and we also share his punishment.

The world sets a very high standard for Christians. People expect more of Christians than God does. We are watched by those who know we are Christians, not only that they may accuse us when we err, but that they may follow our example of living. Many times, we have heard people excuse themselves from sin by saying, "Well, the pastor did it," or "So and so of such and such church did it, so why should not I?" We exert (Turn to page 10)

#### DAILY READING HELPS

- M. July 2. Acts 10:1-8. Cornelius instructed to seek help from Peter.
- T. July 3. Acts 10:9-18. Peter's vision of a sheet let down from heaven.
- W. July 4. Acts 10:19-23. Peter agrees to go to Caesarea.
- T. July 5. Acts 10:24-33. Explanation of the vision given Peter.
- F. July 6. Acts 11:1-18. The church begins to accept Gentiles.
- S. July 7. Mic. 4:1-5. All nations eventually will worship God.

#### THE RESTITUTION HERALD



### Our Gospel Pioneers History of Dixon, Illinois Church of God

By Mrs. William Ford, Secretary, Dixon, Illinois

I N THE YEAR of 1860, John Becker and family moved from Chicago, Illinois, to Dixon, Illinois. Mr. Becker had an interest in a flour mill located where the hydroelectric plant now stands. They were believers taught by the Church of God of the Abrahamic Faith.

In the fall of that year, they sent for H. V. Reed, then a young minister in the faith, to conduct a scries of meetings. He came again in the year of 1861, and also made later visits. These meetings were held in the old court house, in a little church on West Boyd Street, and in other buildings.

As a result of these services, a number of persons accepted the truth presented, and a small congregation was formed. There was some opposition, as those that accepted his teaching had been active members of other denominations. At this time, the doctrine of the second coming of Christ was as strongly opposed as that of man's mortality, the renewed earth, and the future home of the righteous.

As Mr. Reed was the first to teach this belief in Dixon, many of the people called the members "Recdites," supposing it to be a new religion and Mr. Reed to be the originator of it. This company of believers met regularly for Bible study with Mr. and Mrs. Becker as leaders. Some years later the Beckers left Dixon, and Julius and John Anderson, who had become diligent Bible students, were leaders of this group.

From time to time, other ministers visited Dixon; among them were George Moyer, J. F. Wilcox, G. M. Myers, A. J. Eychaner, and many others. No regular services were held until in the latter part of the eighties, when J. S. Hatch lived in Lanark, Illinois, and come to Dixon once a month for a week's meeting each time. In 1893, D. M. Hudler of Iowa came and ministered for some years among our people in this part of the State. After he left, S. J. Lindsay of Oregon, Illinois, made monthly visits to Dixon until he entered evangelistic work.

An assistant was engaged to continue the northern Illinois work. L. E. Conner was the first, but he was called to pastor the church at Cleveland, Ohio. R. G. Huggins, G. E. Marsh, and many others have served the Dixon Church.

On November 20, 1898, a young people's society, called the Young People's Union of the Church of God, was organized. Their first meeting was held in Schuler's Hall, and Alice Kerr was elected president.

At the Illinois State Conference held at Oregon, September 22-24, 1899, the name of this society was changed to "Young People's Bible Society of the Church of God in Christ Jesus.

During the third Conference year, the name was changed to the Bereans. This work was developed and sponsored by the efforts of Miss Anna E. Drew and her sister, Miss Ada Drew. The Berean work was promoted by these ladies not only in Dixon, but throughout the State of Illinois.

There is no record of any formal ladies' organization in early years, although the ladies were active in doing charitable work during this time.

Throughout these years, the church met in various halls. Many plans were discussed in regard to a building of its own, but to no avail until a lot was given by G. W. Smith in memory of his father and mother who were long-time members of the faith.

On December 12, 1920, the members met in Miller's Hall for reorganization as a church body. William G. Ford, DeWitt Dauntler, and Lyman Booth were elected as trustees. William G. Ford was elected as president for three years, and Wiliam J. Eckert was elected as secretary-treasurer for three years.

In the spring of 1926, plans were made, and the first Sunday in October, 1926, our church was dedicated. The morning sermon was "What We Believe and Why." The afternoon sermon was "The Building of the Temple" by F. L. Austin. The evening topic was "Jesus Is Coming and Why."

Some of the ministers that pastored the church were: S. J. Lindsay, G. E. Marsh, L. E. Conner, C. Alan Mc-Lain. Our present pastor is James M. Watkins. Regular Sunday and week-day services are maintained.

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### TITHING

By Lila Van Fleet, Grand Rapids, Michigan



**T**N THE BEGINNING of the world, **I** God made a plan for His people by which they might finance the current expense and constant upkeep of His house and the work of the church later. We read in Genesis 14:20 that Abra-

ham gave a tenth of the spoils of battle. Also, it is recorded in Hebrews 7:2-6 that Abraham gave Melchisedec a tenth of his income, and that the Levites were authorized to take a tithe from the people for their support. As long as the people followed this instruction, God prospered them in all things.

The same rule applies today. When God's people contribute a tenth of their income to the church, they are vitally interested in it. They want to follow through on the investment of their money. There are those who say that tithing was established under the law, and, therefore, we who are under grace do not need to observe it. It seems, however, that if we who are under grace truly love the Lord and want to have a part in spreading the gospel, we hardly could offer less than a tenth. I am sure God could not believe us if we say we love Him and yet give Him less than they who were under the law.

Some say, "If we give a tenth, we will not have enough left for expenses." I am positive that if these brethren will do a little observing, they will find that those who do give the tenth always seem to have enough. True, they may not have as luxurious a car and house as others possess, but God will never leave "his seed begging bread" (Psalm 37:25). If they knew all the ways in which they would receive added blessing, they would not hesitate. Malachi 3:10 reads: "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."

### The Right of Everyone

By Raymond J. Bressler

A person may be Polish, Irish, Dutch, or Greek; God cares not the language a worshiper can speak. And though a man be dark or light or any other hue, The Lord loves all, and equally, if they're devout and true.

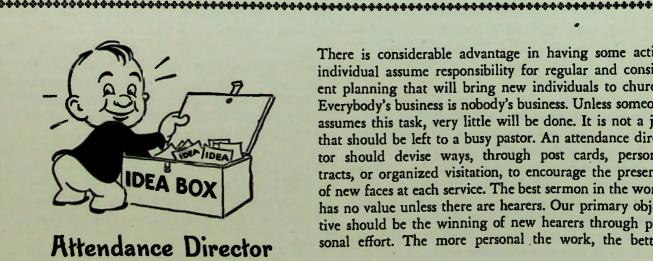
It matters not the size of the church a man attends Nor what amount of money this same man earns or spends;

His interest lies in other things; kindness, love, and care, Sincerity and thankfulness and piety and prayer.

God little notes the clothing or the jewels one may own; He watches over each and all and sees the good alone. He gave His Son to free us from damnation, faults, and strife,

And granted everyone the right to seek everlasting life.

A colored preacher upon being asked why he did not resent a slanderous attack made upon him, said: "Wheneber do debbil wants a fire, I done made him furnish all de wood."



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There is considerable advantage in having some active individual assume responsibility for regular and consistent planning that will bring new individuals to church. Everybody's business is nobody's business. Unless someone assumes this task, very little will be done. It is not a job that should be left to a busy pastor. An attendance director should devise ways, through post cards, personal tracts, or organized visitation, to encourage the presence of new faces at each service. The best sermon in the world has no value unless there are hearers. Our primary objective should be the winning of new hearers through personal effort. The more personal the work, the better.



### Be a Doer of the Word

### By Theodore Roosevelt

Reprinted from October 11, 1916, RESTITUTION HERALD I do not care how regularly a woman attends church if at home she nags and whines. She must learn to be a doer of the Word. Love does not mean weakness. On the train yesterday, I saw the traditional woman we meet in the stories. She was one of the worn-out kind, and by her side sat a strong, willful boy. The boy wanted to sit by the window, and he pushed and jostled and nagged his mother until she allowed him to exchange seats with her. I wished that for a moment or two I could have been the father of that boy. The boy had no respect for his weak mother, yet it was more her fault than the child's. It is no kindness to children to allow them to grow up in selfishness. The happy children are the ones who obey. I am sorry for the household where the parents are not the companions of their children.

In business and in work, if you let Christianity stop as you go out the church door, there is little righteousness in you. You have to behave to your fellow men as you would have them behave to you. With sweetness we must have strength. We must have power to work under discouragements.

### ISRAEL FISH STORY

In Ein Gev, on the narrow strip of Israel territory flanking the Sea of Galilee to the east, we saw members of the kibbutz there mending long fishing nets stretched out and drying over elevated wooden beams. In the course of conversation with the kibbutznicks, we heard a whopper of a fish story. They told us that one night recently their fishing crew pulled in an almost unbelievable catch of twenty tons of sardines. It reminded us of the account in Luke 5:4-9. We were served a lunch that included some of these large, fresh, tasty sardines french fried. . . .

When the Arabs were in Galilee, they fished on the sea in a very uncouth manner, trying to make big hauls without much effort by dynamiting. Their shortsightedness resulted in much waste and rapid extinction of fish. Now that the Arabs have been gone for well over two years, fishing on the Sea of Galilee is coming back into its own.—Jews in the News.

### **Kingdom and Appearing**

### By C. E. Randall, Tempe, Arizona

THE ORDER in the heading of this article is reversed from that which is given in the Scripture. We did this purposely to emphasize the point to be made. The Kingdom does not appear before the King. The Biblical order is given by Paul in 2 Timothy 4:1, where we read: "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." This is the order everywhere in Scripture. Christ the King must appear before the Kingdom can be established.

The throne of David on which Christ will sit when He returns to earth was overturned and was to remain vacant until the rightful heir should come. Here is the Word regarding the overturned throne: "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. 21:27). There may be some question as to the time of the three overturnings, but the statement that it would be "no more, until he come whose right it is" is too plain to be misapplied. Gabriel, while speaking to Mary, said of 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 1:32, 33). This is the Kingdom that will follow the appearing of Christ.

Jesus was born to be a King, but He confessed before Pilate that His Kingdom was not of this world, that is, of this order or society. To make the Kingdom of God of this order or present-day society is to go beyond the bounds of inspired truth. If the Kingdom of God has been functioning since Pentecost, or since 1914, the showing has been very poor. When the little stone Kingdom pictured in Daniel is set up, there will be no doubt as to its existence; for it will be headed by the returned Christ, who will place righteous judgment in the earth and bring to a travailing creation the joy, peace, and hope which the prophets of all ages have foretold.

### **BEN-GURION A STATESMAN**

David Ben-Gurion, Prime Minister of the Mapai (conservative socialist party), leading political faction in Israel, is highly respected by the populace. He is regarded by most all as a statesman rather than a politician. You know, a politician is one who looks to the next election, whereas a statesman looks to the next generation.

-Jews in the News.



Louisiana Evangelism

Ernest Barnum, Editor

### **Imagination and Fact**

By the imagination of man came the age-old belief and teaching that he is composed of two distinct beings, a physical and a mental. As a result of this thought, man has caused himself and his seed after him to suffer greatly. Until recently, a person was treated for either mental sickness or for physical disorders, and this idea was shared by physicians and church alike. Now in these latter times, men of knowledge tell us that our sicknesses cannot be separated into two classes. They say the physical and mental are inseparable. This is the theory behind the work in all great rehabilitation centers and in the ever-growing Alcoholics Anonymous. Psychiatrists and leading doctors recently have come to this realization. Yet, religion remains unmoved. Orthodox churches still teach that at death half of the man goes to heaven and enjoys paradise and the other part goes to the grave. Is there any wonder we have so many unbelievers in the world today?

The Church of God of the Abrahamic Faith has recognized the Biblical teaching concerning the state of man to be mortal. When man stops breathing, he is no more until resurrection when he again becomes a living creature. Bible students have believed and taught that breath and body make a "living soul" (Gen. 2:7), and when separated, man becomes a dead soul. This soul-sleeping belief could be turned from a matter of jest to a sober reality that will aid mankind to understand himself as God has created him. The Bible never promised heaven as the home of man. Neither does Scripture make mention of a purgatory. As the result of Adam's sin, we all must die. As a result of Christ's sacrifice, we have the opportunity of being resurrected to life eternal.

### Who Gets the Gift?

If one day a friend were to bring you a bouquet of beautiful flowers, you would be well pleased. Suppose after the friend had spent an hour with you, he would leave and take the flowers with him—maybe to give them to someone else, or to enjoy them himself! What impression would you have of that person then? You say, "Surely no one would do such a thing." If you will stop to think, however, you will realize you have seen this happen. It has happened often and to no ordinary friend.

Have you ever seen a gift of flowers brought into the

house of God, placed upon the altar of the One we love, and then after the service eagerly divided and taken away? You say, "These flowers will only stay here in the church and die; no one will see them."

Have you ever taken flowers from a dead man's grave? There the flowers also die, and no one sees them. If we actually believe our church is the house of God, however, we will never say, "No one will see them." Our gifts, whether large or small, whether material or spiritual, should all be presented to the living God whose presence will be made known, if we will only be childlike enough to have faith in Him.

Stop for a moment, and think of the most important person you know. Ask yourself what manners and attitudes you would have in his presence. Then realize how much more important Christ and Jehovah are than this man. Make comparisons between your church manners and your best social manners. To whom do you owe the most respect, God or man?

Is Christ someone real in your life? Is He a person? or is He only some spirit sitting at the right hand of God? If, when we enter the sanctuary, we actually would expect to find Christ and God, there would be little need of such articles as these regarding the conduct of a Christian in the house of God.

"Faith will take us places where reason refuses to go or acknowledge. Faith will take us to depths that common sense would not consider."—Selected.



New Louisiana Capitol Building Baton Rouge

### Will We Be Accounted Worthy?

### By Mrs. James Robinson, Blood River Church

A<sup>S</sup> WE VIEW the wonderful works of God and His plan of salvation, we know God has a place for us if we will fit ourselves into His plan. God's plan of salvation is through His only begotten Son. The Lord wants us to come to the knowledge of Him, His Word, and believe on His Son.

God loves His creation, the world and all else that He created, including you and me. His love was so great that, according to John 3:16, "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do we understand such great love? Romans 5:8 reads, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

God does not want any to perish, but wants all to come to the knowledge of the Lord. God wants us to believe His Word and acknowledge that we are sinners and need to repent and accept Jesus who died for us, as our Saviour. Accept Him by putting on His name in baptism, which is the seal of our faith before God and man! Do we appreciate the love of God to the extent that we try not to crucify our Lord afresh in the life we live for Him? We serve the Lord and fellow man not to bring honor to ourselves but to glorify God.

There are many things we can do to please God if we follow Christ as our example. Christ at all times submitted Himself to the will of His Father. He did the work that God sent Him into the world to do. When Jesus was about to be betrayed, He prayed, "Not as I will, but as thou wilt." It was God's will that Jesus wanted to do. It should be God's will that we do after we have dedicated our lives to Christ. A good admonition is to "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).

We are told by the Apostle Paul in Romans 12:1 to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

We understand, according to 1 Corinthians 15:1-4, that the Apostle Paul believed Christ died for our sins, that He was buried, and that He rose again the third day. This is very important in that Christ is the first fruits of them that sleep, and our hope of eternal life is in the resurrection.

We are told in Romans 8:34 that Christ is now sitting at the right hand of God, making intercession for us. Christ has become our Mediator in that He is able to take our cares and burdens to God for us. Christ overcame the things that we must try to overcome, and He will help us if we will only ask Him. It is through Him only that we can approach God and please Him. By going to God through His Son Jesus, we come into God's grace. It is only through the grace of God and of our Lord Jesus that we can receive a crown of life that Jesus will give those that love Him and are watching and waiting for His return.

How can we fit into God's plan of salvation? Have we pleased God? Are the things we do and say in accordance with His will? We pray they are, for we are told in Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We pray that all will be accounted worthy of this gift when Jesus comes to reward the faithful of all ages.

### A Minister's Wife Speaks

### By Mrs. Vernis Wolfe, Happy Woods Church

OFTEN persons remark, "It must be terrible to be the wife of a minister." Little do they know of the compensations of being a minister's wife. By comparison, a minister's wife has a desirable position. Consider the wives of men who do not go to church, or who do not lead a prayerful life. When a man and wife can work, study, and worship the same God together, they are richly blessed. They have a better understanding of each other, and family life is happier.

We realize the importance of seeking and following the Lord's guidance. By seeking His guidance, we have a better understanding of His Word and are able to teach others of Him. He gives strength to overcome trials and temptations that constantly confront us.

People, in general, would not be disappointed in the minister's wife so often if they did not expect her to be so different. Ministers' wives are workmen in the vineyard of Christ and wish to bear their portion of the burden of the gospel of Christ. They are not to be set upon a pedestal, declared faultless, blameless, nor sinless. "All have sinned, and come short of the glory of God" (Rom. 3:23). Neither do we refer to these words as an excuse for weakness, but rather to say that we, as others, are striving to overcome sin in our flesh. A minister's wife does not feel exalted in the eyes of man. All sin and "come short of the glory of God," but through praver, meditation, and the constant help of our Father, we strive to live better, to set a worth-while example for others, and to prepare ourselves for a place in His Kingdom. A pastor's wife wants to be accepted and treated as other Christian wives. She wants to be equal with them in ways of living and working together. All are striving to reach

the same goal, which is a place in the Kingdom of God.

Let us not feel sorry for one another, but try earnestly to understand and be happy that we have Christ our Redeemer who has provided a way for all to attain the goal. Let us study and worship together and pray for the coming of Jesus.

The Two Thieves. The two men crucified with Christ were most likely what were technically known as robbers, rather than thieves. Many of these lawless bands constantly infested Palestine. These groups were the constant objects of a relentless war by the Roman authorities.

### Repentance

### By Hilda Richardson (13 years), Blood River Church

**T**O REPENT, one must amend his life or change his mind from past conduct. In Acts 14:15, Paul said, "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things therein." Nothing man says can save him, but the sayings of God in the Bible are very necessary. God wants us to sacrifice self, not some animal, upon the altar. In Ezekiel 33:11, the Prophet said, "Turn ye, turn ye from your evil ways." The Prophet Ezekiel said also, "Repent, and turn yourselves from all your transgressions . . . and live ye" (18:30-32). Everyone needs to turn from his old ways and be baptized into the name of Jesus Christ, the only Saviour of sinners.

As quoted elsewhere, Paul said, "All have sinned, and come short of the glory of God." Both Jews and Gentiles are under sin, for, as it is written, "There is none rightcous, no, not one" (Rom. 3:10).

Repentance is brought about by a complete change of mind and heart, and the desire to seek and to worship God. Repentance is very necessary before baptism, to enable a person to communicate with God in prayer for forgiveness.

A very good memory verse is Acts 3:19, which reads, "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."

In Acts 2:38, Peter said to the people, "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." "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (8:22).

### **Building Churches**

THE following clipping, taken from *The Hammond* Vindicator speaks for itself and should be a lesson to us all as an example of what can be done for the Lord where people have a mind and a will to work. The clipping reads:

### Four New Seventh-Day Adventist Churches Built in Louisiana

Nine new Seventh-Day Adventist Churches were built in Arkansas and Louisiana during the past four years. ... F. O. Sanders, Little Rock, president of the Adventist Arkansas-Louisiana Conference, told three hundred fifty delegates and visitors that three thousand church members in his field had, during the four years, contributed a total of \$1,115,450 in tithes and mission offerings for the support and advancement of gospel work at home and abroad. Sales of religious and health literature had amounted to \$196,473, he said. His report also recorded fifty-one youth societies in operation, seventeen elementary church schools, and a Bible correspondence school with an enrollment of more than two thousand. ...

During the past nine years, there has been a net increase in church membership in the five states of more than five thousand, bringing the membership to its present figure of 17,034. There are two hundred fifty church congregations. He commended church members for their loyalty and support of every branch of church work and in giving \$5,719,367 in tithes and mission offerings. The amount, he said, "represents more than \$100,000 gain, as compared with the previous period."

### WHAT CAN I DO?

### (Continued from page 4)

an influence, whether we know it or not, on every person with whom we associate. It is easy to lead someone astray and, for that reason, we should be doubly careful.

Paul well summarized the matter by saying, "All things are lawful for me, but all things are not expedient" (1 Cor. 10:23). There were very few things forbidden Paul, but because of the influence he exerted on weaker brothers, he did not excuse his power. There is a limit to Christian liberty, and that limit is reached when your acts offend a weaker brother.

These, then, are the tests by which you can know whether an act is right or wrong. First, "What does God's Word say?" Second, "What does your conscience say?" Third, "What effect will the act have on your neighbor?" I will allow myself to be quoted as saying that these tests, honestly administered, will solve any problem or morality. Try them and see!

#### PAGE 10

|   | Pledges for 1950-'51 Budget<br>Conference Budget \$29,306.25<br>Received to Date \$29,885.93 |                          |                                |                               |                         |                        |                          |                        |                                      |                             |  |
|---|----------------------------------------------------------------------------------------------|--------------------------|--------------------------------|-------------------------------|-------------------------|------------------------|--------------------------|------------------------|--------------------------------------|-----------------------------|--|
|   | Rendered Rudant \$29,306,25                                                                  |                          |                                |                               |                         |                        |                          |                        |                                      |                             |  |
|   | Conference Budger 420,000.20                                                                 |                          |                                |                               |                         |                        |                          |                        |                                      |                             |  |
|   | Re                                                                                           | eceived                  | to I                           | Date                          | ¢                       | 29,889                 | .93                      |                        | \$77.06                              | \$3,000.00<br>Reported      |  |
|   | Bre                                                                                          | Group<br>"U"             | on 3 bottom<br>rows            |                               |                         |                        |                          |                        |                                      |                             |  |
|   | to :                                                                                         | \$1,000.00               | Nov. 21<br>\$1,500.00          |                               |                         |                        |                          |                        |                                      |                             |  |
|   | Plee                                                                                         | dge now; p               | ay by June                     | 30, 1951.                     |                         |                        |                          | Hoke<br>Brothers       | Ohio<br>State<br>Conference          | Delta<br>(Ohio)<br>Church   |  |
| ī | \$450.00                                                                                     | \$450.00                 | \$450.00                       | \$500.00                      | \$500.00                | \$500.00               | \$500.00                 | \$500.00               | \$500.00                             | \$1,000.00                  |  |
|   | and week                                                                                     |                          | Burr<br>Oak                    | Eden Valley                   |                         |                        | Ripley<br>(Ill.)         | Los Angeles            | Vernon                               | Joe & Gladys                |  |
|   | Group<br>"A"                                                                                 | Group<br>"A"             | (Ind.)<br>Church               | (Minn.)<br>Ohurch             | Group<br>"D"            | Group<br>"D"           | Church                   | Church<br>Members      | Ruth                                 | Lawrence                    |  |
|   | \$360.00<br>Rockford                                                                         | \$400.00<br>Pennell-     | \$400.00                       | \$400.00<br>Brush Creek       | \$400.00<br>Brush Creek | \$400.00               | \$400.00                 | \$500.00               | \$500.00                             | \$500.00                    |  |
|   | (Ill.)<br>Church                                                                             | wood<br>(Mich)<br>Church | Group<br>"F"                   | (Ohio)<br>Church              | (Ohio)<br>Church        | Group<br>"A"           | Group<br>"Q"             | A<br>Friend            | Group<br>" <u>M</u> "                | Group<br>"L"                |  |
|   | \$250.00                                                                                     | \$300.00                 | \$300.00                       | \$300.00                      | \$300.00                | \$328.29               | \$337.82                 | \$350.00               | \$350.00                             | \$350.00                    |  |
|   | Group                                                                                        | Southlawn<br>(Mich.)     | Group                          | Maurertown<br>(Va.)           | Group                   | Group                  | Group                    | Dixon<br>(IL.)         | Hope<br>Chapel                       | Oregon<br>Bible             |  |
| Ì | "E"                                                                                          | Church                   | "D"                            | Church                        | "K"                     | "Ј"                    | "G"                      | Church                 | Contrib-<br>utors                    | College<br>Students         |  |
|   | \$350.00                                                                                     | \$300.00                 | \$300.00                       | \$200.00                      | \$200.00                | \$100.00<br>Mr. & Mrs. | \$100.00<br>Brother      | \$201.85               | \$220.00                             | \$250.00                    |  |
|   | Verneille<br>Lawrence<br>Brown                                                               | Group<br>"I"             | Group<br>"R"                   | Group<br>"S"                  | Group<br>"T"            | George<br>Hoke         | &<br>Sister              | Group<br>" <u>H</u> "  | Group<br>"B"                         | Truth<br>Seeker's<br>Church |  |
|   | \$161.73                                                                                     | \$180.00                 | \$180.00                       | \$200.00                      | \$200.00                | \$200.00               | \$200.00                 | \$100.00               | \$125.00                             | (Chicago)<br>\$125.00       |  |
|   |                                                                                              | Omaha                    | Almus                          | Minn-<br>esota                | Freeman &<br>Morell     | Fonthill<br>Church     | Group                    | Pennell-<br>wood       |                                      | Howard<br>Huey              |  |
|   | Group<br>"I"                                                                                 | (Nebr.)<br>Church        | Dimmick<br>Family              | State<br>Conference           | Fike                    | of God                 | "P"                      | Church<br>(Mich.)      | Group<br>"O"                         | family                      |  |
|   | \$100.00<br>Mr. & Mrs.                                                                       | \$100.00<br>Golden       | \$100.00<br>Mr. & Mrs.         | \$100.00<br>Mr. & Mrs.        | \$100.00                | \$100.00<br>Mr. & Mrs. | \$100.00<br>Arkansas     | \$114.50               | \$120.00<br>Mr. & Mrs.               | \$125.00<br>Oregon          |  |
|   | George P.<br>McMurtrie                                                                       | Rule<br>Family           | Willis<br>Roose                | D. W.<br>Kirkpatrick          | A Nebraska<br>Brother   | C. E.<br>Mills         | City<br>(Kan.)<br>Church | Group<br>"C"           | C. E.<br>Randall                     | (IIL)<br>Church             |  |
|   | \$100.00                                                                                     | \$100.00                 | \$100.00                       | \$100.00                      | \$100.00                | \$100.00               | \$100.00                 | \$100.00               | \$100.00                             | \$100.00                    |  |
|   | Silas                                                                                        | Saint Cloud<br>(Minn.)   | Mr. & Mrs.<br>Leslie           | Mrs.<br>Roy E.                | Olaf                    | A                      | Virda                    | L, P.                  | Mr. & Mrs.<br>John E.                | Holbrook<br>(Nebr.)         |  |
|   | Claypool                                                                                     | Church                   | LeCrone                        | Murdock                       | Lewis                   | Family                 | Sitler                   | Marsh                  | Miller                               | Church                      |  |
| - | \$100.00<br>Mr. & Mrs.                                                                       | \$100.00<br>Mr. & Mrs.   | \$100.00                       | \$100.00<br>Mr. & Mrs.        | \$100.00<br>Golden      | \$100.00<br>Mr. & Mrs. | \$100.00                 | \$100.00<br>Mr. & Mrs. | \$100.00                             | \$100.00<br>Mr. & Mrs.      |  |
|   | Marion                                                                                       | J. R.<br>LeCrone         | Lottie E.                      | J. D.<br>Swartz               | Rule<br>(Cleveland)     | C. D.<br>Whitmer       | Shirley<br>Logsdon       | Frank<br>Partlow       | F. G.<br>Carpenter                   | Maurice<br>Robinson         |  |
|   | Partlow                                                                                      |                          | Young                          |                               | Church                  |                        |                          |                        |                                      |                             |  |
|   | \$100.00<br>Mr. & Mrs.                                                                       | \$100.00<br>Mr. & Mrs.   | \$100.00<br>Mr. & Mrs.         | \$100.00                      | \$100.00<br>Mr. & Mrs.  | \$100.00<br>A          | \$100.00                 | \$100.00<br>Moorefield | \$100.00<br>Bertha &                 | \$100.00<br>Minn            |  |
|   | Eldridge<br>Ellis                                                                            | Clarence<br>Dimmick      | Cecil<br>Patrick               | Idaho<br>Sisters              | C. E.<br>Mills          | California<br>Sister   | A<br>Member              | (Nebr.)<br>Church      | Hope<br>Haupt                        | Missionary<br>Society       |  |
|   | \$100.00                                                                                     | \$100.00                 | \$100.00                       | \$100.00                      | \$100.00<br>Mr. & Mrs.  | \$100.00<br>Mr. & Mrs. | \$100.00<br>Mr. & Mrs.   | \$100.00<br>Macemb     | \$100.00<br>Lelin                    | \$100.00<br>Mr. & Mrs.      |  |
|   | Mr. & Mrs.<br>Howard H.<br>Moore                                                             | F. H.<br>Burke           | Golden Rule<br>Family<br>No. 2 | Mr. & Mrs.<br>Don<br>Overmyer | Fred<br>Austin          | Henry<br>Partlow       | Harry<br>Sheets          | (Ill.)<br>Church       | Lenn<br>Lenn<br>Ellouise<br>McDaniel | Alfred<br>Anthon            |  |
|   | \$100.00                                                                                     | \$100.00                 | \$100.00                       | \$100.00                      | \$100.00                | \$100.00               | \$100.00                 | \$100.00               | \$100.00                             | \$100.00                    |  |
|   | Mr. & Mrs.<br>A. E.                                                                          | Eden Valley<br>(Minn.)   | W. D.<br>Tierney               | Mr. & Mrs.<br>Willard M.      | Mrs.<br>Mary Alice      | Mrs.<br>Nellie         | Mr. & Mrs.<br>Charles    | Mr. & Mrs.<br>G. E.    | Vena and<br>Juanita                  | Group                       |  |
|   | Karnett                                                                                      | Ladies'<br>Aid           | Family                         | Naylor                        | Pigg                    | Ling                   | Lapp                     | Marsh                  | Logsdon                              | «Nu                         |  |



"Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways" (Luke 1:76).

### Prophecies of Jesus

For some of us, this story today is very familiar; for others, it is brand new. I wonder, though, how often we stop to realize that the story of Jesus the Saviour does not have its beginning in the New Testament. No, the promise of a Saviour was given hundreds of years before He was born. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

Also written in the Book of the Prophet Isaiah are these words: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14), "which being interpreted is, God with us" (Matt. 1:23).

How wonderful it is to know that nearly eight hundred years later an angel appeared with glad tidings that Mary, a descendant of the house of David, was to be the mother of this promised Saviourl "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Mary was engaged to marry Joseph when this event took place. At first, when Joseph learned that Mary was to have a child, he was very sad. The angel said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (v. 20). Now Joseph was happy, for he had been longing for the time to come when the promised Saviour should be born.

How often we have heard Jesus called the "Good Shepherd"! This is written in Ezekiel, "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (34:23-26).

Draw a connecting line from the phrase in the first column that matches or completes the thought in the second column.

| 1. Jesus           | a. descendants of David                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2. Immanuel        | b. shall feed them                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 3. Mary and Joseph | c. of blessing                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 4. shepherd        | d. brought glad tidings                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 5. angel           | e. God with us                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 6. showers         | f. Saviour                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|                    | the second start was a second start of the sec |

### God's Blessing for Another Year

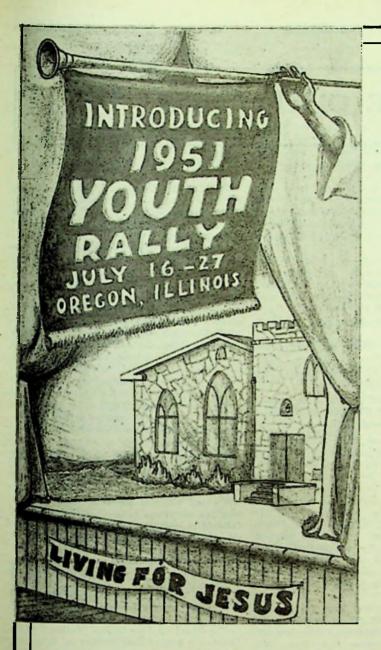
Bobby Hank LeCrone, June 26, age 3, Arlington, Nebr. Kethryn Barnett, June 29, age 7, Holbrook, Nebr. Robert Lynn Jones, June 30, age 3, Chagrin Falls, Ohio, Robert M. Bottolfs, July 1, age 6, Hammond, La.

### Join Today!

Another month is beginning! Send the names and birthdays of your sons and daughters, nieces and nephews, and grandchildren, under the age of fourteen, immediately to (Miss) Patricia Rossner, 1717 Marine Street, them to (Miss) Patricia Rossner, 1717 Marine Street, South Bend, Indiana. A certificate of membership will be mailed to them immediately.

### **Correct Answers**

The correct answers for the matching quiz are: 1-f; 2-e; 3-a; 4-b; 5-d; 6-c.



### PREVIEW:

National Bercan Youth Rally, July 16 through 27, 1951. Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

### **ADMISSION:**

Tuition, board, and room will be twenty-five dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week. Each student must bring one pillow cover and one sheet. Provision will be made to receive students on Sunday, July 15.

Make application for admission or information to Miss Leota B. Hanson, National Bible Institution, Oregon, Illinois.

### HIGHLIGHTS:

Inspiring Christian fellowship for all youth between the ages of 13 through 22, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

### THE RALLY STAFF



D. A. Jones Dean



Emory Macy Instructor

Mildred Macy

Matron



Otto E. Dick Instructor



Mattie Agard Cook

JUNE 26, 1951

### **AMONG THE CHURCHES**

#### CALENDAR OF SPECIAL EVENTS

- June 23-July 1—Indiana State Conference at North Salem Church, Plymouth, Indiana.
- June 28 July 1 Northwest Conference at Felida, Wash. (H. Gary France, guest speaker.)
- July 16-27-Berean Youth Rally, Oregon, Ill.
- July 19-22 Arkansas-Oklahoma Conference
- at Clark's Chapel. July 16-22—Northwest Camp Meeting Bible
- School. July 31-August 8-Illinois Bible School, Ore-
- gon, Ill.
- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 11-19—Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 16-26—Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26—Iowa Conference at Waterloo. August 18-26—Texas Conference at Gates-
- ville. (G. J. Gordon, guest speaker.) August 19-26—Eastern Nebraska Conference
- at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 20-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2—Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

For encouraging news about the budget for the present fiscal year, which ends June 30, turn to page 11 of this Herald.

#### NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. Wayne Laning             | \$50.00 |
|-------------------------------------|---------|
| Mr. & Mrs. J. Arlen Marsh           | 21.08   |
| O. F. Marsh                         | 100.00  |
|                                     |         |
| Maurertown, Va., Sunday School      | 39.26   |
| An interested Friend                | 5.00    |
| Mr. & Mrs. A. E. Karnett            | 10.00   |
| Verna C. Thayer                     | 5.00    |
| Michigan State Conference           | 10.86   |
| Gospel Gleaners, Brush Creek S. S.  | 3.00    |
| Fonthill Church of God              | 200.00  |
| Mary E. Elton                       | 50.00   |
| Mr. & Mrs. Delos Andrew             | 5.00    |
| Minnesota Missionary Society        | 50.00   |
| Mr. & Mrs. Cecil Patrick            | 100.00  |
| Dixon, Ill., Sunday School          | 10.00   |
| Mr. & Mrs. O. H. Berry              | 1.00    |
| Anonymous Groups                    | 206.75  |
| Mrs. Anna E. Fales                  | 25.00   |
| West Side Guild, Golden Rule Church |         |
| R. H. Judd                          | 4.00    |
| Mr. & Mrs. Elzie Robbins            | 2.60    |
| Pennellwood Church of God           | 25.00   |
| Hattie A. Woods                     | 2.00    |
| Mrs. Anna Cochran                   | 2.00    |
|                                     | 100.00  |
| Warren Story                        | 40.00   |
| Friends                             | 281.10  |
| Anonymous Groups No. 2              | 281.10  |

### **IOWA QUARTERLY CONFERENCE**

The Iowa Quarterly Conference was held on June 10, at the Church of God in Gladbrook, with nearly eighty adults and children from Waterloo, Clarksville, Koszta, Stanhope, Albert City, and Gladbrook in attendance.

**Bro. J.** Arthur Johnson, State Conference president, introduced our speaker for the day, Mr. William Wachtel of Oregon Bible College. Two very good sermons were given.

At noon, a picnic dinner was served in the city park.

The State board officers met to continue further plans for State Conference, which will be held at Waterloo, from August 18-26. Ilene Rosenberger, Cor. Secy.

rusenberger, cor. seey.

### HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

On Sunday afternoon, June 17, about forty members and friends gathered at the edge of Diamond Lake, near Cassopolis, Mich., to witness the baptism of three who had confessed Christ at the church on two previous Sundays. Their names and addresses are as follows: Mrs. Louis Albright, 2002 Leer St.; Mr. Frank Fox, 216 E. Keasey St.; and Mrs. Harry Marquart, 1342 E. Indiana Ave., all of South Bend. We are happy to introduce them to the brethren who read The Restitution Herald, and we pray God's richest blessing upon them that they may have full assurance of salvation.

Hope Chapel vacation Bible school began on Monday, June 11. The first week ended with an average attendance of fifty-nine. The teachers this year were Mrs. Hunt, Mrs. Krogh, Mrs. Everett Stilson, Mrs. Vanderwall, and Mrs. Floyd Stilson. The pastor was superintendent.

We are glad to have Logan Pickerl home from Purdue University and also Patricia Rossner from Oregon Bible College.

Miss Donna Uline, member of Hope Chapel, became the bride of Mr. Thomas France at Nappance, Ind., on Sunday, June 10. May God's richest blessing attend this fine young couple. Harvey U. Krogh, Jr., Pastor.

#### McDANIEL - WELLS

30 In an impressive ceremony on Saturday 00 evening, June 9, at Bowen, Ill., Miss Ellouise 00 McDaniel and Mr. William Wells were united in holy wedlock at the home of the 75 bride's parents. The Lord's Prayer was 00 00 prayed in unison at the beginning of the 00 ceremony. The couple knelt at the close, making vows to each other and to God. The 60 00 groom is a member of the United States 00 Army. The bride is the daughter of Mr. and 00 Mrs. Lelin McDaniel. A reception followed 00 the ceremony. May God always guide and 00 direct this couple throughout their life to-10 gether. Bud Goodwin.

#### A TRIBUTE

The Church of God at Waterloo, Iowa, was greatly saddened over the death of Bro. Eldridge Ellis on May 7, 1951. I am writing this little tribute that it may encourage others in the faith.

I have never known a man that made more sacrifices to attend services at the Lord's house than did Bro. Ellis. He lived on a farm about ten miles from Waterloo, and the last mile of road was very bad and quite hazardous in rainy weather. For a number of weeks, he left his station wagon on the Waterloo side of this bad spot. He had built a platform on the tractor upon which his faithful wife and two children rode until they could get to the station wagon.

Only two Sundays before his death, Bro. and Sr. Ellis had been up into the wee hours of the morning tending little pigs. Nevertheless, they made ready, and he pulled the station wagon through the mud with the tractor until it was able to run on its own. Then he changed his clothes, and on to church they came. Seldom did they miss a Sunday!

It is inspiring to know of such faith and zeal in these last days when the love of many has waxed cold, and people use most any excuse for not attending God's house. We look forward to seeing Bro. Ellis in the great resurcetion morning. Linford W. Moore, Jr.

### GLEANINGS FROM THE FIELD "The field is the world."-Jesus.

The Board of Directors of National Bible Institution met at headquarters on Saturday, June 16. All were present for the all-day meeting. Other visitors on Saturday were: Mrs. Harvey U. Krogh, Jr., and children, South Bend, Ind.; Mr. Kenneth Krogh of the Panama Canal Zone; Mr. and Mrs. Loren Burnett, and Mrs. Wayne Laning and son of Mount Sterling, Ill.

Don McBride, stationed at Great Lakes Naval Training Station, Waukegan, Ill., visited headquarters on Tuesday, June 19.

"We certainly appreciated your last issue of The Restitution Herald—"The Spawn of a Nation.' How fortunate we are to witness its growth!"—Mrs. Walter A. Reid, Wenatchee, Wash.

Martha Good, Brewer, Maine, writes expressing appreciation for The Restitution Herald. She is especially appreciative of the active work of Bro. Harry Sheets and the folks at Burr Oak, Ind. Bro. Sheets has been sending her The Herald recently, and the gift has been greatly appreciated. We, also, appreciate the active support and boost which these little acts give to The Restitution Herald.

### **PAYNE - SORENSON**

The Church of God, Fonthill, Ont., was the scene of a pretty wedding on Monday afternoon, June 11, when the pastor solemnized the marriage of Irene Elsie, eldest daughter of Mr. and Mrs. Alfred P. Payne of Beaver Dams, Ont., and Warren Sorenson, pastor of the Churches of God at Marshall, Ill., and Hedrick, Ind. The groom is the son of Mr. and Mrs. Clarence Sorenson. Mrs. Frod Jones of Saint Catharines sang "O Perfect Love" and "Because," accompanied by Mrs. Charles Page. Given in marriage by her father, the bride was lovely in white satin, carrying a white Bible with corsage of red roses and streamers of red roschuds.

The matron of honor was Mrs. Donald Thomas of Merriton, and bridesmaid, Miss Hilda Payne of Beaver Dams, sister of the bride. Richard Sorenson of Terre Haute, Ind., was groomsman for his brother, and Alfred Payne, brother of the bride, and Ross Anger of Fonthill were ushers.

A reception and dinner for fifty guests followed in the Mirror Room at the Leonard Hotel, Saint Catharines. Mrs. Payne, mother of the bride, and Mrs. Sorenson, mother of the groom, were in the receiving line.

The bride and groom left for a motor trip to Toronto and points north for a short time before going to their new home at Terre Haute, Ind. Among those who entertained for the bride was the congregation of the Church of God who honored her with a miscellaneous shower. Both bride and groom are graduates of Oregon Bible College, 1950. Irene was secretary for Bro. James M. Watkins at National Bible Institution for some time and then was assistant to Sr. Verna C. Thayer in Child Evangelism and therefore is known by many of our churches. We feel sure that she will be a great help to Bro. Sorenson in his work and to the churches where they are called to serve. We pray that God's richest blessing will attend them.

G. J. Gordon, Pastor.

#### SADIE SKEELS

Sadie Skeels was born on March 7, 1864, and fell asleep in death, May 6, 1951. For the last two months, she had been confined to her home by illness which caused her much suffering. Her only hope was in the soon coming of her Lord and Master. The writer does not know her birthplace nor by whom she was baptized, but for many years she had been a member of the Church of God of the Abrahamie Faith. Some fifty years ago, she taught a class of young people, and all of them were baptized in the Faith.

Since coming to this country in the year 1876, she had lived at the same place until in November, 1950, the home and contents were destroyed by firc. A new home was built in the same place where she and her brother were living at the time of her death. She was the daughter of the late Levy and Nancy Skeels. Surviving are one brother, B. F. Skeels: three nephews and one nicce.

Funeral services were conducted by Bro. Vaughn Long. Sr. Skeels was laid to rest in Carpenter Cemetery to await the call of Him who knows and does all things well.

Quincy L. Carpenter.

#### LET'S GET PERSONAL ....

Will be the theme of the coming Illinois and General Conference. Realizing that the Church of God and its individual members have many problems posed by prevalent "isms" (communism, materialism, liberalism, modernism, and individualism), we have designed a program aimed at meeting and overcoming these personal problems. Lessons and sermons will present practical, possible solutions to the personal difficulties we now face. Plan now to attend the full two weeks of Illinois Bible School and General Conference, July 31-August 12.

Planning Committee.

Our Prayer Every Christian a Tither Every Tither a Soul-Winner

#### HERMAN LESLIE LEWIS

Herman Leslic Lewis, second son of Albert and Permelia Thompson Lewis, was born on May 21, 1902, in Ripley Township, Brown County, Ill., and died at Schmidt Memorial Hospital at Beardstown, Ill. On January 3, 1924, he was united in marriage to Lucille Fey at Mount Sterling, Ill. To this union, five sons were born-one dying in infancy. Herman was baptized, May 15, 1932, by Bro. F. L. Austin, and proved faithful to his hope in Jesus Christ until death. His wife preceded him in death, December 14, 1947. Surviving are four sons: Lyle Dean, Herman Dale, John Richard, and Arlen Edwin; his mother, Mrs. Permelia Lewis; two brothers, Thomas of Mount Sterling and Lawrence of Rushville. Ill.; two sisters, Mrs. Thelma Ransom of Rushville and Mrs. Lena McDaniel of Bowen, Ill. He leaves to mourn many other relatives and friends. Funeral services were held at the Church of God in Ripley. Interment was in the Riply cemetery, with the undersigned officiating. Come, Lord Jesus; come quickly! Bud Goodwin, Pastor.

#### THOMAS W. BATES

Thomas W. Bates was born in Washington County, Va., July 27, 1863, and died, June 7, 1951. He came to Nebraska with his parents at the age of five and settled in Washington County, where he lived for sixtytwo years. During the past ten years, he made his home in Omaha with his daughter, Mrs. A. E. Karnett, his wife having died in 1940.

Tom, as he was familiarly known to all of us, was baptized by Almus Adams in 1913. Ever after, he remained very loyal and devoted to his belief and his church, never missing a service if physically possible for him to attend.

He is survived by two daughters, five grandchildren, seven great-grandchildren, and three sisters.

Functal services were conducted by the writer and graveside service by Bro. M. W. Lyon. He was laid to rest at Kennard, Nebr., his home for so many years, to await the call of the Life Giver on resurrection day.

Lucille Appleby.

#### HERALD RECEIPTS

J. Arlen Marsh; Mrs. J. W. Hammond; Mrs. Claude E. Hoffman; Mrs. James Robinson; Dwight Pestle; Mrs. Minnie Sudbury; John Railton; W. B. Ward; Rachel Hill (2); Mrs. Lena Pearce; R. H. Judd (2); Mamie I. France; J. Arthur Johnson; Mrs. C. C. Fuson (2); Hildred Monsen; Charles Hornaday; O. H. Berry; Sarah B. Manuwal.

GOVERNMENT ON HIS SHOULDER. The Prophet Isaiah predicted the birth of the Messiah and the ultimate triumph of His Sonship in becoming the Buler of the world, with

ship in becoming the Ruler of the world, with the government upon His shoulder. This rule of the Prince of Peace is a personal and literal rule on the throne of David. In his column in the "Washington Star," the Chaplin of the United States Senate recently said:

"The love that came down at Christmas must mount to the throne of every relationship, if life is to be triumphant. The Government must be upon His shoulder. Until the Government is lifted to that level there will be no peace and no security. All else whether we call it capitalism, communism or socialism, is built on sinking sand."

This view presupposes that the infiltration of the teachings of Jesus into the practices of governments will make them fulfill the prediction, "the government shall be upon his shoulder." This view is summed up in the words of Dr. Lawson: "When the layman realizes that the Christianizing of the world is their job, then great things can be accomplished."

A dynamic Christian faith is vital, but where does the purpose of God comprehend Christianizing of the world in this dispensation! The purpose of the Lord for this age is the "taking out from among the Gentiles a people for his name." This task is being accomplished.

If the Christianizing of the world has been the order of service under the purpose of God since the days of Jesus, then this plan of action has come far short of its objective; for the world is becoming more heathen all the time. The great body of Scriptures concerning the apostasy is meaningless, if the mass of humanity is to be Christianized. Discerning the purpose of God should not lessen one's zeal for service or flag him in his determination to do with his might what his hand finds to do.—C. E. Randall.

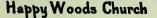
#### THE RESTITUTION HERALD

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" (Asts 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.

# LOUISIANA ··· NEWS

### **Blood River Church**

The brethren at Blood River have been busy building an annex to the present structure. The material used in the building was donated by members and friends of the church in the form of logs. These logs were taken to a near-by sawmill and made into lumber. The new building will furnish Sunday school rooms and space for social activities.



Throughout the year, the Happy Woods congregation has been giving special emphasis to the seasonal services, the highlight of which was the Easter sunrise service. This year marked the first of what will become an annual observance of Communion upon the eve of Passover.

Debts contracted for the building of the new additions to the church have been paid. God has blessed us greatly.

### Jackson - Husser Wedding

On May 13, the Happy Woods Church was the scene of a very lovely wedding. There, Miss Irma Jackson, daughter of Mr. and Mrs. Charles Jackson, became the wife of Mr. Oliver Husser, son of Mr. and Mrs. Otto Husser. The floral arrangements were prepared by the Dorcas ladies. Bro. Vernis Wolfe read the wedding ceremony, and Ernest Barnum sang two selections. The bride is a member of Happy Woods Church and has been an active member of the choir. We shall miss Irma greatly as she makes a home with her husband at Davis Monathan Air Base in Tucson, Arizona. May the Lord add His blessing to this marriage!



Blood River Church of God Annex



Blood River Church of God in Louisiana

### Berean Activities at Baton Rouge

We are most happy to introduce to readers of *The Restitution Herald* two members of our Baton Rouge Berean Society, who recently became baptized members of our church. They are: J. S. Foretich of 3015 Madison Avenue, Baton Rouge, and his son Leo. We rejoice because of their baptism and hope there will be others among our Baton Rouge friends who will take advantage of the short time yet remaining to make a stand for our Saviour Jesus Christ.

\* \* \* \*

The Baton Rouge Berean Society became a reality on April 15, 1949, and through the grace of God has thus far survived many obstacles. Bro. Vernis Wolfe and wife have been most faithful leaders and have added a recent Berean member to the teaching staff, Mrs. Cathline Foretich. The three classes taught each Friday night offer excellent opportunity for all in attendance to learn more of God's Word.

We still are meeting in homes of members but, as stated in the last HERALD, plans are underway for a church building.

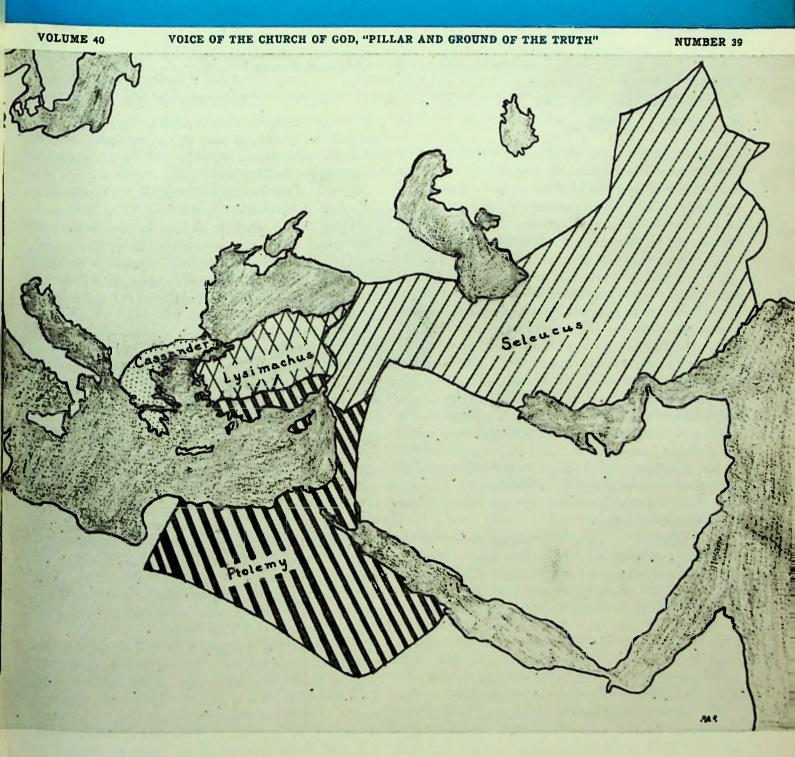
Newly elected officers of the society are: Leo Foretich, president; Clayton Needham, vice president; Louisc Foretich, secretary-treasurer; Brunette Needham, corresponding secretary.

\* \* \* \*

Financial report from April 15, 1949, to May 1, 1951: Contributions, \$1,181.83; disbursements, \$398.39; balance, \$783.44.

Attendance from April 15, 1949, to May 1, 1951: eightyfour meetings, with a total attendance of 1,486; and average attendance per meeting, 17.

# The **Base of Contract Provided Activity 3, 1951**



"Somewhere in this territory... the 'son of perdition' lives and is building his power and authority for the last great climax of prophecy." --- See Editorial.

#### THE RESTITUTION HERALD



James M. Watkins, Editor

Tuesday of August and the last Tuesday of December. \$3.00 per year Paul C. Johnson, Associate Editor

#### Out of One of These!

A few weeks ago, hundreds of Indian holy men met for a conference on the banks of the Jumna River. It was an event entirely unheralded by the press and almost passed completely unnoticed by news agencies of the world. In spite of the obvious lack of impression this meeting made upon the world, we consider it one of the most important events of current prophecy.

It is not the fact that such a meeting was held that is important; rather, it was the conclusion reached that is of great interest to Bible students. These holy men prepared and released one unanimous opinion. They announced to their followers and the world in general that a great world teacher of the nature of Jesus, Mohammed, or Buddha soon will arise.

We certainly have no desire to hold this group as purveyors of truth. We have been convinced, however, that sometime in the close of this age, the clamor of such a group would foster and develop a man that will fulfill the last of the great prophecies. The fact that a religious philosophy is to foster a man, rather than the man creating the philosophy, is not without great influence upon our prophetic reasoning.

Many prophetic events revolve around nations of the Near East. Sooner or later, a ruler will arise in that part of the world having great influence and almost miraculous powers. We cannot belittle the abilities of the fakirs to deceive the people by miraculous claims. Almost phenomenal things have been done by these men under a cloak of religious deception. We have records wherein missionaries have been deceived to the place they would almost testify that one such individual actually raised the dead, although they know this to be impossible.

The rumblings and current happenings in the Near East should send us back to our Bible to analyze carefully that which is written regarding the work of nations at the close of this age, especially that which treats with nations of the East. The Bible is far more clear upon these questions than is commonly supposed. There are three things particularly worthy of consideration about this

man in addition to his being fostered by the thoughts and antigodly inclinations of man. We record them for careful study and consideration in light of the circumstances transpiring in the Near East.

The first is the description found in 2 Thessalonians 2:4, which shows clearly that this man, called "the son of perdition," will demand for himself the greatest homage to be obtained. He shall not only claim the position of God, but shall also present himself to people as god and demand a place as an object of worship. He will be accepted by many individuals throughout the world. Even the faithful may put great faith in him.

Second, he shall stand, "but not in his own power." He will be something of a figurehead, given his strength and authority from another source. Scripture tells that the "dragon" gave him his power and great authority, and he was able to perform his miracles in the "sight" of the beast. It is decidedly suggestive of the method of communism which sets up a local leader in the nation it subdues. In this way, communism demands tribute and justifies its authority to accomplish its purpose. This thought goes one step further. We should remember that this man will be credited by the beast with ability to perform miracles. We need not believe in the authenticity of his actions. Scripture states only that he was credited with this ability by the beast. Only a special miracle man created by the imaginative power of the combined fakirs of the Near East can produce such a person. The fact that these fakirs say one must come soon makes us wonder if they are not ready to produce such an individual.

Third, according to Daniel 8:20-26, it seems clear that such a man must rise out of one of the four major divisions of the Alexandrian Empire. If this is the territory from which the "son of perdition" will arise, then it is worthy of study and prophetic analysis. One thing is clear, if we are as far in prophetic fulfillment as students think, this man who is to spearhead the "spirit of rebellion" in the hearts of men must be alive in the world today. Somewhere in this territory covered by our cover map, that "son of perdition" lives and is building his power and authority for the last great climax of prophecy.

PAGE 3

Beastly Nations

By Tom Savage, Waite Park, Minnesota

WE OFTEN wonder what other people think of our views, after reading and listening to sermons about the second coming of Christ. This is especially true when we discuss the nation out of which the Antichrist is to come. Many nations with beastly characteristics could have fulfilled this prophetic function. We may turn first to those nations God permitted to hold Israel captive because of disobedience. One was Babylon, known as the lion or the kingly beast; another was Medo-Persia, or the

bear, a powerful beast; last, there was Greece, or the leopard, a sly beast.

These three beasts are the only ones described by Daniel. The fourth beast has no symbolic animal description. Have you ever thought why this should be? Let us consider Rome, whom many think to be the fourth beast. This view comes largely from the fact that Rome defeated the Greeks. The former nations—Babylon, Medo-Persia, and Greece were worshipers of idols, beastly nations. We can say no less for Rome. We will admit that

Christ was born in the early years of the Roman rule, also that Paul preached to the household of Caesar. (Phil. 4:22). We know, also, that the Roman Empire allowed the Jews to rule themselves in a measure, because it was the rulers of Israel that cried out for our Lord to be crucified. Regardless of these facts, we are justified in further speculations as to who the fourth beast may be.

The fourth beast is man. This is not symbolic. When John wrote Revelation, he was shown things still in the future.

"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. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority" (Rev. 13: 1, 2).

John's statement that he saw a beast rise out of the seas indicates that this ruler was to rise from among the people. When did or will this happen? Surely not during the rule of Rome but in the future.

John gave a description of this fourth beast, also, a combination of leopard, bear, and lion, all ravenous

beasts. The fourth beast has a number, 666, a combination of beasts; Babylon or six; Medo-Persia, a second number six; Greece, a third number six; yes, a combination of all the hatred, filth, power, and godlessness of which these three nations were composed to make a ruler, number 666.

Another thing of interest is the power backing this fourth beast: "the dragon gave him his power."

When Brother Orrin Jenks of Aurora, Illinois, visited our home, he expressed the opinion that John did not coin any new words or meanings; he said that "dragon" meant an opposer of Israel. As I have studied this word, I have come to believe this is true. According to Scripture, Pharaoh was a dragon; and when all nations are gathered against Jerusalem, it will be because the dragons of the world, or opposers, "millions of them," will give their power to the fourth beast, man, number 666.



Tom Savage

"The Lord God said unto the serpent, Be-

cause thou hast done this, thou art cursed above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:14).

"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:9). These verses show you the low estate of the dragon, also called serpent, satan, and devil. They, or he, is the lowest of all beasts, a combination of all that is ungodly.

We see from Revelation that this is the power that will be given to the fourth beast, number 666. Daniel describes this future beast that he saw:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns" (Dan. 7:7).

This fourth beast, we see, will be judged by God when He judges the nations:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne

#### THE RESTITUTION HERALD

JULY 3, 1951

was like the fiery flame, and his wheels as burning fire" (v 9). Daniel's vision was that he was the destruction of this fourth kingdom with the seven heads and ten horns. Now this will happen when God judges the nations; also we know that this fourth nation is not past because it will be in power at the end of days. (Read Dan. 7:11.)

"The Lord said, My spirit shall not always strive with man" (Gcn. 6:3). We hope to make it clear why these n-tions were beastly nations. Because the Spirit of God was not in the rulers of Babyon, Medo-Persia, or Greece, they were beasts. They served the lust of their own flesh. Idols were their gods, and their persecution of Israel was terrible. Both rulers and people of these governments lacked this Spirit of God.

At the time of the Flood, God saw that man's thoughts were continually sinful, and God said that He would destroy that wicked world. We know that Noah found favor in God's sight. Noah was told to build an ark because God said, "My spirit shall not always strive with man." At the time of the Flood, God's Spirit dwelt only in the eight persons that were saved by water. God's Spirit was not in any that perished in the Flood. Therefore, those who do lack the Spirit of God are only beasts. They are only flesh and blood, of no more value than the beasts that are killed for food. The moral level of their minds is low and sinful. It is impossible for them to lift themselves to a level required of those who could be with Noah in the ark.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12). Jude called them "clouds without water." What good are they? "Trees without fruit"! Again of no use to themselves or others, void of the Spirit of God!

"These be they who separate themselves, sensual, having not the Spirit" (Jude 19). It seems plain, that at the time of the Flood, God's Spirit was withdrawn from man. Neither will it be with these people who will accept the man, number 666, a leader without the Spirit.

Other translations use the word "animal" or "creatures" in place of sensual in Jude 19. Jude also said, "twice dead." Yes, living dead today, judged unworthy, and condemned in the day of judgment, or when God judges the nations at the coming of our Lord and Saviour Jesus Christ.

Christ said, "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). We know that marrying and giving in marriage can be more than being married. Can you be a child of God-called a son of God-if you wish to marry a beast?

This condition will prevail before the Lord returns.

Any person who denies God, His Son Christ, and the Holy Spirit is the beast of latter days. Marriage to such a one is departing from the faith. A short while ago, the papers told of a professor that was going to try and mate man with an ape. We know that God's Word tells us that man's flesh and the flesh of animals are different flesh. I do not say that God will never allow this to happen, but I am sure that the present generation will not have to marry for thirty-five years or more before an elongated baboon-faced professor will be teaching in a school of higher education.

"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).

It will be no surprise to the Christian to see a condition on earth that will be the same as at the time of the Flood. Christ foretold it, so it must come to pass. A doctrine of devils is nothing new to Christians. Paul, writing to the Thessalonians, said, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thess. 2:3).

Do we not see already Christians marrying those of the world that we may call "beastly people" as an indication of a falling away? Leaving their higher estate, they lower themselves to the nature of plain beasts and become void of the Spirit of God.

Water seeks the lowest level, but there is no need for man to do it. From the description of the fourth beast, we find that he will conquer the whole earth. There may be only ten nations which will be beastly in nature, void of the Spirit of God, but we know that there will be millions of dragons, or those that hate Israel, that will give their power unto the ruler of those ten nations, man number 666.

On December 14, 1949, Israel moved into Jerusalem, declaring it the capital. The premier said that Israel was aligned against the world. The day is fast approaching when the truth of the premier's statement may be true. The Christian knows that in that day God will fight for His inheritance, His people Israel. (Turn to page 11)

#### DAILY READING HELPS

- M. July 9. Acts 15:22-29. The Mosiac Law officially dropped from Christian teaching.
- T. July 10. Acts 15:30-41. Disagreement did not prevent spread of the gospel.
- W. July 11. Luke 24:36-48. The gospel to
- be preached "among all nations." T. July 12. Acts 17:16-21. Paul used every opportunity to preach the gospel.
- F. July 13. Acts 17:1-9. Christian laymen helped fearlessly in spreading the Word.
- S. July 14. Acts 16:32-40. The end of tho Philippian experience.

# Footprints of Jesus

#### A radio message by C. E. Randall, Tempe, Arizona

HE LIFE and work of Jesus are filled with examples from which we can draw wonderful lessons — lessons readily adaptable to every-day practice. The Christian graces, to be satisfying and productive of fruitage in personal life, must be put to work. To get the most out of Christian experience, we need to be constantly on the alert for ways and means of translating the lessons of Jesus into our own lives.

In following the footprints of Jesus during the first

year of His ministry, we begin at Nazareth, where He spent the major portion of His life in preparation for His short term of ministry. One of the first things Jesus did to inaugurate His public ministry was to go from Nazareth to Bethabara, where John was baptizing, to fulfill righteousness by being baptized of John in the River Jordan. Matthew's account of this exemplary action is recorded in 3:13-17:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But

John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Jesus was not immersed for remission of sins, for He knew no sin. He was, however, baptized to fulfill rightcousness and to set the example for those that would follow His footprints. It was about ninety miles from Nazareth to Bethabara where John was baptizing. Jesus either walked or traveled by mule. It seems evident that He made the distance on foot. How many of us would be willing to walk ninety miles to be baptized to fulfill the will of the Lord? Let us make it a little more personal. Would you—would I—be willing to walk that far to put on the Lord Jesus Christ by baptism? Jesus put His seal of approval upon and sanctified the act of baptism by His own obedience. To Him, it was not an optional matter; "it becometh us to fulfil," were His words. After He went down into the water and was immersed, then came up out of the water, the Father said, "This is my beloved Son. in whom I am well pleased." This approbation came as the result of obedience. Have you personally walked in the footprints of Jesus by being immersed? There is blessing awaiting all who follow the Master in this service of obedience.

Following this induction service into His Father's work, Jesus went into the wilderness of Judea, where He confronted three temptations common to man—the lust



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of the flesh, the lust of the eyes, and the pride of life. Baptism does not shield one against temptation or eliminate problems common to man. Christ gives strength to overcome temptation and provides a way of escape. Having met and overcome daily temptations, Jesus was able to understand and sympathize with those tempted; and, having overcome, He is of compassionate heart and merciful, and is touched by the feelings of our infirmities. The temptations of life, if overcome, are strengthening, and out of these victories come oppor-

tunities of service.

Following His temptation, Jesus returned to the place where He was baptized, a sacred place to Him. It was there He heard the words of His Father for the first time, as far as recorded. After Jesus proved He was able to control self, He then was ready to begin the control of others. On His return to Bethabara, near the southern end of Jordan, He chose five disciples. These disciples became followers of John through John's baptism, which was a preparation for the One to follow him, even Jesus Christ. After choosing these first disciples, Jesus went to Cana of Galilee where He performed His first miracle, changing water into wine. During the course of this first demonstration of Jesus' power, Mary said to the servants, "Whatsoever he saith unto you, do it" (John 2:5). Here is a lesson from the first miracle which each one can take to heart and apply to himself. The second lesson from this experience is that no matter what the urgency of the situation, Jesus is equal to the occasion and is able to supply all needs. Too many of us neglect to take our problems to the Lord and leave them there. Jesus has the power to meet our needs when we need Him most. I do not mean to convey the idea that we can come to Him only for some emergency and then forget all about Him

until some other crisis arises in our lives and drives us to Him again.

From Cana, Jesus went to Capernaum. Of this trip, we have little information other than this: "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days" (2:12). From Capernaum, Jesus went to Jerusalem to keep the Passover. Worship, regular worship, played a most important part in Jesus' life. He knew that only through consistent worship one could have close fellowship with the Father. Worship is one of the chief purposes in man's life-a worship of God that causes a person to recognize God as the Creator, the Giver of every good gift and every perfect blessing. From the very beginning of time, God has provided His creatures with an opportunity and place for worship. When our first parents sinned and were driven out of the Garden, "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life," were placed at the edge of the garden, and this was a meeting place for man to find and worship God. "God . . . dwellest between the cherubims" (Isa. 37:16). When Cain and Abel brought their gifts before the Lord, it was an appointed place of worship. When Israel came out of Egypt, God instructed them to build a sanctuary that He might dwell among them. Here are His words as found in Exodus 25:8: "Let them make me a sanctuary; that I may dwell among them." Worship in spirit and truth in a dedicated place brings God into one's presence and brings man into God's presence. Worship at an appointed or dedicated place shall fall into decay at the end of this Age. Paul predicted the neglect of worship in these words:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:25, 26). The neglect of this vital factor can only work to eternal injury.

When Jesus went to Jerusalem for the Passover, He found the Temple in a state of defilement. It was being desecrated, no longer the place of prayer and meditation with God. The sacredness of the holy place had given way to a formalism that was not in tune with God. The selling of sacrifices and the exchange of money for those who had traveled long distances had made the house of God a place of merchandise and barter. The evil so angered Jesus and outraged His conscience of loyalty to the Father, He drove out the money-changers and overthrew their tables of barter and trade.

Worship that is not conducted in spirit and truth is but vain oblation. It may pacify the worshiper, but it cannot attain access to the inner recesses of the heavenly

sanctuary. We sometimes wonder how the average use of places of worship today would meet the approval of Jesus, were He to join our worship services. Certainly, it is incumbent that each one conduct himself that individual communion will meet the approval of Him with whom we have to do.

At this same visit to Jerusalem, Jesus met Nicodemus. Nicodemus was a member of the famous Sanhedrin, and quietly came to Jesus by night to learn of Him. The account of this notable visit and the conversation is recorded in John 3:1-11. Nicodemus was a worshiper and devout believer in God, but he needed to be transformed. As Nicodemus had lifted up Moses, so now he must lift up the Son of man. As he had been born of the flesh, so now he must "be born of water and of the Spirit" if he wanted to enter the Kingdom of God. These lessons become apt and timely examples for our edification today.

Following the Passover, Jesus made a short tour of Judea, and during this itinerary, we find Jesus practiced baptism. Most people are unaware of the fact that Jesus baptized. Here is the account as given in John 3:22, 23: "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. (See also John 4:1, 2.) The next verse opens with the words, "And John also," that is, John also or as well as Jesus was baptizing in that area because there was much water. Baptism of the kind that Jesus and the apostolic church used required much water, for they immersed.

This preaching tour led Jesus northward into Samaria where he met a woman at Jacob's well. (See John 4: 4-26.) At this place, Jesus taught that He was the source of living water, using the well of Jacob from which the woman was drawing water as an introduction. The substance of His message can be summed up in His own words: "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" (vv. 13, 14).

The first year of Jesus' ministry was concluded with the visit to Cana of Galilee, where several healings were performed. He then returned to Nazareth to finish His first successful year of ministry. From these experiences, may each of us learn to follow more closely in the footprints of Jesus. z

Kedar was the second son of Ishmael. He gave his name to a great tribe of Arabs situated in the northwest of the peninsula. Kedar means "dark skinned."

Resurrection Is Our Hope

A sermon, via WAIT, Chicago, by Harold J. Doan

HERE are many beliefs today about resurrection. No Bible reader can deny it teaches that the hope of the dead is in resurrection, but there are several interpretations as to the meaning of "resurrection." The Bible teaches that resurrection is a reviving of the bodies of the dead and will occur at Jesus' second coming. People die, are buried, and sleep in the grave until Jesus calls, at which time they will rise from the grave to receive their reward of eternal life or eternal death.

The Bible assumes the reality of resurrection and the

fact that this act is the only future hope of the dead. Job said, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. 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 14:12-15). Job requested death, that he might be allowed to rest in his grave until the day of resurrection. He understood that he would rise a new creature, changed from earthly to spiritual, from mortal to immortal.

Jesus promised a resurrection from the grave, saying to Martha, "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:23-25).

The Apostle Paul taught, in 1 Corinthians 15:12, 20, 21, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?... But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." Yes, the Bible teaches that the hope of fallen man is in resurrection to life when Jesus comes. Our hope is not in this life, and our reward is not in death. It is in bodily resurrection from the grave and change to immortality when Jesus comes.

Who will be raised from the grave? Eventually everyone will come forth from the grave, but not all will be saved. 1 Corinthians 15:22 tells us, "As in Adam all dic, even so in Christ shall all be made alive." As everyone has died or may yet die for the sin of Adam, even so by the power of Christ will everyone live again. The death that we all face now is not a death for our own sins, but a death fo Adam's sin. From this first, natural Adamic death, everyone will be raised. Then we must face judgment for our own sins. Those in Christ have already been judged in Him for their sins, and they will enter into life eternal with Him. Those who have no Saviour, who

> have rejected Jesus, will, however, face judgment for their uncleansed sins and be condemned for them to the second death. Everyone will live again, even as Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: 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).

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Everyone will not be raised at once, however. We read from 1 Corinthians 15:23 that

people will be raised in order. "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." Everyone does not come forth at the same time from the grave but each in his own order. The word "order" here is a military term suggesting ranks or separated groups. Christ, the Captain of the Christian army, rose first, a changed, immortalized person. The story of His bodily resurrection is the foundation of our hope and the demonstration of the truth of bodily resurrection.

The next group to be raised are "they that are Christ's at his coming." Even as Christ was raised from among the dead in a select resurrection, so this group will form a select body raised out from among the dead at the coming of Christ. This is the same resurrection spoken of in 1 Thessalonians 4:16, 17 and Revelation 20:4, 5. This is the first resurrection in which those who are in Christ and are His faithful believers will be caught away to Him as He comes a second time to earth. It has been the aim of all God's children from the beginning until now to have a part in this resurrection of those "in Christ at his coming." This is the resurrection of life and the resurrection to immortality and perfection. (*Turn to p. 9*)

JULY 3, 1951

# A New Missionary Program

Presented by Chicago Church

Truth Seeker's Church, Chicago, Illinois, through its chairman, Paul F. Opel, recently submitted a concrete program to its group. This program covers a definite goal in local, domestic, and foreign missions. We consider its definite objective a sound foundation for missionary effort on a much larger scale.—Editor.

#### Dear Friend:

We, the Chicago Church members, feel there is a pressing need for furthering missionary work on a local, domestic, and foreign scale and have formed a missionary society to further this work. Seven members have volunteered their time for this purpose and have elected me as secretary. We are therefore writing to you, hoping to interest each of you in the pressing need for missionary work and the furthering of the gospel throughout the world to the extent of forming a mission board in your church.

A year ago, our church board decided to tithe all the monies from the church, Sunday school, visual education fund, and all other departments into a missionary fund. At that time, it seemed utterly impossible to do this, as our expenses were as much as our contributions, but the Lord has surely blessed us. Both the church funds and the tithing fund have grown until we now feel we can do something in the missionary field. The ladies' Dorcas Society has been sending food, clothing, and money to Israel, South Africa, and city missions for some time. Also, at a meeting of our missionary board, we have decided, after investigating the Baraga Church in upper Michigan and the Douglas Church in Arizona, to donate fifty dollars to each from our missionary tithing fund. The fund already pays National Bible Institution twenty dollars a month and the Illinois Conference five dollars a month. We realize that this is not much, but it is a start toward the goal we hope to accomplish.

Following this letter is a list of objectives, and each member of our society will have his or her part in local work. Though it seems a large order at this time, we are sure with much prayer, the Lord will bless in this the same as He did in our tithing fund.

We are writing this letter as an incentive for you to organize a missionary society in your church. It is our hope that these local missionary societies will be the means of giving more emphasis to evangelism on every level. We feel that the local church, State Conference, and the National Bible Institution are well organized and able to

promete every phase of evangelism if supported by enough evangelistically minded prople. We plan to work as much as possible through existing organizations, with financial support and suggestions for opening new fields, both domestic and foreign. We hope to hear soon that you, too, have formed a missionary society, and we are sure it will be a blessing to you as it has been to us.

Yours in the Faith,

Paul F. Opel 553 N. LeClaire, Chicago 44, Illinois.

#### MISSIONARY BOARD ACTIVITIES

#### I oral Missionary Activity

1. Goal:

To reach the unconverted of Austin (Chicago) with the gospel through the church.

- 2. Objectives:
  - a. To reach the inactive and nonmembers among our own associates.
  - b. To reach nonchurchgoers in the immediate vicinity of the church.
  - c. To reach the non-Sunday school attendants among children.
  - d. To promote evangelistic meetings.

#### Domestic Missions

1. Goal:

To promote the gospel in other areas of Chicago and other parts of the United States and Canada.

- 2. Objectives:
  - a. To find suitable areas for expansion in Chicago (Sunday schools, Bible classes, etc.).
  - b. To assist in State Conference evangelism.
  - c. To assist in General Conference evangelism.
  - d. To investigate and report on small churches or other organizations in need of assistance.

#### Foreign Missions

1. Goal:

To promote the preaching of the gospel in foreign fields.

- 2. Objectives:
  - a. To encourage General Conference to sponsor a foreign missionary.
  - b. To join with other societies to sponsor a foreign missionary through National Bible Institution, if possible; independently, otherwise.
  - c. To study possible fields of service.

- d. To investigate applicants for assistance and aspiring missionaries.
- e. To promote the needs of foreign missions in the home church.
- f. To supply needs in materia's for missionaries in service.

#### **RESURRECTION IS OUR HOPE**

#### (Continued from page 7)

Finally, after a period of rulership and restitution, there will be a final resurrection of all the dead. Revelation 20:5 tells us, "The rest of the dead [those not in Christ at His coming] lived not again until the thousand years were finished." Then in the twelfth verse is pictured this resurrection at the end of the thousand years: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Those raised at this time are raised to be judged for their sins. There are no Christians in this judgment. They have already been living and reigning with Christ a thousand years.

A question many ask about resurrection is, "How are the dead raised up?" The simple answer is that resurrection is made possible by the power of God invested in His Son Jesus Christ. It should not seem incredible to us, as it does to some, that God can raise up bodies long dead and returned to dust. Did He not create man from the dust in the beginning? Can He not form again that which has owed its whole being to Him?

Another question has been asked since the time of Paul, at least, and probably before, is, "With what body do they come?" We cannot accurately answer this question because the answer is not fully revealed in the Word. In fact, we are told, in 1 John 3:2, "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." It has not yet been revealed what resurrected sons of God will be. We have, of course, the example of Jesus after His resurrection, but we know very little about the details of His real nature except for these facts: He was visible; He was recognized; He ate and drank; He was tangible. This truth is also revealed about what the saints will be like after they are raised to immortality at Jesus' coming. "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). Paul, answering, said, "God giveth it a body as it hath pleased him, and to every seed his own body" (1 Cor. 15:38). We do know this, that the resurrection is of the body, and this mortal body will be changed and fashioned like unto Christ's. We know that it will be a glorious condition and that none will be disappointed.

Our hope for the future of those who have died, and of ourselves, if we should die before Jesus comes, is in resurrection at the coming of Christ. Scripture teaches that life after death is dependent upon resurrection. Eventually, all shall be raised; some to life, and some to the second death. Christ was raised first; next to be raised will be those who are Christ's at His coming. Then will come a resurrection of all people to be judged. Those raised in Christ will come forth immortal creatures, made like Jesus with perfect bodies. If you want to live forever (and you do have a choice), you must come unto Jesus and let Him take away your sins and reconcile you to God. When you are in Him, you can rest assured that whether you are living or dead when He comes, you will be changed and made like Him. Someday you, by the power of God, will face the Lord. What He does with you will depend upon what you now do with Him!

"Living for Jesus"-National Berean Youth Rally theme.

#### "NEVER MAN SPAKE AS THIS MAN"

Never a man like this man spake, And still with power he speaks today: "My word shall stand though worlds may break, And heaven and earth shall pass away."

Twas He who spoke a world from nought, And arched the firmament on high; At his command the light was brought, To myriad suns in azure sky.

He spoke to boisterous wind and wave, And stillness o'er Tiberias spread; Again he spoke and from the grave Arose the living from the dead.

O when shall man awake to see How futile his opposings are? No weapon mortal hand could make, Can God's eternal Scriptures mar.

Assailed by friends and foes alike, At home and far in pagan lands, As hammers on the anvil strike, The hammers break, the anvil stands.

-J. Jay Wiggins in Present Truth Messenger.

JULY 3, 1951

Good for Thought

By W. T. Roberts, Moody, Texas

"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."

**TO** PROPERLY develop the subject suggested in the text quoted above (Prov. 30:8), turn your attention to a study of symbolical numbers. The Bible is abundant in numbers. Some appear in the immediate text, application made, and may not occur again, while other reoccur so often that they cast a shadow through the entire Bible, thus excluding the idea that they are "happenstance" or coincidence.

Notice, briefly, the numbers seven, forty, and seventy.

The number seven, in its various forms, appears over one hundred times in the Bible. It appears as days, years, and times. Forty appears as days, nights, and years. The phrase "forty years" occurs forty times in the Bible. Seventy does not occur so often as other numbers, but when it does, it is very significant. All denote completeness.

Please read first, 2 Samuel 5:4, 5: "David was *thirty* years old when he began to reign, and he reigned *forty* years. In Hebron he reigned over Judah seven years and six

months." Note that the italicized numbers make a total of seventy. The children of Israel were in bondage to Nebuchadnezzar in Babylon seventy years (Jer. 25:11). Tyre was forgotten seventy years, according to the days of one king (Isa. 23:15, 17). Seventy years is man's span of life (Psalm 90:10). It was seventy years from the birth of Christ to the end of Jewish Age, A.D. 70, according to our calendar, when Titus overthrew Jerusalem, thus fulfilling the Master's prophecy of Matthew 24:2.

It is significant that the children of Israel were forty years in the wilderness (Ex. 16:35; Num. 14:33, 34), when it is only eleven days' journey from the Red Sea to the land of Canaan. The Lord walked and talked with His disciples forty days and forty nights after He rose from the dead before He ascended to the Father.

Numbers 14:34 and Ezekiel 4:6 record that a day is for a year and a year for a day. Bible students may use them as such. Unscramble some of these numbers, and perhaps you will make an application.

We already have referred to the seventy years' captivity of the children of Israel. Remember that this captivity began in the third year of the reign of Jehoiakim, king of Judah, and was consummated in B.C. 606. This was the beginning of the end of the Jewish nation. A remnant returned under Nehemiah and Zerubbabel about B.C. 445 and re-established Temple worship. It was done, however, under Gentile overlordship (Neh. 12; 13). About this time, through Nebuchadnezzar's general ungodly conduct and his desecration of the Temple, he was driven from his throne and lived as a beast until seven times passed over him (Dan. 4:16, 23, 25, 27). This is

> evidently to be the duration of Gentile rule. By using a day for a year, we have 360 days (Jewish calendar)—proved by dividing 1,260 days by 42 months (Rev. 11:3; 12:6)—for a year; these as year days multiplied by 7 give 2,520 days of years. Subtract B.C. 606 (when the prophecy was fulfilled) from this number of days, and it gives A.D. 1914, the end of the Gentile Age. When we allow the fortyyear waiting period as per time in the wilderness and Christ's forty-day period before His ascension, it will give us 1954 A.D., when the

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present Gentile Age should actually end by the return of the Lord in glory.

Now a slight digression in proof of the preceding figures: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:13, 14). B.C. 553 subtracted from 2,300 day years gives A.D. 1947. Then add the one week or seven years of Daniel 9:27, and we have 1954 A.D., when this Age should end. Then read Daniel 9:25-27:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two [sixty-nine weeks] weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Take the sixty-nine weeks of verse 25 and the one week of verse 27, and we have seventy weeks of years, or 2,520. To make the same subtraction of B.C. 606, we have A.D. 1914. Again adding the forty-year waiting period, we have 1954, when the Age should end.

The same figures were shown three times. "In the mouth of two or three witnesses shall every word be established" (2 Cor. 13:1). I am not offering this as conclusive, for I am mindful of the fact that the Master said, "Of that day and hour knoweth no man, no not the angels of heaven, but my Father only" (Matt. 24:36). The parable of the fig tree is recorded in verse 32. With the present declension and general international preparations for war, it is not unthinkable that the king of the north could come down to the unwalled villages of Palestine to take a prey (Ezek. 38:10-12), thus bringing the Lord from glory to fulfill Zechariah 14:3, and establish His Kingdom on the earth, finally bringing peace. At least, what has been given is food for thought.

#### BEASTLY NATIONS

#### (Continued from page 4)

Jesus once said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6).

Paul said, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

Here is the difference between those that will gain eternal life by accepting Christ and those who follow the false leader, man 666. It is clear that flesh and blood cannot inherit the Kingdom of God. Those that will reign with Christ will be those filled with the Spirit of God those who have lifted themselves from the flesh and blood state to a promise of incorruption through Christ Jesus.

"I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (Ezek. 39: 4). (Read also Ezek. 39:17-19.)

God will call the ravenous beasts and birds to come to a feast of princes, captains, and great men, their bodies given as food because of their beastly natures, void of God's Spirit.

The writer of Ephesians said, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

We believe it possible to see already the beginning of the last ten nations marked by the absence of the Spirit of God. As we observe and begin to add them together, the Christian will then know when the coming of Christ is not far in the future.

# OUT OF THE MAIL BOX

I have been so very interested in many thoughts and interpreta-

tions of John 3:5, all of which I think are correct. Recently, I noticed the similarity of 2 Corinthians 1:22 to the one in question, and it seems to bring out the meaning of John 3:5 quite clearly.

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5).

"Who hath also scaled us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22).

"In whom also after that ye believed, ye were scaled with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13). Hazel Cramer, Bedford, Ohio.

#### FURTHER CONSIDERATION OF ACTS

In Acts 9:7, we read that Paul was talking to Jesus. Paul was also telling what happened to himself on the way to Damascus. Again when Paul was being questioned and persecuted by the Jews (Acts 22:9), we read where he confirmed it by relating what actually happened back at Damascus.

Again Paul tells the story when he was before King Agrippa for questioning (Acts 26:13-16). Each time, it was told a little differently, but at no time did he contradict himself.

In Acts 9:7, it reads that they heard a voice (or a noise); they did not understand what was being said, for the message was meant only for Paul who understood what was said.

In John 12:28. 29, we read that God spoke to Jesus, and only He was able to hear and understand what the voice said. Others heard a voice or noise. Some of the people thought that it thundered. Others said an angel spoke to Him.

In Acts 22:9, Paul said they heard not the voice that was spoken to him. Christ was speaking only to Paul, and only he understood, though Paul did not say that they did not hear a noise of any kind.

In Acts 26:13-16, when talking to King Agrippa, he only mentioned about himself hearing the voice, and nothing was said about any other hearing anything.

We gather from verse 7, chapter 9, the men who journeyed with Paul were frightened, for they stood speechless. They heard a noise, but saw no man, only the light. If they had heard the voice of Christ, as Paul did, they would have become humble as Paul did.

Again in verse 9, chapter 22, Paul said they that were with him became frightened. They also saw the light. In all probability, they heard a noise to help frighten them, but they heard not the voice of Christ that spoke to Paul, or again, I say, that they would have become humble the same as Paul did.

Perhaps I have not made this clear as some would like it, but we all know that Christ does speak to us individually. If only we will stop and listen for His voice!

Bernard Lobell, New Orleans, Louisiana.



"Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

#### Remember?

Last week, we told you of the many, many prophecies concerning Jesus that were given in the Old Testament. Today, our story is about a man who had read those prophecies and had believed them. This Bible story is found in Luke 2:25-35.

#### Simeon, a Believer

This man's name was Simeon. He was a very good man. He believed in God and worshiped Him. For many years, Simeon had waited for the fulfilling of those prophecies. "It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (v. 26). He truly had faith in God and in God's Word to have had this promise made to him.

#### Obeying the Law

At this time, Jesus had recently been born and was only forty days of age. It was the law that a male child be presented to the Lord at this age and then redeemed by the parents. At forty days, therefore, the Baby Jesus, as all other Jewish children, was taken to the Temple. Mary and Joseph also took with them two turtledoves for the sacrifice.

#### We Can See Jesus

When Mary took Jesus into the Temple, Simeon was also there. He had been led by the Spirit of God to be in the Temple at that particular time. "He came by the Spirit into the temple" (v. 27). Simeon knew when he saw them enter the Temple that the baby was the "Lord's Christ"—the one for whom so many had been waiting. Simeon took Baby Jesus in his arms and embraced Him. How wonderful it would be for us today to see Jesus and to be able to embrace Him! In a sense we can. We can embrace Jesus by "putting on Christ," by being baptized "into Christ," after coming to an understanding of the righteous way of living. We must recognize Him as our Saviour. We, too, have been given a promise. "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 Is the Way

As Simeon said, Jesus was "a light to lighten the Gentiles, and the glory of thy people Israel" (v. 32). Also, "this child is set for the fall and rising again of many in Israel" (v. 34). It is true that for those who do not believe in Jesus as the Christ, He has been their "stumblingblock." People who do not believe in Him or have turned away from Him may be lost. To others, He is the way to eternal life.

After Simeon had looked on Jesus, he was ready to die, for he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (vv. 29, 30).

Each of us, by studying our Bible, and learning about Jesus, the only begotten Son of God, will know Him when He comes again. He will recognize Him as did Simeon when Jesus was a baby.

#### Fill in the Blanks

By rereading the story or, better still, by remembering what you have read, fill in the missing words.

Jesus was now only ..... days old.

Simeon was a very ...... man.

Jesus is the ..... begotten ..... of God.

Mary and Joseph also took ..... turtledoves.

Simeon took the \_\_\_\_\_ Jesus in his arms.

Simeon came into the Temple at that \_\_\_\_\_ time. Jesus is the way to \_\_\_\_\_ life.

#### Happy Birthday Wishes!

Jerry R. Phillips, July 6, age 4, Hickory Ridge, Ark. Joan Love, July 8, age 11, Cleveland, Ohio

#### Thinking Back

In reading over some records of past Berean achievements, the editor has been inspired by the zeal and love of God's Word which have characterized the Berean society since its beginning. Almost from the start, the Bereans were vitally interested in printing and distributing literature to guide in the study of God's Word. Shortly after the Illinois Bereans were organized, at Lanark, in the year 1898, a little yellow lesson book, entitled "Topics and Readings," was prepared and printed. Following this, several other books appeared, prepared by a committee composed of Sister Leila E. Whitehead, Sister Evelyn Harsch (now Sister F. L. Austin), and Brother G. E. Marsh. These books continued in use until the National Berean Society began publishing a series of lesson books (now mostly out of print). The

# COME TO RALLY! **JULY 16-27**

Guiding Star is the modern successor of earlier Berean publications, and under its present capable editor, Brother J. Arlen Marsh, is geared to needs and tastes of young people of our day. It deserves the support and use of all Bereans everywhere.

#### Rally Time!

Well, Rally time is almost here again! In less than three weeks, young people from all over the land will gather at Oregon, Illinois, for another two weeks of study, fellowship, and wholesome recreation. The annual National Berean Youth Rally, under Dean Delbert Jones, is fast becoming a Berean tradition! If you are eligible to attend (ages 13 through 22), do not hesitate to make arrangements to come. Bring your Bible, pencils, notebooks, a pillow cover and sheet, and . . . oh, yes! yourself! The total cost will be twenty-five dollars.

#### Please, Oh Please!

Except for occasional hearsay reports, your department editor never receives local society reports any more. Secretaries, read your Berean Constitution re sending reports to Berean editor. Bereans elsewhere are interested in what

you are doing, so please send in your reports to be published.

#### At Conference

This year, as in past years, the National Sunday School Association and the National Bercan Society will have charge of the eleven o'clock hour cach day at Illinois Bible School. The Bereans will be given four of those periods to use in whatever way they desire. Naturally, we desire to use them in a way which will be most helpful to those who attend. At this time, the editor wishes to extend an invitation to each reader to send suggestions and ideas concerning the use of these periods.

Tentatively, Monday, August 6, has been designated Berean Day. At 3:00 p.m. on that day, the annual Berean business meeting will be held for the purpose of planning Berean work for the year ahead and for the election of new officers. It is hoped that there may

be a large attendance at this meeting and that much may be accomplished for the Lord! In previous years, the number of those attending this meeting has been disappointingly small, and we are sure that if more Bereans will be present, with their ideas, suggestions, interest, and support, the National Berean Society will be able to fulfill its mission much more efficiently!

As the day of our Lord's return draws nearer and nearer, let us get busier for Him!

#### It May Be Soon!

#### By Mary Mae Nedrow

Who knows? It may be soon that He will come. Don't let Him find us with our work undone! Or that we've wasted many precious days Walking in our willful, selfish ways. Only because of God's unfathomed grace May we behold our blessed Saviour's face. O hasten then-your days fill to the brim! Give time, and thought, and work today for Him! Who knows? Before the setting of the sun He'll come-and find us with our work undone.

National Berean Society

#### PAGE 14

# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

July 16-22-Northwest Camp Meeting Bible School.

- July 15-27-Berean Youth Rally, Oregon, Ill. July 19-22 - Arkansas-Oklahoma Conference
- at Clark's Chapel. July 31-August 8-Illinois Bible School, Ore-
- gon, Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 11-Dedication of the new headquarters building at Oregon. (Time: 1:30 p.m.)
- August 11-19-Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Jowa Conference at Waterloo. August 18-26-Texas Conference at Gates-
- ville. (G. J. Gordon, guest speaker.) August 19-26-Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 20-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

#### **NEWS FROM OUR EVANGELISTS**

Evangelist Walter Wiggins arrived in Morristown, Tenn., to carry on the work of assisting in the construction of the new church and the establishment of a new field of work. The building is rapidly nearing completion, although it has been hampered a bit by lack of funds to provide every detail of its furnishings. Several gifts of money and items of furnishings have aided immeasurably.

Evangelist Verna C. Thayer, accompanied with Sr. Louise Johnson, is on her usual tour of Bible schools. A report from leaders of the Burr Oak (Ind.) Church tells of the excellent success of their recent vacation Bible school under the direction of Sr. Thayer. Because of remodeling, it was not possible to use the Burr Oak Church. A hall was rented a distance from the church. The average attendance of the children was well above seventy.

Evangelist J. W. McLain spoke to the Michigan Conference at the afternoon session, Sunday, June 17, in behalf of the missionary program of the General Conference. He traced the development of our missionary department from its inception in the Ministerial Association before it was adopted by the General Conference. The 'theme of the discussion was, "From Apathy to Fervor." From Grand Rapids, he has gone to Baraga, Mich., in behalf of the Michigan Conference Board, to survey the work at Baraga, which is the missionary project of the Michigan Conference.

#### EXECUTIVE BOARD MEETING Tune 16, 1951

At a June 16 meeting in Oregon of the board of directors, the general manager was instructed to make arrangements, if possible, for immediate employment of an additional instructor for Oregon Bible College for the year 1951-'52. The new man is to replace the part-time instruction provided during the last semester by Mrs. Otto E. Dick and J. R. LeCrone.

Detailed problems regarding the management of Golden Rule Home and its properties, the future course of evangelism, and the editorial policies of The Restitution Herald were discussed at length. It was agreed that an intensified evangelistic program should be set before the 1951 General Conference as its primary goal.

Saturday, August 11, 1:30 p.m., was set for dedication of the new office-college building. All General Conference business sessions will be conducted in the building chapel. A complete program for the Conference will be decided at a board meeting on July 14, and will be announced immediately thereafter.

The budget for 1951-'52 proposed by General Manager James M. Watkins was examined thoroughly. Without formal action, it was largely approved for presentation to the General Conference.

J. Arlen Marsh. Secretary. National Bible Institution.

#### SAINT CLOUD, MINNESOTA

Our pastor, Vivian E. Kirkpatrick, has accepted a call to the Holbrook, Nebr., Church. and will be leaving Saint Cloud the first of August. At a recent board meeting, it was decided to have a notice, to this effect, put in The Herald, as we hope to have another pastor by September 1.

The Saint Cloud church feels especially blessed in having had a very successful June Conference. The attendance was well over two hundred on Sunday, and the attendance each night was above average. Much was gained through Bro. Clyde Randall's Bible lessons and sermons. We thank the heavenly Father for Bro. Randall's able ministry, and for the cheery smile of his good wife, which inspired each of us to be more patient.

Vivian F. Savage, Secy.

#### HERALD RECEIPTS

Tandy Stinnette; L. R. Linnell (2); Iva M. Boyd; L. R. Trongeau; Mrs. J. B. Gaspar; Herbert Edmister; Ray Barlow; Floyd A. Stilson; William Driver; Mrs. Jennio Foote: Columbus Breeland; Herbert W. Stadden; Clement D. Richey; Mrs. Allen Johnson; Lawrence Vincent; Mrs. W. W. Johnston (2); Emma Carver Clark; Mrs. E. J. Jeskey; Mrs. Roy E. Murdock (2); Mrs. Archie Barnes; Edna Gruber; Mrs. Olive Deck; Phoebe Kessler; T. M. Ferrell.

#### SELECT CONFERENCE DELEGATES

Churches and state and district conferences are reminded that their delegates and alternate delegates to the General Conference to be held in Oregon, Ill., on August 9, 10, and 11, should be chosen early and properly instructed in congregational and conference wishes.

Each church of fifteen or more members which has held at least six preaching services during the year is entitled to one delegate (and one alternate) for each fifty of its active members or fraction of fifty. Each church "shall certify to the secretary of the General Conference the name of its delegate or delegates and alternates; this certification shall be accompanied by a list of the names and addresses of the active members to be represented."

Delegates may now be chosen either from the local church body or from the "general active membership of the Church of God." Only one vote is permitted to any one delegate, and no one delegate may represent more than one organized body. "A notice must be sent to the secretary of the General Conference containing a statement of the intentions of the church and the names and addresses of its active members to be represented, within fifteen days before the Conference convenes."

Each state or district conference is entitled to one delegate and an alternate. Ordained ministers of the Church of God automatically are delegates; so are officers of the General Conference.

Forms for certifying delegates to the secretary have been supplied through the mail by the National Bible Institution. If any church or conference should fail to receive its form, a request should be placed for one no later than July 15.

> J. Arlen Marsh, Secretary, General Conference.

#### YOUTH RALLY ENROLLMENT

- 1. Faith LeCrone, Oregon, Ill.
- 2. David Otto, Paynesville, Minn.
- 3. Patsy Peters, Paynesville, Minn.
- 4. Linda Wagganer, Fredericktown, Mo.
- 5. Joyce Thomas, Fredericktown, Mo.
- 6. Ruth Ann Thomas, Flat River, Mo.
- 7. Richard Worley, Macomb, Ill.
- 8. Arvin Brokaw, Muncie, Ind.
- 9. Janet Brokaw, Muncie, Ind.
- 10. Don Snider, Rochelle, Ill.
- 11. Wayne Beach, Rochelle, Ill.
- 12. Jackie Beaman, Rochelle, Ill.
- 13. Nancy Bearrows, Rochelle, Ill.
- 14. Ruth Sprinkle, Royal, Ark
- 15. Carl Randall Davenport, Eldorado, Ill.
- 16. Freddie Lloyd, Eldorado, Ill.
- 17. Clarabeth Pestle, Good Hope, Ill.
- 18. James Flesland, Wahpeton, N. D.
- 19. Barbara Coulter, Eden Vallley, Minn.
- 20. Sara Savage, Waite Park, Minn.
- 21. Tommy Savage, Waito Park, Minn.

#### THE RESTITUTION HERALD

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Full Conference Program. Next week, we plan to publish a full program of the coming Illinois and General Conferences.

Congratulations! Born to Bro. and Sr. Harry Payne, Los Angeles, Calif., is Linda Diana. Linda arrived on June 16.

En route to Alabama for a visit, Bro. and Sr. Stanley O. Ross and sons, Litchfield, Minn., attended service at the Ripley, Ill., Church, Sunday morning, July 1, and Sunday night service at Eldorado, Ill., Church.

Well Done! Did you notice something different with the budget in the last issue? No more unfilled blocks, thanks to those who so willingly gave! Not only was the goal reached, but an amount of \$965.90 made a surplus.

The Herald is happy to report that Sidney David Magaw recently returned from the hospital in Chicago to Oregon, Ill.

Sr. Ruth Hoskins underwent an operation at Warmolts Clinic, Oregon, on Friday, June 22. She is slowly improving.

Mrs. James Wagenaar and Mrs. Mabel Reynolds visited the National Bible Institution the week end of June 30. They are from Grand Rapids, Mich. Mrs. Wagenaar is the mother of Virginia Wagenaar, a student at Oregon Bible College.

A Challengel—to the 1951 National Berean Youth Rally to surpass the record (sixty) of 1950. Last year, Pennellwood (Grand Rapids, Mich.) Church sent eight students. Will Pennellwood hold its record again? Help your church by attending—July 16-27.

Sunday, June 24, visitors of Sr. Ruth Hoskins, Oregon, Ill., were Mr. and Mrs. Terry Ferrell and Stephen, and Mr. and Mrs. Robert Huddlestun of South Bend, Ind.

Good news! After summer vacation, Bro. C. E. Randall will resume writing "News and Prophecy Digest" for The Restitution Herald.

Elder Fim Murra, Aurora, Ill., recently visited in Oregon and headquarters, renewing old acquaintances and making new ones.

Newlyweds. Mr. and Mrs. Junior Appleby, Blair, Nebr., stopped at headquarters while en route to Niagara Falls, N. Y.

The Iowa Borean "Scarchlight" reports that "members of the Koszta Church have some of the material on the ground ready to begin enlarging the church building."

Visitors from a distance at the recent Illinois quarterly Conference at Elderado were Mr. and Mrs. Wayne Laning and son, Mr. and Mrs. Victor Ralston and son of Ripley; Mr. and Mrs. Leon Driskill, Robert Johnson, Miss Leota B. Hanson, Miss Marion Otto of Oregon; Mrs. Hildreth Worley and Richard, and Mr. Kenenth Milne of Macomb.

#### ILLINOIS QUARTERLY CONFERENCE

The summer Quarterly Conference of the Churches of God in Illinois met in Eldorado on June 23-24.

A few from Oregon, Macomb, and Ripley met to worship with us. Bro. Kenneth Milne of Macomb spoke on Saturday evening and Sunday morning. He also taught the Bible class on Saturday afternoon. Bro. Leon Driskill spoke for the Sunday afternoon service. We were very glad for the opportunity to hear these two men.

As usual, the weather was very warm, but everyone seemed to enjoy the good fellowship and did not mind our weather too much.

ship and did not mind our weather too much. Pastor A. M. Jones closed the Conference meeting by giving the evening sermon.

Virginia Davenport, Secy.

#### MICHIGAN STATE CONFERENCE

The Michigan State Conference was held, June 11-17, at the Pennellwood Church in Grand Rapids, with Bro. Harold Doan as guest speaker and teacher. The theme chosen was "Time to Consider," and the lessons and sermons were built around this. In the afternoon classes, the discussion was given over to these topics: "Jesus is coming—a motive for service"; "What kind of a parent am I?"; "Teen-age problems"; and "Reaching. our young married people." Much interest was evidenced in these classes. Lay members were chosen to lead the evening services. The inspiring sermons were a call to all Christians to consecrate themselves, pray, and be diligent in spreading the gospel.

Bro. Leonard Brown, his wife, daughter, and Barbara Hill of Baraga were present for most of the Conference. On Missionary night, Bro. Brown told about some of the discouragements and satisfactions of his work with the Indians.

The business meeting was held on two evenings after the worship service. It was voted that in 1952, the president be elected for three years, the first vice president and secretary be elected for two years, and the second vice president and treasurer be elected for one year; that thereafter each officer be elected for a three-year term with no officer succeeding himself. Most of the plans for the coming year are for furthering the work in Baraga and providing a good youth program for the young people. Reports of these activities will be reported when more concrete plans are made.

On Sunday, members were present from Coats' Grove, Blanchard, and Vicksburg. Bro. Doan preached morning and evening. In the afternoon, Bro. J. W. McLain told about the National evangelistic work—past and present—and what is hoped for the future. We feel this was a very worth-while part of the program, as the individual churches have to know the national needs in order to help effectively.

Before the Sunday evening sermon, colored slides were shown of Baraga and Zeba. These were taken by Bro. C. E. Lapp when he went to Zeba last year to help with the Indian camp meeting.

Many were the expressions that this was a "good" Conference, which was inspirational to all. Ada C. Simpson, Secy.

#### NATIONAL BEREAN YOUTH RALLY

Time is growing short! Young people, do not miss your opportunity of meeting other Bereans and Church of God youth. The National Youth Rally guarantees sound study of God's Word and Christian fellowship. In this world of temptations, no young person can be too strong in Christian standards. Are you training yourself to meet the world? Two weeks of classes in Oregon will give you an opportunity of learning the Christian ways of life.

Bring your Bibles, pencils, notebooks, one pillow cover, and one sheet. Do not forget clothing for recreation such as hiking, softball, volleyball, and swimming. New sport supplies have been ordered.

The Rally staff is well known and well liked. Sr. Mattie Agard is the newcomer, but is known by many young persons from her past employment at Oregon Bible College.

You will feel at home, especially early and bright the first morning, when hearing "Hit the deck!" made famous by Dean Delbert Jones.

> Marion Otto, Second Vice Pres., National Berean Society.

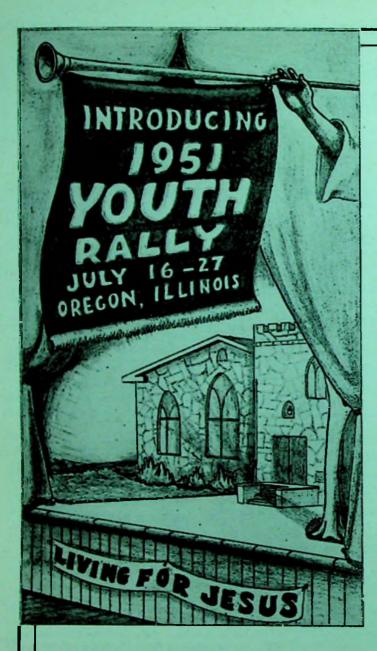
#### Our Prayer Every Christian a Tither Every Tither a Soul-Winner

#### ARIZONA BAPTISM

Sunday evening, June 3, Geneva Morgan, Cactus, Ariz., presented herself to the Lord for baptism, and at the conclusion of the evening service, she was immersed in the name of Jesus for the remission of sins. Geneva had in previous years been baptized, but having come to espouse a different faith, she desired to be immersed in that faith. We commend her to the grace of God and the fellowship of the household of faith. She is the wife of Bro. Troy Morgan, who is principal of the Sunnyside school. Both are now joined together in a common faith. C. E. Randall.

#### NATIONAL BIBLE INSTITUTION

| Donald Capes                     | \$18.00 |
|----------------------------------|---------|
| Mr. & Mrs. Linford Moore         | 52.00   |
| Oregon, Ill., Church of God      | 11.69   |
| Mr. & Mrs. Floyd A. Stilson      | 27.00   |
| Mr. & Mrs. C. E. Randall         | 25.00   |
| Mr. & Mrs. C. A. Smead           | 25,00   |
| Mr. & Mrs. Ernest Graham         | 26.00   |
| Hope Chapel, South Bend, Ind.    | 26.23   |
| Mr. & Mrs. Clement D. Richey     | 4.00    |
| Moorefield, Nebr., Church of God | 40.00   |
| Mrs. Clara W. Hoke               | 100.00  |
| Jack Hearp                       | 15,00   |
| Brush Creek Church of God S. S.  | 41.61   |
| Mrs. Ada Simpson                 | 5.00    |
| Pennellwood Missionary Committee | 20.00   |
| Mr. & Mrs. Otto Dick             | 5.00    |
| Saint Cloud Church of God        | 41.87   |
| Mrs. Roy E. Murdock              | 4.00    |
| Mary Alice Pigg                  | 10.00   |
| Mr. & Mrs. Clyde M. Long         | 25.00   |
| and the second second            |         |



#### PREVIEW:

National Berean Youth Rally, July 16 through 27, 1951. Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

#### ADMISSION:

Tuition, board, and room will be twenty-five dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week. Each student must bring one pillow cover and one sheet. Provision will be made to receive students on Sunday, July 15.

Make application for admission or information to Miss Leota B. Hanson, National Bible Institution, Oregon, Illinois.

#### HIGHLIGHTS:

Inspiring Christian fellowship for all youth between the ages of 13 through 22, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

# THE RALLY STAFF



D. A. Jones Dean







Emory Macy Instructor





Mildred Macy Matron



Mattie Agard Cook

# The Restitution Herald



### GENERAL CONFERENCE REFLECTS FAITH AT WORK

From the General Conference, workers, assistants, and encouragement go forth to local groups and individuals in the great task of "Building for a Better Day."



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. Jamos M. Watkins, Editor \$3.00 per year

Paul C. Johnson, Associate Editor

#### General Conference Reflects Jaith at Work

It seems incredible that another year has passed. Regardless of how it may seem, the books are closed on another fiscal year. Rapidly passing days will soon usher in another Illinois Bible School and General Conference.

It is interesting to realize the varied outlook with which we approach this annual event. For many, it is a period of spiritual refreshing where faith and zeal find new emphasis. To some, it is a time to renew old acquaintances and add to the storehouse of Christian fellowshipa fellowship that adds so much to an enduring Christian experience. To others, it is a time when the Bible unfolds with new warmth and vitality under the careful tutelage of earnest teachers or friendly conversation with understanding friends.

Unfortunately, there are those who look upon the business sessions with misgivings. They approach these periods with a lurking dread that the Spirit of Christ will not always prevail and the enthusiasm with which they hope to approach the great work of Christ will be dimmed.

No matter how we may foresee this annual gathering, the undeniable fact remains that General Conference can and should be the most important factor in our work. It is the guiding spirit of a unified effort. Here the collective abilities of the most faithful are combined in an earnest endeavor to bring the greatest good to the greatest number of our people. The General Conference is the ultimate in our attempt to put faith to work. Unity in any work is not as difficult to attain as is generally supposed. Disunity is the product of misunderstanding that which certainly represents the good intentions of others. It exists only where basic purposes are not clearly defined, sincerity of intentions are ignored, or personal disharmonics overshadow real issues.

The purpose of our General Conference is clear. It is a coming together of those of like faith for the purpose of attaining a greater unity in thought, fellowship, and action. Every action should be judged by the degree to

which it serves the over-all aim of carrying the gospel message of life to the greatest number, or the extent to which it helps to build an enduring faith in those who have already accepted Christ. As long as our Conference can be guided by these motives, it will serve its purpose and be a source of inspiration and encouragement to local groups and isolated individuals in need of encouragement.

It is unfortunate if we limit our conception of the General Conference to those departments existing at, or extending from, national headquarters. Each local church group is a department of General Conference. Each exists as a local representative of a unified program to maintain sources of personal contact with the people.

Our greatest need is to look upon our work in terms of the whole. We need to realize that success will be more nearly complete when a sound, productive program is developed in which each unit of our work, national departments, state conferences, and local churches lend their time and talent to serve a definite part in attaining an over-all goal. A highly concentrated program in which each person or group makes a vital and clearly defined contribution to an organized plan for spreading the gospel will bring forth unbelievable results. General Conference is for the purpose of making this unity manifest and bringing it into productive reality.

The information and general outlook available to us more than justifies the firm belief that the coming conference will be the most effective and productive to date. More and more are we coming to realize our dependence upon one another and the value of a true spirit of successful co-operation if we are to keep "Building for a Better Day."

Last year's conference proved the wisdom of a wellplanned program and the value of local churches calling a meeting of their membership to discuss in advance the business to be considered. It is the only sound way in which our delegates can have any understanding of the views of the local church and thus vote to express the will of those they represent rather than vote as an individual. Let us take steps immediately to be prepared for General Conference.



# Preparing for General Conference

By Mrs. Beulah Dunbar, Swanton, Ohio

**PREPARING** for General Conference is a work that should start at close of the previous one. As soon as you return home, make your people acquainted with the program of our General Conference. Tell of the spiritual blessings that you received through music, the study hours, or your fellowship with others. Explain the closing of that year's work and the organizing of a new year's work for our Master!

Sell the program! Be sincere and enthusiastic! The fundamental purpose of every branch of our work is of an evangelistic nature. Remember the great commission of our Master, "Go ye into all the world, and preach the gospel to every creature"! Jesus our great example was a true evangelist, so let us ever be mindful of the needs of a dying people.

Greater interest will be shown in others if we know something about them. Slides and moving pictures taken by our evangelists of places and people with whom they work are interesting and beneficial. They show the sincerity of others and some of the handicaps under which they labor. Pictures taken by you at General Conference are important to acquaint your local people with brethren and increase interest in names that may appear in THE RESTITUTION HERALD. Delta Church people are always interested in meeting these ministers and laymen.

Sometimes through letters or THE RESTITUTION HERALD, we learn of the sickness of a friend. Often a person is unknown to many of our people, yet through a suggestion, cards of cheer will be sent by almost every family. Other times, words of appreciation are sent to someone who is doing a good work for our Lord. These acts help us to grow in love and increase our interest in the people introduced to us at General Conference.

Several of our older members, who attended previous conferences, would have found it a joy to have attended the 1950 Conference of the Church of God. First, we were served the spiritual food and when we were filled, we were ready to consider the business of our Lord. This meeting was a pleasure! Our delegate returned home, happy with the decisions made and eager to report the enthusiasm shown by all the delegates at Conference. Our people were anxiously concerned about our conference, and most of them knew the decisions made before the delegate's report was given.

THE RESTITUTION HERALD is a necessity in helping pre-

pare for General Conference! It contains the proposed budget and most of the important suggestions or recommendations to be acted upon during the business meeting. Every family of our church is a subscriber! Through it, we are informed of the progress of all branches of our national work, personal items of interest and thoughtprovoking articles by many Church of God people from various sections of the United States and Canada.

Aside from supporting the General Conference program, laymen find other sources of serving God through helping young ministers laboring with inadequate income; churches being built by a few zealous members; radio broadcasts sponsored by freewill offerings; and sending subscriptions for THE RESTITUTION HERALD to people who are not members of the faith. These evangelistic efforts are not only a blessing to others but help to keep our own people alive and active. The more one works with the General Conference and church people from various parts of the country during the year, the better prepared one is to intelligently make decisions at General Conference that will govern the work of our Lord for the coming year.

To be truly interested in any program, one must take an active part in it. If you cannot attend Conference, (Please turn to page 10)



"The more one works with the General Conference and church people from various parts of the country during the year, the better prepared one is to intelligently make decisions at General Conference."

#### PAGE 4

THE RESTITUTION HERALD

JULY 10, 19

# ARMAGEDDON -

#### A radio sermon by C. E. Randall, Tempe, Arizona

**P**EOPLE who have access to the Word of God are familiar with the expression, "Battle of Armageddon." When World War I started, people wondered if it was the beginning of Armageddon. The same was true of World War II. During both wars, it was common to read about the "holy war." People have accepted — whether they know the reasons for their acceptance or not — the fact that there is to be a final gathering of the nations in what Scripture calls, "the battle of that great day of God Almighty." For the Biblical background, read Revelation 16:12-16:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 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 is a name that is given to the Valley of Megiddo and also the plain of Esdraelon. This place has been the gathering spot for many wars and conflicts over the centuries. Here Josiah met his death at the hands of the Assyrians, and the Canaanitish kings were overthrown in this same valley. Thus the valley or the name became associated with battle and slaughter.

"Will there be a battle of Armageddon?" The Bible is the only source for our answer. No other literature gives any information concerning the question or the certainty of this conflict. Scripture foretells that at a set time the nations of earth will be gathered together for battle, with the center of the conflict being waged in the Valley of Megiddo. As mentioned previously, people everywhere in time of war think of these prophetic predictions. One should never lose sight of these warnings and predictions—whether war is imminent or peace is prevailing at the time. The fact that God in His foreknowledge has told us that there will be a final gathering of the nations in battle which will terminate in Armageddon should cause us to realize that there will be a permanent and enduring peace prior to that time. No only does the Revelation call for the gathering of t nations in which all the kings of the earth and of t whole world will be assembled, but the same prediction are made by many other Biblical writers.

What is it?

Jeremiah foresaw the day when the final gatherin of the nations would take place, and here is the way b told the story: "Thus saith the Lord God of Israel un me; Take the wine cup of this fury at my hand, an cause all the nations, to whom I send thee, to drink And they shall drink, and be moved, and be mad, b cause of the sword that I will send among them. . . All the kings of the north, far and near, one will another, and all the kingdoms of the world, which a upon the face of the earth: and the king of Sheshao shall drink after them" (Jer. 25:15-17, 26).

This prophecy has not been fulfilled in past times. is a future event in which all the nations of the work will participate. There will be no escape! If some so they will not drink of the wine cup of this fury, ci cumstances will compel them to drink.

Jeremiah continues: "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. The saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unthe other end of the earth: and they shall not be lamented neither gathererd, nor buried; they shall be dung upon the ground."

Some may say that condition will never happen. We it is predicted, and we are told that the Word of the Lord shall not return unto Him void, but it shal accomplish that which He pleases and prosper in the thing whereto He sent it. God's Word has always comtrue in times past, and there is no reason to doubt by what this prophecy—unpleasant though it is—will havits fulfillment when the time comes. Certainly, the actions of nations today point to this very end.

Ezekiel is another prophet that foretold the days vengeance when every man's sword would be again

#### THE RESTITUTION HERALD

his brother. Chapters 38 and 39 of Ezekiel give a detailed description of the gathering of the nations on the mountains of Israel—the very place where the Revelation states will take place the great battle ending in Armageddon. When the hour strikes for the nations of earth to meet in their final death struggle, it will come as Jeremiah predicted—like a great whirlwind.

Ezekiel 38:9 predicts they will "come like a storm" and "shalt be like a cloud to cover the land."

The United States is hoping that it will not happen before she has time to organize and mount her forces and co-ordinate the armies of the free nations of earth. The nations of earth are getting ready for this great conflict. Even small nations are saying, "We are strong." (Joel 3:9-14.)

Would to God that the professing Christians were putting forth as much effort along other lines to prepare themselves—not for the gathering of the nations but for the gathering of the saints that will take place when the Lord descends from heaven with a shout and the voice of the archangel and the trump of God, when the dead in Christ will be raised and the living in Christ changed from mortality to immortality and the two groups caught up to meet Christ in the air! My friends, with which of these gatherings are you most concerned the gathering of the nations or the gathering of the saints?

What must precede Armageddon? Armageddon is not the battle among the nations. The battle when all nations are engaged precedes Armageddon. Armageddon is when God goes forth and fights against the nations, and when that happens it will be a one-sided affair. Mankind has never been able to find any defense against God.

In Zechariah 14:1, 2, we read: "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."

This is what will take place when the nations of earth are engaged in battle. Here the nations are fighting one against the other, and every man's sword will be against his brother.

"Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle" (v. 3).

Armageddon is when God goes forth to fight as when He fought in the day of battle. How did God fight in the day of battle? He employed many means. He fought for Israel at the Red Sea and defeated the Egyptians in one mighty stroke. He caused the defenses of Jericho to come tumbling down with a sudden crash. He confounded the Midianites and gave them into the hands of Gideon with his band of three hundred men when they shouted, "The sword of the Lord, and of Gideon." The five kings of the Amorites were put to rout with hailstones. The army of Sennacherib—185,000 strong was annihilated when the destroying angel passed over the camp.

These are a few ways in which God fought in battles. Some of these very means will again be employed when God goes forth to fight against the godless nations that come down to plunder and pilfer Israel. It will require a crushing of the nations to bring them into subjection to the rule of Jesus Christ when His everlasting Kingdom is established.

In Revelation 16, we find some of the means which God will use at Armageddon. "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" (vv. 17-21).

A great upheaval of the earth with the topography of the land being radically changed and hail the weight of a talent or about one hundred eight pounds will fall on the ungodly. What defense can man offer against such forces? This will be Armageddon! These events are going to be dreadfully real. I think with what has been happening the past few years people are beginning to realize how literal such judgments can be.

It is not with such evil portents that we are primarily concerned—although certainly this evil world is bringing some terrible judgments upon itself—yet the thing that concerns me most is how to escape all these destructive forces that are bound to break before too long. To (Please turn to page 11)

#### DAILY READING HELPS

- M. July 16. Acts 17:1-12. Paul preaches in Thessalouica and Berca.
- T. July 17. Acts 17:13-21. Athens' idolatry. W. July 18. Acts 17:22-34. He preaches the
- unknown God to the Athenians. T. July 19. Isa. 40:25-31. Isaiah preaches the greatness of God.
- F. July 20. Jer. 10:6-11. Jeremiah preaches the pre-emineuce of God.
- S. July 21. John 4:18-26. True worship.

## **Israelis Are Color Blind**

#### By J. Ida Jiggetts from "Land Reborn"

Mrs. Jiggetts is the daughter of a Methodist minister and a tracher. Her interest in the religion and culture of Jews was aroused when, at the age of nine, she read an essay on the Talmud by the late Henrietta Szold, the great American Jewish social worker and founder of Hadassah (Women's Zionist Organization). She is the author of the book entitled "Religion, Diet, and Health of Jews." Last summer, Mrs. Jiggetts was one of seventy New York University students to visit Israel in a workshop on the life and culture of Israel. As an American Negro, she is deeply interested in the diversity of racial and ethnic groups in Israel and plans to write her doctoral thesis on the Yemenite Jews.

Visitors to Israel observe that Judaism is a religious way of life practiced by peoples of three major races of the world: white, yellow, and black. It seems strange to some persons that the Yemenite Jews, many of whom are brown and resemble East Indians, are classified with the Caucasian of white Jews rather than with the Ethiopian or "black" Falasha Jews from Abyssinia, East Africa.

I visited one camp in which there were about ten thousand Yemenite Jews. While I was there, many Jews asked me—as they had asked in other parts of Israel whether I was a Yemenite Jew.

They would inquire in Hebrew, "At min Tamen?" (Are you from Yemen?)

When I answered "Lo" (No), they would continue: "At min Morocco? At Sphardia? (Are you from Morocco or Spain?)

Again I would answer "Lo."

For a while I explained, "I am from America; I am an American Negro."

They would ask, "Mazeh?" (What is that?)

The majority of Israelis have never seen a so-called "Negro," I observed. They seldom use the word unless they are quoting an American. They generally identify people by the country from which they have come, regardless of their race or color. For example, Dr. Ralph Bunche, the recent winner of the Nobel Peace Prize, is referred to as "the great American," "the great statesman," or "the UN representative," or "mediator." His race seems to have no meaning to the Israelis; evidently only his ability and accomplishments have significance for them.

I saw few Falasha Jews. There are very few in Israel, according to Dr. Jacques Faithlovich, an authority on the Falasha Jews, and Dr. J. B. Vainstern, of the Jewish Agency. These Jews have the so-called "Negroid char-

acteristics." Dr. Faithlovich also informed us that there are about fifty thousand "black" Falasha Jews in Ethiopa. They do not migrate to Israel in great numbers because they are not oppressed in Ethopia as Jews are in many other countries.

The Karaite Jews—or "biblical" Jews—are another interesting group. They believe only in the Old Testament and do not accept the Talmud, Code of Jewish Law, and the Mishnah. They have migrated to Israel from Egypt where they suffered oppression. For a time, there was some question in Jewish circles about fully accepting the Karaites as Jews. Now they have joined the Zionist movement, migrated from Egypt to Israel (via Italy), and have settled in Matzliah in the shade of olive trees. Mainly merchants and artisans in their native land, these friendly immigrants are becoming farmers, and many have learned to speak Hebrew. Israeli Jews consider it a great victory that the Karaite Jews have joined them.

Yes; the Israelis are "color blind."

"Take what life gives, oh heart of mine, And build your house of happiness. Perchance some have been given more, But others have been given less.

The treasure lying in your hands, That seems so paltry to your view, Another builder, looking on, Would give his heart to have from you.

Tomorrow, time's relentless stream May sweep what you now have away. Oh, take what life has giv'n and build Your house of happiness today!"

#### **GRIM RELICS IN ISRAEL**

Amidst the ruins of war damage on Mount Zion is housed a collection of horror relics. Here one is grimly reminded of what befell Europe's Jewry. In the caverns of Mount Zion, there are thirty urns of ashes from the crematoriums of Europe, representing the remains of 500,000 Jewish victims; soap made of human fat; a desecrated portion of a Torah scroll stitched into a shirt by the Nazis. The result is much mourning in these precincts where is felt not only the sadness of recent Jewish history by that of the past as well. Here, it is said, fourteen of Israel's twenty-two kings are buried. David's tomb is, of course, of special interest to visitors.

-Jews in the News.



We READ recently that a man named Miller planted one grain of red wheat in some good ground. In two months, he dug up the plant which grew and divided it into eighteen parts which were replanted. About fifty side shoots were taken from these and replanted, and all were left through the winter. In the spring, five hundred plants were taken from the sixty-seven, and all were allowed to grow until harvest. The one seed, planted in the fall, became six hundred thousand grains of wheat by the next fall. In good ground, the wheat increased six hundred thousand fold.

In His journeys among the farmers of Palestine, Jesus must have seen many such examples of increase and fruitfulness and many examples of waste and poor crops. These scenes suggested to Him a spiritual illustration, given as the parable of the sower.

Jesus' parable stated that when a man had prepared his field and went out to sow he broadcast the seeds the usual way. Some of the seeds fell on the pathways and were trodden underfoot. Some of the seeds fell on shallow ground where the bedrock was near the surface. This took root quickly, and developed into tall plants, but the roots were shallow, and when the hot sun came out, the plants withered and died. Some of the seeds fell on the ends of the field where they took root and grew, only to bcome entangled in the weeds and to be choked to death.

Th farmer did not lose all his seed, however, for some fell on good ground and took strong root and grew to produce much fruit. Jesus concluded the parable by saying, "He that hath ears, let him hear." Then Jesus began to explain the story behind the story, the spiritual lesson taught by the parable.

"The seed is the word of God" (Luke 8:11). Jesus began to sow the Seed, and it fell upon many hearts, some receptive and some not. It was taken up by the apostles, and then by preachers, evangelists, laymen, and teachers. It covered the world, went to all nations, was preached in all tongues, printed in most languages. There was no discretion about the ground upon which it fell. Some was good, and some was poor. As in the parable, the Seed had been sown broadcast. Also, as in the parable, the Seed is all good. There is nothing wrong with it. It is not variable. The difference in the result depends upon the ground upon which it falls. God's Word is the same for you, for me, for the rich, for the poor, for all men. Whether it takes root depends upon the man, not upon the Seed.

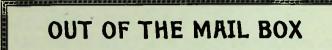
"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matt. 13:19). One who hears the Word, but who allows sin in his life and hardness of his heart to destroy it before the Word has a chance to do its cleansing work, corresponds to the hard pathways on which the seed fell and was snatched away by birds or trodden underfoot. Probably, the largest percentage of the preaching of the Word is wasted on exactly such poor ground. There will always be people who will allow evil in their lives to destroy the message of the Word in its infancy.

Some of the Seed fell on shallow ground, took root and was burned in the hot sun, because of lack of moisture. Jesus' application was, "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended" (vv. 20, 21).

Some receive the Word and accept it with outward joy. They put on a good show for a few weeks or months, but when it begins to become inconvenient to be a Christian and to perform the responsibilities of the life, they fall away; or when trouble comes, they retreat.

The reason is found in the roots, the foundation of their Christianity. If they are rooted in emotion, social affairs, business convenience, or some other such shallow reason for being a follower, it will not require much to discourage them. Of a person who hears the Word, however, and makes it the basis of life, and becomes firmly rooted in Christ and the truth, Jesus said that the gates of hell shall not prevail against him. The Word has fallen on much shallow ground, as evidenced by the spiritual laziness, lukewarmness, and falling away surrounding us. The shallow-ground Christians are the fair-weather followers, the worshipers of convenience.

Some of the Seed fell among thorns. Of this Jesus said, "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (v. 22). Some hear the Word and accept it, but (Please turn to page 11)



It is surprising to note how some ignore 2 John 9, 10, 11.-W. G. Moffet, Magazine, Arkansas.

#### SUBSTITUTIONARY BAPTISM

1 Corinthians 15:29 is frequently referred to as proof of substitutionary baptism. Does it prove it? Baptism and belief are purely personal matters. (Acts 2:38; 1 Peter 3:21.) Substitutional belief and baptism are, therefore, unscriptural. As there is no salvation without personal belief (Rom. 1:16), so there is no salvation without personal baptism. (Mark 16:15, 16.)

What of 1 Corinthians 15:29 f Here is our solution: if there is no resurrection of the dead, those who become Christians expose themselves to all manner of privation, crosses, severe sufferings, and a violent death can have no reward; no motive sufficient to induce them to expose themselves to such miseries. As they received a baptism as an emblem of death, involuntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming out of the water. Thus, they are baptized for the dead in perfect faith of the resurrection. The three verses that follow seem to confirm this sense. The three translations clearly sustain the foregoing:

"Else what shall they do who are baptized (in the hope of a resurccetion from) the dead, if the dead rise not? Why are they then baptized for the dead?" (MacKnight).

"Else what shall they do who are baptized gain more than (all the other dead) if the dead rise not at all?" (Penn).

"Otherwise if the dead are never to be reanimated, how forlorn must be their hope who were baptized in the firm assurance of a glorious resurrection from the dead; and upon these principles, why are persons baptized at all into the belief of a future restoration of the pious dead immortally?" (Harwood).—John R. Fiske, Winfield, Kansas.

The best approach to an explanation of 2 Corinthians 5:8 is a long Bible study of chapters four, five, and six. Positively, do not try to answer without going back as far as 4:16.

"Outward man"—love for temporal things, present-day prestige, money, home, country, life, and satisfactions. All these cause man to "perish"—"not be." "Inward man"—Godwardness, Christlikeness. "Things which are seen are temporal" (v. 18) and last only in this life; worldly things and the keeping of them in order. The cosmos which houses all mankind: this tabernacle in which all mankind lives the present life; the form of government covering the earth in this life.

"In this we groan" (5:2), desiring to get rid of this cosmos, and then live in the new cosmos upon earth which will come from God in heaven. This present cosmos clothes temporal life only, but we want eternal life to clothe us. Now we have only mortality. We want to be clothed with immortality.

We know that while in this present cosmos, we are yet mortal and are not with Christ as we will be when He comes and changes this temporal cosmos to the eternal government (cosmos), when we will be clothed upon with immortality.

"Willing rather to be absent from the body" (v. 8)—absent from "body," "tabernacle," present-day cosmos, mortality: and have ourselves clothed upon with immortality and bo in Christ's presence in the Kingdom to be established by Jesus when He returns.

"Wherefore we labour, that, whether (Jesus be soon) present or (long) absent, we may be accepted of him (when He has returned)."

Jesus, "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 (temporal) unto himself (when lie has returned)" (Phil. 3:21).

The cosmos—order of things of this world—is the tabernacle or bcdy in which our vile body now lives. We want to have our vile body clothed with the tabernacle or body of the next cosmos or world.

We are not to be husked out of a vile hody and injected into another body. We, this vile hody, are to be clothed upon with a tabernacle much better than the one our vile body now lives in.— Alfred Anthon, Corvallis, Oregon.

"A man never gets too busy to attend his own funeral. What about church and Sunday school?"

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## Fruit Juice Aid to Korea Hailed by WCTU

The fruit-juices-for-Korea program being carried on by several state organizations of the Woman's Christian Temperance Union has been hailed at the annual spring rally of the District of Columbia WCTU.

Approximately two hundred dollars have been contributed by local unions for the program. . . . The contributions would be sent to the Ohio WCTU, which originated the program after learning that two brewery companies were planning to send more than a million cans of free beer to the fighting men in Korea. . . . The WCTU in Pennsylvania, following Ohio's lead, had launched a mile-of-dimes campaign for a fruit juice fund which snothalled into a mile-of-dollars. As of April, the Pennsylvanians had raised thirteen thousand dollars for the fund.

Evidence that some troops in Korea are appreciative of the WCTU effort was cited by Miss Elizabeth Smart, national legislature director of the WCTU, who was principal speaker at the meeting. She quoted a letter received at her headquarters from two sergeants and a corporal, who had been irritated by published stories to the effect that the boys in Korea were letting the fruit juices ferment in order to have alcoholic beverages.

The trio offered their apologies for these untruths, and continued: "When we see eighteen-year-olds indulging and learning to drink with no restrictions as to age or to their parents' ideals, we do not think you are urging your program strongly enough. . . . It has always been amazing that a lot of people think of sending beer and the like to troops, but it is cheering to know that you are endeavoring to encourage a healthful and wholesome product." . . .

A law passed in 1901 prohibits the sale of alcoholic beverages on premises used for military purposes by the army but does not affect the navy or air force.

What Is the Tithe?

By John L. Denchfield, Arkansas City, Kansas

GOOD MORNING, James. Surely is a brisk, colorful autumn morning! But I say, old chap, you certainly don't seem to be enjoying it. Why that furrowed brow and puzzled expression? Something wrong?"

"Why—hello there, Tom. Glad to see you again. I suppose there's nothing actually wrong, but I am greatly puzzled. I've been thinking a lot lately and comparing this business of mine here with the Lord's blessings, or what most people call the work of the church. Through it all, one question really stumps me."

"And what is that, Jim? I'll help if I can."

"The Great President and Manager of the world's greatest business, His church, must surely have established a sound financial basis for its operation, but somehow I don't seem to find it. I'll admit, I'm not a particularly adept student of His Word, but it seems to me that a matter of such universal and time-enduring necessity would not be veiled or hidden from His workers. Yet from my observance of clergy and laymen alike, I do not think they have found it, for it seems that church financial matters are but a constant hit and miss procedure.

"In my own business, I should prefer bankruptcy rather than ask my neighbor to supply funds for me. (I didn't say 'borrow.') It would be unthinkable for me to ask help from a competitor who is awaiting an opportunity to ruin my business. Yet I shudder when I think of the redness of face some churches and workers must bring to their President by the various 'get-rich-quick' schemes they apply to His business. Were they in my employ, I would dismiss them quickly. The reputation of my company is of more value than any amount of money they could possibly secure in such manner. What of His business and reputation?

"The God of Wisdom, who created this universe with all its intricate organization and co-ordination of each separate unit, He who fashioned the marvelous mechanism of this human body in each minute detail, must surely have a more definite basis of financial management than the mere hit and miss of giving, or not giving, as the spirit—of man—moves. Too often the spirit of selfishness moves the hands to clasp each other in assumed piety, so the billfold and pocketbook may remain untouched.

"I must honestly admit, as I recall my own reactions, that at times I have given quite cheerfully and somewhat generously, while at other times I withheld unnecessarily. I find, too, that some phases of the church work appeal to me more than others, and I give accordingly. Also, I have noticed that when I feel least in the giving mood is likely to be the time the church has an especially urgent need. Considering that I may be about the average among Christian people impresses me with the inadequacy of this system, which is simply no system.

"There must be, and I believe there is, some way to equalize and thereby stabilize the financial foundation of the church. At first, I thought that perhaps the early church was on the right track when the members had 'all things common,' each presenting all his possessions in the church commonwealth. But that failed dismally in a short time, primarily because man had not yet overcome his inherent selfishness. A plan of that nature may well be effective in the perfected condition of man in the coming Kingdom of God, but for this present time, there must be that plan of stewardship which will build character after the pattern of Jesus' life. We must have a plan whereby in giving we learn to give, so growth and support shall travel side by side.

"Surely when Jesus stated the nature of the business of His organization, saying, 'Go ye into all the world,' He realized that, as the work grew, its financial support must also increase. So certain was He of it, that He told His workers they would not have to provide for their own support. 'Take no purse, or script,' He said, 'for the labourer is worthy of his hire.' Such a faith in financial support was certainly based on more than the errant 'kind' feelings of mankind."

"Why, yes, He ------"

"What support, then, did Jesus anticipate? It seems to me that Paul threw much light here as I recall his writing to the Corinthian church, 'Upon the first day of the week let every one of you lay by him in store as God has prospered him.' I find new hope as I read this, for now we have a plan that is reasonable, a plan to set aside each week a certain amount according as each has prospered. He who prospered much will be able to give much; he who prospered little will give less. To follow this rule of proportionate giving will equalize the burden of the yoke on all shoulders, so it truly becomes easy to share in His cause.

"There is advantage both ways in sharing burdens and blessings equally. Many a business has been ruined be-

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the business. In the church, there are times that certain detrimental methods may be tolerated because of the great financial influence of some. If all could recognize a proportionately equal partnership with God in the great business of Christian progress, many jealousies and kindred differences could be avoided.

"Without a doubt, Paul outlined the one plan which meets all requirements, yet it is strange that he overlooked mentioning of the exact proportion, or per cent as we would say, which should be set aside. To one man, a very prosperous business might be held in very slight esteem, and he would set aside a small portion, while to another, who was accustomed to want, even a small increase in harvest would appear as a magnificent blessing, and he would, in his rejoicing, give more than a reasonable portion. Without a 'common denominator' even the equality of proportionate giving is lost. How is one to determine that percentage or portion which could be spared by the poorest, as well as by the most rich, and be accepted as a just portion by all, while also being sufficient to provide ample support for constant progress in the building and maintaining of the church edifice and the ministry; all benevolent, evangelistic, and missionary enterprise toward 'teaching' and 'baptizing' the world?

"Why should Paul, possessed of exceptionally keen mind and concerned with every detail of the great work he was in part helping to establish, give us the over-all plan of finance for the Master's work and then omit the one detail upon which the entire action of the plan hinges?"

"Why, it is ——

"Wait! Now I have the answer! Why, of course! I should have realized it before! There is only one and a very obvious conclusion. The portion to be set aside must have been so well known among those to whom he wrote that to mention it would have been superfluous! No doubt, a very common practice among them! And to find out more about it, the Old Testament would be the most logical source of information.

"You have studied considerably, Tom; tell me, what was the common practice of that time?"

"Surely! In fact, I have been trying to break in for some time to tell you that they practiced tithing not only at that time but ever since man first began to understand God's laws. Jesus recognized its practice and placed His approval and encouragement upon it when, concerning the tithing of even the very smallest amounts of anise and cummin, He said, "These things ye ought to have done."

"Yes, I've heard of the tithe, but tithe means tax, doesn't it? Or just what is the tithe?"

"The meaning of the word 'tithe' is tax or assessment, Plan your part in serving God as carefully as you would your own business, and every branch of our organization

and in their practice, the assessment was one tenth of their increase. In other words, the portion to set apart on the first of the week was one tenth of all that God had prospered.

"Two laws stand out from all others since God's first dealings with men the principle of one seventh of man's time for God's worship and one tenth of his increase to God's work.

"The tithe, my friend, is the answer to all your questions concerning the financial stability of God's business, His church, for it is His own plan for constant increase upon increase, as each field of activity becomes larger.

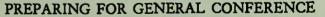
"Practicing the tithe places God's work on a plane that brings honor to His wisdom and management; it establishes support beyond all guesswork on a highly systematic and certain basis; it emphasizes a partnership with God and fellow Christians in an enterprise of tremendous possibilities; it develops Christian character by increased desire and ability to serve; and it establishes an equality of giving and receiving which tends more readily to a realization that as Christians we are 'all one in Christ Jesus.'

"Besides the tithe being all this in magnificent manner, it is at the same time exceedingly simple in operation. A child who can count to ten on his fingers can learn that if he earns ten cents, one of the ten pennies, the first one, is God's in appreciation of His blessings in enabling him to earn the ten cents. A plan so simple that men would pass it by for something of more intricate design, yet in its very simplicity the only plan ever found to be fully comprehensive and entirely effective! God's way is the right way, always, and the tithe is God's way."

"Thanks, Tom; it surely is great to be able to see through this problem. It has had me worried for some time, though I was sure there was a solution if I could find it. Now I can more fully enjoy these beautiful fall days, too.

"God's way, the tithe, is the right way."

-National Bible Institution, Oregon Ill., doz., 25c



#### (Continued from page 3)

instruct your delegate so that he can voice the sentiments of your church. Last year, Delta people discussed the issues that would arise for consideration at General Conference, and the delegate was instructed as how to vote. A definite sum of money was voted to pledge on the budget for the following year, and nominees were suggested to fill the offices on the board that would be vacated. cause one man, or a group of men, after investing large amounts of money, also demanded a directing voice in will expand—missionarics will be sent to foreign lands! Your delegate will serve with pleasure, and you will have the satisfaction of having a part in this important program planned for our Master!

# THE SOWER

#### (Continued from page 7)

the cares of this life soon take so much of their attention that the Word is choked. It is difficult to imagine how much of the Seed is thus wasted.

How many people in this world are too busy with business and the cares of life to nourish the spiritual life with church attendance, prayer, meditation, and Bible reading? That is how many there are like the thorny ground, literally choking out their own life. Human nature wants comfort, security, and success, but when desire for them becomes so strong as to destroy the growth of the Christ-life within you, they become thorns. The way we allow the cares of this world to interfere with our service to God is pathetic, and it is amazing the excuses we can manufacture to salve the conscience.

The work of the sower was made worth-while by the growth of the Secd which fell on the good ground. Jesus said, "He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (v. 23).

The seed has fallen on good ground many times, has taken root, grown strong, and brought forth much fruit. Some have given themselves to the Word, have allowed it to take deep root, have destroyed those cores which endanger it, and fruit has been brought forth in them: the fruits of repentance, love, charity, devotion, faith, good works; the fruit of new converts, some many and some few. "By their fruits shall ye know them." You may know the goodness of the ground by the fruits brought out.

We cannot decide who should and who should not hear the Word but must let it fall where it may, taking root where the heart is right to receive it.

When Paul was imprisoned in Rome, he appointed a day on which to discourse about the new Christian religion. "When they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not" (Acts 28:23, 24). It was the same Seed, the gospel of the Kingdom and the truth about Jesus Christ, but it was not the same ground. Some was good; some was not.

Thousands have gone out to sow the Seed of the gospel. The Word has fallen on four kinds of people. Some have heard it and never once gave it opportunity to grow, so hardened were they by evil. Some gave the Word immediate reception but gave it little room to grow and little spiritual nourishment. When trouble and inconvenience came, it died within them. Some gave the Word immediate reception and let it get a good start, but when they became preoccupied with the cares and pleasures of the world, the Word was cut off. Some received it in good ground, however, and gave it room to grow and nourished it with spiritual food until it began to bring forth the fruits of the Spirit, and eventually new converts for Christ. "By their fruits shall ye know" what kind of ground they represent.

What kind of ground are you? What has the Word done for you? Are you the hard ground, shallow ground, thorny ground, or good ground? Count your fruits and see. You can soften the hard ground, improve the shallow ground, or pull out the thorns if you will!

#### ARMAGEDDON—WHAT IS IT? (Continued from page 6)

me, the many chapters in the Bible that are given entirely to the things of which we have been speaking have been devoted to the subject for the purpose of letting people know what they can expect to come out of the sinful practices which the world has pursued and, being warned, many will take such steps as outlined in the Word to avoid coming into direct impact with the judgments of Armageddon. These evil days are coming! The world has sown to the flesh so long and with such intensity it is only reasonable to expect that of the flesh they will reap corruption.

There are better things promised the children of God. They have been assured protection when the overflowing scourge does come. For your benefit, read these encouraging promises. First, Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . 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 21:28, 36).

Read Isaiah and his promise of protection: "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).

It is my earnest belief that the better thing to do is to follow the advice given and seek the shelter and protection which the Lord offers, and the evils that come upon the world of the ungodly will hold no terror for us.



"He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

#### From the Old Testament

The following text is taken from the Book of Isaiah. If you want to follow it in your Bible, turn to Isaiah 40:1-8.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

#### Prepare the Way

The man about whom these words prophesied was born only six months before our Lord Jesus. This man was named John. We know him as John the Baptist. His birth was foretold in the Old Testament, as was also that of Jesus. He had a very definite purpose in life, that of preparing the way for the ministry of his cousin, Jesus.

Soon after John's birth, his father Zacharias said to him, "Thou, child, shalt be the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:76-79). As a boy, "John grew, and waxed strong in spirit" (v. 80). Jesus "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Perhaps they did not play together as you sometimes do with your cousins, for Jesus lived in a city, and John lived in the deserts.

#### Service to the People

During most of John's life, he lived as a hermit, away from other people. He lived in a thinly populated region, west of the Dead Sea, and here he prepared himself for the important mission which lay ahead of him. When John was thirty years of age, he began his preaching and heralding of the good news of the coming Messiah. John preached to the people, telling of one who was to come that was mightier than himself — one whose shoe straps John felt unworthy to unfasten.

John was very popular among the people. "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6).

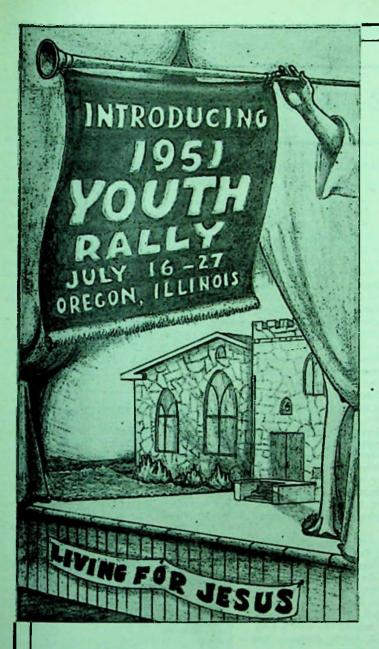
#### **Recognition by Jesus**

Probably the greatest event of John's life was that of baptizing Jesus. John was at the River Jordan baptizing many people when Jesus came to him to be baptized.

Jesus said of John, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11).

#### Happy Birthday Wishes!

Robert W. Young, July 8, age 6, Hammond, La. William L. Young, July 9, age 6, Hammond, La. Marilon Mercier, July 10, age 13, Hammond, La. James B. Davenport, July 11, age 8, Eldorado, Ill. John E. White, July 11, age 7, Eldorado, Ill. Caroll May Guillory, July 11, age 6, Hammond, La. Jeanette Avara, July 14, age 14, Hammond, La. Bobbie Bodin, July 15, age 14, Pomona, Calif.



#### PREVIEW:

National Berean Youth Rally, July 16 through 27, 1951. Illinois State Conference Dormitory and Oregon Church of God, Oregon, Illinois.

#### . . . .

#### ADMISSION:

Tuition, board, and room will be twenty-five dollars, payable on or before the first day of the Rally. Personal spending money should be limited to five dollars per week. Each student must bring one pillow cover and one sheet. Provision will be made to receive students on Sunday, July 15.

. . . .

Make application for admission or information to Miss Leota B. Hanson, National Bible Institution, Oregon, Illinois.

#### HIGHLIGHTS:

Inspiring Christian fellowship for all youth between the ages of 13 through 22, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

# THE RALLY STAFF



D. A. Jones Dean







Mildred Macy Matron



Otto E. Dick Instructor



Mattie Agard Cook

#### PAGE 14

# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

July 16-22-Northwest Camp Meeting Bible School.

- July 16-27-Berean Youth Rally, Oregon, Ill.
- July 19-22 Arkansas-Oklahoma Conference at Clark's Chapel.
- July 31-August 8-Illinois Bible School, Oregon, Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 11—Dedication of the new headquarters building at Oregon. (Time: 1:30 p.m.)
- August 11-19—Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26—Iowa Conference at Waterloo. August 18-26—Texas Conference at Gatesville. (G. J. Gordon, guest speaker.)
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 19-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2—Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

"Living for Jesus"-National Youth Rally theme.

#### NEW CHURCH AT DAYTON. OHIO

We count it a privilege to introduce to the churches the new congregation at Dayton, Ohio. For years, people had talked about starting a church in Dayton, which is seventeen miles south of Brush Creek Church. Indeed, efforts were made to establish a work, but for various unavoidable reasons, efforts were unsuccessful.

It remained for Sr. Clifford Weaver to open her home for Sunday school classes in November, 1950. In spite of the worst winter weather in years, the budding church maintained an average of twenty-five and has to the present raised more than a thousand dollars for a new building.

Weavers are now crecting a building that is expected to house the group during the next year. A picture of the Sunday school and building will be submitted later to show what God can do even in a short time.

As a fitting reward for faithfulness upon the part of the members, the church is able to submit a new member to the fold. Bro. Ellsworth Zizert, of Englewood, Ohio, son-inlaw of the Weavers, was baptized by the writer on June 10, in Brush Creek.

With the support of Brush Creek, the State Conference, and the brethren at large, we know God will bless the Dayton Church of God. Timothy Pearson.

#### SUMMER COLLEGE NEWS

New enrollees for the fall term are Phoebe Kessler, West Milton, Ohio, Linda Wagganer, Fredericktown, Mo., Jack Keenan, Wray, Colo., Ted Howard, and Clell France, Wenatchee, Wash. Will you not come, too?

Practically every student has enjoyed a vacation of traveling or visiting somewhere. Shortly after school dismissed, Ronald Rankin and Paul Schakelaar left for their home states, Washington and Colorado respectively. Patricia Rossner returned to South Bend, Ind., accompanied by her mother, Mrs. Vernal Rossner. Pat will not be back, and we do miss her!

Mary and Orville Kinscy are on their way to San Jose, Calif., stopping at Hot Springs, Ark., for a brief visit. Delores and Leon Driskill have traveled to Cross Timbers, Mo., for two weeks. During the past week. William Wachtel and his mother, Mrs. Ruth Wachtel, of Chicago, Ill., enjoyed a vacation. Mary Railton and her parents visited the Austin Railton family, Winchester, Va., lately. The two Canadian boys, Joseph Fletcher and Ronald Dilamarter, have returned to Oregon. Virginia Wagenaar is spending a few days with her parents in Byron Center, Mich. David Holquist also plans to visit his parents in Grand Rapids.

Success to Ruth Savage on her return home to attend Saint Cloud Teachers College! Ruth plans to remain in Oregon until after General Conference and then will begin a fouryear study of elementary teaching.

David Sprinkle and Dean Moore conduct services at East Oregon Chapel now. Rowena and Jerry Reeves are helping the Lord's work at Flagg Center, Ill. Curtis Simpson has charge of the services there.

Superintendent Otto E. Dick has been busy too, aside from usual duties, substituting at the Dixon and Oregon Churches of God while the pastors were vacationing. Roy Humphreys has been leading devotions once a week at Golden Rule Home. At the recent Indiana Conference, Neil Thut assisted Bro. Milon Hall, who had charge of the dormitory.

On Sunday, July 8, William Dick, Kyle Davis, Mr. and Mrs. David Sprinkle and son plan to attend services at Lawrenceville (Ohio) Church of God.

A quartet—Darrell Maddock, William Dick, Kyle Davis, and William Wachtel—assisted at the Sunday service, July 1, at Macomb, Ill. Mrs. Darrell Maddock also went with the group.

A welcome is extended to the 1951 Youth Rally to attend services at the College chapel Wednesday evening, July 18.

Illinois leads in the Youth Rally enrollment. Where are our Michigan and Ohio young people? Last year, nine students represented Michigan. Ohio followed closely with eight.

#### JUNE MEETING AND BIBLE SCHOOL Brush Creek (Ohio) Church of God

The annual June Meeting and Bible School of Brush Creek Church of God was held, June 18-24, with Bro. Francis Burnett, Jordan, Mo., as the guest speaker. The meetings were well attended, and though there were no baptisms, we feel much good was derived from our spiritual feasting and fellowship. Bro. Francis' sermons were well received.

A special feature of our meetings was a children's night, Friday evening. The sermon subject was, "Dare to be a Daniel." The Scripture reading and the specials were given by young people and children. Sr. Burnett presented a short chalk talk.

C. R. Randall, Pastor.

#### HERALD RECEIPTS

Mrs. Ida Parker; Mrs. A. R. Wilson; A. B. Lobell; Mrs. J. C. Waller; Bernice C. Tinlin; E. Richard Smith; Floyd L. Moore; Russell E. Thoms; Mrs. J. E. Lynn; Los Angeles Dorcas; Mrs. Garrahvean Smith; Louis H. Ralston; R. W. Jorgensen (2); Mrs. James Leithliter; Robert Sigler; Mrs. Homer C. Boyle; Virda Sitler (5); Frank Partlow; Mrs. J. A. Hancock.



#### MR. AND MRS. ELZIE ROBBINS

#### Fiftieth Wedding Anniversary

Mr. and Mrs. Elzic Robbins, Peoria, Ill., celebrated their fiftieth anniversary on June 23. Bro. Robbins has been a member of the Church of God since 1897, Sr. Robbins since 1905. The occasion was celebrated at the home of their daughter, Mrs. Eva Martin.

#### THE RESTITUTION HERALD

#### ILLINOIS BIBLE SCHOOL AND GENERAL CONFERENCE

Realizing that, as individual Christians and as a growing church, we have many problems which tend to hamper our development, we feel it wise to consider some of these problems and the solutions to them at our coming Illinois Conference and Bible School and General Conference. We hope to get personal, dealing with specific problems now facing us and with specific remedies now possible to us. Consequently, the following program has been arranged to guide the Conference toward these ends.

Recognizing our common enemies as the "Isms" or their by-products (Communism, Militarism, Modernism, Liberalism, Materialism, and Individualism, and their parts), we wish to emphasize these defenses:

#### **Bible Classes**

"The Need for a Consecrated Faith"—a scries of lessons to be taught by Bro. Lyle Rankin of Cashmere, Wash., showing the value of a well-defined faith and practical exercise of faith to combat our enemies.

"The Need for a Consecrated Home"—a series of lessons to be taught by Bro. C. E. Lapp of Grand Rapids, Mich., on the necessity of family worship, Bible reading, and prayer to overcome the influence of the "isms."

Children's classes will be in charge of Sr. Verna C. Thayer and her staff.

#### Evening Sermons

- Tuesday, July 31-M. W. Lyon, speaker. "Personal Evangelism," the answer to Communism.
- Wednesday, August 1-T. M. Ferrell, speaker. "Personal Conviction," the answer to Liberalism.
- Thursday, August 2—II. Gary France, speaker. "Personal Faith," the answer to Materialism.
- Friday, August 3-J. Arlen Marsh, speaker. "Personal Maturity," the answer to Individualism.
- Saturday, August 4—Harry A. Sheets, speaker. "Personal Training," the answer to Militarism.
- Monday, August 6-H. J. Doan, speaker. "Personal Conversion," the answer to Lifelessness.
- Tuesday, August 7—Harvey U. Krogh, Jr., speaker. "Personal Consecration," the answer to Modernism.
- Wednesday, August 8—"Personal Fellowship," the answer to Spiritual Decay.
- Thursday, August 9—C. E. Randall, speaker. "Personal Stewardship," the answer to Bankruptcy.
- Friday, August 10-J. M. Watkins, speaker. "Personal Talents," the answer to the Need for Workers.
- Saturday, August 11-J. W. McLain, speaker. "Personal Church Building," the answer for Isolated Mombers.

Why don't you come to Conference this year for the best in teaching, preaching, singing, and Christian fellowship.

#### MACY - SCHWIER

At 3:30 p.m., on May 30, 1951, Sr. Betty Macy of Mansfield, Ohio, and Mr. Henry F. Schwier of the same city were united in marriage in the Golden Rule Church of God in Cleveland, Ohio, in the presence of a small group of invited relatives and friends. They repeated their vows hefore the pastor of the Golden Rule Church.

Betty, attired in a lovely bridal gown of white satin, was given in marriage by her father, Mr. Jesse Maey of Covington, Ohio. Her only attendant was her sister Carol of Covington and Columbus. Henry chose as his best man, Mr. David Brant of Pittsburgh, Pa. Mrs. Marcella Richter gave a program of suitable wedding music on the organ, and the happy couple cut their wedding cake at a reception in the basement of the church.

Both Mr. and Mrs. Schwier are employed by Westinghouse, and their new home will be at 161 S. Franklin Ave., Mansfield, Ohio. Betty has been a loyal member of the Church of God for several years and at present is secretary of the Ohio State Conference.

We pray that God's richest blessing may rest upon these young people, drawing them ever closer together as the years go by and closer to God our Father.

G. E. Marsh, Pastor.

#### NATIONAL BIBLE INSTITUTION

| Mrs. C. L. McCorkle                  | \$ 25.00 |
|--------------------------------------|----------|
| Ripley, Ill., Church of God          | 98.42    |
| A Family                             | 2.00     |
| Mr. & Mrs. M. W. Lyon                | 24.00    |
| Almeda Wertz                         | 5.00     |
| Mr. & Mrs. C. D. Whitmer             | 25.00    |
| Mrs. Letitia Waller                  | 9.00     |
| E. H. Magaw                          | 3.00     |
| E. F. Marsh                          | 10.00    |
| Blessed Hope Church of God, Rockford | 25.00    |
| Mr. & Mrs. J. Arlen Marsh            | 5.00     |
| Mr. & Mrs. John Railton              | 50.00    |
| A Missouri Family                    | 100.00   |
| Mrs. Mabel E. Lindh                  | 10.00    |
| Ripley, Ill., Church of God S. S.    | 58.92    |
| Mrs. Mary Luman                      | 15.00    |
| Church of the Open Bible             | 22.30    |
| Happy Woods Church of God            | 14.10    |
| Mr. & Mrs. Harold Doan               | 20.00    |
| Virda Sitler                         | 10.00    |
| Omaha, Nebr., Bercans                | 5.00     |
|                                      |          |

#### Gleanings from the Field "The field is the world."-Jesus,

A letter (June 30) from Mr. Elmer Magaw, Lester Prairie, Minn., reported that the Berean gospel team planned to assist in services at Lester Prairie, July 1. Six Minnesota Bereans will attend Youth Rally, possibly one or two more. Good work for the Lord!

Born to Mr. and Mrs. Gordon Landry, 1313 5th St., Douglas, Ariz., on July 2, is Daniel Gordon! Congratulations!

"We wish to take this opportunity to thank the many friends of 'like precious faith' who sent us words of comfort and blessed hope during the time of our recent bereavement." —Mrs. Eldridge A. Ellis, Tommy and Sarah Ellis, Denver, Iowa.

Conference Program. Glancing at the Illinois and General Conference program, one can quickly see that this year's gathering will be better than ever. Make plans to come, July 31-August 12, Oregon, Ill. Visit, worship, and study with Church of God members.

Conference visitors at North Salem Church of God, Plymouth, Ind., from Oregon were Mr. and Mrs. J. M. Watkins and Dannie, Mr. and Mrs. Frederick Claussen and family, Miss Leota B. Hanson, Miss Marion Otto, Kyle Davis, and Neil Thut. Sermons were excellent; services were well attended, ending in Comnunion service on Sunday, July 1.

Mrs. William Ford, 107 W. Boyd St., Dixon, Ill., wishes to thank all her friends who remembered her with cards of cheer, as well as birthday greetings. "Your thoughtfulness is greatly appreciated. May God bless each and everyone of you." Where should you be at 1:30 p.m., August 11? Check the "Calendar" for answer.

The Church of God, Gatesville, Texas, will be dedicated on the first Sunday of Conference, August 19.—Texas bulletin.

En route to Ohio, Mr. and Mrs. Delbert Jones and family stopped at Oregon, Monday, July 2. Bro. Jones will return to Oregon in a few days, preparing for Youth Rally.

June 30th completed two and one-half years of radio work for "Aunt Mildred, the Story Time Lady" (Mrs. Emory Maey, Gatesville, Texas). She bade her audience "goodby" until on or about August 18. Sr. Maey will serve as matron and Bro. Maey will teach "Living for Jesus" and "Daniel's Vision of a Better Day" at Youth Rally in Oregon.

Special instructions for young people on page thirteen of this week's Herald.

Pastor J. R. LeCrone and family of Oregon recently returned from a visit with friends and relatives in Nebraska and Colorado. Bro. LeCrone preached at Wray, Colo., and Holbrook, Nebr. Mrs. Minnie Reed, Omaha, Nebr., Mrs. LeCrone's mother, returned with them to Oregon. Bro. F. L. Austin preached for Bro. LeCrone in his absence.

Arrived July 4!-John Nathau to Mr. and Mrs. William Andrew, E. Washington St., Oregon, Ill. Congratulations!

Sr. Mina Knodle, faithful member of the Oregon Church is hospitalized at Warmolts Clinic, Oregon, Ill.

# "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





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|------------------------------------------------------------------------------------------------------------------|--------|-------|
| and the second | Doz.   | 100   |
| A Study of the Word "Soul," 4pp.                                                                                 | .15    | .85   |
| 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    | 8.55  |
| 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? Spp.                                                                                            | .25    | 1.60  |
| Jehovah Is One God, A. Marsh, 4pp.                                                                               | .15    | .85   |
| Resurrection, Magaw, 8pp.                                                                                        | .25    | 1.60  |
| 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  |
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| The Rich Man and Lazarus, Anderson, 12pp                                                                         | 35     | 2.30  |
| 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   |
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| Position of Women in the Church                                                                                  |        |       |
| Macy, 6pp.                                                                                                       | .20    | 1.25  |
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| The Nature of the Soul, Hardesty, 10pp.                                                                          | .30    | 1.95  |
| Worahiping God with Music, Macy, 6pp.                                                                            | .20    | 1.25  |
| 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  |
| Search the Scriptures, Robins, 50pp.                                                                             | 1      | -     |
| each                                                                                                             |        | .50   |

National Bible Institution,

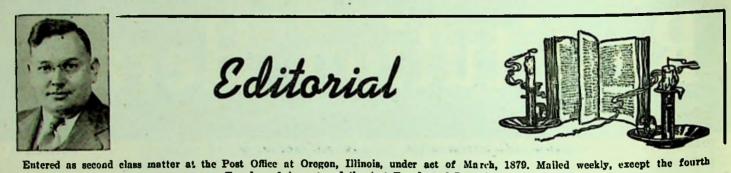
Oregon, Illinois

# The **Restitution Herald**

VOLUME 40 VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH" NUMBER 41

## OUR CHALLENGE

At its most optimistic extreme, our shining lights are only pin points of hazy dawn in a great field of nighttime darkness.



James M. Watkins, Editor

Tuesday of August and the last Tuesday of December. \$3.00 per year

Paul C. Johnson, Associate Editor

#### Our Challenge

The Church of God is faced with a great challenge! We have attempted to picture on our front page the extent of our influence. We have regarded the area of influence as being a radius of ten miles from each church. It is surprising to notice the limited extent to which we are exerting a personal influence upon individuals in the United States and Canada. If we are to fulfill our great commission, and the world is dependent upon us for an understanding of the gospel, we are indeed faced with a great challenge.

We are challenged by the fact that thirty-four of the states in the United States have only one or no church. Some of these are no more than missionary opportunities. Eight states have one church, *leaving twenty-six states* without a single church of our faith. If we are seeking effective missionary opportunities in our own country, we find virgin territory in twenty-six states that have gone untouched by active, organized, missionary effort.

We are challenged by the need of more effective pastoral service—the type of pastoral service that will enlarge the opportunity for missionary expansion of local churches. Only eighteen out of seventy-nine churches have the advantage of the exclusive effort of a full-time pastor. This means there are sixty-one out of seventy-nine, or approximately seventy-seven per cent, of our churches that are not living to the fullest extent of possible effective service. The strengthening and developing of these groups to include full-time pastoral services that would carry the gospel to the community is no small challenge.

We are challenged by the additional fact that fifty of seventy-four recognized ministers are devoting only part time to gospel work. The rest are compelled to supplement their income in various ways. We are squandering precious talents when we fail to utilize the talents of those who are capable in full-time gospel service. We are challenged by the logical necessity of seeing that these men devote their full time and talents to some form of gospel work that will fulfill our missionary obligations.

We are challenged by the untold opportunity for

Canadian expansion. It seems strange that we have developed and maintained only one church in this great country. True, there are some very active and monopolistic churches in Canada, but we find it hard to believe that there are no individuals who would find our faith personally acceptable. Perhaps, we need a Canadian board of missions to consider some of these opportunities.

We are challenged by our lack of foreign missions. Foreign missions have come to be a very complex and difficult problem. The application of missionary enthusiasm to reality is not a simple thing. More and more, missionary accomplishments are carried on through large established stations which involve a certain degree of medical, hospital, and orphanage work. This requires considerable outlay of expenditure.

In addition to limitations brought about by modern missionary methods, there is also a great limitation being brought about by world organizations which control missionary work and limit its scope.

In spite of these factors, there is much that can be done to make a beginning in these fields. Our aim is not to convert nations, nor is it a logical supposition. We only have the opportunity to convert individuals. Our first step is to search out individuals of other nations that we may completely indoctrinate and train for missionary service. We may then allow them to return to their own country for active service. We should train certain qualified individuals to the limit of our ability and allow them to work with other acceptable groups in foreign fields. In this way, they may become acquainted with missionary methods and techniques at first hand. They may then return to develop the necessary assistants.

We realize that this is a long-range possibility and may be cut short by the return of our Lord. We also realize that only the servants found working faithfully will receive their reward at that time.

Whatever way our interest takes us, the fact remains there is an unlimited field of opportunity before us. The initial steps are not beyond our immediate reach if we plan our future aims wisely and well. The time to begin that planning is now!





By Mrs. Lottie Pickerl, South Bend, Indiana

A<sup>T</sup> THIS season when the church year with its various activities draws to a close and we have that "tired out" feeling and are in need of a tonic, new ideas, and enthusiasm, we are pleasantly granted that very thing by attending General Conference. It certainly acts as a tonic.

For several years, my son would not taste pineapple no matter how many told him how good it tasted. When he did eat of it, he discovered he was very fond of it and realized what he had been missing. So it is with General Conference! Many people may tell you how good it is and how much it has done for them, but you must be there yourself and enter into the *spirit* of it to fully realize what you have missed.

Now is the time to start telling your friends and stir their enthusiasm so they will have a desire to go this year.

In Job 32:8 we read, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding," but you and I must do our part to attain this understanding by associating with people who can help us.

In order to do our best work for the Lord, we must have the spirit within us. As the Lord commanded Moses to take Joshua because he was a man in whom was the spirit and ordered Moses to give Joshua charge in the sight of the prople (Num. 27:19), we feel that people who have been chosen to direct and continue the work of General Conference must have the spirit within them. This was manifested at Conference two years ago and was such an inspiration when Brother Harold Doan began the kneeling in prayer during the morning devotions. There was something about this part of the day that scemed to draw everyone nearer to each other and nearer to God. We were glad when Brother Linford Moore continued it last year. That in itself created a spirit within each one to try to give to Conference the best in them and to get from Conference something to take back to their local church. For too many years, our church has leaned over backwards on doctrine but neglected the spiritual part of lives. This move has been one of the best to create the spirit within us as well as within the General Conference.

In Acts 17:16 we read, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." A modern version of that may read like this: "While attending Conference at Oregon, Illinois, our spirit was stirred in us, when we heard of new fields opened and churches being built and the need for more, because the people had no leader and desired to know about God, His Son, and the plan of salvation."

We were happy to see so many young people take such an active part in all phases of Conference work. Paul in writing to Timothy said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Our young people seem to have that spirit within them and caused it to radiate through Conference work.

There is no truer saying for individuals as well as Conference than is found in James 2:26, "As the body without the spirit is dead, so faith without works is dead also."

As Conference time draws near, may we all join with words of the Psalmist, "Create in me a clean heart, O God; and renew a right spirit within me" (51:10).

"Truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we walk in the light, as he is in the light, we have fellowship one with another."



# By the Waters of Babylon We Weep

#### J. Iraqi in Land Reborn

HE IRAQI Jewish community is one of the oldest in the world, but it is probably true that the bitterest days in its long exile have been those of these last two years—the prelude to its termination. We can trace our troubles in considerable measure back to the Nazis, for the fanatic Moslem Youth Organization of Iraq was organized in 1934 under Nazi influence. The Nazis intensified and systematized the latent anti-Semitism in Iraq.

In 1941, Rashid Ali, a collaborator of the ex-Mufti of Jerusalem, overthrew the government of Iraq and set up a pro-Nazi regime intended to serve as the base for German conquest of the Middle East. The Jews of Iraq then had a taste of Nazi brutality. Twelve hundred Jews were killed in the course of a single day. They were buried in a mass grave on the outskirts of Baghdad. The anniversary of this pogrom has ever since been commemorated as a day of mourning by the Jews of Baghdad.

Rashid Ali's regime was overthrown by the British and things went back to normal for the Jews. The period of quiet lasted as long as the British occupation of the Middle East during the war, but at the end of 1945 anti-Jewish rioting began again, and it was clear that a large and powerful group in the country was bent on confiscating Jewish property and persecuting the Jews in every way. The politicians, like Nuri Said, who relied upon Britain for support, were less violent and more urbane in their attitude, but they went out of power after the Iraq Parliament refused to ratify the Portsmouth Treaty with Britain. The rise of the anti-British group preceded the Palestine war by only some months—and the persecution and dispossession of the Jews began then and became ever more intense.

Expropriation of wealthy Jews became the order of the day. The case of Shafiq Addis and his death in September, 1948, will probably be remembered. Addis was convicted of high treason. His entire fortune of about twenty million dollars was expropriated. The Moslem members of his firm were not molested!

Immediately after Addis' death, the reign of terror against Jews began. With the exception of a few indispensable experts, practically all Jews in government and public services were dismissed: that meant there were no Jews any more in schools, railroads, customs, the post office, the telegraph, and telephone companies. In Baghdad, Basra, and Mosul, Jews were seized on the streets or at home. Sometimes, there was some trumped-up charge; often there was none. Usually, the arrests were in the morning, and the trial and sentence in the afternoon. There were twenty thousand Jews in Basra when these arrests began. Today, there are probably twenty families left. The young people fled to Iran whenever they had a chance. One day eight hundred Jews were seized, among them an old man of eighty who had received a letter from his son in Israel. That was his crime, and he died soon after in prison. So did a Jewish woman pharmacist whose competitor was a Moslem. She was seized on the street, beaten to a bloody pulp, sentenced to three years in prison and a four thousand dollar fine.

The Jews of Baghdad drank the cup of bitterness to the full. Nuri Said returned to the premiership (January, 1949) and immediately had a law passed making the death penalty mandatory for anyone accused of being a Zionist or a Communist.

A detention camp at Abugreb near Baghdad was hastily constructed especially for the confinement and torture of Jewish prisoners who were held there until they were sentenced to prison terms. The cells at Abugreb are so narrow that the prisoner must stand in one position: he cannot turn around, and the mud and slime reach to his waist. The camp is near a river and there is a large fish-market near by. The buyers and sellers in the fishmarket—Moslems all—heard the cries of children and adults being tortured at all hours of day and night. It reached such a point that one day the market was the scene of a strange demonstration. A Moslem fishmonger

#### DAILY READING HELPS

- M. July 23. Acts 18:1-11. Paul's missionary work at Corinth.
- T. July 24. Acts 18:24-28. Apollos, eloquent and mighty in the Scriptures.
- W. July 25. 1 Peter 3:8-16. Exhortation to unity and love.
- T. July 26. Acts 20:28-35. Paul's instruction to the elders at Ephesus concerning division and how to be fortified against it.
- F. July 27. 1 Cor. 1:1-9. Introduction of Paul's letter to the Corinthians.
- S. July 28. 1 Cor. 3:1-11. Further instruction regarding strife and division.

and his customers began to cry aloud, pleading with everyone present to help stop the terror.

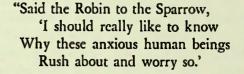
In Al-Amara, on the Day of Atonement in 1949, one hundred fifty soldiers surrounded the synagogue and seized ten men who were praying, wrapped in their prayer shawls. The charge was that each had the Star of David on his *talith*! Four of the ten were wealthy men and were fined twenty thousand dollars each and jailed for a short time, while the other six were sentenced to two or three years each.

In Baghdad on the first day of Succoth, a great number of boys between sixteen and twenty-five were seized at home or on the streets and taken to a place of confinement where they were spread-eagled, lashed, and seated on a hot metal chair until they "confessed" to being Zionist. It became customary to pick up and torture youngsters. One boy in his teens was walking to school with his books. One book dropped and opened. It was printed in Hebrew, a book of the Bible. That was reason enough for the boy to be seized by the C.I.D. He was beaten till he became unconscious and then sent to prison for two years.

The youth struck back in the only way it could. The Zionist underground was strengthened, and it succeeded in getting great numbers of young people across the borders to Iran, whence they emigrate to Israel. Nor was it only youth that responded. The Chief Rabbi of one of the districts bordering on Iran was a man of eighty-two. Whenever the C.I.D. caught young Jews whom it suspected of attempting to flee the country, the Rabbi interceded and vouched for the young people's future behavior. They were released on his say-so-and then smuggled across the border. Finally, one day the C.I.D. confronted the Rabbi with a list of eighty names of youths for whom he had vouched and who were no longer in the country. They demanded that the Rabbi tell them the whereabouts of the eighty. He refused to answer, was seized and tortured by being exposed naked to the burning Iraq sun for eight hours daily. After five days of this treatment, the old man was obviously on the point of death, but he never spoke. He was taken to a Jewish hospital where he died, still silent, two days later.

Jewish property was expropriated right and left. Fifty to a hundred Jewish homes were raided daily. If, as often happened, the owners were not at home, they were sentenced to death in absentia and all their property confiscated. Two pro-Nazi newspapers, *Al-Yaqzat* and *Al-Istiglal*, made a practice day after day of printing the name of a rich Jew, giving his address and information about his wealth and property. Invariably, the next day that Jew was beaten and imprisoned—or worse.

Iraqi Jews have had to learn to be quiet and submissive to authority. Even they turned at last on their Chief Rabbi—submissive instrument of the government that he was. In order to force the recalcitrant Chief Rabbi to protest to the government, the Jews of Baghdad—four thousand of them—organized a demonstration of protest against him in November, 1949. Police beat many demonstrators and even killed one. The point had been made. The government's decision soon after to allow Jewish emigration to Israel was not unrelated to the passionate demonstration.



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"Said the Sparrow to the Robin, 'Friend, I think that it must be That they have no heavenly Father Such as cares for you and me."

-Anonymous.

### Great Prayers of the Bible

"O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses. Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ve turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer." (Nehemiah's prayer when he learned that the remnant of Jews left in Jerusalem was in "great affliction and reproach," Neh. 1:5-11.)

# When Good People Die . . .

### By H. Gary France, Wenatchec, Washington

"What happens to good people when they die?" "I always thought they went to heaven when they die." "What about bad people?"

"I guess they go to hell."

A challenge: Ask your children these two questions. Try it once! After they answer, ask them where they received their ideas. If they give correct answers, they probably can give Biblical support; if they give the incorrect answer, their opinions were formulated less by John 14 than by "Ghost Riders in the Sky" and "Smoke, Smoke, Smoke that Cigarette." Both these songs and a host of others take for granted that souls go to heaven and hell at death. This conception is taught through dozens of channels other than songs. The Bible is not one of these channels.

If one finds that his children have been taught more effectively that they go to heaven than that they enter the grave upon death, he should examine himself for a reason. Then he should discard the excuse and teach his children the truth.

Jokes pertaining to Saint Peter greeting people at the "pearly gates" are abundant. Each effectively teaches that one approaches heaven at death, applies for admittance into heaven, and that the judgment consists of whether or not Saint Peter admits them or sends them "down below."

> "Oh, you can't get to heaven, On roller skates, Cause you'll roll right past, Them pearly gates."

Ask any young people to sing that song for you if you do not recognize it. We all know it; it has several similar verses. Another "party song" starts, "She sat in her hammock and played her guitar." In this song, one party goes to heaven and the other goes to hell.

Perhaps one supposes that doctrines of that nature are not important and that little time should be spent concerning them. The orthodox believers think they are important; they are doing a better job of teaching their beliefs than we are ours. Why else would our children say, "I guess good people go to heaven when they die"?

The fundamental death process is described in Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." A glance at the statement "the dust return to the earth as it was" reveals that this particular dust was in the carth at one time and that it was taken from the earth. The single word "return" shows that the dust has been

in the earth before. Any Bible student knows that Genesis 2:7 speaks of the occasion when this dust originally left the earth to be formed into a man. When man dies, the dust returns to the earth. For some unaccountable reason, the same simple reasoning is not accepted with the term "spirit." The statement is virtually the same: "The spirit shall return unto God who gave it." The same word "return" refers to the fact that God had the "spirit" originally; He "gave" it to man; and upon death it "returns" to God. The same Genesis 2:7 refers to the same imparting of the "breath of life" to man. At death, the spirit returns to God who gave it.

The resurrection is taught with equal simplicity. "The dead in Christ shall rise" (1 Thess. 4:16).

Many conceptions of the Bible have been taken for granted as true by an unquestioning public. Party songs, popular songs, jokes, billboard ads, theaters—all these and many other channels teach where good people go when they die. One should determine that his children are taught of these matters from the Bible.

### He Is Nigh!

- "There's a cloud o'er all creation, There's a sound of coming storm! There's perplexity in each nation, There is woe in every form!
- "There's a weeping and a wailing, There's a moaning everywhere; There's a wondering what's to happen, There's a murmur in the air!
- "There's a hoarding of great riches, There's a lack of daily bread, There's a disobeying parents, There is lawlessness and dread!
- "There's apostasy appalling, There's a joining hands with sin. There's a valley of decision, There's a multitude therein!
- "'Tis the budding of the fig tree. "Tis the harbinger of Day. "Tis the bridal hour approaching. "Tis the Bridegroom's 'Come away!"

> -Annie Lind Woodworth; selected by Jessie Wilson.

# LESSONS FROM THE PAST

### By C. E. Randall, Tempe, Arizona

HIS PAST year, Christian Century, a leading religious magazine in the United States, made a survey of twelve great churches in this country in an effort to discover what it was that made them outstanding. Among several things, there was one conclusion that stood out predominantly, that it was the proclamation of the prophetic word with timely relevance and power which met man's deepest needs, that contributed the most to upbuilding the church.

There is no power that can take the place of God's Word in lives of men and women. We draw upon lessons from the Word as examples for today, to meet the challenging situations of life thrust upon us with ever-increasing number and severity. "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). "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). These references indicate that recorded events of Old Testament times have been preserved as lessons for us—lessons, which we can well take to heart to avoid mistakes which brought sorrow, suffering, and defeat to those who would not heed.

The first lesson is found in the nation of Israel. The Israelites were on their way from bondage to liberty from being a slave people to a free people. Before them lay the Promised Land—a land flowing with milk and honey. They were encamped at Kadesh-barnea. The Lord commanded them to go in and possess the land. Victory was within their grasp; but no, fear, doubt, and unbelief gripped them. They rebelled and refused to move forward at the word of the Lord.

What was the result of their disobedience? They wandered in the wilderness for forty years, until all those who had been numbered when they came out of Egypt, except Caleb and Joshua, were dead. It is a tragic story of disobedience. Here was a mighty people with great opportunity before them, but they lost it and in doing so paid a heavy price for failure. Here is a lesson for nations. Nations perish that forget God and refuse to do the work He has alloted them. Too often, people forget that God has a work—a purpose—for nations as well as individuals.

In Isaiah 14:26, 27, read these words: "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Not only was Israel's hand turned back when it refused to obey the voice of God and fulfill the mission He purposed, but the same story has been repeated in many nations. God set the bounds of nations, beyond which they cannot go. No nation other than Israel has had the glorious past that our own nation under God has enjoyed. We cannot live on our past, and the righteousness of the fathers will not suffice us.

The moral fiber of our nation is becoming porous with sin and corruption. The United States News and World Report informed that six out of every ten boys are being rejected on grounds of being morally unfit or having police records. What a commentary on the moral and religious status of this country! Six per cent were found to be emotionally unstable and were rejected. As a nation, we have been forgetting and disobeying Him and results are showing. The children's teeth are set on edge because fathers have eaten sour grapes. If, as a nation, we must forego many blessings we have enjoyed in past times, it may well be that we are beginning to reap the whirlwind.

Another lesson is found in the instructions which Jehovah gave to parents in Israel as recorded in Deuteronomy 6:4-9.

"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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

"Here is wonderful advice which, if followed, will insure that children will be reared in the nurture and admonition of the Lord. This course not only will make better men and women out of boys and girls, but it will prepare them for the coming Kingdom of God. Seldom do children raised in Christian homes and with Sunday school and church training ever find their way into police courts. If one doubts the value of Christian train-(Continued on p. 10)

# The Sign of the Son of Man in Heaven

By Mrs. Alma Orr, Frankfort, Indiana

WHAT WILL be the sign of the Son of man? When will it appear, and who will see it? These are some of the questions that come to mind when we read Matthew 24:30. I have tried to find the answers by using plain statements of the Bible, together with types and parables.

My answer to the first question is: unusual brightness. It will appear immediately before Christ is revealed from heaven. Taking the type of Noah and the ark to illustrate Christ's coming (Christ Himself said His coming would be as it was in the days of Noah, Matt. 24:37), we find that Noah and his family entered the ark, and God shut them in. No one could enter the ark after the door was shut. The last opportunity for salvation in the first day was gone.

"The Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai."

Today and tomorrow represent two ages in which people may put on rightcousness as typified by washing their clothes. Clean clothes represent rightcousness, while unrightcousness is spoken of as filthy garments. There are three ages spoken of in the Bible referred to by "day." The first day or age embraces the time from creation to the Flood; the second day from the Flood to the second coming of Christ; and the third or last day from the coming of Christ throughout all eternity. The first two days are allowed to people to make themselves ready for the third day. One cannot get ready after the third day comes. This harmonizes with many passages of Scripture. Read 2 Corinthians 6:2; Proverbs 1:28; Isaiah 55:6. Read the parable of the ten virgins in Matthew 25.

There were seven days between the time Noah went into the ark and the time when the rain began to fall. (Gen. 7.) We know that clouds form before rain; the more rain the darker the clouds. It must have been during the seven days that great dark clouds formed. These clouds were a sign in heaven of rain. Only the people outside the ark saw this sign. They, not having seen rain clouds before, must have been panic-stricken when they remembered the warnings of Noah and realized they were outside the ark. Undoubtedly, they wept and wailed and pleaded with Noah to be taken into the ark, but God shuts and none can open. It was too late, and all flesh died that moved upon earth, and Noah and they

that were with him in the ark were all that remained alive. (Gen. 7:21-23.) "The world that then was, being overflowed with water, perished" (2 Peter 3:6). This was the first death of the world. This was the end of the first day.

Applying this to the coming of Christ, we conclude that His coming will cause brightness in heaven instead of dark clouds because He comes in great glory and His coming is like the lightning that comes out of the east and shines into the west. (Matt. 24:27.) When Christ leaves the holy of holies, the day of atonement will be ended. When He shall have delivered up the Kingdom (the mediatorial kingdom) to God and leaves the heavenly tabernacle, then it will be that the "master of the house is risen up, and hath shut to the door" (Luke 13:25). This ends salvation in the second day as completely as shutting the door to the ark ended salvation in the first day. He shall come out to bless the people in the outer court, which is a type of the church. He shall never enter the holy of holies again. Every one remains as is. "He that is unjust, let him be unjust still. . . . He that is holy, let him be holy still" (Rev. 22:11). The books will be opened, and all whose names are found written in the book of life, the righteous, both the living and the dead, will be taken up to meet the Lord in the air. They are the ones in the ark or Christ.

Those who are left are those of Revelation 21:8; 22:15; also the foolish virgins; in fact, all the living who are not caught up to meet the Lord. They are the ones who will see the sign of the Son of man in heaven. When they see this sign and realize Abraham, Isaac, and Jacob and all the prophets are in the Kingdom of God and they themselves thrust out, there will be "weeping and gnashing of teeth" (Luke 13:28).

As the rain descended and destroyed all living things which were upon the face of the ground and every man (Gen. 7:21, 23), so the brightness will descend, and the wicked shall be destroyed by the "brightness of his coming" (2 Thess. 2:8). This is the second death of the world. (Rev. 21:8.) The second day would now end. The morning of the third day, which is the last day, shall come and continue forever. There shall be a new heaven and a new earth. There will be no more death. Time will be counted no longer. (Rev. 10:6.) People will not grow old and vanish away. There will be no such thing as years. It will be eternity.

Abraham and You

By Harold J. Doan, (WAIT), Chicago, Illinois

SEVERAL thousand years ago, God called Abraham out of the city of Ur to go to a strange land and found a nation of scrvants of the Lord. To encourage Abraham, God made him several promises concerning what He would do for Abraham and his descendants for their faith in Him. These promises of God to Abraham and Abraham's belief in the promises, scaled by circumcision, make the Abrahamic covenant. This covenant is a contract between God and the family of Abraham. The

contract requires faith in God by Abraham and his seed, and it requires God to fulfill His many promises.

Notice some of the promises God made to Abraham and his descendants. "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so

that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17). "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 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. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And 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. 17:4-8).

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13).

From these texts, we realize that promises made to Abraham and his descendants covered a wide field and are full of hope. These promises included the pledge of a land inheritance. Paul said Abraham and his heirs

r exalt Abraham and his seed above all nations and all people. Many nations would come out of Abraham, and all would be blessed through him and his seed. Abraham had faith that all these promises from God to himself and his heirs literally would be fulfilled. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded

will inherit the world. The promises were to include

many people among Abraham's seed. The promise in-

cluded hope of everlasting life so Abraham and his heirs

could enjoy the everlasting covenant. God promised to

that, what he had promised, he was able also

to perform. And therefore it was imputed to him for righteousness" (Rom. 4:20-22).

The questions which interest us today are,

"Who are the heirs of these promises? Who

is the seed of Abraham included in the cove-

nant with Abraham?" First, there is a natural

seed, those who are the blood descendants of

Abraham through Isaac and Jacob, even the



Harold J. Doan

people of Israel.

"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:25-28).

For the sake of Abraham, Isaac, and Jacob, fathers of Israel, God will remember these people, enlighten them, and through faith in His only begotten Son, lead them to their inheritance under the promises made to Abraham. The present political and spiritual stirrings in this nation of long-persecuted people is undoubtedly the working of God as He is attempting to lead them to their rightful inheritance. The people of Israel are, by blood and faith, heirs to the Abrahamic promises. There are other heirs, however.

In Galatians 3:16, we read of another heir. "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 with it. Jacob Jacob Gamer Allow Allow Allow

seed, which is Christ." Christ is descendant from Abraham, through whom and because of whom the promises will be fulfilled. In Jesus, and through His ministry and by His coming again, all nations of earth will be blessed. Through Christ, the curse is removed so the heirs of Abraham, by belief in Him, may look forward to everlasting life. With Jesus' power the world will be overcome and subdued to the rule of Abraham's seed. Through Christ, the Secd, heirs of Abraham will be exalted before all people. Jesus, by birth, life, and His sacrifice has become the chief heir to all the promises made to Abraham; promises that can only be fulfilled when Jesus comes again. There are still other heirs to the Abrahamic promises.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29). Christians are also heirs to the Abrahamic promises. The hope of Christian people is inheritance according to promises made to Abraham. As Gentiles, born into the world, we are not heirs of God through the Abrahamic covenant. We can become heirs only by becoming children of God, and heirs of Abraham through faith in Christ and acceptance of Christ. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (vv. 26, 27). If we are Christ's, we are children of God and are included in the seed of Abraham that will inherit the wonderful promises God proclaimed.

These three will share in the Abrahamic promises: Christ, Israel, and those in Christ. These heirs by faith will inherit what God promised the seed of Abraham: the earth, nations, and everlasting life.

First of all, as Gentiles outside the commonwealth of Israel, our only hope for the future is in Christ. Only through faith in Him and accepting Him in baptism can we become children of God and seed of Abraham. No promise for deliverance or inheritance is given to any but Abraham's seed, the family of God. Have you put on Christ? Are you in Christ? Secondly, our understanding of the Abrahamic promise helps to know what the future holds for those in Christ. We are "heirs according to the promise." The promise to Abraham defines our hope. We look not for a kingdom in the skies, or a reward in some heavenly place, for the promise was eternal possession of this earth. Renewed? Yes! Changed? Yes! This *earth* is our everlasting home.

Here, at the coming of Christ, we who are in Christ and thus Abraham's seed and heirs according to the promise will long enjoy the fruit of our faith. Faith in God and in His ability to fulfill this promise made Abraham righteous in the eyes of God. "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-25).

### LESSONS FROM THE PAST

### (Continued from page 7)

ing, all he needs to do is read observations of leading judges on juvenile court benches. Former Supreme Court Justice Faucett of Brooklyn declared that out of the four thousand boys brought before him in twenty-one years, not more than three were members of a Sunday school at the time they committed their crime. The text, "Train up a child in the way he should go: and when he is old, he will not depart from it," still holds true.

Study another exemplary story that holds good counsel for us. Nadab and Abihu, two of Aaron's sons, were ministering in tabernacle service, offering sacrifices on the altar of burnt offerings. According to the instructions which the Lord had given, the sacrifices were prepared and placed on the altar, and fire sent from the Lord consumed the offerings. On one occasion, these two priests, instead of waiting for the Lord to send fire to burn the sacrifice, took fire of their own making and offered it before the Lord.

"Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father" (Num. 3:4). Here was a deliberate act of disobedience. They perhaps reasoned: "What difference does it make whether we use fire of our own making or wait for fire from heaven-fire is fire, and it will accomplish the same results." This was false reasoning. When God requires a thing at our hand, there is only one way of fulfilling the requirement, and that is to do what He says and do it in the way He requires. To do other than this is an open invitation to judgment. Said the Wise Man: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). When there is any doubt in one's mind as to what is the right thing to do, it is always dangerous to say, "I do not think it makes any difference." Remember Nadab and Abihuthey did not think it made any difference either.

Not long ago, a person asked me if we thought it made any difference whether little water or much water was used in the administration of baptism. This is a wrong approach for a proper answer. It is not a question how little we can use, but rather how much we need to fulfill the requirements God has decreed. It is merely a matter of doing or not doing what the Lord wants done. If He

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wants us to be buried in water in the likeness of Christ's death, burial, and resurrection, then the thing to do is to obey, even if it requires an ocean. Otherwise, we are likely to find ourselves in the same predicament of Nadab and Abihu. The only safe thing to do is to follow the instructions of the Lord in detail.

Scripture teaches that baptism by immersion is the only way whereby we can obtain remission of sins. When Peter preached on the Day of Pentecost and the people became convinced of their sins, they cried out: "What shall we do?" 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 2:37, 38). Peter declared that repentance and baptism were essential for remission of sins. To ignore this plan or substitute something else is as much an act of disobedience as Nadab and Abihu offering fire of their own making in offering sacrifices before the Lord.

When Jesus instructed the servants at the wedding feast to go and fill the vessels with water, Mary, His mother, said to the servants: "Whatsoever he saith unto you, do it" (John 2:5). This is a good plan to follow in all that the Lord speaks and requires at our hands.

From these examples, one finds that the orice of disobedience, whether among nations or individuals, is commensurate with the nature of disobedience. While the clock of God's justice may grind slowly, it grinds very fine and sooner or later the self-appointed way leads to gates of judgment and destruction. The Lord has given many examples of how to do right, and the blessings that accrue therefrom. It is difficult to understand why anyone would choose to fall short in the slightest detail in doing all that the Lord requires.

When Jehoiakim's days on Judah's throne were drawing to a close, God spoke to him through the Prophet Jeremiah. Jeremiah had the message written on a scroll and delivered it to the king. Jehudi read the message before the king, and as he read, he cut out a portion with his pen knife and cast it in the fire. When he had finished reading the message, there was nothing left. We may not cut out portions of the Word which we dislike or which does not appeal to us, but we pass them over lightly or completely ignore them. The Israelites lost their opportunity to go into the Promised Land at Kadesh-barnea because they rejected the word of the Lord. Nadab and Abihu suffered violent death when they substituted for God's plan. Israel's children were allowed to grow up without learning about God because the parents ignored their duty. Lessons from the past teach that "obedience is better than sacrifice," and that "there is a way that scemeth right unto a man, but the end thereof are the ways of death."

### Religious Leaders Startled at Extent of Narcotics Sales

As the Senate Committee Investigating Crime in Interstate Commerce, continues its probe into the sale of narcotics to teen-agers and adults in Washington and other urban centers throughout the nation, religious representatives here express bewilderment and shock at the extent of the degrading influences that apparently have pervaded schools, organized recreation, and even some police departments in many sections.

It will be some months before a report giving final figures on the number of narcotics users among high school children, the estimated national financial cost of this illicit trade in drugs, and other ramifications are discussed authoritatively by the Senate investigators. Publicized findings of the Senate committee, plus those of other groups in New York and in other areas, give inklings of organized crime's vast scope.

While the more sordid aspects of the various investigations naturally win the greatest headline attention, church observers here are watching rather closely the hearings which have been started by the subcommittee investigating the need for a new moral code among federal officials. This subcommittee, is investigating a most fertile field. If the average American had any idea of the shady practices that have been carried on wholesale in the federal establishment in the past decades, he long since would have struck with a ballot box *blitzkrieg* that would have made all other election upsets seem mild.

This subcommittee on ethics can go into such factors as the tie-up between the big businessmen and former politicians who now practice influence on a wide scale. No one knows just what—or who—will be investigated. ... A very fat book would be needed merely to print all the names and their addresses, plus present affiliations and former federal posts.

Few Americans outside of Washington have the time to follow the tangled threads that are known to every aware observer in the nation's capital. The confusion is compounded because many good and noble men are found to be working with utter renegades, apparently each in blissful ignorance of the other's real aims. The total result is a moral miasma that has no parallel in American history (despite the fact that many of those involved bring up the names of noble men of other years, and examples out of context, to justify present-day skullduggery). The situation, however, is not new historically. It has startling similarities to almost every other nation from ancient Athens to Hitler's Germany—where demagogues have won complete control of the people's liberties and have led nations to their ruin.



"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him" (James 1:12).

### Find the Name!

For the title of our story today, you must first have a pencil and write down the letters identified in each sentence.

> The first is in *cat* but not in *canary*. The second is in *men* but not in *many*. The third is in *mouse* but not in *house*. The fourth is in *camp* but not in *came*. The fifth is in *tame* but not in *lame*. The sixth is in *answer* and in *hail*. The seventh is in *fast* but not in *sofa* The eighth is in *little* and in *win*. The ninth is in *once* and in *tow*. The tenth is in *pencil* and in *tan*.

Read them carefully, for some of them may be tricky.

### **Our Story**

This is exactly what someone tried to do with Jesus. Very soon after Jesus' baptism, we learn that He was led by the Spirit into the wilderness and was there tempted by the devil.

Jesus had been in the wilderness for forty days and had eaten nothing during that time. Imagine, forty days without food! That is nearly six whole weeks. Think of all the Sunday dinners He missed! The devil said to Him, "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). Although Jesus was nearly faint from lack of food, He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (v. 4). This is written also in Deuteronomy 8:3.

The devil saw he had not succeeded, so, he took Jesus into the Holy City and set him on the very top of the

Temple. He said to Jesus, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge over thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (v. 6). For the Old Testament quotation, read Psalm 91:11, 12. What did the tempter leave out, and what did he put in? Jesus knew the Scripture forbade anyone to tempt God for such a foolish reason and expect God to have his angels help Him. Again the devil's plan failed.

The third time, the devil took Him to a very high mountain so Jesus could see all the kingdoms of the world. What did the devil promise? He promised to give Jesus everything He could see if Jesus would bow down and worship him. Jesus answered, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (v. 10).

How well it would be for us to remember the words spoken by Jesus when we are tempted in these same things: food, power, and possessions.

How good it is to know that when we pray through Jesus about our temptations He understands.

"Take the name of Jesus ever,

As a shield from ev'ry snare;

If temptations 'round you gather,

Breathe that holy name in pray'r."

### Happy Birthday Wishes!

John T. Young, July 16, age 4, Hammond, La. Larry Lee Zechiel, July 18, age 11, Culver, Ind. Orville L. Boos, July 19, age 7, Itasca, Ill. Chalmer Dennis, July 20, age 13, Vanzant, Mo. Charles LeCrone, July 20, age 11, Arlington, Nebr. Kent Ross, July 20, age 10, Litchfield, Minn. Corbin Lee Brubaker, July 20, age 3, Wakarusa, Ind. Neil G. Guiles, July 21, age 10, Milwaukee, Wis. Donald McKinney, July 21, age 8, Hammond, La. Carol Sue Benge, July 22, age 4, Frankfort, Ind. Robert J. Saatzer, July 22, age 12, Saint Cloud, Minn.

# The Beream Page

Editor: William Wachtel, Oregon Bible College

### Youth Rally Instruction

Youth Rally dean and instructor, Delbert Jones, presented the following lesson to one of his classes during the National Berean Youth Rally. Would you not have profited had you been in the class?

### The Kingdom of God

One distinguishing characteristic between the Church of God and the great mass of orthodox churches of the world is the reward of the righteous. Orthodoxy says that the righteous person goes to heaven at death—that death is not an enemy, but is only a change. The Church of God, following Biblical teaching, teaches that the rightcous and unrighteous alike are asleep in the grave. The righteous are awaiting the call of the Master at the rapture, but the unrighteous are awaiting the call of the Lord at the judgment.

We have searched the Scripture very carefully in an effort to find even one passage which would state that one goes to heaven at death or that heaven is promised to the righteous; however, the search was in vain. *Heaven* is not promised, but the Kingdom is promised to the faithful. A literal kingdom with territory, rulers, and subjects will be in existence when Christ establishes it at His revelation.

Our purpose is to study the Kingdom of God in its many phases so we have a better understanding of the reward promised us if we are faithful.

### The Location of the Kingdom of God

One of the distinguishing names of the Church of God is the "Church of God of the Abrahamic Faith." The reason is that we go to the promises God gave to Abraham. Read Genesis 13:14-17 and compare it with Acts 7: 2-7, and Hebrews 11:8-10. This promise was not made to Abraham alone as it was repeated to Isaac (Genesis 26: 1-3), and later it was repeated to Jacob (Genesis 28:10-15).

In the Psalms, there are numerous times that the Kingdom is mentioned, but, of course, we will be able to study but a few of them. Psalm 72:8. Who shall have dominion? Where?

- Psalm 37:9. From what will the evildoers be cut off? What shall the righteous inherit?
- Psalm 37:11. What shall the meek inherit? What does "meek" mean? Study all of Psalm 37.
- Psalm 37:29. What shall the righteous inherit? How long shall they dwell there? We will now study what our

Master, Moses, and the prophets said about the Kingdom of God.

- Daniel 7:27. What shall be given to the "saints of the most High"? Who are the saints?
- Matthew 5:5. What other scripture mentioned the meek? Do they inherit the earth today?
- Revelation 5:9, 10. Where shall we reign? What will we be? What is the duty of a king, of a pricst?
- Jeremiah 23:5. Has Christ reigned on the earth yet? Has there been judgment and justice on the earth?
- Jeremiah 23:8. Is the "seed of Israel" returning to the homeland? Where will they dwell?
- Micah 4:6-8. Where will the Kingdom be established? From where shall the Lord reign? Will Israelites go to a new kingdom or will it come to them?
- Luke 1:32, 33. On whose throne will Christ reign? Where was it when David reigned? Where will it be in the Kingdom? Where will the Kingdom be?
- Zechariah 9:10. How much territory will the Kingdom cover?

### The Duration of the Kingdom of God

Of equal importance to the location of the Kingdom of God is the duration of it. Are we members of the Kingdom only as long as we live in the present life? Will the Kingdom last but a thousand years?

Psalm 89:29. Who are "His seed"? How long will they live? How long are the "days of heaven"?

Micah 4:7. How long will Christ reign?

- Daniel 2:44. Who will destroy Christ's Kingdom? What kingdoms will Christ's Kingdom consume?
- Daniel 7:14. Who will serve Him? For how long?

Daniel 7:18. For how long?

Daniel 7:27. Who obeyed Him?

Luke 1:33. Again, what is the duration of the Kingdom? Hebrews 12:28. What cannot be moved?

(To be continued next week.)

"A little more kindness, a little less creed;

- A little more giving, a little less greed,
- A little more smile, a little less frown;
- A little less kicking a man when he's down.
- "A little more 'we,' a little less 'I';
- A little more laugh, a little less cry;

A little more flowers on the pathway of life;

And fewer on graves at the end of the strife."

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JULY 17, 1951

# AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

July 31-August 8-Illinois Bible School, Oregon, Ill.

- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 11—Dedication of the new headquarters building at Oregon. (Time: 1:30 p.m.)
- August 11-19—Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 16-26—Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Iowa Conference at Waterloo.
- August 18-26—Texas Conference at Gatesville. (G. J. Gordon, guest speaker.)
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 19-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

### BAPTISM AT LITTLE ROCK, ARKANSAS

Bro. C. J. Shaw baptized three persons into Christ on Sunday afternoon, July 1. A group of brethren and friends gathered at the lake in Sylvan Hills north of Little Rock, Ark., where the baptism was performed.

Those baptized included Bro. Shaw's two sons, Paul and John, and our friend and neighbor, Carl Tull of Rt. 7, Little Rock.

A meeting was closed recently by Bro. W. R. Simmons at the Oak Grove Church. He also baptized two into Jesus Christ our Lord. These were Mr. and Mrs. Houston Jones, Rt. 4, Little Rock. We pray that these our brethren and sisters in Christ will always show forth the Spirit of Christ which has been given us through His blessed Word. May they lead others to the Lamb of God that takes away the sin of the world.

Mrs. R. D. Stanton.

### NATIONAL BIBLE INSTITUTION

| An Isolated Sister                  | \$ 13.00 |
|-------------------------------------|----------|
| Cool Spring Church of God, Virginia | 3.06     |
| Brush Creek Church of God S. S.     | 33.12    |
| Brush Creck Church of God           | 86.38    |
| Barbara Claussen                    | 15.00    |
| Mrs. Kate Olmstead                  | 10.00    |
| Ohio State Conference               | 113.16   |
| Jessie M. B. Kauffman               | 5.00     |
| Blessed Hope Church of God S. S.    | 45.12    |
| Hope Chapel Contributors            | 31.75    |
| Mr. & Mrs. Chas. Netts              | 5.00     |
| Delta, Ohio Church of God           | 125.00   |
| Maurertown Church of God S. S.      | 34.40    |

### TRAVELING WITH US

### In Minnesota

The month of June is considered by some as the month for weddings. To us, it is the month of Bible schools. We conduct more Bible schools during June than any other month. From Burr Oak Ind., we went to Saint Cloud, Minn. From Monday to Thursday, the school was conducted as a church Bible school with classes each morning. On Thursday, the Minnesota State Conference began their classes, and our classes were conducted as part of the conference work. We especially enjoyed our work in the conference with Bro. C. E. Randall, While here, we were made "at home" with Bro. and Sr. Howard Hamilton. Many others royally entertained us. Attendance was not as large this year as last year. The conference was one of the largest. It was necessary on Sunday to hold separate sessions for the children in the basement to make room in the church. Thanks, Saint Cloud, for being so nice to us, and may God bless your work there!

The following week found us at Eden Valley and Litchfield. Each morning was spent in Bible school at Eden Valley and each afternoon at Litchfield. At both places, we can report "a larger school than ever before" --not only that, a larger perfect attendance than ever before. We were welcomed into the home of the Grahams and certainly made to feel at home. Each noon the teachers in the Bible school at Eden Valley had a potluck dinner at the church which afforded splendid opportunities for visiting.

The Hector brethren surely did their duty when each day members of the church drove over forty miles to Litchfield to bring children to Bible school.

Evening meals were furnished by Mr. and Mrs. Ross at Litchfield. May God bless you who are working so faithfully in these three churches.

The programs were well attended at all the churches.

### In Louisiana

Immediately following the program at Eden Valley on Friday night, we left for our work in Louisiana.

The following Monday, Bible school started there; in the morning at the Blood River Church; and in the afternoon at the Happy Woods Church.

The measles seemed to interfere with attendance at Blood River, but regardless of that, average attendance was one hundred eight. Almost two thirds of that number had perfect attendance for the two weeks.

Happy Woods surprised us beyond measure. The average attendance was twenty-five more than last year, eighty-five being the average for this year. It would have been an inspiration to anyone to have visited this school. A large number had perfect attendance.

At present, it appears there may be three

places for Bible schools in Louisiana another year. We are thankful the Baton Rogue members have bought a lot and are now preparing to build.

While in Louisiana, we stayed mostly with the Kennedy family at Blood River. How welcome they made us feel! Thank you, Blood River; we enjoyed working with you and your pastor, Bro. E. Richard Smith. Thank you, Happy Woods; we enjoyed working with you and your pastor, Bro. Vernis Wolfe.

So, during June, five Bible schools were conducted, and now you can understand why we call June, "Our month of Bible schools."

Thanks to all who make this work possible, and we ask your continued prayers.

Verna C. Thayer.

### SAINT CLOUD, MINNESOTA

In response to the gospel invitation Sunday morning, July 1, two girls came forward. Another girl and boy responded at close of evening service.

After evening services, we adjourned to Pleasant Lake where these four were buried into their Lord in the waters of baptism. We are proud to present these four new members to the brotherhood:

Marlene Saatzer (14), Route 2, Saint Cloud, daughter of Mr. and Mrs. Jack Saatzer, joins an older sister and her mother in the faith.

Joan Savage (13), Waite Park, joins her father and mother, Mr. and Mrs. John Savage, to complete the family in the faith.

William Savage (12), Waite Park, son of Mr. and Mrs. Thomas Savage, who joins father, mother, two sisters, and a brother to complete the family circle in the faith.

Ellen Hamilton (12), Route 2, Saint Cloud, daughter of Mr. and Mrs. Howard Hamilton, joins her parents and two brothers to complete another family in the faith.

May God's Spirit guide them through life, and may His richest blessings abide on them as they seek to serve Him!

V. E. Kirkpatrick.

NEVER CONQUERED. In addressing a group of six hundred ministers at a Pastor's Conference in St. Paul, Peter Y. F. Shih of Boston, pastor of Chinese Christian Church of New England said: "Do not worry about the future of the Church in China. Worry means distrust in Almirhty God. Communism is totally against our Chinese culture. We Chinese are all individualists. We believe in personal freedom. China is a familycentered nation. We do not believe that the 'state' is above overything."

There is evidence that already a strong underground movement is working in China, and that it is causing much concern to the Communists.—C. E. Randall.

### ILLINOIS BIBLE SCHOOL AND GENERAL CONFERENCE

Realizing that, as individual Christians and as a growing church, we have many problems which tend to hamper our development, we feel it wise to consider some of these problems and the solutions to them at our coming Illinois Conference and Bible School and General Conference. We hope to get personal, dealing with specific problems now facing us and with specific remedies now possible to us. Consequently, the following program has been arranged to guide the Conference toward these ends.

Recognizing our common enemies as the "Isms" or their hy-products (Communism, Militarism, Modernism, Liberalism, Materialism, and Individualism, and their parts), we wish to emphasize these defenses:

### **Bible Classes**

"The Need for a Consecrated Faith"—a series of lessons to be taught by Bro. Lyle Rankin of Cashmere, Wash., showing the value of a well-defined faith and practical exercise of faith to combat our enemies.

"The Need for a Consecrated Home"—a serics of lessons to be taught by Bro. C. E. Lapp of Grand Rapids, Mich., on the necessity of family worship, Bible reading, and prayer to overcome the influence of the "isms."

Children's classes will be in charge of Sr. Verna C. Thayer and her staff.

### **Evening Sermons**

- Tuesday, July 31-M. W. Lyon, speaker. "Personal Evangelism," the answer to Communism.
- Wednesday, August 1-T. M. Ferrell, speaker. "Personal Conviction," the answer to Liberalism.
- Thursday, August 2—H. Gary France, speaker. "Personal Faith," the answer to Materialism.
- Friday, August 3-J. Arlen Marsh, speaker. promising results. "Personal Maturity," the answer to Individualism. Speaking of thi
- Saturday, August 4—Harry A. Sheets, speakor. "Personal Training," the answer to Militarism.
- Monday, August 6-H. J. Doan, speaker. "Personal Conversion," the answer to Lifelessness.
- Tuesday, August 7—Harvey U. Krogh, Jr., speaker. "Personal Consceration," the answer to Modernism.
- Wednesday, August 8-"Personal Fellowship," the answer to Spiritual Decay.
- Thursday, August 9-C. E. Randall, speaker. "Personal Stewardship," the answer to Bankruptey.
- Friday, August 10-J. M. Watkins, speaker. "Personal Talents," the answer to the Need for Workers.
- Saturday, August 11-J. W. McLain, speaker. "Personal Church Building," the answer for Isolated Members.

Why don't you come to Conference this year for the best in teaching, preaching, singing, and Christian fellowship.

### DEATH OF DR. ORRIN ROE JENKS

Many individuals within our church will be saddened by the reported death of Dr. Orriu Roe Jenks, a beloved and trusted leader of the Advent Christian people. He fell asleep on June 12, 1951.

Dr. Jenks was actively associated with our work in Minnesota in early years and has many personal friends throughout our denomination.

He was born in Rockford, Minn., and served active Advent Christian pastorates in Minneapolis and Chicago. He has been a leader in all phases of Advent Christian work but has been most active in College affairs. He was principal of the Bible school of Mendota College from 1904-1912 and chairman of the present buildings at Aurora. He served as president of Aurora from 1912-1933. Since 1933, he retired but has continued to serve as a counselor and teacher until the time of his death.

We met him personally only recently for the first time. We were impressed by the kindly spirit with which he approached all differences and problems. We feel sure that his schurch has experienced a great loss. A sense of personal loss will be experienced by many persons in our own group.

### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 isues per year, \$3,00.

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

### HERALD RECEIPTS

Barbara Claussen; Don Capes; Mrs. Eddie Demmitt; Mrs. Bess Kaspar; Alfred Buskala; D. G. Harvey; Watson Weinberg; Jack Keenan (2); Marjorie Brokaw; R. D. Swanton; Mrs. Marjorie Bolhaus; Norman J. Me-Leod.

# Gleanings from the Field

"The field is the world."-Jesus.

A word from Bro. Walter Wiggins, our field worker, expresses great optimism for the work at Morristown, Tenn. He feels that a logical goal for their Sunday school is a monhership of one hundred and hopes that capacity of the present building may be strained in the near future. This is a good work, and we hope it continues to show such promising results.

Speaking of things appreciated by others. Bro. Fim Murra writes a very appreciative word for our new building and equipment in the July 5 issue of the "Present Truth Messenger." His very liberal tribute to our work at large can well be appreciated. It helps us realize that others, unfettered by the knowledge of the usual weaknesses and disappointments in any program, can see the over-all progress and forging ahead in our work. This should be gratifying to all!

We were pleased to know that the Church of God (Stanberry, Mo.) is finding our songbook, "Songs of Truth," very helpful in their church work. The latest edition of the "Bible Advocate" carries a large two column ad recommending it to their local churches. Sometimes it helps us to appreciate what we have when we know it is appreciated by others.

**Conference—Soon, Soon!** Have you ever attended a General Conference! Every word concerning a General Conference on page three is true. You will go home with euthusiasm and spirit for further work in the Lord. Do Come! At the mailing of this issue, another Youth Rally will be underway. We rejoice to hear that young people are interested in God's Word and Christian fellowship. Keep our youth busy in the Lord, and worldly pleasures will be forgotten.

Sr. Ada Simpson writes that the Michigan State Conference voted recently to purchase a building for the Baraga Church. National evangelist, James M. McLain, in a recent survey of this territory, found that it shows worth-while promise. The building under consideration must be mored from its present location and is a former tavern. The more taverns we can convert into churches the more effective our work will be. We hope their plans continue to bear fruit. Bro. Lecnard Brown has devoted himself diligently to this locality for several years.

There is a new son at the home of Mr. and Mrs. Walter Croxton, Rock Island, Ill. His name is Walter Kimbrough, and he arrived on June 15.

Bro. Paul C. Johnson preached at the Restitution Church, near Casey, Ill., Saturday night and Sunday morning, July 21 and 22. Returning to Oregon, he expected to bring two or three students for Berean Youth Rally.

At the Church of God. Cleveland, Ohio, William Diek, William Wachtel, Darrell Maddock, and David Sprinkle will preach in that order during the August vacation of Paster G. E. Marsh.

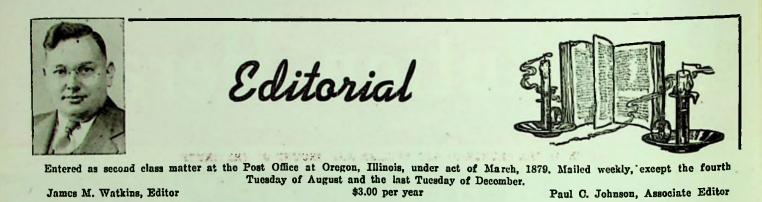


# The July 24, 1951 Restitution Herald

VOLUME 40 VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH" NUMBER 42

-National Evangelism Photo.

You are cordially invited to renew the past fellowship and pleasure of attending the Illinois Bible School and General Conference, July 31 - August 12, 1951



### Denying the Power

"Men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof. From such turn away."

It is becoming difficult for many persons to analyze modern trends of religion. It is additionally hard to make particular application, or form definite conclusions about these trends.

It is true that numerical strength of religion, and Christianity in particular, is growing. According to a survey by the National Council of Churches covering 54 religious bodies, representing 97 per cent of the membership of Protestant, Catholic, and Jewish faiths, there was an increase of 51.5 per cent in church membership throughout the United States since 1926. This represented an increase of 20 per cent above the increase in population.

In addition to numerical strength, there was also evidence of a growing desire for greater spiritual attainments. "Retreat" movements, not only among Catholics but Protestants as well, have shown considerable increase. "Retreats" are methods or means by which individuals may take brief periods of time to retire to quiet places of geographic solitude for periods of religious discussion or total silence. The purpose is to get away from the rush of modern living and take spiritual inventory to strengthen the inner man.

It is this apparent contradiction between numerical strength and the desire for greater spirituality that is confusing our understanding of current trends. The matter is simplified greatly, however, if we realize that trends toward formal worship and numerical strength far exceed the trends toward increased spirituality. The period spoken of in Second Timothy was to be a time when formal worship would replace spirituality.

A close look at this verse makes it easy to understand its current application. Smith and Goodspeed's translation expresses the thought in this way, "Keeping up the forms of religion, but resisting its influence." Young defines the word "power" as "ability." Jamieson, Fausset, and Brown interprets "form" as an "outward semblance." Prophecy

does not deny a period of increase. It makes clear, however, that the superficial evidence of religion will be expressed through formal worship, and the force and ability of the gospel to transform human lives will be completely unrecognized or denied.

This condition is not new in the world's history. I have in my library a book covering world evangelistic statistics and trends for 1850. Quoting the statistics of 1846, this book points out that 82.8 per cent of the population of Russia were recognized members of some church. It makes clear that few of this tremendous number—in the neighborhood of 52,000,000—were true followers of Christ. It is easy to see what the loss of religion as a spiritual force did to that country. Numerical strength had no value!

There is a definite obligation upon us to maintain our spiritual strength. The new churches we build, or the members of professing Christians we may add, have no value unless they express a religion of spiritual power and force able to transform human life and social influence. We are not interested in the mere forms of worship. The world is in need of a gospel message that transforms the personal life, brings peace to the human heart, and welds Christians together in bonds of Christian love and fellowship.

It is a joy to witness our present Youth Rally. The number attending has exceeded all expectations. This interest is good to see. It is hoped that our coming Conference will in turn be a reflection of the same sincere desire for greater service. It is the purpose of the General Conference to lend a helping hand to all local fields in the hope that we may add to our numerical strength.

This is as it should be and is most heartening; however, let us not forget that ours must be a faith of power and force if it is to be effective. A formal worship or numerical growth will not bring a satisfying religious life to the individual. It is not the outward semblance of our faith that will make us forceful in our service. It is the expression of love and fellowship that comes only from the heart. For it is "with the heart man believeth unto righteousness." JULY 24, 1951

# BUSINESS OF THE GENERAL CONFERENCE

# By Leland T. Hanson

Former Conference President

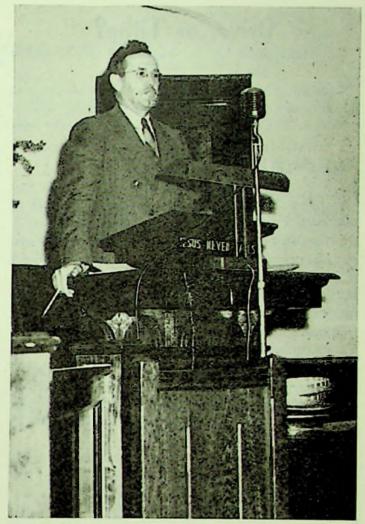
**T**O DISCOVER the purpose of the business sessions of General Conference, one should read and study the constitution and by-laws of the organization. In the case of the General Conference, instead of a constitution, we have working rules or an understanding of agreement. It makes little difference what they are called; the purpose of the organization is usually found clearly outlined within its printed pages. This is true of the General Conference.

All delegates to General Conference should have a copy of these working rules and discover for themselves the real business of the Conference. If delegates do not have a copy, each should secure one from the office at Oregon, Illinois, and make a thorough study of it before the business sessions convene.

Business sessions in general should review the work of the past year. These reports should all be in printed form so each delegate may have a copy for study before the sessions open. It is not necessary to spend too much time on work done in the past, but a certain value is gained especially by way of inspiration; also that of detecting weaknesses and how these weaknesses may be overcome.

Of course, old and unfinished business should be completed. Election of officers is also an important function of business sessions, but outlining and adopting a workable program for the coming year or years is without a doubt the most important work of the business sessions. This comes under the head of new business and should follow carefully along the lines for which the Conference was organized. These purposes are all clearly outlined in the working rules. Please read them!

In order for the business sessions to be conducted in an orderly fashion and to save time, considerable work must be done previous to sessions by the Board of Directors and by various committees. These smaller groups must spend hours of study and discussion in order to have something definite to present to the delegate assembly. The purpose of these committees is not to do work secretly from the Conference floor, but rather to save time and be in position to better explain the program to be



adopted. All detail work should be done in committees. The delegates in business sessions have a more important work to do.

The meetings should also be conducted so each delegate who wishes to speak should be given opportunity. Delegates should also bear in mind they cannot monopolize the speaking time, nor should they talk on trivial matters. They should speak directly and kindly concerning their problem and then give someone else the same opportunity.

Each individual delegate should play an important role in the business meetings. Delegates were selected by various local groups for that purpose. To best do this, each delegate must attend every business session possible. Be punctual and ready to consider all matters when the chairman calls the meeting to order. Be informed ahead of time as to the purpose of each session and be ready to discuss or vote intelligently on each issue.

Delegates should expect to work on committees. This work may cause one to spend much time in a warm office or take time one would like to spend otherwise; however, the job must be done within a few days, and the only way to do it is to give sufficient time to it.

(Please turn to page 10)

JULY 24, 1951

# Drive, or Tithe?

### Look at the Drive

Jesus was accused of many violations of the ancient law; but none of those who were watching for some cause of offense in Him ever accused Him of neglecting the tithe.

Everybody knows that the usual way of raising money for the church has something the matter with it.

It makes Christians into coaxers and beggars.

It makes sincere Christians ashamed that the work of the church is done on the money of mendicancy.

It puts means above ends; we are forced to give concerts for money, not music; to hold suppers for profit, not sociability; to distribute books for a commission, not instruction; and generally to degrade and pauperize the greatest business on earth.

It makes the money bag the measure of recognition, and mortgages the church's conscience to its heavy givers.

It uses time and strength in getting tools for the work, which ought to be spent on the work itself. (The time used up by financial committees in the course of a year is estimated at one man's working time for three hundred years.)

With all its other disadvantages, some people might defend it if it did but work, but it is a self-confessed failure. Like the perpetual motion machine in the patent office, it is highly complicated and very ingenious, but it will not work.

### Then Look at the Tithe

Anyone who thinks about it knows that paying of the tithe as a sign of stewardship has nothing whatever the matter with it.

It conserves the energies of the church for the church's real business.

It puts a stop to the necessity of the church becoming a peddler of pics, oysters, ice cream, chicken pie, and notions.

It gives business men of the place a new regard for the church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of His work.—Layman Billetin.



# Great Prayers of the Bible

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou sha't judge the people righteously, and govern the nations upon carth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him" (David's prayer for God's Kingdom, Psalm 67).

### DAILY READING HELPS

- M. July 30. Acts 18:24-28. The ministry of Apollos at Ephesus.
- T. July 31. Acts 19:1-20. Paul instructs disciples at Ephesus.
- W. Aug. 1. Acts 19:23-32. The uproar at Ephesus.
- T. Aug. 2. Eph. 4:4-10. Paul exhorts the Ephesians to walk in unity in Christ.
- F. Aug. 3. Eph. 5:5-14. Exhortations to forsake idolatry.
- S. Aug. 4. Acts 20:17-38. Paul bids farewell to the Ephesians.

# Does It Make Any Difference What I Believe?

A message presented to the 1951 National Berean Youth Rally by Dean D. A. Jones, Kimball, Minnesota

**D**OES IT make any difference what a person believes as long as he is sincere?" asked a friend of mine a short time ago. Many times, we have heard that question asked. Of course, there are slight variations of the questions, such as "Mr. Doe in the \_\_\_\_\_\_ Church believes in the trinity and in going to heaven when you die. He is a wonderful Christian man, and he gives lots of money to the church. Will he be saved?" The answer to that question and all similar questions makes the difference between the Kingdom of God and condemnation to millions of people. Let us study the question.

Many churches of the world teach that morality is of primary importance. They preach what is commonly called "the social gospel." Some sermons are based on the Ten Commandments—"Thou shalt not steal." "Thou shalt not kill." In other words, they stress Christian living. Those ministers often dabble in politics and civ'l affairs. They talk about "the milk of the word," but they never give the members the "meat of the word." The doctrines of the Kingdom of God and related doctrines are ignored completely. We, the Church of God, are completely outnumbered by large, orthodox denominations. Are we in error? We hold that we must know and believe the doctrines of the Bible. Is it really unnecessary? We must examine our position—an examination based on the Word of God, not man's word.

In John 8:32, we read, "Ye shall know the truth, and the truth shall make you free." Immediately two questions are raised: (1) What is truth? (2) Free from what? In the context of John 8, we note that Jesus was speaking to the Jews. In verse 24, Jesus said, "If ye believe not that I am he, ye shall die in your sins." As Jesus was speaking to them, "many believed on him" (v. 30). To those who believed on Him, He 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." The Jews could not understand how they could be made any more free than they already were inasmuch as they were Abraham's seed and had never been in bondage to any man, but they misunderstood the type of bondage Jesus meant-not bondage to mankind, but bondage to sin. He wanted their service to God to be spontaneous and cheerfull

Jesus asked them, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ve will do. 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 (vv. 43, 44). Then in verse 51, Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

The churches of the world do not proclaim the same truths (Do some of them proclaim very much truth at all?), nor do they place the same emphasis on various portions of the Bible. For example, if you were to walk down the street in your home town and ask the first ten people you happened to meet, "What are the promises which God made to Abraham?" the chances are you would not be able to get a reasonable answer—unless they were Church of God members. If you visited all the churches in town and asked about the gespel of the Kingdom, what kind of answers would you receive? Yet, that wes what Christ preached. The reason people of today do not know about the Abrahamic promises and the Kingdom of God is that churches of the world are not proclaiming what Christ taught!

In the days of Jeremiah, conditions were much the same. In Jeremiah 5:31, we read, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Is it true that "prophets" (ministers) "prophesy" (preach) falsely in the church world of today? Where in the Word of God dors the word "trinity" occur? (Five hundred dollar reward to the person who finds it!): Where do we find the phrase "immortal soul" in the Word of God? This is only a very small sample of the way they do not "keep my saying" as Christ ordered them. Yet, all the false teaching is under the guise of Christianity. We, like the Prophet Jeremiah, ask, "What will ye do in the end thereof?"

"I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal" (Jer. 23:25-27).

Reading this, we cannot help think of some of the in-

cidents constantly being discussed on radio and in newspapers. People have dreams, or visions, if you choose to call them that, of the "Virgin Mary" and of other Biblical characters. They tell their neighbors, the priest, and the newspapers all about it. It makes headlines and newscasts. The dreamer is told to tell the people certain things which conform to their false type of belief and teachings. Recently, in our neighboring state, thousands of devout and curious people assembled to watch a dreamer in her act. These people have forgotten the teachings of the Bible. They have, as a denomination, decided to follow Baal. It is indeed a pitiful condition!

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 Peter 2:1-3).

Too many ministers are in church work as an occupation, and an occupation only—they never received a "call" to preach. They do not love the Lord nor His teachings. Ministers say to their congregations only what they want to hear. These false prophets will not step on toes or adhere to Biblical truths about the Kingdom of God, the sleep of the dead, or any other doctrine if people do not believe them or want to hear about them. Many church leaders will "bring in damnable heresies" if they feel that their finances would profit by such teachings. Such leaders "make merchandise" of Christians.

In 1 Timothy 4:1-3, we read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which know the truth." The first point we wish to bring out is that "in the latter times some shall depart from the faith." We know definitely that such is taking place today. Churches holding fast to the truth are not holding fast to their membership and attendance! People in the days of the Master did not love the truth, and neither do they today. As long as Jesus was feeding the multitudes and healing the sick, there were mobs following Him, but when He denounced their sins and proclaimed the truths of the Kingdom, they left Him, and finally had Him crucified. There are too many people who are lukewarm toward Christ. They have believed, and have been baptized, but they are not serving wholeheartedly. I wonder if some were really converted! Such people do not bring honor and glory to the Lord.

It always grieves us to see a brother or sister who has given "heed to seducing spirits, and doctrines of devils." Too often a man or woman will "change religion" to marry a person in a different denomination. Before I would change religions, brother or sister, I would take my Bible and the creed or statements of belief of that church and see if the teachings are Biblical. If not, beware! They may be "doctrines of devils." I am very sincere, and I fear that many young people have thrown themselves to satan merely for a mate. It is not worth it. This life is short, but eternity is long. A person who will support a false religion and false teachings by joining a church is condemned by the Word of God. He is without hope and without salvation.

1 Timothy 4:16 carries the same thought: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Does it make any difference what doctrines you believe? It most certainly does! If it did not, there would be no reason for this verse in the Word of God. Read the verse again. Does it not almost come right out and say, "If you do not take heed unto them and continue in them, you will not save yourself, but you will be condemned"?

Note also the fact that we are our "brother's keeper." We are responsible, not only for our own salvation, but also "them that hear thee." By the way, do you take time to tell others of Christ and His plan of salvation? Do you take care to be seen no place where Christ would not want you to be? Are you in Berean and in church on Sunday nights—or roller skating, at the movies, or some other place where Christ is ashamed of you? Baseball games, fishing, and swimming are weekday sports!

Paul, in Acts 20:28-31 said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch."

We really need this admonition today! If we are not watching at all times, "grievous wolves enter in." People from other churches will tell you, "We all are going to the same place. We can get to a certain city by various highways, or by trains, or by airplanes." "We are all shooting for the same mark," said a friend of mine the other day. We disagree completely with such statements and such reasoning. There is only one true Church of God—only one doctrine which will save a soul from damnation. All denominations do not teach "the holy scrip-(Please turn to page 10)

The Missionary Crisis

ACCORDING to the American Council of Christian Churches, foreign missions are in a most precarious position. They feel this has been brought about by the International Missionary Council, whose chairman Dr. John A. Mackay advocates the recognition of Red China, and certain national councils located on the field who have attempted to bring mission fields of the world into the orbit of the World Council of Churches.

Some of these councils, in carrying out their policies and programs, have attempted to set up a closed shop in religion. They have tried to exclude from the various fields mission groups which either refused to join the International Missionary Council's national council on their field, or which did not have the endorsement of the Foreign Missions Conference of North America, a national council, or some other affiliate of the International Missionary Council and the World Council of Churches.

Because of an understanding with the British and Indian governments, which understanding was most discriminatory and in violation of the principle of religious liberty, the attempt at setting up a closed shop was well nigh successful in Kenya Colony, Nigeria, Tanganyika, and India.

According to the International Missionary Council's Quarterly Notes for January, 1950, the following councils and organizations are declared to be in full membership in the International Missionary Council: Australia-National Missionary Council of Australia Belgium-Conseil missionaire Protestant de Belgique Brazil-Confederacao Evangelica de Brasil Burma-Christian Council Cevlon-National Christian Council China-National Christian Council Congo-Conseil Protestant du Congo Denmark-Danish Missions Council Finland—Finnish Missionary Council France-Societe des Missions Evangeliques de Paris Germany-Deutscher Evangelischer Missionsrat Great Britain-Conference of Missionary Societies in Great Britain and Ireland India and Pakistan-National Christian Council of India and Pakistan Indonesia-Zendings Consulaat Japan-National Christian Council Korea-National Christian Council Latin America-Committee on Co-operation

Malaya-Christian Council

- Mexico-Concilio Nacional Evangelico de Mexico
- Near East-Near East Christian Council for Missionary Co-operation
- Netherlands-Netherlands Missions Council
- New Zealand-National Missionary Council of New Zealand
- Norway-Norsk Misjonsrad
- Philippine Islands-Philippine Federation of Christian Churches
- Puerto Rico-Association of Evangelical Churches
- River Plate-Confederation de Iglesias Evangelicas del Rio de la Plata (Argentina, Paraguay, Uruguay)
- South Africa-Christian Council of South Africa
- Sweden-Svenska Missionsradet. Sweden Missionary Council
- Switzerland-Schweizerischer Evangelischer Missionsrat Conseil Suisse des Missions Evangeliques
- Thailand-National Christian Council of Thailand
- United States and Canada—Foreign Missions Conference of North America

In addition to the foregoing, twenty-one councils are carried by the International Missionary Council as being "affiliated" but "not yet in full membership." Included in this list is the disputed Kenya Christian Council which works in close co-operation with the International Missionary Council and the World Council. The list is as follows:

Angola—Aliance Evangelica de Angola Antigua-Christian Council of Social Welfare Barbados-Christian Social Council Chile-Concilio Evangelico de Chile Cuba—Council of Evangelical Churches Equatorial Africa-Federation des Missions Evangeliques du Cameroun et de l'Afrique Equateriale Ethiopia-Inter-Mission Council Gold Coast—Christian Council Honduras-Inter-Mission Committee Jamaica-Christian Council Kenya-Christian Council Madagascar-Inter-Missionary Committee Nigeria-Christian Council Northern Rhodesia-Christian Council of Northern Rhodesia (Turn to page 11)

Nyasaland—Christian Council

Paradise Restored

By Harold J. Doan, (WAIT), Chicago, Illinois

HE FAMOUS blind poet, John Milton, wrote two great poems, "Paradis: Lost" and "Paradise Restored." These two titles briefly summarize the reason and result of Gcd's plan of salvation. In the beginning. God created a paradise, and in it He placed His created beings, Adam and Eve. There, in a perfect garden, humankind had its origin, and in such an Edenic condition, God intended man to live forever.

Sin entered and took root in human hearts, however, and Paradise was lost. Driven from Paradise with the words of a curse upon the serpent, upon the woman, upon the earth, and upon the race, ringing in their ears, the founders of the race began life in its present form. Death was always in view! Labor without ease or assured reward was expected of all. Earth became diseased with weeds and pests and lost much of its original beauty and fertility. Paradise indeed was lost. God's plan of redemption took root at the same time, however, and by it, through a Pedeemer, God intends that Paradise shall be restored. Through the Son of God "who was then to come, who has come, and who is to come again," the curse on man and earth are to be removed. When this plan of redemption is finished during Jesus' one-thousandyear reign on the earth, Paradise will have been restored. Jesus said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

God's original plan for man has been delayed by the introduction of sin. In comparison to eternity, the interruption has been brief. God in His patience and love has afforded us the opportunity to cross this gulf from "Paradise Lost" to "Paradise Restored" on the bridge of Jesus' atoning blood. By faith in Him and acceptance of His gift, we rise out of the gulf between and look forward to Paradise restored when Jesus comes again. We believe in "the restitution of all things spoken by the mouth of all his holy prophets." If we are in Christ at His coming, whether living or dead, we will become immortal and reign with Jesus on the earth until all things are subdued unto Him.

When will "Paradise Lost" become "Paradise Restored"? When will the restitution of all things occur? When is the great regeneration to be when everything will return to its original glory and serve the original purpose of God? Jesus told His apostles, "Verily I say

unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

When the Son of man shall sit upon his throne of glory, it will mark the time of regeneration. The Scripture plainly states, "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). The regeneration, the restitution of all things promised, will begin when Jesus comes in the clouds of heaven, establishes Himself upon the throne of His father David, and begins to rule the earth from Zion in Jerusalem. Under the rulership of Christ and His saints ("Blessed and holy is he that hath part in the first resurrection. . . . They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6), the earth and its life will be restored to the original conditions which existed in Eden, and which God had in store to be revealed to man had he continued without sin.

What will be restored? What will the future earth be like? What have the prophets promised to be revealed in the age of restitution? Our understanding would not allow us to define completely and satisfactorily the Paradise to be restored by Jesus and His saints in the Age to come. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Yet we have this statement of Jesus in Revelation 21:5, "Behold, I make all things new." Again He said, "There shall be no more curse" (22:3).

Are you in ill health as you listen to your radio? Are you crippled? Do you know that death is always near? When Paradise is restored, God shall wipe away all tears from your eyes, if you are His child, 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" (21:4)—"the lame man [shall] leap as an hart, and the tongue of the dumb sing" (Isa. 35:6). "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" (v. 5).

Are you a farmer who lives by tilling the ground? Do you wish ground were more fertile, less weedy, and less infested with insect pests? In the restored earth, these prophecies will be fulfilled: (*Please turn to page 10*)



Many Mansions

By Lyle Rankin, Cashmere, Washington

"Let not your heart be troub ed: ye helieve in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

THE HEARTS of many are troubled today, simply because there is a lack of belief in the message of Jesus. Those to whom Jesus was addressing His remarks, in the quoted reference, were troubled. They believed in God but refused to believe His Son, the one that God was sending for them to receive.

Jesus was to be their King and Saviour; as a whole,

they rejected Him, but a few received Him. God worked many miracles and signs among inhabitants of Jerusalem which were proof of Jesus as the Son of God. Today, we have the record of many of those things to help us believe. John wrote:

"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).

In preparation for the life mentioned in this last text, it is necessary to believe the teachings of Jesus. Those words, which He uttered as recorded in John 14:1-3, are to be understood and then believed, in order for us to more fully realize the promises of God through His Son. What then is the message of Jesus in the words, "In my Father's house are many mansions"? That message was so important, that if it were not so, Jesus would have told them differently. He also promised that He would not only go away and prepare a place for them, but that He would come again and receive them unto Himself.

The word "house" conveys the thought of "househo'd" or "family," as may be seen in Hebrews 3:5, 6: "Moses verily was faithful in all his house, as a servant . . . Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The next word that would naturally be inquired is "mansions." Now this word is not used elsewhere in the New Testament; therefore it would be well to see if we can find another word of the same value. To do this, we have searched out the Greek word mone, from which



Lyle Rankin

"mansions" was translated. This was also translated "abode," and used in that same fourteenth chapter of John.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with

him" (v. 23). "Mansions" and "abode" are the only two words in the New Testament translated from

mone and are defined by the scholars of the Greek language to mean "permanent dwelling place."

Now reread: "In my Father's house [household] are many mansions [perman nt dwelling places]." Follow with the question as to when one may enter the permanent dwelling in the Father's family. The very fact that Jesus said, "I go away," and promised to prepare a place for His followers, then come again to receive them, is evidence that the

permanent dwelling is to be given at the coming of Christ.

The dwelling of people now in the family of God is temporary. They have temporal life and are of such nature they may fall away and not abide faithfully. The life Jesus promised to give at His coming will be endless.

Today, one can have Christ abiding in his heart by faith and can walk only by faith. When Jesus comes, the faithful will walk by sight, for Jesus will have come to make His abode [permanent dwelling] here on earth. The inspired writer of Acts 3:19-21 shows that Jesus has gone to heaven "until the time of restitution" and at that time, God will send Him back.

Upon His return, Jesus has promised to reward the faithful with a place in His Kingdom. "If we suffer, 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). "We shall reign on the earth" (5:10).

He has promised life: "in hope of eternal life" (Titus 1:2); promised a change: "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). "When he shall appear, we shall be like him" (1 John 3:2). (over) Jesus has gone to heaven to intercede for all who will come unto God by Him. He is the one and only Mediator by whom we may have forgiveness of sins and be prepared to inherit the promises. (Heb. 9:24; 1 John 2:1; 1:9; Rom. 8:34.)

Jesus is coming to receive the faithful unto Himself, and He will reward them with eternal life, and give them places in His Father's household—permanent places for they will have endless life and be given their proper places for the work of restitution. That work being completed, God Himself will make His abode here as promised by Jesus in John 14:23, and shown to John in Revelation 21:3: "The tabernacle of God is with men, and he will dwell with them."

### NO STATUES IN ISRAEL

One outstanding and pleasing omission in Israel is the absence of statues of war heroes which one sees so much in other countries. This is probably due primarily to opposition from the orthodox to anything bordering on idolatry. Even pictures of peaceful national heroes like Theodor Herzl do not appear on Israel's postage stamps.

### DOES IT MAKE ANY DIFFERENCE? (Continued from page 6)

tures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). If they "will not endure sound doctrine" but "heap to themselves teachers, having itching ears" and "shall turn away their ears from the truth, and shall be turned unto fables," how can they be led unto salvation and a saving knowledge of the Scripture? Where, in the Word, is their promise of salvation?

It is *necessary* to know the doctrines of Christ and the doctrines of the Kingdom, which are identical. We have yet to find any Scripture which even hints that it makes no difference what a person believes as long as that person goes to church or gives to the church. Yet that is what some would have you to believe. Moral goodness will never take the place of the doctrine of the Kingdom plus living for Christ.

Young people, do not be deceived! "Know the truth," for it alone "shall make you free" from the condemnation of God.

During these two weeks of the Youth Rally, make every minute of your study count. You are not here for a vacation only, but you are here to build a firmer Christian knowledge of God's Word.

Let us help each other in our effort to be "Living for Jesus."

### BUSINESS OF THE GENERAL CONFERENCE

### (Continued from page 3)

We must conclude that all business meetings that are successful and accomplish worth-while objectives must enjoy the spirit of unity and co-operation. The work of the church as a whole must have the full support of all delegates present. If this be true, much goodwill may be accomplished and a workable program will be adopted, which the church as a whole will be able to support.

### PARADISE RESTORED

### (Continued from page 8)

"The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew" (Zech. 8:12). "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13).

Perhaps you yearn for eternal security. You would like to have a home and not have to worry about losing it through poverty or death. Such security is impossible in our time, but the prophets have said that it will be the rule in the time of restitution. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat" (Isa. 65:21, 22).

When Jesus prophesied in Revelation 22:3, "There shall be no more curse," He envisioned the final restoration of earth to its Edenic glory. A curse was put upon the world as a result of man's sin. When sin is destroyed by the coming of Christ, sin and death, the curse, also will be removed. Without its curse, the earth will be as it was created of God, good in His sight, and men will be new creatures, re-created immortal in Jesus. We believe in the eventual "restitution of all things spoken of by the mouth of all the holy prophets."

What does this mean to you? Now you live in a cursed world, and under a curse yourself. Jesus shall come to remove that curse of sin and death. By faith in Him today, you are accounted in the eyes of God as a free man, no longer under the curse of sin and death. After Jesus comes, you will be made free once and for all from sin and its consequence. When He returns, the earth also will be redeemed and restored to its primitive glory. This is all done for you and promised to you if you will only believe and put on the Lord Jesus Christ. The glories of the new earth are laid up in store for you if you are abiding now in Jesus the Son of God. With life eternal in that glorious Age, your joy can be complete.

### THE MISSIONARY CRISIS

### (Continued from page 7)

Peru-National Evangelical Council of Peru

- Portuguese East Africa—Christian Council of Mozambique
- Sierra Leone-Christian Council

Southern Rhodesia-Missionary Conference

Tanganyika—Christian Council

Trinidad and Tobago—Federation of Evangelical Churches

This is a matter of very grave concern to those who may consider entering foreign missionary work. No few faith missions and other fundamental missionary organizations have for years back been members of the councils mentioned, have made contributions to them, to the International Missionary Council, and other units of the World Council of Churches. It should be noted, however, that some missions apparently have been carried as members which never joined units of the International Missionary Council. They have been done a serious injustice, according to the American Council of Christian Churches.

The councils mentioned are in many instances inclusivistic, being composed of modernists, fundamentalists, Seventh Day Adventists, Universalists, and in some cases Roman Catholics, and as such are clearly a forbidden alliance, not only for the American Council members but for the Church of God.

These Councils are more than service agencies which only handle contacts with the various governments as some would have us believe. According to their declared object and purpose as given in the "Conspectus of Cooperative Missionary Enterprises," they exist "to promote co-operation and brotherly feeling"—"missionary comity" —"the development of unity"—"church union"—"advancing evangelization."

The American Council of Christian Churches has gone on record with the express conviction that such missionary alliances which are being forced unwittingly upon many groups are weakening and compromising their gospel testimony as well as securing backhanded support for the World Council of Churches.

Present-day foreign missionary work is fast coming to demand co-operation with such recognized groups. These facts cause us to assert that foreign missionary work has become a very complex matter and requires more consideration than the mere determination to enter these fields. For those of us who cannot support the nationalistic aims, communistic theories, and doctrinal liberalism of these groups, missionaries in the mentioned fields are fast becoming almost impossible. These factors serve to reflect the trend of our time and show the tremendous restrictions that are being placed on Biblical truth.

### **LIFE'S PATHWAY**

A MAN named Stephen Grellett died about one hundred years ago, but he wrote down a thought which is still wise and powerful. Here it is: "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again." Supposing everyone put this thought into action!

The quoted words remind me of a story of a man who had a dream that he was in a beautiful garden. It had a long path, one only; and it was bordered by the most lovely flowers he had ever seen. The gardener told him he could pick as many as he liked, but he could not move one step backward, nor could he return to take any flower. He walked on, but there was such a profusion of flowers that he thought he would leave it until he got to the end. He was so busy looking at other things on the road that he did not notice that the flowers were getting less and less, and not as lovely as the ones he had seen at the beginning. He could not turn back, nor did he care to pick the poor quality flowers that were left. "Remember now thy Creator in the days of thy youth."

Why do normal men and women prefer to die? It is the strangest paradox of human experience. Suppose someone offered you life for five hundred years free of care, worry, or pain. Would you not go a long way, or do a great effort to get it? Then suppose you were offered life for one thousand years, in the same circumstances a carefree existence, no aches or pains, no slackening step, nor feeble body, no "sweat of the brow," no sorrows, but only joys—what would you do to gain this? *Everything!* 

God offers life eternal! Yet there are few who accept the invitation. Strange, is it not?—Kokomo, Ind., Bulletin.

## OUT OF THE MAIL BOX

The thought has been expressed that Jesus baptized as suggested by the reading of John 3:22. One reads in John 4:1-2 that Jesus baptized not, but His disciples. The Smith and Goodspeed translation reads: "So when the Lord learned that the Pharisees had been told that he was gaining and baptizing more disciples than John—though it was not Jesus Himself who baptized them, but his disciples—he left Judea." The thought conveyed seems to indicate that it was the teaching of Jesus which led men to be baptized but that the actual baptizing was performed by His disciples. We acknowledge that it is the Spirit of God by His Word that prompts us to be baptized, but His disciples performed baptism.

Why did Jesus refuse to baptize John? This seemed to set the example that He did not actually perform baptisms by water.— Clarence E. Bunch, Phoenix, Arizona.



"They were astonished at his doctrine: for his word was with power" (Luke 4:32).

### Something Old

"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; to proclaim the acceptable year of the Lord" (Isa. 61:1, 2).

### Something New

The words that you have read are from the O'd Testament. As you will notice in Luke 4:18, however, this portion of Scripture is quoted in the New Testamen<sup>+</sup>.

Every Sabbath, it was Jesus' habit to enter the synagogue. If we are true followers of Christ and if He is our "great example," then we, too, should go to our church every Lord's Day. Had we been children in Jesus' day, our "little steps with Jesus" would have led us into the Lord's house.

### Jesus Read the Scripture

The same verse that tells of Jesus' going into the synagogue tells that He "stood up to read." It was the custom of that time to stand when reading from the Scripture and then sit when speaking about the Scripture.

When Jesus was teaching and preaching, the New Testament had not been written. The books of the Old Testament were all that were available, and they were filled with prophecies concerning the coming *Saviour*. In John 5:39, Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

### Wisdom and Understanding

How wonderful for us that we are told to "search the scriptures" to find for ourselves the words of truth contained therein! There is no better time, than when we are young, to become familiar with the Scripture. When we are older, we will be able better to understand

it. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7).

### Scrambled Words!

Turn to Luke 4:16-22 and unscramble these words!

| guobrht (v. 16)  | peoned (v. 17)     |
|------------------|--------------------|
| doscle (v. 20)   | scotum (v. 16)     |
| ceaprh (v. 19)   | stirimen (v. 20)   |
| wintter (v. 17)  | nointade (v. 18)   |
| reednowd (v. 22) | celbacetap (v. 19) |
| ivsectap (v. 18) | nageb (v. 21)      |
| cigraous (v. 22) | thoum (v. 22)      |

### ECE Club News

We are happy to introduce to you four new members to the ECE Club. Membership cards have been sent to Frances K. Daily, Sandra Alice Lefler, and Harold Henry Lefler, grandchildren of Mr. and Mrs. George Daily of Anoka, Minnesota. A card was sent to James Bradley Derbin, grandson of Lottie Pickerl, South Bend, Indiana.

Are your children members? If not, send their names, addresses, year and date of birth to (Miss) Patricia Rossner, 1717 Marine Street, South Bend, Ind. Their names will appear in THE RESTITUTION HERALD each year until they have passed their fourteenth birthday. Send now!

### Birthday Greetings!

Betty J. Foster, July 23, age 14, Hammond, La. Wendell Rhodes, July 23, age 11, Hammond, La. Leroy King, July 24, age 11, Lawrenceville, Ohio Kenneth W. Ward, July 25, age 8, Rushville, Ill. Freddie Anderson, July 26, age 12, Hammond, La. Anne A. Gaskill, July 28, age 7, Fort Wayne, Ind. Nancy Jean Boyer, July 28, age 11, Waterlick, Va. Curtis Kennedy, July 28, age 13, Hammond, La. Jean McLain, July 29, age 13, Cross Timbers, Mo.

# The Berean Page

Editor: William Wachtel, Oregon Bible College

### Oregon Berean Report

On May 11, 1951, the Oregon, Illinois, Bereans met at the church and traveled by car to the home of Mr. Clarence Schier. From there, we started on a hay ride and a picnic supper. A good time was had by all. Our thanks go to Clarence and his parents for this enjoyable evening.

Once each month, the Bereans have charge of the evening service. Recently, the film, "And Now I See," was presented—a film on Christian stewardship. A play entitled "God's Children at Worship" was presented one evening. On Sunday, July 15, Bro. Emory Macy of Gatesville, Texas, presented a message.

On June 25, a total of \$47.86 was paid to the National Berean Society for members' dues, Guiding Stars, and a freewill offering. The Oregon Bereans also paid \$17.68 to the local Parsonage Fund, and \$8.43 to the (WAIT) Radio Fund. Donna Eyster, Secy.

### The Kingdom of God

\* \* \* By D. A. Jones, continued from last issue

### The Capital

The city of Jerusalem will be the capital. One cannot study the city of Jerusalem as being the capital city without noting also that Palestine will be the nucleus of the Kingdom of God.

- Isaiah 2:3. What is the meaning of "mountain"? Has this taken place yet?
- Isaiah 24:23. What may be the meanings of the "moon" and the "sun"? Where will the Lord reign? Before whom?
- Joel 3:17. Who may the "strangers" be? Is Jerusalem holy today?
- Joel 3:12-21. What will happen to Egypt and Edom? What will happen to Judah? Why? Where will the Lord dwell?

From these few verses, does it seem to you that the Kingdom of God will have a local origin and then grow? Why or why not?

### The King

At the first advent of Jesus, He came as a babe, but at His second coming, He will come as the King. Jesus was once crucified and buried, but He is alive forevermore.

Study Acts 2:31 in connection with Acts 17:31. Where was Jesus buried? What "assurance" is given to all men?

Who will be judged? Will all be given immortality? Who will judge?

John 1:49. Of whom is this verse speaking?

Revelation 17:14. What is the Lamb? Who will be with Him?

### The Millennium

The word "millennium" does not occur in the Bible. We want to make that point before starting the discussion. It is derived from the Latin words *mille*, meaning thousand, and *annus*, meaning year. So "millennium" means a thousand years, particularly that period of one thousand years during which Christ will reign on the earth. The only Bible reference to this specific time period is in the twentieth chapter of Revelation. We will study the entire chapter very carefully.

There are several identifying features of the Millennium. Its boundaries are very definite. The beginning of the Millennium is marked by four events:

1. The coming of Christ. (Rev. 20:1; Matt. 25:31.)

2. The resurrection of His saints. (Rev. 20:4; 1 Thess. 4:15-18.)

3. The binding of satan. (Rev. 20:2; Jer. 31:29, 30; Isa. 11:6-9.)

4. The establishment of the Kingdom of God. (Rev. 20:4.)

The Millennium is thus seen to be the first period of Christ's Kingdom reign—its first thousand years. It is, therefore, entirely terrestrial in its location. Throughout its duration, Satan is bound. (Rev. 20:3.) By this, one may understand that all evil is restrained and the curse removed. During this age, the resurrected and immortalized saints, the church, share with King Jesus the administrative work of the Kingdom. (Rev. 20:4-6; 1 Cor. 15: 25.)

The events which mark the end of the Millennium are the loosing of satan (Rev. 20:3, 7, 8) and a universal resurrection (Rev. 20:12, 13; John 5:28), and the final judgment and destruction of the wicked (Rev. 20:12-15). Following this, the Kingdom of Christ will be turned over to God. It will be a perfected Kingdom. (1 Cor. 15: 74 78.)

Thirteen states are represented at the Youth Rally: Ill.; Ark.; Ind.; Kan.; La.; Mich.; Mo.; N. Dak.; Okla.; Ohio; Tenn.; and Tex.

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JULY 24, 1951

# AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

July 31-August 8-Illinois Bible School, Oregon, Ill.

- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 11—Dedication of the new headquarters building at Oregon. (Time: 1:30 p.m.)

August 11-19—Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)

- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Iowa Conference at Waterloo.
- August 18-26—Texas Conference at Gatesville. (G. J. Gordon, guest speaker.)
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 19-26—Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

Bro. Tom Savage, Waite Park, Minn., is preaching at Litchfield, Minn., during the absence and vacation of Pastor D. A. Jones.

### HECTOR, MINNESOTA

The church work at Hector is in healthy condition, and the members continually show zeal and interest with faithful attendance at all services.

Four boys were baptized July 16. These are all of high school age. Their names and addresses are: Dale Johnson and Harold Swanson, Hector, Minn.; and James Hammer and Neil Hammer, Bird Island, Minn. These boys are members of our Sunday school and Berean class. We pray God's blessing and guidance on them in their new life in Christ. Harry Goekler, Pastor.

### Tariy Goekier, Las

### MINA BELLE KNODLE

Mina Belle Knodle was born December 22, 1866, near Leaf River, Ill., and died at Oregon, Ill., July 13, 1951. Surviving her death are one brother Roy, Oregon; two nephews, Warren and Evan Knodle, Rockford, Ill.

Sr. Knodle had been a member of the Oregon Church of God since shortly after its organization in 1899. Her mother, her brother Fred, and Bro. S. J. Lindsay were the three charter members. Through the years, Sr. Knodle was a regular attendant and faithful worker in her church. Many visitors at the Illinois Bible School and Conference and at General Conference have stayed in the Knodle home and enjoyed its hospitality.

Funeral services were conducted from the home and the Oregon Church of God on July 16, by Pastor J. R. LeCrone, assisted by Bro. F. L. Austin. Burial was in Riverside Cemetery. Sr. Knodle rests in hope of resurrection. Paul C. Johnson.

### YOUTH RALLY STUDENTS FOR 1951

Mary Louise Anderson, Mishawaka, Ind. Jackie Beaman, Rochelle, Ill. Nancy Bearrows, Rochelle, Ill. Patsy Black, Tipp City, Ohio Joan Botkin, West Milton, Ohio Arvin Brokaw, Muncie, Ind. Janet Brokaw, Muncie, Ind. Martha Burch, Walkerton, Ind. Rose Camparone, South Bend, Ind. Miriam Carlisle, Plymouth, Ind. Lois Chek, Willoughby, Ohio Judy Clark, Frankfort, Ind. Barbara Coulter, Eden Valley, Minn. Lois Crouch, Cross Timbers, Mo. Carl Davenport, Eldorado, Ill. Dallas Demmitt, Troy, Ohio Darlene Denchfield, Arkansas City, Kan. Alice Duncan, South Bend, Ind. J. E. Fauntleroy, Hammond, La. Jim Flesland, Wahpeton, N. Dak. Juanita Gainey, Hammond, La. Sally Gallagher, Tipp City, Ohio • Helen Grau, South Bend, Ind. Dennis Green, South Bend, Ind. Loyce Guillory, Hammond, La. Neil Hammer, Bird Island, Minn, James Hammer, Bird Island, Minn. Barbara Harvey, Kokomo, Ind. Patty Harvey, Kokomo, Ind. Nancy Hayes, Cleveland, Ohio Joan Hetrick, Ripley, Ill. Barbara Hill, Baraga, Mich. Harold Hodges, Morristown, Tenn. Elroy Holt, Morristown, Tenn. Lowell Holt, Morristown, Tenn. Sylvia Holt, Morristown, Tenn. Marlyn Holquist, Grand Rapids, Mich. David Houser, Chicago, Ill. Jimmy Hungerford, Morristown, Tenn. Dale Johnson, Hector, Minn. Rohert Johnson, Oregon, Ill. Phyllis Kugler, South Bend, Ind. Elaine Lapp, Grand Rapids, Mich. Faith LeCrone, Oregon, Ill. Martha LeCrone, Oregon, Ill. Arlen Lewis, Ripley, Ill. John Lewis, Ripley, Ill. Fred Lloyd, Eldorado, Ill. Lucille Lobell, Hammond, La. Howard McClain, Grand Rapids, Mich. John McKinney, Oklahoma City, Okla. Lewis McKinney, Oklahoma City, Okla. Jane McLain, Cross Timbers, Mo. Jim McLain, Cross Timbers, Mo. Joyce Macy, Gatesville, Tex. Bonnie Marston, Grand Rapids, Mich. Myrtle Matthews, L'Anse, Mich. Jim Moore, Tipp City, Ohio David Murphy, Marshall, Ill. Shirley Osborn, Culver, Ind. David Otto, Paynesville, Minn. Paul Overmyer, Culver, Ind. Dean Pearson, Tipp City, Ohio Clarabeth Pestle, Good Hope, Ill. Pat Peters, Paynesville, Minn. David Ratering, Moline, Mich. Richard Roach, Eden Valley, Minn.

Sara Savage, Waite Park, Minn. Tommy Savage, Waite Park, Minn. Marilyn Slater, Ambia, Ind. Ruth Sprinkle, Royal, Ark. Rosemary Spruce, L'Anse, Mich. Nelda Sullivan, Hammond, La. Paul Swartz, North Olmstead, Ohio Joyce Thomas, Fredericktown, Mo. Ruth Thomas, Flat River, Mo. Linda Wagganer, Fredericktown, Mo. Norman Weaver, Dayton, Ohio Joy Werneke, Arkansas City, Kan. Dick Worley, Macomb, Ill.

"Bro. and Sr. T. A. Drinkard, Arlington, Texas, were in an automobile collision in Arkansas, on Friday, June 29, but escaped serious injury and are now in a series of meetings near Perryville, Ky., for July 6-15."—Quincy L. Carpenter, Perryville, Ky.

### ROCKFORD, ILLINOIS

With much regret, but feeling that the work of the church as a whole would be enhanced, the pastor tendered his resignation, effective September 1, to the Rockford Church of God. Delbert Jones will, beginning that same date, take over the Rockford pastorate and a place on the teaching staff of Oregon Bible College.

The pastor had been invited to serve at Rockford for another year and had accepted the invitation in May; but circumstances seemed to dictate that a change, both for the local church and for him, would be advisable. The opportunity to combine a teaching position at the College and the pastorate at Rockford arose, and resignation was immediately offered.

How pleasant the lines have been in which our lives have lain during the last eight years can be appreciated only by one who has worked with the Rockford group. No church in our experience with the Church of God more thoroughly exemplifies kindness, helpfulness, and Christian love that are ultimate virtues of true followers of Christ.

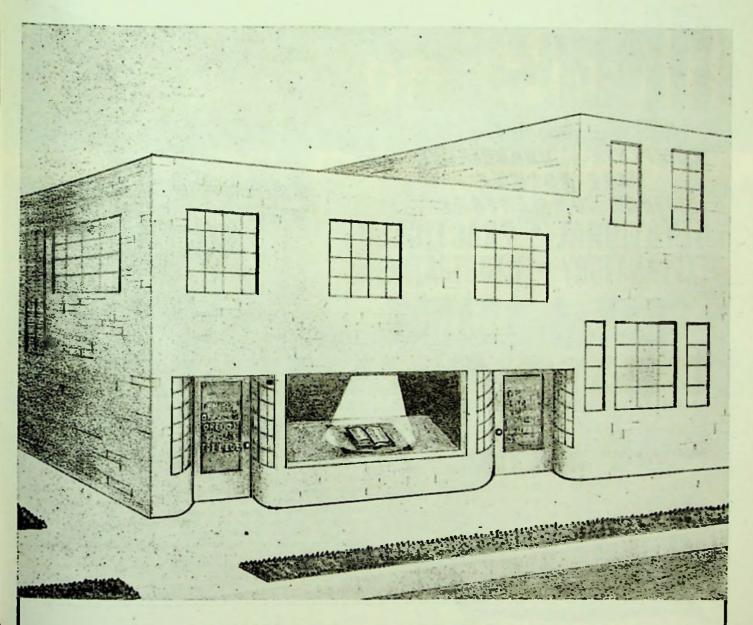
During August, when the pastor regularly is on vacation, fill-in speakers will appear in the Rockford pulpit. For the first time, the church will schedule its regular Sunday services on both week ends of Illinois State Conference. J. Arlen Marsh, Pastor.

### NATIONAL EVANGELIST RESIGNS

On July 14, James W. McLain resigned from the position he has held since 1948 with National Bible Institution. The resignation was effective immediately; and with genuine sorrow, the Board of Directors accepted it.

This leaves two still working in the evangelistic department of the Institution: Walter Wiggins, now at Morristown, Tenn.; and Mrs. Verna C. Thayer, who is working with vacation Bible schools and conferences.

J. Arlen Marsh, Secretary. National Bible Institution.



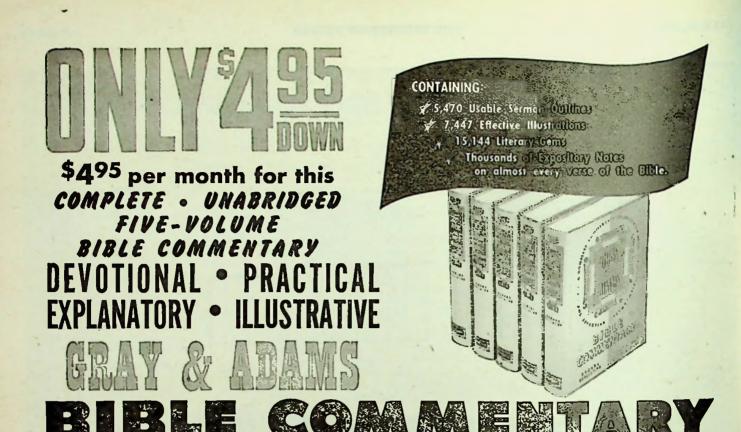
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Please send me a student's application form and information regarding Oregon Bible College, as I am interested in attending the College when classes resume on September 3, 1951.

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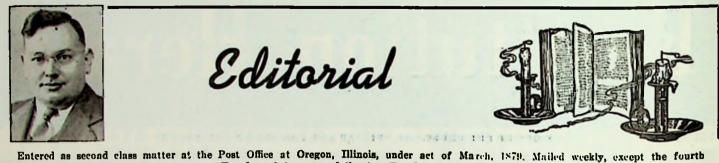
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# The **Base of Contract Provided Activity 31, 1951**



-Authenticated News Photo.

Ever-increasing demands for oil by modern war machines assures a coming conflict in the Valley of Armageddon, with Iran as a possible first stepping stone.



James M. Watkins, Editor

Tuesday of August and the last Tuesday of December. \$3.00 per year Paul C. Johnson, Associate Editor

### Oil Moves World Events Toward Prophetic Climax

No single commodity has the influence on modern politics equal to that exerted by oil. If we are interested in anticipating our future and its relation to prophecy, there is no better way than by studying nations, industries, and markets of world-wide petroleum production. These, combined with international military strategy, provide sound portents for anticipating future moves.

Many events prophesied in the Bible become logical through modern demands for oil and its derivatives, and the general political and economic maneuvering related to it. Conditions developing in Iran at the present time are worthy of the utmost attention. There is little doubt that a Russian drive across Iran, with the absorption of its economic possibilities into Russian scheming, would put the picture of prophetic fulfillment well on the way toward those events which must culminate at Palestine. Iran, embracing ancient Persia, has played an important part in the history of the past and certainly cannot be divorced from future events.

Nations are forced by necessity to dominate or ally themselves with those countries able to assume a place of economic importance as a source of oil supply. This means that the so-called "fertile crescent," whose eastern and northern boundaries are already dotted with rich oil fields, is fast regaining its ancient place in world authority.

The Persian Gulf with its sea outlets shares importance with the Red Sea and Sucz Canal as a British life line for fuel supply. Huge pipelines, carrying immense portions of the world's supply of oil, wend their way through the Valley of Megiddo to Haifa. This fact alone gives assurance that future Near East conflicts, revolving around oil, will center in the Valley of Armageddon.

It is easy to understand the tremendous part oil will play in future war economy when we consider the almost unbelievable amounts needed for modern warfare. Scenes of modern warfare resemble little those of bygone years. Behind-the-stage scenes carry the impression of highly industrial activities rather than flying missiles and wholesale destruction, which is more apparent in the front lines. As an example of this, we present a photo of a navy LST boat standing in the harbor of Hungnam to evacuate personnel and supplies. This took place when the United Nations withdrew from Korea some months ago. In the foreground are hundreds of drums of high-test aviation gasoline not yet reloaded for evacuation. This represents only a small portion of that used in the Korean War. Oil is a major part of the daily diet of war machines.

We have assembled a few facts regarding the important part oil plays in modern warfare. According to army sources, 68,500 gallons of fuel, 1,690 gallons of engine oil, 1,440 pounds of gear lubricant and 1,340 pounds of transmission grease are required to move one division 100 miles. An armored division requires 146,000 gallons of fuel in addition to the other amounts instead of 68,500 for the same distance. When such a division is not on the march, 4,000 gallons of fuel are required for necessary maintenance chores each day.

Defense Transportation Administrator, James K. Knudson, recently emphasized the tremendous drain on natural resources—oil in particular—caused by modern warfare. He said that during World War II, the United States sent overseas to allied forces more tons of oil and oil products than the combined total of weapons and ammunitions. He said also that one B-29 bomber on a single mission burns up enough petroleum fuel to run your family car for ten years. As a further illustration, he pointed out that American ships in the invasion of Okinawa burned enough fuel to fill a railroad train 230 miles long, with enough gasoline left over to run 30,000 motor cars for 12 months, and enough lubricating oil to fill crank cases of 460,000 cars.

It is hard for us to grasp the significance of these tremendous demands of mechanized warfare. It is easy to see, however, why oil is looming as the number one influence on the horizon of world strategy. Iran is a mere shadow of what will take place as nations bid for the advantages of these sources of supply or strive to deprive others of their use. In the path of modern strategy stands Israel, nation of prophecy.



# Going Home from General Conference

By Mrs. Ada C. Simpson, Grand Rapids, Michigan

WHEN THE Children of Israel were journeying toward the Promised Land, there were many enemies to overcome in the wilderness. In a battle with the Amalekites, Moses stood on a hill with Aaron and Hur. As long as his hands were upheld, the battle went in favor of the Israelites; when through weariness he let them down, the battle went against them. Aaron and Hur, realizing that Moses needed help, brought a stone for him to sit on and stood "the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Ex. 17:12). The battle was won.

Why do we feel so pepped up when we attend General Conference? It is because the program is planned to present speakers who suggest helps and ideas for bettering Sunday schools and Berean meetings. Each person is given an opportunity to tell things accomplished in his own church. In this exchange of ideas, many get the urge to go home and put them to use. I have often wondered why these meetings were not better attended. People say, "Oh, this is only a Sunday school or Berean meeting. Guess we do not need to go." Many ministers do not attend. Anyone interested in his own church activitics needs to attend to take suggestions home. Perhaps those who do not attend are thereby keeping valuable contributions from others.

The question is often asked, "What happens to this zeal which seems to evaporate so quickly when we get home?" All of it does not die because many ideas are put into practice in the home church. What happens to promises made to help the national work? Two things happen: first, we get so absorbed in our own local and state work, and the cares of life, that we forget we left "Moses" back there on the hill holding up his hands. We forget that he cannot win the battle alone. Perhaps, we hope the other fellow will remember to help him.

How and in what way can we keep interest alive when people return home? Should there be an organized plan to bring Conference decisions to the attention of local churches? By all means! Such a plan was tried two years ago, when a representative was appointed in each church to keep people acquainted with national activities. Ministers received the same news letters, reports were published in THE RESTITUTION HERALD, yet church members in general were not informed. Most of the fault lies with the local church and with the local pastor. Some lies in the fact that information is not gathered and publicized enough.

Jesus said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). You realize the value of advertising. The world takes every advantage of it, and advertising pays great dividends. Products are sold because advertising creates a desire to possess them. In trying to create an interest in General Conference, advertising must be continued in the local church. This means that each church must have at least one member who is vitally interested in General Conference work and is willing to put forth effort to see that other members are acquainted with its activities. We need to realize that in these times people want to be informed, but at the least possible effort on their part. People are forever busy and say they do not have time to dig things out for themselves.

I can best tell you what a local church can do by telling you what Pennellwood Church of God is doing about the situation. Last year at Conference, another delegate and I agreed that this year we would really try to create more interest in the national evangelism program. She suggested to our board that they appoint an evangelism committee. The members chosen have active minds and are not afraid to present ideas. Our pastor completes the committee. Committee meetings are conducted once a month to present a missionary program to the church once a quarter. The whole Sunday morning service is planned by the committee. In our meetings, much time is spent in prayer, for we know that unless the Lord builds the house, they labor in vain who try to build. We also know that to have a strong national and state work, a strong local work is needed. So, our first consideration is how to build our own work spiritually. To this end, we have distributed tracts concerned with everyday living; we sent for extra copies of THE RESTI-TUTION HERALD for ten weeks and gave them to those who did not subscribe. We encouraged those with expirations to renew promptly.

Two films, "The God of Creation" and "The Bill Bently Story," were shown. Before these were shown, two thousand post cards were mailed to advertize. "The Bill Bently Story" is purely missionary and very good to arouse people to the need of taking the gospel to the world. The film was free. There is talk of starting a men's organization and a personal worker's class. Expenses are paid by collecting and selling newspapers and magazines. A collection was taken when films were shown. We have had two quarterly programs so far. A sermonette is presented and also special work. The first time, THE RESTITUTION HERALD and the radio broadcast in Chicago were stressed. The second time, the Morristown, Tennessee, project was presented, reminding people to support and give to the national budget. The need for a local men's organization was instituted. Brother J. W. McLain made a trip here to tell about national evangelism, and much interest was manifest. During our special programs, an offering was received for whatever work was emphasized.

The response is surprising, and it does not seem to take away from regular church collection. There has been a very definite increase in interest. Do I hear someone say that they have enough to support their local work without trying to help someone else? This reminds me of a young couple who said they would have to become financially secure before they could afford a baby. According to recent magazine articles, a couple will have more security if they have a baby. "When a church builds evangelism, evangelism will build the church."

We are talking about missionary work to the Sunday school children. They were told the story of how people are trying to build a church in Morristown, but have only enough money for the building; they learned of the need for pews, songbooks, and piano. They were given cards to fill with dimes and to bring back on a certain date. They showed much concern about the matter and cooperated heartily.

To keep interest alive in national work, local churches must be more faithful in sending reports of activities. The question is asked, "How is James Mattison getting along now?" Our groups would like to know whether the help given is enough and whether the work there is progressing. Perhaps more help would be given different places if needs were known.

Although reports are printed in THE RESTITUTION HER-ALD, many members do not read them, even those who receive this weekly periodical. After Brother McLain was here and reported on the national work, I was discussing it with a lady, and told her that information had been printed in THE RESTITUTION HERALD. She said she did not always read it, and sometimes its wrapper was not taken off. This is why we need someone who will present the work personally. People will listen when they will not take the time to read.

The ladies of the Michigan churches organized a state

missionary society. It was organized as a result of a letter received from the Minnesota missionary organization. This can be extended nationally.

According to the May 1 issue of THE RESTITUTION HER-ALD, we noticed that Oregon Bible College students had been shown two films, "Child of Bethlchem," and "God of the Jew." Were they good and worth showing? Perhaps the National Bible Institution could render a service by publishing a list of films worth showing in local churches. Interest in national work may increase if films and slides showing our own work and workers were available. Many look forward to the pictures at Conference time, but many members cannot go to Conference.

Probably each of you knows what is needed to interest your own local group and how the General Conference can help you. In my own church, the fault lies largely with those who have been reared in the Church of God and take it for granted too much and fail to create an interest in new members who know nothing about national organization. We have failed to create in them a desire to attend Conference meetings. We have been too content with our own little group and have forgotten that the sole purpose of having a church or national organization is to fulfill the command of Jesus: "Go . . . teach." We are surrounded by people in a lost condition. We need to feel a burden for them. May God open our blind eyes and help us to catch a vision of the great work the Church of God should be doing! May we not be sleeping when Jesus comes!

### MAN MAKING

We are all blind until we see That in the human plan, Nothing is worth making If it does not make the man. Why build these cities, glorious If man unbuilded goes? In vain we build the world, Unless the builder also grows.

-Edwin Markham.

### DAILY READING HELPS

- M. Aug. 6. Rom. 14:1-9. Introduction.
- T. Aug. 7. 1 Cor. 8:1-13. We should not use our liberty to the offense of others.
- W. Aug. 8. Matt. 18:7-14. Woe to the offondor. God cares for His sheep. T. Aug. 9. 1 Cor. 13:1-13. A good rule.
- F. Aug. 10. Eph. 4:22-32. Our deep concern for one another.
- S. Aug. 11. Rom. 15:1-7. Lot all things bo done for edification.

# Iran, The Hot Spot

### By Harold J. Doan, (WAIT) Chicago, Illinois

OLITICALLY speaking, world attention is divided today between two "hot spots," Korea and Iran. Prophetically speaking, the hottest of the two is Iran. For a long time, we have taken the position that the undeclared war in Korea is only a side issue, a test of strength, a mere diversion from the real purposes of the Russian Bear. Though this is real war in every sense and though casualties have been heavy, it is generally admitted that victory would be no great gain for either side. In Iran, however, much is at stake. With a large proportion of the world's oil being refined here, Russia, Iran, Britain, and America all have a vital interest in the area. Trouble is brewing, for these interests overlap and are at variance with one another. Iranian patriots are against all foreigners. Communists are active, staging riots and demonstrations. Russian armies are on the Iranian border. British paratroopers and ships are ready for duty. An American diplomat is in conference with the Shah. In the ancient land of Persia may be planted and cultivated the seeds of World War III and the Battle of Armageddon. Because of its proximity to the new nation of Israel and its position in the Near East, we view with prophetic interest the important activities now taking place in Iran. The first pages of human history were written in the Middle East, and there the nations will conclude their history.

The Bible foretold our day and beyond. It told of the time when "the end" will be written on the history book of man's rule. The end will come when all nations of earth gather themselves in the Near East around the city of Jerusalem, to battle one another for the spoil to be found there. The nations involved will be divided into two groups, one being the great power of the north, Russia and her allies, and the other group composed of nations seeking to stop the northern confederacy from gaining control. Among the nations of the northern confederacy, Russia, Prussia, Turkey, the Balkans, listed in Ezekiel 38, are also listed "Persia, Ethiopia, and Libya with them; all of them with shield and helmet" (v. 5). On the basis of this verse, it is our belief that eventually the British and ourselves will lose our hold on Iran, and Iran (Persia) will join the camp of Russia, becoming another swallowed satellite of the greedy Communist Russia. We can foresee also the fall of Turkey, Ethiopia, and Libya (or Egypt as some believe), and eventually even part of Israel into Russian hands.

The oil of Iran is calling the world's attention near to the Middle East, where the last war of history is to be fought. The world is dividing itself; the battle lines arc forming; and someday those in opposition to the northern hosts will say, "You have gone far enough (possibly after the Middle East and North Africa are gobbled up); go one step farther and we fight." A move on Palestine will then draw all nations into battle. There may be a season or two of deceptive peace; there may be minor wars in the meantime; but in the end, we will find Russia and her allies, including most of the Near, Middle, and Far East, and North Africa, drawn up to battle the rest of the world. The moves in Indonesia, Tibet, India, Iran, and China are the beginnings of the end.

So, what should we do? World history is in its last chapter. Civilization is grounded now and may soon break up on the rocks of atomic war. Should we not eat, drink, and be merry? Should we join the Communist party so we will be on the side of the coming majority? Should we hope against hope that the Bible has made a mistake and hide our heads in the sands of belief that it may work out all right? None of these is the way out! The Word of God tells what is coming, and it also tells the way of escape. It is much better than science, which can create an atomic bomb, but cannot guarantee any escape from its destructiveness.

The same Word, which tells of the gathering of the nations to battle over eastern oil and other spoils, also tells how the battle will end. It will not end in a victory for the western nations, but it will end in a terrible defeat for the powers of the north. The victory will be God's. In Ezekiel 38, where the Lord tells of the nations, Russia and her satellites, including Iran, coming down to make war in Israel, God tells also how He will fight against those nations.

"I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. . . Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is 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 God. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. ... It shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land" (Ezek. 38:21-23; 39:4-6, 11, 12). If you have wondered what will happen to atheistic Communistic Russia and her crawling sympathizers, here is the answer. The nations now falling in with the party line expecting to get something for nothing have a great surprise in store for them. God has plans for them in the valleys of Israel.

There are awful days coming soon on our world. The rumblings in Iran are only the first notes of the warning trumpet. The wise, who have ears to hear, are wondering about a way out. Where is the door to safety? "How shall we escape?" Must we, knowing these terrors are stored up for this world, endure these things that are to come to pass? No, praise God, there is a way of escape, through the salvation offered through Jesus Christ.

In Luke 21, Jesus was giving a prophetic lesson to His apostles, informing them of things to come. He prophesied the fall of Jerusalem in 70 A.D. He prophesied the dispersion of the Jews and the making of a Gentile city out of Jerusalem. He told of persecutions and tribulations to come upon the church. Then He told of signs of the end of Gentile times and signs of His second coming. He said, "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).

He spoke also of these signs of His coming again— "When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven" (vv. 9-11).

These are the very things of which we have been speaking. The Iranian situation, the tension between nations, the minor wars and threats of war are all signs. Jesus said in verse 36 of chapter 21, "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." There is a way of escape, by watching and praying. This is advice for Christians and them alone. Those who are in Christ are safe by watchfulness and prayer. First, we are to accept God through Christ. Then we are to watch; watch for sin, watch for opportunity to serve watch that our lives are swept and garnished for Jesus' return. We are to pray for power to keep faithful until our escape.

"How shall we escape?" Before God gathers His nations to battle, He will gather His people to salvation by the coming of Christ, "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "How shall we escape?" "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). Then will come upon earth the day of the Lord that will end in God's fearful judgment on the nations at Armageddon. Are you ready? Are you watching in truth and righteousness to be taken to safety with the Lord?

# OUT OF THE MAIL BOX

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20).

If all power was given Him, then He had the power to give the names they were to baptize in, and He gave the Father, Son, and Holy Ghost. Then why do we leave off the Father and Holy Ghost when we baptize? Do we believe we should go and teach all nations? We most surely do, and baptize them as commanded, not in the name of the Son only. Did Jesus overstep His power when He gave the name of the Father and Holy Ghost? Would baptism be a saving ordinance without the Father and Holy Ghost or Spirit? Is the Spirit necessary in the birth of the water as in the birth of the Spirit?

Can we rise to walk the new life without the Spirit? The forgiveness must come from the Father through the Son, so it seems to me all three names are essential. John the Baptist had been baptizing the people, and Jesus' disciples were also baptizing. (Acts 19:4, 5.)

What name had they been baptizing in? Could it not have been the Father and Holy Ghost, as Christ had not yet suffered?—and after He made the atonement for sin, His name was then added, so Jesus gave the essential names. Why do we not use them as commanded?

Please answer, as I have been asked about this by several people, and I can only answer it as Jesus gave it. Some hold back because of our ministers only using the name of the Lord Jesus,—Mrs. W. L. Robbins, Riviera, Texas.

# Annual Report --- Department of Evangelism

By J. W. McLain



I SHALL confine this report to the major items and policies that pertain to the department of evangelism. The details or lesser items can be learned from field records at the office.

Of greatest significance for the past year is the rally of the people to the support of the budget, which has allowed this department as all others to operate without the curtail-

J. W. McLain

ment we had feared. Because of this, officers of the Institution are encouraged to make the coming year one of intense evangelistic activity.

A new worker came to the department in June. This man is especially qualified for the work as I shall enumerate. He has shown a splendid record of leadership in the development of the church he has served for many years. He is free to travel, having no dependent children to tie him. He has, for some time past, shown a strong desire to work in the missionary field. His views on doctrine will please the majority of the people who support the work. He is a good personal worker who can approach the stranger with good results. This man is Walter Wiggins, native of Eldorado, Illinois, recently pastor of the church at Eden Valley, Minnesota. His advent into the department is so recent that we can only say of his record: he came on the job at Morristown, Tennessee, with a great enthusiasm and took hold of the job with a desire to get it done.

I give you here, the annual report of the work of Verna C. Thayer, as written by her:

### TRAVELING WITH US East and West, North and South

Another year of working for our Master has come to a close. The Seed has been sown. Whether it is kept watered depends entirely upon the people of the communities where we have labored. If the Seed were sown as it pleased our heavenly Father, if it is being watered as He has commanded, then, and then only, can we expect God to give the increase.

We are indeed grateful for your prayers and the support that has been given this field of our evangelistic work.

When we toll you we have driven 28,135 miles to carry God's Word to various parts of our land, do not think of it only in terms of miles. Think only of the beautiful things God has given us in nature to make each mile a joy: mountains, rocks, trees, flowers, birds, peaceful lakes, and turbulent rivers, and hundreds of other beautiful things.

Please do not criticize our expenditure (\$1,500.14) too severely,

for this covers many items. One of them is our mileage; it also covers supplies used in our Bible schools. Postage for mailing lessons is also included and many, many, other items. To those who have traveled, the figures will not seem too large.

We had hoped to carn enough to cover our expenditures. We have gone where work was needed rather than places where large incomes could have been had. Earnings were \$1,404.31.

When we say we have conducted 301 services, we mean Bible school classes, teachers' training classes, and sermons preached. A Bible school often includes all three types of services. There are also many others.

Imagine a congregation of 2,815 persons; then you will realize the number of persons contacted this year. Some wonder how we secure these figures. We use either the enrollment secured in Bible school or the highest attendance at the services. This is as near as we can arrive at any figure. We know it is not as large as it actually should be, for many are in attendance at other services not counted.

Did you remember that we also assisted in making children's quarterlies? We only carried this for a portion of the year, during which 236 quarterlies were mimeographed. This work was taken over by National Bible Institution.

Lesson helps were made and are still being made for fifty-three Sunday school classes. This requires many, many hours of work. When you realize the number of children this reaches, you can understand why we can look upon this phase of our work with joy. Children love to do things; so they learn by doing!

Material for children's Bercan classes is also made. Lessons for many other Bible schools besides those conducted by us were prepared.

While we are listed as "Children's Evangelists," you will see we work with all ages from "the cradle to those nearing the end of life's journey."

May God's richest blessing be upon all the places where we have worked, "from the east to the west; from the north to the south."

We have been striving for a change in the practice of Sr. Thayer's work for some time. So great are the demands for her services from all over the states, it is difficult to reduce her schedule so as to accomplish this new purpose. The plan we have been striving for is to be able to put her in each new field, such as at Morristown, Tennessee, for several months, to develop the children's and young people's interest and to stay long enough to hold their interest and gradually relinquish her leadership of them to another teacher. We have noticed her excellent ability to get unusual attendance at Bible schools, but that in many cases, local leaders or teachers do not strive to hold them beyond the Bible school. We believe if she can get them in, she can hold them until an understudy can gradually assume her place.

There is a very fertile field for children's work at Baraga and Zeba, Michigan. I would like to see Mrs. Thayer located there for several months. She would be a great help to the local workers who are interested in these children.

Regarding my own work, the past fiscal year, from July 1, 1950, meetings were held at the following places: Wenatchee, Washington; Macomb, Illinois; Blanchard, Michigan; Delta, Ohio; Hendersonville, North Carolina; Morristown, Tennessee; South Bend, Indiana, both churches; Pennellwood Missionary Society; Michigan Conference; and a survey of the Baraga, Michigan, work for the Michigan Conference. A large portion of time was devoted to the planning and aiding in the construction of a new church building at Morristown, Tennessee.

Recommendations for further work of the department of evangelism already have been given to the Board. In brief, they are: that before a large corps of evangelists be developed, we give attention to giving aid to a number of men who are sacrificing much to establish new churches; that a pool or fund be built up for the purpose of lending money for building or pastoral aid, this fund to be replenished by returned loans and contributions; that no program or worker be supported that does not show the result in churches built, Sunday schools organized, new fields established; that each new worker added to the department as an evangelist should have adequate financial backing to support the new fields he would open.

I made some pertinent remarks to the Board regarding some of the most vocal critics of the department. My suggestion was that we evaluate every critic on the basis of his record. How many churches has he built? How many Sunday schools has he organized? How much has he expanded, lifted, bettered the work in general? Is he qualified to show us a better way of doing the work? Constructive criticism is very beneficial, but there can be no good in those who with great barking, run along nipping at the heels of a great forward-moving, constructive program.

I have noticed that every time we begin to solve our financial problems and can foresee an unhampered future, there spring up a dozen projects to divide our energies and dilute the effectiveness of a larger missionary work. We are on the threshold of a great opportunity of doing missionary work. Let us guard against anyone or anything deterring us from putting all our energy into a missionary program that encompasses the combined talents of all our departments.

For you who want to support the Great Commission, and who want the dollar to be most effective, ask yourself this question before you send your dollar away, "Does it build churches? Does it build Sunday schools? Does it win and hold the little children? Does it train workers for the field?" If the project you support cannot meet this test, I would recommend that you put your money

where there is a proved accomplishment of these things. The record of National Bible Institution striving for and accomplishing these pertinent things will merit your confidence. "God ye into all the world, and preach the gospel."

### Senator Preaches Sermon on Christian View of Property

Senator A. Willis Robertson, one of the upper chamber's more spiritually minded members, did something the other day that is not done very frequently in that most exclusive men's club on earth. He took a text from the Bible, labeled his sermon, "The Christian View of Property," and proceeded to deliver a notable peroration without further ado.

There were no "amens," or other manifestations during the sermon, but when Senator Robertson had concluded, both Senator Frank Carlson and Senator John C. Stennis paid tribute to the Virginia statesman for having undertaken the necessary research to bring the message to the Senate's attention.

Using as his text these words from the Book of Job: "Remove not the ancient landmark, which thy fathers have set," Senator Robertson averred that "those familiar with the Bible and who accept it as the revealed Word of the true God know that there are many instances in the Old Testament confirming the right to own property.

"The history of civilization is the story of man's struggle for the protection of his property rights, clearly recognized in teachings of Mahomet, Confucius and Buddha, whose followers represent three remaining great religious forces of the world," he declaimed.

"We now face another period of history in which there is a strong, well-organized, and determined force in the world bent upon destruction of property rights as the fundamental first step to destruction of all personal rights. The attack is not only physical, but strikes at the spiritual, ethical, and legal aspects of society. The entire integrity of that body of relationships which represent the outgrowth of two thousand years of Christianity, and of its influence in civilization, both in the east and west, has been challenged, assaulted, and overthrown in many areas of the world. New dictatorships, like their forerunners in other times and guises, have moved from conquest of the geographic regions they occupy to the domination of the bodies and minds of their captive subjects. They have progressively become more open and direct in their determination not only to rule men but to destroy vestiges of long-held views of liberty. They seek to blot out of men's memories the reverence for the divine in life, the belief in the universal as well as the individual (Please turn to page 11)



Oregon Bible College Report

By Otto E. Dick, Superintendent

## Need for Trained Ministers

The need for trained ministers in our churches still exceeds the supply, but the call for ministers almost equals the number we are graduating. With the co-operation of the whole church and with especially a more intense program of evangelism, the need for trained ministers will grow gradually, necessitating an increase in the number of College graduates. We are hopeful that the new College Board of Education will be able to encourage more of our "weaker" congregations to recognize their need of a full-time minister.

## Record of the Graduates

The service being rendered to our churches by Oregon Bible College graduates adequately justifies the full support of our College by the General Conference. During the ten years that the College has graduated ministers, over one-half of our churches employing ministers are being served by our graduates. While this year's graduating class are not all employed at this writing, the fault lies not in the lack of churches needing ministers. All the class will probably be placed in pastorates by September.

## Record of the Students

We have kept no detailed record of the number of services conducted by students during the last year; however, the record we do have speaks well for the sincere effort of students to have an active part in spreading the gospel while they are still in training. Students have preached over 250 sermons and taught over 400 Bible lessons in local and distant churches during the past year.

## Progress

We look forward to a time in the near future when enrollment will justify the use of at least two full-time instructors, which will permit an expansion of the curriculum. The new building has added greatly to possibilities for expansion, and we pray that demands for Christian workers from the College may be so great and the answer from our young people so favorable that we must add to our present building facilities. The College is deeply grateful to the Board of Directors and to the church at large for enthusiastic support of its program. We look to the Board of Directors and to the College Board of Education for much counsel and support in whatever progress the College will be permitted to enjoy in the future.

Adjusting ourselves to the new building and obtaining many of the materials and the equipment that will help us to progress will take time. We do not expect everything at once and prefer to feel our way cautiously in the process of growth. We are fortunate to be able to obtain the services of Brother D. A. Jones on the teaching staff for the coming year, for we know that he will prove invaluable in helping to chart the future of Oregon Bible College.

## The Test of a Man

- "The test of a man is the fight he makes, The grit that he daily shows;
- The way he stands on his feet and takes Fate's numerous bumps and blows.
- A coward can smile when there's naught to fear, When nothing his progress bars;
- But it takes a man to stand up and cheer While some other fellow stars.

"It isn't the victory, after all, But the fight a brother makes.

- The man who, driven against the wall, Still stands up erect and takes
- The blows of fate with his head held high, Bleeding and bruised and pale,
- Is the man who'll win in the bye and bye-For he isn't afraid to fail.
- "It's the bumps you get and the jolts you get, And the shocks your courage stands,
- The hours of sorrow and vain regret, The prize that escapes your hands,
- That test your mettle and prove your worth. It isn't the blows you deal,
- But the blows you take on this good old earth That show if your stuff is real."

-Author Unknown.

# Report of the License and Ordination Committee

## August, 1951

At present, there are eighty-one men and three women either licensed or ordained to preach for the Church of God. Of this number approximately twenty-five per cent are not preaching regularly. Nineteen men are ordained, with two retired and one engaged in full-time secular work.

Ministerial licenses and recognition cards were issued the first of the year to all under license. Licenses have not been granted to those serving under lifetime ordination except upon request.

New licenses were granted to the following young men upon request after their graduation from Oregon Bible College. They were: James Leon Driskill, William Joseph Dick, Darrell Gene Maddock, and William Martin Wachtel.

Other licenses granted upon request were: Thomas Savage, Waite Park, Minnesota, and Warren Sorenson, Terre Haute, Indiana.

One minister now under license, Brother Kenneth Milne, Macomb, Illinois, has made request for lifetime ordination. His request has been accompanied by requests of two elders with whom he has been serving the past year. This service will be granted at the coming General Conference.

Following is a set of the present rules governing the committee. We can foresee the need of further rules which will govern the committee in regard to the withholding of a license or the granting of ministerial recognition. The Ordination and Licensing Committee

C. E. Lapp, Chairman, Grand Rapids, Michigan Grover Gordon, Fonthill, Ontario John Denchfield, Arkansas City, Kansas

## Rules Governing the Committee on Licensing and Ordination

Printed in THE RESTITUTION HERALD, August 15, 1944 Those who desire to be licensed or ordained shall be accepted under the following headings:

I. Doctrine. II. Morals. III. Educational Qualifications. IV. 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, paragraph "a" to "o" and "kindred truths," shall form the basis of doctrinal qualifications required of those sceking license or ordination and also shall be requisite 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.

Recommendation accepted by General Conference in session, August, 1949.

Ordination. Any minister after having served at least one year under license of the General Conference shall be eligible to make application for ordination, such application to be accompanied by recommendation of at least two elders of the church in which he has served, or if no church organization exists, from two leaders in the community in which he has worked. Application and recommendation blanks will be furnished by ordination committee.

## Qualifications for Ministerial Recognition

1. All ministers of the Churches of God, whose General 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 "o" 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, excepting 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.

## CONFIDENCE

"In thee, O Lord, do I put my trust" (Psalm 71:1).

"Trust Him when dark doubts assail thee, Trust Him when thy strength is small; Trust Him when to simply trust Him Seems the hardest thing of all. Trust Him, He is ever faithful: Trust Him, for His will is best; Trust Him, for the heart of Jesus Is the only place of rest. Trust Him, then, through cloud and sunshine, All your care upon Him cast,

Till the storms of life are over And the trusting days are past."

-Anonymous.

SENATOR PREACHES SERMON ON CHRISTIAN VIEW OF PROPERTY

## (Continued from page 8)

meaning of right and justice, and the recognition that if human life is to have a social meaning beyond that of might and material ends, the first and last aims of society must meet the tests of reason, law, and judgment by those standards which are given by the Christian conception of existence."

Senator Robertson listed seven basic points which he believes clearly prove that personal, private ownership of property is an integral and indisputable part of the teaching of both the Old Testament and the New Testament. He likewise traced the various concepts held by noted non-Christian philosophers to show that private ownership of property has appealed to men of great vision and intelligence as likely the only sure way of building stability, security, and saintliness on the part of a great body of society. He concluded by declaring that none of the Christian values Americans cherish can exist for long if we lose the right to own property, for the vacuum created by this loss soon would be invaded a "political absolutism which . . . would brook no rivals in the realms of reason, religion, or restraint upon its actions."

# 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.

m\*+1

| Title                                        | Per    | Per   |
|----------------------------------------------|--------|-------|
|                                              | Doz.   | 100   |
| A Study of the Word "Soul," 4pp.             | .15    | .85   |
| 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 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? Spp.                        | .25    | 1.60  |
| Jehovah Is One God, A. Marsh, 4pp.           | .15    | .85   |
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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, Gockler, 6pp.            | .20    | 1.25  |
| The Kingdom of God, Goekler, Spanish edition | .20    | 1.25  |
| The Rich Man and Lazarus, Anderson, 12pp.    | .35    | 2,30  |
| 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   |
|                                              | for po | stage |
| Position of Women in the Church              |        |       |
| Macy, 6pp.                                   | .20    | 1.25  |
| Sin In the Church, Railsback, 6pp.           | .20    | 1,25  |
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| 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  |
| Search the Scriptures, Robbins, 50pp.        |        |       |
| each                                         |        | .50   |

## National Bible Institution Oregon . Illinois



"He said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50).

## The Sinner and the Saviour

The story today is taken from Luke 7:36-50. So you will be able to answer the questions correctly, you should read this portion from your Bible.

It was very common in Jesus' time that when He was out preaching, there was always a crowd gathered about Him. In this particular town, a crowd of Pharisees, a religious sect, and sinners were listening to Him preach.

A certain Pharisee, named Simon, invited Jesus to his house for dinner. He was not a good friend of Jesus; he wanted to watch Jesus closely, for as yet he had not seen or heard anything to criticize in Jesus. While Jesus and Simon and others were lounging about the table, for in that time they ate in a reclining position, a woman came into the room and seeing Jesus went to Him. She must have been listening to Jesus' preaching in the city and repented of her sinful life.

With tears of sorrow, she washed Jesus' feet and with her long, long hair dried them. Then she took the alabaster box which she was carrying and poured from it costly perfume and anointed His feet.

## The Sinner Repents

Surely this woman was truly sincere in her repenting. Because she had sinned so much, and because she believed Jesus would forgive her, He said to her, "Thy faith hath saved thee; go in peace."

No matter how much we may sin, if we are sincerely sorry, we too can be forgiven.

## **Right or Wrong!**

In the following sentences some are true, others false. Take a pencil and mark a line through the sentences that are false.

The woman was a sinner.

She washed Jesus' feet with water from the well.

Jesus was in the home of a Pharisee.

The woman wiped Jesus' fect with a linen towel.

The perfume was carried in an alabaster box. The Pharisee doubted that Jesus was a prophet. The Pharisee's name was Simon. In Jesus' parable, there were three debtors. Simon did not wash Jesus' feet. Jesus forgave the woman of her sins.

## New Club Members

This past week, we received the names of four new members for the Everyday Christian Expression Club. Membership cards have been mailed to Laureen, Reldon, and Ronald Macy of Urbana, Ohio, and to Gary Alan Ralston of Ripley, Ill.

## Correction

These names were erroneously left out of last week's list of birthdays.

Anita Pryor, July 26, age 8, Hendersonville, N. C. Franklin A. Hayse, July 25, age 13, San Benito, Texas

## Happy Birthday Wishes!

Joan Barnett, July 30, age 11, Hickory Ridge, Ark. Thomas J. Ellis, July 30, age 6, Waterloo, Iowa Sharon Kannmacher, July 31, age 10, Marshall, Ill. Janice E. Ward, July 31, age 11, Rushville, Ill. Joyce McKinney, Aug. 4, age 8, Hammond, La. Lois McKinney, Aug. 4, age 8, Hammond, La. Joyce Coleman, Aug. 4, age 8, Hammond, La. Leonard McKinney, Aug. 4, age 4, Hammond, La. Sandra Curtis, Aug. 5, age 10, L'Anse, Mich.

## Check Your Answers Here!

The correct answers for the "right or wrong" sentences are: true, false, true, false, true, true, true, true, true.

## To Join the ECE Club

Send all requests to Patricia Rossner, 1717 Marine Street, South Bend, Indiana. JULY 31, 1951

# The Berean Page

Editor: William Wachtel, Oregon Bible College

## The Soul and the Spirit

By Delbert A. Jones (From a lesson presented at Youth Rally)

When we discuss the soul and the spirit, we can profitably spend time in a definition of terms.

The English word "soul" has been translated from four different words. (1) The Hebrew nedibah, which means "willing, liberal, or noble one," has been translated "soul." Nedibah occurs only once in the Bible-Job 30:15.

(2) Nephesh, also a Hebrew word, means "animal soul." This word occurs approximately 735 times in the Old Testament. The translators of the Bible translated it into 27 different English words: any (4), appetite (2), beast (2), breath (1), creature (9), dead (body) (8), desire (5), ghost (2), heart (15), life (119), lust (2), man (3), mind (15), one (1), own (1), person (30), pleasure (4), self (19), soul (428), thing (2), will (4); and the following inexact translations: fish (1), hearth (1), mortal (1), will (1), would have it (1). Besides these translations, there are a number of cases where two or more words in the original are translated by one word or phrase.

(3) Neshamah is translated "soul" but means "breath." Neshamah has been translated blast (3), breath (11), inspiration (1), soul (1), spirit (2), and 3 times in inexact translations.

(4) Psuche, a New Testament Greek word which is translated "soul," means "animal soul." It is variously translated as heart (1), life (40), mind (3), soul (58).

It is necessary to use care in stating what was meant by original writers of the Word of God. Because these words are translated in various ways, some religions and people have become confused by the word.

By studying these words, try to discover the characteristics of the soul. Although the word "soul" occurs approximately 800 times in the Bible, there is no time when it is called an "immortal soul," an "undying soul," an "eternal soul," or an "eternal" being. On the contrary, there are many ways that it is pointed out to be temporal.

Nephesh, "Animal Soul"

1. 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." When quoting that verse, Brother S. J. Lindsay would insert, "and man received an immortal soul." Then he would chuckle as

students at Summer Training School would catch his very obvious error. No, it does not say that man received an immortal soul! If "man became a living soul," what was man before God breathed into his nostrils?

2. Genesis 35:18. "It came to pass, as her soul was in departing, (for she died) that she called his name Benoni." From what did her soul depart? It is very interesting to note the Moffatt translation of this verse: "As her life went from her."

3. Exodus 31:14. "Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." What does the word "soul" mean here? Again the Moffatt translation: "that man shall be outlawed."

4. Deuteronomy 6:5. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might." How can we love God with all our "soul"? What part of us is the soul? Is the soul the brain?

5. Joshua 10:28. "The king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain." (Also verses 30, 32, 35, 37, and 39.) What did Joshua destroy? What did Joshua do? Was Joshua destroying something immortal?

6. Job 7:15. "So that my soul chooseth strangling, and death rather than my life." Here is an indication that a soul can die. There is no hint that it cannot die. What is "my soul"?

7. Job 33:22. "Yea, his soul draweth near unto the grave, and his life to the destroyers." How can a soul draw "near unto the grave"?

8. Job 33:30. "To bring back his soul from the pit, to be enlightened with the light of the living." Moffatt's translation reads, "To bring them back from death into the sunshine of life." What was "his soul" doing in the pit? What is the pit?

9. Psalm 16:10. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Of whom is this speaking? Where was the body placed? Was the soul alive?

10. Psalm 30:3. "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit."

11. Ezekiel 18:4, 20. "The soul that sinneth, it shall die."

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TULY 31, 1951

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- July 31-August 8-Illinois Bible School, Oregon. Ill.
- August 9, 10, 11-General Conference sessions at Oregon, Ill.
- August 11-Dedication of the new headquarters building at Oregon. (Time: 1:30 p.m.)
- August 11-19-Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 12-19-Zelm Camp Meeting, Zelm, Michigan. (Robert Hardesty, speaker.)
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Iowa Conference at Waterloo. August 18-26-Texas Conference at Gates-
- ville. (G. J. Gordon, guest speaker.) August 19-26-Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 19-26-Western Nebraska Conference at Holbrook. (James W. McLain and Francis Burnett, guest speakers.)
- August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

## NORTHWEST CONFERENCE Oregon and Washington

Our Northwest Conference concluded our fourty-fourth annual conference at Felida, Wash., June 28-July 1, 1951. Because of the absence of our president, Bro. Kirby Davis, Bro. Alfred Anthon was asked to preside. He gave a Bible lesson on elements, rudiments, and principles, which was interesting. In the afternoon meeting, his lesson was on 2 Corinthians 5.

For the evening service, our guest speaker, Bro Gary France, Wenatchee, Wash., began his sermons: "Destruction of the Wicked," "Nature of Man," "The Resurrection," "The Nations Fulfilling Prophecies Concerning the Jews," "Blind Leading the Blind," "Earth-Saints' Eternal Home," and "Promises Made to Abraham." We were sorry several were absent because of sickness.

We were happy to have Bro. and Sr. C. P. Morgan with us. We missed Bro. H. J. Prosser, as he has faithfully helped to continue this work in the great Northwest. The Hogansons were able to be with us again.

Although our congregation was small, we enjoyed the wonderful sermons.

Dinner was served each day in the basement. Now in these closing days of this age, we are thankful to our heavenly Father for this privilege of assembling ourselves together.

Officers for the year are: president, Bro. H. D. Hathaway; vice president, Archie Loether; secretary, Sr. Flora E. Anthon; treasurer, Bro. Ed McIrvin.

Come, let us work together while it is day. Night will come when no man can work.

## Flora E. Anthon, Conf. Secy.

## GENERAL CONFERENCE PROGRAM

August 9, 10, 11

August 9

- 9:00 a.m. Prayer session
- 9:30 a.m. Seating of delegates Reading of minutes Letters and communications
  - Secretary's report on church at large and

general church needs and conditions. Field report-national evangelistic and missionary work and activities.

12:00 noon Dinner

- 1:30 p.m. Treasurer's report-financial picture and work of individual departments. Reports of special committees
- 3:00 p.m. Recess
- 3:15 p.m. "Building for a Better Day" in Missionary Service-Joc D. Lawrence. (Presentation of aims and goals of General Conference.)
- 3:45 p.m. Discussion
- August 10
- 9:00 a.m. Prayer session
- 9:30 a.m. Nominations for first vice president and secretary
- 10:00 a.m. Organizing for Greater Missionary Service-Wayne Laning. (Creating an over-all program of local, state, and national co-operation.)
- 10:30 a.m. Recess
- 10:45 a.m. Discussion
- 12:00 noon Dinner
- 1:30 p.m. Developing Talent for Greater Missionary Service-Otto E. Dick. (Summer school, college.)
- 2:00 p.m. Discussion
- 3:00 p.m. Recess
- 3:15 p.m. Building New Fields in Missionary Service-H. U. Krogh, Jr., (Building new fields toward regular, full-time service.)
- 3:45 p.m. Discussion
- August 11
- 9:00 a.m. Prayer session
- 9:30 a.m. Election of officers
- 10:15 a.m. Financing a Missionary General Conference-Stanley O. Ross
- 10:45 a.m. Discussion
- 12:00 noon Dinner
- 1:30 p.m. Dedication of new General Conference building.

#### HERALD RECEIPTS

Mrs. Laura Ashelford; Mrs. H. H. Kent; Kyle Davis; Marjorie Brokaw; Chas. W. Howe; Mrs. Gordon C. Guiles; Mary Brown; Mrs. Hattie Long (2); Miss Carrie Henkel; Mrs. Robert Zeller; Virda Sitler; Mrs. Her-bert France (12); Adolph Johnson; Edgar W. Harbert; Mrs. G. B. Sprinkle; Mrs. Henry McCann; E. E. Graham; Fred Tavenier; Bert Burch; George M. Hoke; Leland Story; Clarence Moll; Gail Grimsley; Frances Walls Booth; Albert Overmyer.

#### SOUTH BEND, INDIANA

On Sunday afternoon, July 8, Miss Rosemary Camparone, 2173 North Hastings Rd., South Bend, Ind., was baptized into the saving name of Jesus Christ, Rosemary made her decision for Christ at Indiana Bible school at North Salem. We are happy that she is now in the household of God, and we pray His richest blessings upon her.

T. M. Ferrell.

#### NATIONAL BIBLE INSTITUTION

| Tempe Church of God         | \$ 31.81 |
|-----------------------------|----------|
| Mrs. Frank Moran            | 2.00     |
| Mrs. Jennio F. Martin       | 10.00    |
| Mr. & Mrs. E. A. Frederick  | 25.00    |
| Oregon, Ill., Church of God | 10.80    |

## **GLEANINGS FROM THE FIELD** "The field is the world."-Jesus.

Recent visitors at headquarters were Mrs. G. B. Sprinkle, Royal, Ark.; Mr. and Mrs. I. S. Davis, Wenatchee, Wash.; Mr. and Mrs. Harry Gockler, and Sylvia, Hector, Minn.; Mrs. D. A. Jones, David and Philip, Kimball, Minn; Mr. and Mrs. James Niles, Grand Rapids, Mich.; J. W. McLain, Cross Timbers, Mo.; Mrs. Ralph Thomas; Flat River, and Mrs. Roy Thomas, Fredericktown, Mo.; Bob Johnson, Hector, Minn.; Mr. and Mrs. Don Overmyer and Virginia Overmyer, Ind.

Newlyweds. Mr. and Mrs. Kyle Davis have rcturned from their wedding in South Bend, Ind., to make their home at 64 and Center St., Mount Morris, Ill.

You are invited to attend the camp meeting, Zeba, Mich., August 12-19. Robert Hardesty, Grand Rapids, Mich., will be guest speaker.

On Monday, August 6, at 3:00 p.m., at least one representative from each Berean society should be present at the annual Bcrean business meeting, Oregon, Ill. The Lord's business is important!

"I wish to thank all of my brothers and sisters of like-precious faith who so kindly and thoughtfully remembered me when my son Eldridge died.

"I still need your prayers. It was such a shock. He lived a sweet loving life, and he died as he lived, everybody's friend."-Mrs. T. J. Ellis, 212 Walnut Court, Waterloo, Iowa.

All Set! Saturday morning, July 28, Sr. Eunice Pearson, West Milton, Ohio, and Bro. Arnold Johns, Lester Prairie, Minn., are in Oregon ready for Bible school sessions to begin on Tuesday morning, July 31. We anticipate many others will be present by the opening hour.

## THE RESTITUTION HERALD

#### YOUTH RALLY BAPTISMS

We are indeed happy to have had these young people confess Christ and indicate their desire to serve Him. If we are not in error, all the young people who were not baptized prior to the Rally have indicated their desire to be baptized. The following list of Youth Rally students have indicated their desire to put on Christ through baptism. May the Lord guide and bless each of them.

(Indiana) Alice Duncan and Phyllis Kugler, South Bend. Arvin and Janet Brokaw, Muncie, plan to go forward in their home church

(Tennessee) Sylvia and Lowell Holt and Jimmy Hungerford, Morristown.

(Ohio) Patsy Black and Sally Gallagher, Tipp City; Nancy Hayes, Cleveland; Lois Chek, Willoughby.

(Michigan) Howard McClain, Grand Rapids; Barbara Hill, Baraga.

(Illinois) Carl Davenport and Fred Lloyd, Eldorado.

(Minnesota) Richard Roach, Eden Valley.

(Texas) Joyce Macy, Gatesville, plans to go forward at the Texas Conference.

Delbert Jones, Dean.

#### PERRYVILLE, KENTUCKY

The Church of God of the Abrahamie Faith near Perryville, Ky., again has had the pleasure of having Bro, and Sr. T. A. Drinkard of Arlington, Tex., with us. They arrived at the home of Bro. and Sr. Vaughn Long on Friday morning, July 6, starting the meeting the same evening. Services continued through Sunday, July 15. At the beginning of the meeting, only a few came to hear the Word of truth, but before it came to a close, the crowd increased, Bro. Drinkard expressed the desire of continuing another week, but he had appointments to fill in the Carolinas. He left on Monday morning, July 16.

In all, Bro. Drinkard preached twelve sermons warning the people of the soon coming of our Lord and King. He proved by scripture that the kingdom of Daniel's prophecy is to be a literal kingdom on the earth, with Christ as God's King reigning in Mount Zion and in Jerusalem. As a result of the meeting, the young son of Mr. and Mrs. Taylor came forward for baptism. On the same afternoon, we gathered at the water where Bro. Long assisted this young brother in baptism.

After the baptismal service, Communion was held in the home of Bro. and Sr. Long. We now wish to introduce to the household of faith Bro. William Alfred Taylor. Anyone desiring to write him may address him at Rose Hill, Ky. We are trusting that Bro. and Sr. Drinkard will be with us again. Quincy L. Carpenter.

#### NATIONAL BIBLE INSTITUTION

| Mr. & Mrs. A. E. Karnett   |    |     | \$ 10.00 |
|----------------------------|----|-----|----------|
| Eden Valley, Minn., Church | of | God | 66.37    |
| Mrs. Anna Cochran          |    |     | 2.00     |
| Hattie A. Woods            |    |     | 2.00     |
| H. M. Shaffer              |    |     | 5.00     |
| James Stillson             |    |     | . 22.00  |



#### PRESENTING Delbert A. Jones as instructor of Oregon Bible College

The Superintendent is pleased to announce that Bro. Delbert Jones will teach half time for Oregon Bible College during the coming year. We are fortunate in being able to obtain the services of one who has always been sincerely interested in our College and who has looked forward to a time when he could devote his full time to gospel work. Bro. Jones will make his home in Rockford, Ill., where he will serve the Rockford Church of God as pastor. Bro. Jones was the first to indicate his intentions of attending Oregon Bible College at General Conference in 1938, when a decision was made to reorganize the Bible Training School. He was graduated from Oregon Bible College in 1944 and was graduated from Upper Iowa University with an A.B. degree. His further training included work at Eagle Grove Junior College, Ball State Teachers' College, Muncie, Ind., and Indiana University Extension. Bro. Jones has been a member of the Church of God for nineteen years and a preacher of the gospel for eight years, four years at Hillisburg. Ind., and four years at Litchfield. Minn. He taught school two years in Indiana and four years at Kimball High School, Kimball, Minu. Bro. Jones has been a popular dean and instructor of our National Berean Youth Rally for the last three years.

> **Our Prayer** Every Christian a Tither Every Tither a Soul-Winner

#### HERALD RECEIPTS

Mrs. Lydia Chapman; Joe D. Lawrence; Jas. W. McLain; Harold Starbuck; Mrs. Eliza M. Cassen; Nelson E. Anthony; Don Swartz (3); Mrs. J. O. Conrad; Don Huffer; Mrs. Henry Schwier; James Stillson; Georginia Holmesley; Mrs. Ray Capps; Arnold T. Johns; Phoebe Kessler; Edith Barber (3); C. E. Good; George M. Hartman.

#### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3,00,

The Restitution Herald advocates: the near ceturn of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortali-zation 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 s:17), and Israel to be made head over Genthe 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 (hrist for the remission of sins (Acts 2:38). and a consecrated life as essential to salvation.

Bros. William Dick and William Wachtel traveled from Oregon to Casey, Ill., July 28, to conduct week-end services at the Restitution Church of God. Bro. David Murphy, who had been in attendance at Youth Rally in Oregon, accompanied them to his home at Marshall.

"Songs of Truth" are as important as Words of Truth They live in memory far longer

"Songs of Truth" has been especially designed for the discriminating leader who considers it as important to uphold Bible truths in song as well as in preaching and teaching.

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

20 or more, per copy, \$1.45

Order from NATIONAL BIBLE INSTITUTION Oregon, Illinois

## Voice of Missouri -

## Francis Burnett, Editor

## Annual State Conference Fredericktown --- August 11-19

## **Classes and Teachers**

There will be a vacation Bible school for all ages to high school age. Mrs. Francis E. Burnett will be the teacher.

| Young  | pcople | Ellswort | h  | Routson |
|--------|--------|----------|----|---------|
| Adults |        | Francis  | E. | Burnett |

## Song Fest

Two years ago, we had a special musical program on Sunday afternoon, and everyone seemed to enjoy it so much that we thought it well to do it again. All the music was unrehearsed. Bro. Roy Graham has been put in charge of this part of the program.

## **Business** Meeting

The annual business meeting will be held on Friday, August 17. This is a change from our usual day which has been Saturday.

## Finance Committee

Ralph E. Thomas, Chairman L. E. Driskill, Jordan Church Howard Thomas, Fredericktown Melvin Rogers, Doniphan Wallace Tierney, Morse Mills Lawrence Pancoast, Bosworth Mrs. D. D. Lawrence, Kansas City

We suggest that the members of our churches see the member from their group who is on the 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, Ralph E. Thomas, 11 Theodore Street, Flat River, Mo.

## **Guest Speaker**



Bro. E. O. Routson, now pastor at Blanchard, Mich., will be the guest speaker. Bro. Routson went to Oregon Bible College in 1939 and graduated in 1942. He has been in active work since that time. Bro. Routson is not a stranger to the brethren at Fredericktown, since he served as their pastor several years ago. His family will accompany him. Those

of you who have never met Bro. Routson, come and get acquainted with him.

Our Host Church



From 1936 through 1945, the home of the Missouri conference was Fredericktown. In 1946, Bro. Roy Graham, then president, asked if the Jordan church would be the host to the conference, the reason being that the Fredericktown brethren had sold their former church and were in the process of building the new one. Since 1946, Fredericktown and Jordan have been alternating hosts to the conference. We hope that other churches in the State will be able, someday, to serve as hosts, too.

Come and worship with Fredericktown brethren. They have plenty of room in their church for many visitors to worship and plenty of hospitality to care for you.

## National Berean Youth Rally

We are glad that again this year some of our young people attended the National Bercan Youth Rally. One young lady from the Bosworth Church planned to attend, but due to overflow of the "Big Muddy," she could not go with the rest of the group.

We wish that young people in all our churches would feel the need of having fellowship with those of "likeprecious faith." Perhaps we should have said that parents need to see the necessity for such fellowship. We cannot expect young people to find companions of the same belief unless they are encouraged to do so. Missouri has six in attendance this year. Let us strive to double that number next year.

## Hospitality Committee

Mrs. Howard Brewington and Mrs. Walter Thal.

If you know that you are going to attend the Missouri conference and the time you will stay, send a card to one of the committee at Fredericktown.

## Program

| ~        |                                   |
|----------|-----------------------------------|
| Saturday | , August 11                       |
| 100      | 8:00 p.mWorship service           |
| Sunday,  | August 12                         |
|          | 10:00 a.mSunday school            |
|          | 11:00 a.mMorning worship          |
|          | 12:00 noon-Basket dinner          |
|          | 2:30 p.mSong fest                 |
|          | 8:00 p.mEvening worship           |
| Monday   | through Saturday                  |
|          | 10:00 a.mBible classes            |
|          | 12:00 noon-Dinner in the basement |
|          | 8:00 p.mEvening worship           |
| Sunday.  | August 19                         |
|          | 10:00 a.mSunday school            |
|          | 11:00 a.mMorning worship          |
|          | 12:00 noon-Basket dinnor          |
|          | 2:30 p.mSong fest                 |
|          | 8:00 p.mEvening worship           |

# The Restitution Herald

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

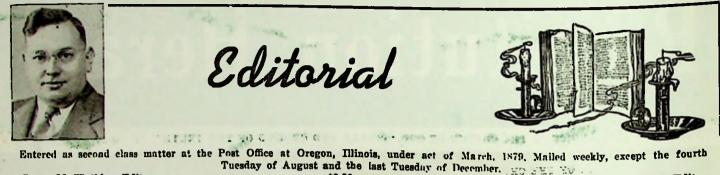
VOLUME 40

NUMBER 44



1951 --- YOUTH RALLY --- 1951

Annual gatherings such as this do much to preserve our heritage of a future church by keeping faith alive during the years in which it is so easily lost. PAGE 2



James M. Watkins, Editor

121 Paul C. Johnson, Associate Editor \$3.00 per year

## The Youth Rally Speaks

We consider it an advantage to hear opinions of others. This week's enlarged version of our editorial represents the thoughts and expressions of those who attended the Youth Rally. Opportunity to associate with others of like faith is very important in these tecn-age years. We have selected a few of many comments submitted for printing on these pages. Some reflect a new zeal for Christian living; some show the influence of friendly associations; some are the plain, frank, unvarnished expressions of personal opinions; but all are the fresh, invigorating pulse of an allied growing generation that holds the possibility of Christian service in coming years.

This Youth Rally has meant a lot to me. It goes to show that a large group of eighty can live together as one happy Christian family.

Our first class was morning devotions, in which we had a very enjoyable time. We sang a number of choruses, and I think it did each of us a lot of good to start the morning off singing.

The second class was on "Christian Nurture." All the students were greatly inspired by Brother Dick's lessons. The third class concerned references of prophecy. All these lessons were very inspiring, taught by Brother Macy. Our fourth and last class contained a series of lessons which were all very educational, taught by Brother Iones.

This is the first Rally I have attended. I learned a lot.— Loyce Guillory, Hammond, Louisiana.

This year's Youth Rally has been a wonderful experience for me-both in the classes we had and the recreation we had. It has been a real pleasure to come in fellowship with one another, to learn to live with one another, to live in Christian fellowship, to worship God, and to learn to live a Christian way of life. I will never forget this Youth Rally because it has been one of the best.-Rosemary Spruce, L'Anse, Michigan.

Youth Rally means more to me than words can express.-Lowell Holt, Morristown, Tennessee.

I have enjoyed Youth Rally very much this year. The classes were pretty good. I liked the class on doctrines the best. I think it was very interesting. The meals were pretty good, especially the turkey dinner we had Sunday. The girls are all right, too. I think the instructors are some of the best. The recreation was well planned, and we all had a good time .- Paul Swartz, North Olmstead, Ohio.

I have greatly enjoyed my two weeks at Youth Rally. I have had so much fun at the organized recreation. I have learned so much about God and what is expected of me in this world so I can obtain a place in the Kingdom of God when Christ comes and we will meet Him in the air.

At Youth Rally, you learn to work with people your own age. You experience many new things. You share the Word of God and learn more about God and His love for us. We learned how we may enter the Kingdom of God. We learned to love our neighbor as ourselves.

We learned more about Christ Jesus who died on the cross at Calvary, and He hears our prayers and answers them. He forgives all sins and takes care of us.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."-Marilyn Slater, Ambia, Indiana.

Youth Rally is only the beginning of the end for me. This is my last Youth Rally because next year I plan to attend college, O. B. C., naturally. So you see, the Youth Rallies I have attended for the last four years have been the beginning of my Christian education. If it had not been for these Youth Rallies, I would not be planning to attend college.

Last year when I came, I had not the slightest intention of attending any college. Through the college students and the dean's help, however, I decided to attend. So, this year is naturally the biggest and best year for me, because it is my last. I have enjoyed going to the Pines. Castle Rock, and especially our hikes to Black Hawk. Yes, we have had a lot of fun at our Rallies, but that cannot compare with the Christian education and companionship which we receive here.

For instance, in our classes this year, we have had lessons on prophecy, what is sin, and the doctrines of our church. We have been studying Russia and finding how close it is to Christ's second coming. Yes, the time is short, and there are a lot of souls to be won for Christ before that time, and that is going to be my life work.

During this year, Miss Samelson, a missionary to Africa, gave a talk on her journey. It was during this sermon I had the desire to become like her. I can only pray that my plans will be fulfilled.

Youth Rallies have been a blessing to me, so let us have many more of them for other students who wish to follow His steps.—Darlene Denchfield, Arkansas City, Kansas.

We arrived Saturday night, July 16, at 10:45. We staggered in and found four empty bunks. The main reason I came to Youth Rally was to learn more about God and the doctrines of the Church of God. I have learned much about the Bible.

I had poison ivy during the second week here. I would like to come next year.—Jimmy Hungerford, Morristown, Tennessee.

I think the Youth Rally is something every boy and girl in the United States ought to attend. It is an inspiring message from the teachers of Christianity. It makes us realize things we once thought right to be wrong. It strengthens us when we need strengthening most, and I would like to return again, God permitting.—Lewis Mc-Kinney, Oklahoma City, Oklahoma.

Youth Rally this year has meant many things to me. It has been a new experience for me and one which, I am sure, will leave a lasting impression. I am glad that I got the opportunity to come. When I came to Oregon last year for Conference and heard about the wonderful time they had that year, I thought that they were spreading it on a little thick, but now I am sure that they were telling the entire truth.

Youth Rally has meant something to me besides fun. It has been a time of uplifting because of the Christian fellowship I have enjoyed. It has been a time of learning more about prophecies, Christian nurture, and doctrine. I think every young person within the age limits of the Youth Rally should come because I believe that they will enjoy it and come again as much as I want to come next year.—Barbara Harvey, Kokomo, Indiana.

Youth Rally has meant two weeks of companionship with the best people in the world. It has meant a place where I can discuss my religion without fear of being ridiculed. It has meant learning to live, and being loved by complete strangers, who are not really strangers, but brothers and sisters. It has lifted my burdens.—David Murphy, Marshall, Illinois.

Before Youth Rally started, I looked forward to it only as a trip to sort of get away from it all. I know now that I had the wrong idea. I really know what I was there for. I will have to admit I was a little homesick that first night and morning, but as I got interested in classes, that disappeared in no time. I know now how important the theme of the rally is—"Living for Jesus." Looking forward to the second week of Rally, I saw both fun and increasing in knowledge of the gospel.—Dale Johnson, Hector, Minnesota.

The 1951 Youth Rally has been a great spiritual inspiration. It has been nice to be able to exchange ideas with other young people of the same faith. The evening worship services and fellowship services have been very inspirational. All the classes were of special significance to all of us, and I feel that we all will be able to take much with us when returning to our many churches.—Faith LeCrone, Oregon, Illinois.

Youth Rally has taught me to come closer to Christ. It told what was going to happen in the last days. It has taught me much Scripture. It showed what could be done with liquids. It told what would happen if you smoked tobacco and showed how to fry eggs on ice.—Arlen Lewis, Ripley, Illinois.

My highest expectations for a successful Youth Rally for Christ have been fully realized. Many weeks prior to the first Rally classes convening here in Oregon, I anticipated attending. After spending two weeks here, I can sincerely say it has been one of the most outstanding experiences of my life. It has been a great blessing to witness the attitude of so many young people who have put their desire to serve Christ first in their lives and to share in their days of study and worship-also to work and play and associate in close Christian fellowship with them. The earnestness and sincerity of each student has inspired me with greater zeal, and the associations have taught me many valuable lessons. Each class of daily instructions and admonitions in Christian nurture and development has instigated spiritual growth that should influence every day of our future lives so that we may make our Youth Rally theme, "Living for Jesus," a lifetime theme for ourselves and those around us. Our prayer is, as young Church of God members, that our Rally may be wholly pleasing and acceptable in the sight of our Master as we endeavor to obey His command. "Remember now thy Creator in the days of thy youth" (Eccl. 12:1).-Linda Wagganer, Fredericktown, Missouri.

AUGUST 7, 1951

1950 - '51

By J. Arlen Marsh, Secretary, National Bible Institution

WRITING editorially in the July 24 RESTITUTION HERALD, Brother James M. Watkins struck the keynote for any study of the real condition of the Church of God: "Apparent contradiction between numerical strength and the desire for greater spirituality . . . is confusing our understanding of current trends."

Because of loose organization in the Church of God as a whole, it is impossible even to estimate fairly the total membership. On the basis of reports submitted to the Credentials Committees of various General Conferences held since 1944, however, it seems evident that *active* membership (as measured by the terms of the General Conference constitution) has remained approximately the same during this period.

Of 89 churches known to exist in more or less organized form in the United States and Canada, only six have reported memberships in excess of 100: Cleveland, Ohio; Brush Crcek, Ohio; Eden Valley, Minnesota; Fonthill, Ontario; Oregon, Illinois; and Pennellwood, Grand Rapids Michigan. Of these, the church at Oregon—partly because its reported membership includes the membership of East Oregon Chapel, and partly because many have placed their membership there because Oregon is headquarters of National Bible Institution and the seat of the General Conference—is by far the greatest (209 in 1950). Smallest membership reported last year was five at Morristown, Tennessee, a congregation newly organized through the work of the Institution's evangelists.

Figures are meaningless. Church membership in the United States and Canada has risen to an all-time high, both numerically and in proportion to population. People still seek frenziedly for some solution to their spiritual difficulties, however, and the Church of God is no exception to the rule. Frequent changes in pastorates, toofrequent arguments within congregations and conferences over inconsequential problems, usually are traceable to the feeling that a new viewpoint, a new man, a new answer to an old question, may be preferable to things as they are.

## Dogma

Emphasis upon the Biblical truths which separate the Church of God from other elements of the Christian world seems more important than ever. A survey of Church of God history prepared by the secretary for a graduate course with the State University of Iowa during recent months reveals clearly the truth of what the Quakers already have learned to their sorrow: death of the personal missionery spirit spells the disintegration of the church as a whole.

Originally the Church of God grew upon the desire of individuals to see that their neighbors were converted to adventist views. A single man, in the middle 1800's, spent more than \$30,000 of his personal funds on literature to disseminate Church of God doctrine. Where a convert appeared, there almost immediately came an evangelist—sometimes to speak in a barroom, sometimes to speak in a church, but always to speak. Organizations were for the future; the problem was to teach the gospel wherever and however opportunity allowed.

That the organized churches and conferences and the National Bible Institution have done much to further the work of God cannot be denied. That many of us have come to depend more on the organizations than on our own efforts to teach also cannot be overlooked. The pastor is to do the calling; the pastor is to produce the new members; the evangelist is to build the Bible class; the Institution specialist is to arrange for the Sunday school.

Only in isolated instances have these principles not held true. The work of James Mattison, sponsored and supported originally by the National Berean Society; the work of Leonard Brown, supported by the Michigan State Conference, at Baraga and Zeba, Michigan; the work of Gordon Landry, supported by no one in particular, at Douglas, Arizona—these are notable exceptions to the rule that our church has come to depend more on the organization than on the individual for growth. These three men mentioned began "on their own"; such support as they received came after their effort was initiated.

The Annals of the American Academy of Political and Social Science noted as long ago as March, 1948, that only those churches with a marked personal missionary zeal were displaying truly amazing growth—some of them as much as 1,200 per cent in ten years. It is this feeling of personal responsibility for teaching and distributing literature that has built Jehovah's Witnesses and the Seventh Day Adventists into church powers, despite their THE RESTITUTION HERALD

hard-to-accept doctrines. In the Church of God, such zeal is difficult to find.

We have lost much of our individual zest for converting others simply because we have come to ask, "What difference does it make what we believe?" We have admitted to membership, or have retained in membership, hundreds upon hundreds who subscribe to teachings entirely foreign to the actual Biblical dogmas of the coming of Christ, the resurrection, the Kingdom, the punishment of the wicked, and the responsibility of man for living a life free from sin. As long as we have no feeling that the doctrines of the Church of God are vital and inescapable, we shall have no feeling that the Church of God must grow.

#### Pastors

Within the Church of God, about three fourths of all active ministers must rely, wholly or in part, upon secular employment to supply their livings. Churches anticipate and prefer that their ministers be married; yet no pastor, however economical he may be, can support a wife and family in the East, North, or West on much less than \$200 a month. In cities, a substantially greater sum is required.

parsonages; others do not. In some areas, groups of several churches combined seem to find it difficult to provide \$100 a month for their pastors. Yet these men are expected to wear decent clothes, to dress their families decently, to mix well with all classes of people, to appear publicly in churches and schools, and often to provide no end of automobile transportation for members of their congregations.

Obviously, the pastor should not be expected to be all things to all men, nor to provide himself with the study helps he needs, when he is forced by simple necessity to spend much of his life in secular work or else to worry continuously about how he will repair his dilapidated car and keep a roof over his head. Sincere though our ministers are, they cannot avoid problems of economy; our churches should exert every effort to see that salary scales are raised in keeping with current costs of living.

Simultaneously, churches should insist that pastors provide Biblically accurate teaching. The conception that it does not matter what we believe should not be permitted to influence our congregations; righteous living, after all is the product of correct faith, as both James and Peter so ably pointed out nearly two millenniums ago. Pastors should demand, more stringently than has been true in recent years, that churches mend their doctrinal fences and return to Biblical teachings that once provided zeal for individual missionary effort.

It is as true of the Church of God as it was of ancient Israelites that two (Isaiah put it this way) cannot walk

together except they be agreed. Ministers and laity should unite in a wholehearted campaign to eradicate those influences which would pervert the gospel either by denying its saving power or by laying upon God the responsibility for all human behavior. No church can grow successfully without a reasonably unified doctrinal foundation. Some of our churches and conferences already have discovered this. Others will discover it.

## Walking Together

While individual action is vital to the growth of the church, there are those things that cannot be accomplished except by organized and co-operative effort. Some churches and some conferences wisely have organized missionary societies. If these new groups can manage to unify their activities sufficiently to support a reasonable number of programs well, they will accomplish a great purpose.

Pastoral aid, in the eyes of Institution evangelists, is a crying need for the development of recently established areas of work. Yet if each area is allowed to appeal for support to a wide variety of groups, or if each area is forced to do so by circumstances, some important works will, like the old soldier, fade away, while other and per-Only larger churches pay \$200 a month. Some provide haps less productive works will receive more support than is necessary or desirable.

> Here, then, is a function of National Bible Institution. It should be used by missionary groups as a clearing point for their aid. Let the groups sponsor a specific program if they will; but let them first have the Institution investigate the proposed program thoroughly and make recommendations regarding it. Let them use the Institution as the funnel through which their support is poured; there is no point in having one local mission field supported by ten societies, while other equally deserving fields go begging for help. Use of Institution facilities will avoid this.

## Radio and Literature

A number of conferences and local congregations have sponsored radio programs for some time. Increase in church attendance or in church membership as a result of radio work is very indefinite. Considerable interest in the form of letters-primarily from those already members of the Church of God, in most areas-has been manifested. The WAIT program, sponsored weekly by some in Illinois, Michigan, and Indiana, has recorded reception of letters from those who hold much the same views as ours, but who have not been associated with the Church of God denominationally.

Two papers now represent the Church of God officially: THE RESTITUTION HERALD, organ of National Bible Institution; and The Trumpet Messenger, representing the Arkansas-Oklahoma churches. The Trumpet Messenger has faced serious financial difficulties during recent (Please turn to page 10)

#### THE RESTITUTION HERALD

#### PAGE 6



## PSALM OF HOPE

## By Harold J. Doan

**F**EW CHAPTERS in God's Word are more beautiful or more filled with hope and promise than David's Psalm 72. This beautiful poem, probably written to be read at the coronation of King Solomon, is recognized by all truth lovers as Messianic prophecy. In this Psalm, David foresaw the coming reign of Jesus, the Son of God, upon the earth, and in beautiful, poetic form, told of the glories that shall be revealed. Undoubtedly, the Psalm was an inspiration to Solomon as it has been to Christian kings since, but only Jesus, who will sit upon the throne of His father David and rule over the house of Jacob forever, will be able to play the role of the king pictured in Psalm 72. From this Psalm come strong hope and plain knowledge of God's Kingdom on earth yet to come.

Beginning with the second verse, we have a picture of • righteous government to be established upon the earth by Christ. "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (vv. 2-7).

How different is this vision of the coming world government of Jesusl When He reigns, there will be righteous judgment; the poor will be as fairly treated as the rich; the people will dwell together in peace; oppressors will be cut off and destroyed; and the righteous will prosper in that day, rather than the wicked. How different indeed will this be than government and society of 1951!

Is everyone given a fair chance and equal judgment today? Does everyone have just treatment by government officials? Perhaps we should ask the family that recently tried to move into its apartment in Cicero! Do modern governments (the meaning of "mountains" in the text) lead us into peace or war? Does righteousness or evil flourish? Senator Kefauver may have an answer. Who rules our world, the oppressor or the oppressed? Are the righteous or the worldly the leaders and the celebrities in our age?

Yes, there is a difference between the picture David

painted of the righteous government of Christ and politics and society as we view them today. How we pray for the Lord to come, like "rain upon the mown grass" to bring refreshing change to our sin-blotted world! He will make things right!

> However the battle is ended, Though proudly the victor comes
> With fluttering flags, and prancing nags And echoing roll of drums,
> Still history proclaims this motto In letter of shining light.
> No question is ever settled, Until it is settled right.
> Though the heel of the strong oppressor May grind the weak to the dust,
> And the voice of fame, with loud acclaim May call him great and just,
> Let those who applaud take warning

And keep this motto in sight, No question is ever settled,

Until it is settled right.

All questions will be settled right when Jesus comes to establish righteous government.

Continuing in Psalm 72, we learn of the extent of Jesus' Kingdom. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him" (vv. 8-11).

The Kingdom of God, ruled by Jesus, will be a worldwide dominion. Jesus' reign on earth will not be limited to a small area in the Near East, nor to a small group of people; it will be world-wide, and all men will bow before Him. There will be no opposition. There will be no "balance of power." There will be no guerrilla bands seeking to overthrow the Kingdom. Jesus shall have "dominion." His righteous power will be exercised in all the earth. Those who would oppose will be put down immediately. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: AUGUST 7, 1951

and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

With the whole earth subservient to one righteous king, war will be unknown; friction between sovereign states will be impossible; oppression by political dictators will be a thing of the past; evils now existent because of selfish national interests will be no more. That is why, during those days, "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).

When the dominion of Christ is established on earth, all kings and nations will fall down to serve Him. Think what a wonderful world this will be when the principles of Christ are universally taught, accepted, and lived. I want to be there, do you not?

We must not get the idea, however, that Jesus' coming reign on earth will be a regime of terror and fear, with all people cringing and scraping before Him. True, He will find it necessary to judge and destroy some nations, and to destroy the wicked, and to tear down many worldly institutions, but this is done only to make it possible for Him to rebuild the earth in righteousness and bring salvation to the just. Jesus will be not only Judge and King, but also Saviour.

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised" (Psalm 72:12-15).

Jesus will not come to destroy but to save. He wants you and your works to be there. He wants to prepare a place for you and me in that Kingdom. Whatever offends, however, must be cut off for the good of the new heavens and earth. To save the just and fulfill His promises to them, the unjust must be destroyed and their works burned. With wickedness out of the earth, Jesus' reign can then be one of justice, love, kindness, and peace.

Jesus will not be alone in ruling the earth. Psalm 72:16 records: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." The phrase, "upon the top of the mountains," means in the capital city, as it does in Isaiah 2:2 and Micah 4:1.

A handful of the Lord's seed, His children, will be planted with Christ, or will live with Christ in His capital city. This meaning is given by David himself when he said, "They of the city shall flourish like grass of the

earth." A comparative handful of redeemed ones will live and reign with Christ as His bride. Living in New Jerusalem, so beautifully described in Revelation 21, these saints will share in Christ's glory and rule the earth with Him. Other verses of Scripture verify this promise. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:11-12). This promise of being planted with Christ in New Jerusalem from which the world will be ruled is for you and me, if we will believe and put our faith in Christ. The few chosen ones, the minority who are willing in this world of sin to stand forth and say, "I will take Jesus and will put on His name," are the ones who will live and reign with Christ in the Holy City.

"He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.... The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it 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. 21:10, 11, 23-27).

Psalm 72 promises Jesus' return. He will establish a righteous government. His dominion will be world-wide; none will long oppose His rule. He will come to save, to fulfill His promises, and to restore the earth.

(Please turn to page 10)

#### DAILY READING HELPS

M. Aug. 13. We have the right to be sons of God by receiving Christ. John 1:1-14.

- T. Aug. 14. A new birth. John 3:1-12.
- W. Aug. 15. Baptized into Christ (submerged into Him and His will). Gal. 3: 22-29.
- T. Aug. 16. Born again by obedience to God's Word and the power of His Spirit. 1 Peter 1:13-25.
- F. Aug. 17. Those led by God's Spirit are uncondemned. Rom. 8:1-17.
- S. Aug. 18. A glorious future awaits the children of God. Rom. 8:18-25.

The Lord's Supper

By Roy Graham, Fredericktown, Misouri



**Roy Graham** 

J ESUS instituted the Communion service on the night He was betrayed. "As they did eat Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many"

(Mark 14:22-24). Jesus said, "This do in remembrance of me" (Luke 22:19). Paul said, "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). Some suppose that this verse teaches that Communion should be observed often. As we examine the verse more carefully, however, we find that Paul said nothing at all concerning the time of observance, but gave only the reason for observing Communion. It is in remembrance of the great sacrifice of Jesus when He died upon the cross that He might liberate all from the penalty of eternal death.

After studying this subject carefully, one finds that this service was typified in the Passover. The Passover was instituted at the deliverance of the children of Israel from the Egyptian bondage. There are several lessons to be learned by a parallel study of these two subjects. One is, that only an Israelite who had been circumcised was permitted to partake of the Passover. A stranger or uncircumcised person could not eat. If a stranger would desire to partake of the Passover, he had first to be circumcised. Bible students agree that circumcision typified baptism. Does it not therefore follow that baptism must precede the observance of the Lord's Supper? (Read Ex. 12:43-49.) The reason for observing the Passover was to remember the glorious deliverance God had accomplished for Israel. Is not this the very same reason why we observe the Lord's Supper? Were we not delivered from eternal sin and death when Jesus died upon the cross and became the atonement for our sins? Unless we first accept this greatest of all sacrifices by being baptized (the antitype of circumcision), what could possibly be the significance of the Communion service (the antitype of the Passover)?

As to the time of observance, we have no Biblical proof

that the apostles ever observed it more often than once a year as was the case of the Passover. If it is observed too often, it becomes so common that it loses its significance.

An unclean person was not permitted to partake of the Passover until he had cleansed himself by the prescribed method. Likewise we must also cleanse ourselves before we partake of Communion. This can be done by the prescribed rule, repentance and prayer. The reason for this is that the church may be a shining light unto the world. If we allow worldly leaven to appear as though it is not evil, it cheapens the church and dims the light of salvation. Church leaders should purge out old leaven that the whole lump does not become leavened. Within this limitation, every man should examine himself. The church has long been too tolerant of evil. Let us awake!

"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (1 Cor. 5:11-13).

## SYMPATHY

Don't say to the fellow who's down and out, "Forget your troubles! Cheer up, old scout!" But give him a wholesome, friendly hand, And say, "I'm sorry—I understand."

The saddest thing in life, maybe, Will happen—who knows?—to you or me, And it won't be in us calmly to smile Or put it aside for a little while.

So cheer him over the roughest spot With sympathy, for he needs a lot. For many a heart that's tired and broken Longs for a word that is never spoken.

It is fine to know at the close of day, That you helped someone in a human way. So give him a wholesome, friendly hand, And say, "I'm sorry—I understand."

-Nan Terrell Reed in Success.

## Jews Report Mass Deportations in Hungary

Washington, D. C. (C.N.S.)—Thousands of Hungarian citizens are being evicted daily from their homes and transported to distant rural camps, a memorahdum circu'ated here by the Jewish Community Council of Greater Washington has reported. Many, many Jews are taking r fuge, when they can escape, in Turkey, according to News of Turkey, a Turkish embassy weekly news letter.

"These masses are 'resettled' in primitive villages or on farms where there is no shelter available," the memorandum from the Jewish Community Council averred. "In most cases, they must camp in the open fields and meadows. In the course of the last four or five weeks, an epidemic of suicides has been raging in Budapest."

The report stated that the first mass deportations began in the middle of 1950, most of them persons who had been imprisoned or interned for "offenses against the economic order of the people's democracy."

The second began in May, 1951, with a roundup in Budapest of "socially hostile" elements. Among them were Catholic and Protestant clergymen, aristocrats, and other landowners, former civil servants, army officers, and "religious Jews."

Within a few days, evictions had spread to the entire middle-class group. Many former industrialists, bankers, and other businessmen had been removed, to be followed by former merchants, writers, and journalists.

"(These people) clearly see the final step, extermination, in the very first assault upon their freedom and dignity, the evictions and 'resettlement,'" the memorandum continued. "Under Nazism, the first yellow badges and ghettoes foreclosed escape from the gas chambers. Under Communism, mass evictions mean just as certain, although slower and perhaps more painful, extinction."

The council, in the document, declared: "These barbarous acts of the Communist government of Hungary violate not only the fundamental convictions and sense of decency of mankind, not only the human rights provision of the Treaty of Peace concluded with Hungary, not only the principles of the Universal Declaration of Human Rights adopted by the United Nations, but also the fundamental laws of the Hungarian state itself.

"The conscience and sense of justice of free men the world over revolts against these flagrant violations of the rights of man.

"Today, the free world cannot do less than it had achieved against the Nazis; it cannot stand by idly before the same totalitarian crime. The criminal acts of the Hungarian Communist regime can be stopped, and their countless innocent victims who this time are Jews and

Christians alike can be saved. . . . The situation is not hopeless, provided the western world, particularly American official and public opinion, unite in a ringing world protest against this crime."

"Claudius had commanded all Jews to depart from Rome" (Acts 18:2).

## William Colgate the Soap Man

Many years ago, a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied in a bundle. As he trudged along, he met an old neighbor, the captain of a canal boat.

"Well, William, where are you going?"

"I do not know," he answered, "Father is too poor to keep me at home any longer and says I must now make a living for myself."

"There is no trouble about that," said the captain. "Be sure you start right, and you will get along well."

William told his friend that the only trade he knew was soap and candle making, at which he had helped his father at home.

"Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go."

They both knelt, and the old man prayed earnestly for William and then gave him this advice:

"Someone soon will be the leading soapmaker in New York. It can be you as well as anyone. Be a good man; give your heart to Christ; pay the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain that you will be a prosperous and rich man."

When the boy arrived in New York City, he remembered the adivce and accepted Christ as his Saviour. He remembered his promise to give the Lord His part, so accepted the one tenth as the standard.

Having regular employment, he soon became a partner. After a few years, his partner died, and William became sole owner of the business. He now resolved to keep his promise and instructed his bookkeeper to open an account with the Lord and carry one tenth of all his income to that account.

He prospered; his business grew; his family was blessed; his soap sold. He then gave two tenths, three tenths, four, and then five tenths. He educated his family; settled all his plans for life; and gave all his income to the Lord's work. During life, he gave millions to the Lord's work and left a name that lives today.—*Pennell*wood Bulletin.



# Great Prayers of the Bible

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . I have glorified thee on the earth: 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: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. . . . 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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent mc. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (Christ's Prayer before His betrayal, John 17.)

## PSALM OF HOPE

## (Continued from page 7)

You and I are invited to prepare ourselves through belief, repentance, faith, baptism, and a Christ-led life to rule with Him. If we do prepare, if we are ready, we will be planted as seed with Him in New Jerusalem where we shall flourish as kings and live and reign with Christ forever. How glorious are His promises! How sure is our hope! Will you be there?

## STUDY IN CONTRASTS

## (Continued from page 5)

months. The Guiding Star, published quarterly by the National Berean Society, provides editorial material and lessons of primary interest to young people's groups.

Aside from these papers, literature of the church as a whole is deficient. Tracts in recent years have been printed in modern style, but we are in sore need of modern, readable material that will be genuinely attractive to those who are not close students of Scripture. Two editions of the *Truth Seekers' Quarterly* are published with volunteer editorial and staff help, and without the careful supervision that should be given them; this is no reflection on either editors or staffs, but is the natural outcome of using unpaid labor which must perform its work of love as other tasks allow.

Children's materials need more attention. Much mimeographed material still is used by our Sunday schools and vacation Bible schools. For truly comprehensive lesson helps, teachers of children—also teachers of young people and adults—turn to publications of other churches or of interdenominational houses. Our materials are basically good, but they lack the comprehensiveness and color found in competitive products. Prices are higher and cannot be lowered in view of the small volume required by our churches. There is no adequate volume on the Church of God view of Bible teaching; Berean books and various privately published volumes touch on phases of our beliefs,

but we have no authoritative single source for help in personal study or for teaching. That single source is needed.

The general quality of all our literature needs improvement. Time was when the religious weekly was the only paper read in many homes; now, the normal home subscribes to a variety of magazines and at least one daily paper, and has children who are being taught in school to be critical of the way people write. Unless our literary tone can be improved and the material we offer be made as readable as the majority of material in the secular press and in the press of other church groups, we shall have small success with publications.

Demand for Songs of Truth, published in 1949, has been sufficiently great to move the board of directors of the National Bible Institution to authorize a reprint. Books are being used by the Seventh Day Church of God, and there seems to be worth-while opportunity to make the book profitable as well as devotionally useful.

## Local Troubles

As with all denominations, the Church of God has its sore spots. Sincere church members find it difficult to remain at peace with one another. Separations like that between Paul and Barnabas occur.

The product of localized arguments, which spread in the Church of God with an amazing rapidity, is demonstrated clearly by the experience of one church which, in 1938, reported 106 members and in 1950 reported 56. Growth in general has been confined to churches which have not been seriously torn by doctrinal or personal disputes; and the rare exception to this rule has been found in the church which, because of some special blessing, has been able to replace lost members with comparative ease.

Yet separations have proved profitable on occasion, when two groups have set up actively working organizations, as Paul and Barnabas performed two missionary tasks rather than one. The cases in which membership has simply evaporated permanently illustrate the truth of Jesus' parable concerning the houses built on rock and sand, and the truth of the idea that individual missionary zeal seems to be wanting.

## Standards

Your secretary recommends, as he retires from office, that the General Conference make greater effort to be of service to and to maintain close contact with local congregations. Even more strongly recommended is an effort by ministers and laymen to see that doctrinal standards of personal conduct, and standards of teaching and preaching all are raised. God merits our best; He should not be given the kind of service that will only "get by."

# 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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| each                                                                  |         | .50   |

## National Bible Institution Oregon Illinois



"The Father himsel, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape" (John 5:37).

## Jesus and the Father

The purpose of the lesson this week is to show the relationship between Jesus and God, and to show that Jesus is the *Son* of God.

The Jews sought to kill Jesus because Jesus claimed to be God's Son. For this reason, they believed Jesus was making Himself equal with God. Jesus said to them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel" (John 5:19, 20).

## Jesus' Purpose

Jesus was sent to tell about His Father, His wonderful works, His plan of salvation, and the Kingdom of God. Not only was He sent to tell others, but He was sent that we may believe in Him, be saved, and know the Kingdom of God.

Jesus came to mankind with the gift of eternal life. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). It is free! It is a gift! All that is necessary to receive this gift is to accept it. Believe in Jesus, that He is the Son of the living God. Why do so many people say, "No, thank you"?

## Fill in the Blanks

To do this exercise, you must open your Bible to John 5:21-30. With your pencil, fill in the missing words of the following quotations.

"As the Father \_\_\_\_\_\_ up the dead, and quickeneth them; even so the \_\_\_\_\_\_ quickeneth whom he will. For the \_\_\_\_\_\_ judgeth no man, but hath committed all \_\_\_\_\_\_ unto the \_\_\_\_\_\_ Verily, verily, I say unto \_\_\_\_\_\_, He that \_\_\_\_\_ my word, and believeth on him that sent me, hath \_\_\_\_\_\_ life, and shall not come into \_\_\_\_\_\_; but is passed from \_\_\_\_\_\_ unto life. Verily, \_\_\_\_\_, I say unto you, The \_\_\_\_\_\_ is coming, and now is, when the dead shall hear the \_\_\_\_\_\_ of the Son of God: and they that \_\_\_\_\_\_ shall live. . . . Marvel not at this: for the hour is \_\_\_\_\_\_, in the which \_\_\_\_\_\_\_ that are in the graves shall hear his voice, and shall come forth; they that have \_\_\_\_\_\_\_, unto the resurrection of life; and they that have \_\_\_\_\_\_\_, unto the resurrection of life; and they that have \_\_\_\_\_\_\_, unto the mine own \_\_\_\_\_\_ do \_\_\_\_\_: as I hear, I judge: and my judgment is \_\_\_\_\_; because I \_\_\_\_\_ not mine own will, but the will of the Father which hath \_\_\_\_\_ me."

## Jesus Prayed to God

The prayer Jesus prayed to His Father is an example for us to follow. (Matt. 6:9-13.)

"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 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."

## Happy Birthday Wishes!

Mary Lou Payne, Aug. 6, age 9, Fonthill, Ont. Joyce Telschow, Aug. 7, age 13, Saint Cloud, Minn. James Bankston, Aug. 9, age 9, Hammond, La. Ann Pearson, Aug. 9, age 10, Troy, Ohio Martha Seabeck, Aug. 10, age 11, Cleveland, Ohio Gerald Bauerle, Aug. 10, age 10, Hammond, La. Jack Gould, Aug. 11, age 11, Jacobson, Minn. Ruth Jenkins, Aug. 11, age 12, Stanhope, Iowa Barbara Robinson, Aug. 12, age 9, Hammond, La.

# The Berean Page

Editor: William Wachtel, Oregon Bible College

## The Soul and the Spirit

By Delbert Jones (continued from last week)

## "Psuche," Animal Soul

1. Matthew 10:28. "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 hody in hell." We should note Luke 12:4, 5 in connection with this: "I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to east into hell; yea, I say unto you, Fear him." Is God able to destroy the soul? If so, is it immortal? The soul is never mentioned as being immortal. These verses refer to the future life as distinguished from the present life. This usage of the word "soul" is rare. Does any text state or infer that it is possible to pass from immortality to death?

2. Matthew 16:26. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? How is it possible to gain the whole world? What does it mean "lose his own soul"?

3. Matthew 26:33. "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Did Jesus realize what He was saying? Did He know that a soul was about to dic? Even His soul?

4. Acts 2:27. "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Was there an immortal soul in hell? What was hell?

5. Acts 2:41. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." What was added to the church? How were they added? Was baptism really necessary?

6. Acts 3:23. "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Does a soul have ears? How can a soul be destroyed from among the people?

7. James 1:21. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." What will be "saved" for the Kingdom?

8. 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." Save what from death?

9. Revelation 16:3. "And the second angel poured out his vial upon the sen; and it became as the blood of a dead man; and every living soul died in the sea!" What did they become?

10. Revelation 20:4. "... I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. ..." What was seen?

## A Statement of Understanding

From these verses, with the addition of a few more, I am sure that we will agree that:

1. Man became a living soul, but he did not receive an immortal soul. Gen. 2:7.

2. A soul dies. Ezekiel 18:4; Psalm 22:29; James 5:20; Rev. 16:3.

3. A soul can be killed, Ex. 12:15. (Cut off here means to kill.)

4. A soul can be utterly destroyed. Joshua 10:28.

5. A soul goes to the grave. Job 33:18, 22; Psalm 49:8, 15.

#### The Spirit of Man

The word "spirit" has a variety of different meanings which can be distinguished only by their uses. Applied to man, its principal significations are:

1. The breath of life. Job 27:3; Eccl. 12:7; Luke 8:55; James 2:26.

2. A state of mind. Ex. 6:9; Dan. 4:8; 1 Cor. 2:11; 5:3.

3. Animations or energy. 1 Sam. 30:12; 1 Kings 10:5; 1 Cor. 16:18.

4. Disposition or will. Psalm 34:18; 51:10; Prov. 16:18, 19; James 4:5.

5. A person, 1 John 4:1, 3; 1 Peter 3:19.

Many occurrences of this much-abused word are pressed into service to prove an immortal spirit or soul in man. One of the most familiar is Ecclesiastes 12:7. Many people believe the spirit that departs is a disembodied something which lives on and on through eternity. When the word "spirit" is translated from the Hebrew word "ruach" it means "breath." God put breath into man (Gen. 2:7), and in Ecclesiastes 12:7, it goes back to God.

The word "breath" in Genesis 2:7 is "neshamah." In Ecclesiastes 3:19, it is "ruach." The same Hebrew word (ruach) is translated "spirit" in verse 21.

The words "neshamah" and "ruach" are often used as identical terms, for the sufficient reason that the breath contains the spirit. We are assured of this identity by many texts. The following examples will suffice: "All the while my breath (neshamah) is in me, and the spirit (ruach) of God is in my nostrils" (Job 27:3).

"Ruach" is again translated "breath" in Genesis 6:17: "All flesh, wherein is the breath of life." Our translators have rendered "Ruach of Chayim," "breath of life." "Chayim" is plural and should have been translated "lives." Translated in the plural, as the Hebrew requires, the reader instantly perceives that the spirit is the one universal principle of all lives, both animal and human, and not a number of individual beings, one being confined to each creature.

In Genesis 7:22, we read: "All in whose nostrils was the "neshamah" of the "ruach of chayim"—the breath or the spirit lives. Consult the margin of your Bible.

The breath contains the spirit by which all creatures live. It is a common principle, inhaled and exhaled in the "nostrils." God "giveth breath (neshamah) unto the people" upon earth, and "spirit (ruach) to them that walk therein" (Isa, 42:5).

No student of God's Book who has a disposition to learn can compare Genesis 2:7 with Ecclesiastes 3:19, 21; 12:7; Job 27:3 and escape the conclusion that the "breath of life" which God breathed into the nostrils of man in Genesis is the very same "spirit of man" and "spirit" which God gave in Ecclesiastes, and which is called the "spirit of God" by Job. Indeed, to this fact the margin of Job 27:3 bears witness: "All the while my breath is in me, and the spirit of God is in my nostrils." (Margin, "that is, the breath which God gave.")

Rend Luke 23:46 and Acts 7:59. Here the Saviour and Stephen, having finished their courses, trustingly commit unto God the issue of life, returning to Him the spirit He gave, in calm assurance that He will at the proper time recall them to life. (1 Peter 4:19). The same beautiful thought is expressed in Job 14:13-15.

Numbers 16:22; 27:16; Isaiah 38:16; 57:16 all refer to the breath of life. Job 12:9, 10 speaks not of an immortal spirit, for "all flesh" have breath and in Job 34:14, 15 "perish" when God withdraws it. In Hebrews 12:9, 23 and 1 Corinthians 5:5, spirits are spiritual minds presented in contrast with the flesh, as in Romans 8:1-10; Galatians 5:16, 17. If the tlesh is not destroyed (1 Cor. 5:5), the spirit ceases.

The texts listed are fairly representative, and there is no thought of present immortality in any of them.

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AUGUST 7, 1951

## AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

- July 31-August 8-Illinois Bible School, Oregon, Ill.
- August 9, 10, 11—General Conference sessions at Oregon, Ill.
- August 11-Dedication of the new headquarters building at Oregon. (Time: 1:30 p.m.)
- August 11-19—Annual Missouri Conference at Fredericktown. (Ellsworth Routson, guest speaker.)
- August 12-19—Zeba Camp Meeting, Zeba, Michigan. (Robert Hardesty, speaker.)
- August 16-26-Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)
- August 18-26-Iowa Conference at Waterloo.
- August 18-26-Texas Conference at Gatesville. (G. J. Gordon, guest speaker.)
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 19-26—Western Nebraska Conference at Holbrook. (Francis Burnett will be guest speaker.)
- August 29-September 2—Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

#### HENDERSONVILLE, N. C.

Bible school began on Sunday night, July 8, 1951. It seemed so good to have "Auntie" Thayer and also her helper, Louise Johnson. As usual, she had the opening part of the class in front so the adults could see part of the work. I wish to say that it was thoroughly enjoyed by all. Some of the mothers tell that their children ery if they have to miss any of her classes. We feel that her work with children is very important, for we have already seen some of our little ones separate the good plants from the weeds that are found in some Bible story books. We feel that her literature and work have helped much.

Pastor M. O. Williamson, Bro. C. F. Pryor, and Bro. R. L. Jones spoke for us during the first week of Bible school. On July 17, Bro. T. A. Drinkard arrived and preached through Sunday night, July 22.

Mrs. C. F. Pryor, Reporter.

#### HERALD RECEIPTS

Jim Flesland; Don Overmyer; Hanuah Barber; W. E. Boyer; Hazel Reed; Mrs. H. E. Behmer; Betty Ann Mills; Wm. Fey; Mrs. Amy Weaver; Mrs. Dale Slater; John Savage; Mrs. Ernest Logan; Harry Goekler; Mrs. II. P. Brown; Maybelle Hanson; Mrs. R. D. Stanton (2); Mrs. L. R. Hillard; Mrs. Etta Parrish; Hildreth Worley (2); Ernest Barnum.

## IOWA STATE CONFERENCE

Once again the sixty-fourth annual Conference of the Church of God in Iowa is fast approaching. Members of the Church of God in Iowa are looking forward eagerly to meeting at the conference grounds, 1040 Conger Street, Waterloo, to hear the blessed truths and to receive spiritual strength to withstand evil in these trying times.

The opening session will be held on Saturday evening, August 18, with Bro. J. Arthur Johnson, president of the conference, giving the welcoming message.

Bro. J. W. Williams will teach the adult Bible class once each day, with the other sessions directed by one of the following: John Mereer, Harold Doan, H. S. Hunt, or A. M. Jones. Bro. Doan and Bro. Mereer will alternate teaching the young people. The juniors will be taught by Bro. Linford Moore. Children will be in charge of Sr. Gloria Mereer and one or two assistants.

The daily program is as follows: 6:45, rising bell; 7:15, morning devotion; 7:30, breakfast; 12:15, dinner; 5:45, supper. There will be ample time between 3:30 and supper for a recreation period. The only change is that the evening service will begin at 7:30 and will be followed by a visual education period, which is planned to be of special interest to the young people.—Iowa Berean "Searchlight."

Mr. and Mrs. J. Arlen Marsh, 1907 Latham Street, Rockford, Ill., arc proud parents of their new son, William Arlen, who arrived, Thursday, August 2.

#### HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

Thirty members and friends of Hope Chapel drove to the Stilson cottage on Diamond Lake, Sunday afternoon, July 15, where Bro. F. A. Stilson spoke briefly on the purpose and meaning of baptism. Following this, we went to the water where the writer assisted four young ladies in putting on Christ by baptism.

Their names and addresses are: Sylvia Louise Stilson, Rt. 4, Box 104 AA, Niles, Mich.; Sharon Lee Wright, 517 E. Russ Ave., Mishawaka, Ind.; Glenda Eileen Mastain, 1709 Marine St., South Bend 14, Ind.; and Beverly Jean Netherton, 1337 E. Calvert St., South Bend 14, Ind. It is our happy privilege to introduce them to the brotherhood at large, and we pray God's richest blessing upon them.

Two of our young people attended the National Berean Youth Rally. They are Mary Louise Anderson and Dennis Green.

We are glad to report that Linda McChesney, one of our Sunday school students who has been in bed for a long time with rheumatic fever, is able to be up part of the time now. Harvey U. Krogh, Jr., Pastor.

#### CASEY, ILLINOIS

The Restitution Church of God of Abrahamic Faith, Casey, Illinois, was glad to have Bros. William Dick and William Wachtel conduct services on the week end of July 29. The sermons were inspiring and singing was wonderful. A basket dinner was served on the church lawn. We are looking forward to the soon return of Bro. Dick.

Bro. Frank Partlow was able to attend service the first time since returning from Arizona. Bro. Jesse Weaver remains about the same. Sr. Cora Tyhurst is able to be in her wheel chair. She will be glad to hear from all that write. Sr. Tyhurst has been in bed the past seven weeks. Tincie Stephens.

#### CASHMERE, WASHINGTON

We are happy to report the baptism of Charles Brisky of Cashmere, July 15. As a young man, he starts in understanding to serve the Lord. May he prove ever faithful!

During the week of July 16-22, the Wenatchee-Cashmere Camp Bible school was held in the mountains about five miles from the summit of Blewitt Pass. The place—Scotty Creek—was close enough to town that several people drove up in the evenings for campfire services, going back to town for work the next morning. During the week, one hundred eight persons checked in camp from Minnesota, Washington, Oregon, and Idaho.

On the closing day, Sunday, two hundred people were present. Speakers on Sunday were Bros. Alfred Anthon of Corvallis, Orc., Gary France of Wonatchee, and Lyle Rankin of Cashmere. Following the church services came the wedding of Bro. Ronald Rankin and Sr. Virginia Cole. An arch of fir boughs between "twin" fir trees had been prepared by campers, with wild flowers and fir boughs gathered and placed to form a bridal path among the trees. Two songs were sung from the new songbook by Ailene Adams. They were "Hymn of Prayer" and "Blest Be the Tie That Binds," with Sr. Gladys Emigh, Corvallis, Ore., at the organ. The wedding march was played by Sr. Ruth Nichols of Wenatchee.

These two young people start married life together in the faith, equally yoked together. May they prove faithful to God and to each other! Lyle Rankin.

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| Maybelle Hanson            |   | 5.00     |
| Mr. & Mrs. Chas. Netts     |   | 5,00     |

## **O'NEIL - DAVIS**

The marriage of Miss Mary O'Neil and Kyle Davis took place Friday evening, July 20, in Hope Chapel Church of God, South Bend, Ind. The candlelight ceremony was performed by the writer before an altar banked with gladioli and palms. The bride is the daughter of Mr. and Mrs. Edward O'Neil, Osceola, Ind. Mr. and Mrs. Isaac S. Davis, Wenatchee, Wash., parents of the bridegroom, were also present.

Given in marriage by her father, the bride was attended by Miss Frances Hathaway as maid of honor. Misses Virginia Doolen and Lillian Bullers were bridesmaids, while Miss Joyce O'Neil, sister of the bride, was junior attendant.

The bridegroom's brother, Kirby Davis, Lawrenceville, Ohio, served as best man. Milton O'Neil, brother of the bride, and William Diek of Oregon, Ill., were ushers. During the ceremony, the best man sang, accompanied at the organ by Mrs. Lottie Pickerl, South Bend., Ind. A reception for eighty guests was held in the church basement.

Other guests from a distance were the bride's grandmother, Mrs. Van Riper, and aunt and uncle, Mr. and Mrs. Earl Estes, all of Woodhull, N. Y.

May God bless this young couple as they begin their work together for the Master!

Harvey U. Krogh, Jr.

Our Prayer Every Christian a Tither Every Tither a Soul-Winner

#### WILLIAM H. MOORE

William H. Moore, elder of the Blessed Hope Church of God at Niagara Falls, N. Y., for many years, died at the home of his son Linford, July 23, 1951, in his ninety-fifth year.

He lived in Dickersonville after coming from Canada with his parents in 1870, the fourth of a family of nine children. He was united in marriage to Josephine Shippy who died in 1929. To this union one son was born. He was employed at the former Shredded Wheat Company, Niagara Falls, and later worked for William Rogers Co.

He is survived by his son, Linford, River Road, Youngstown, N. Y.; one brother, Alfred, Ransomville, N. Y.; four grandchildren, Paul V. Moore, Jamestown, N. Y.; Mrs. William Hoy, Youngstown, N. Y.; Linford Moore, Jr., Cedar Falls, Iowa; and Mrs. Edward Goit, Portsmouth, N. H.; also ten greatgrandchildren.

He was an outstanding example of what the Spirit of God will do when it is allowed to work in the life of man. This is what made him so dearly loved by all with whom he associated and left a lasting impression of inspiration on them.

Funeral services were conducted by the writer at the Beatty Funeral Parlor in Niagara Falls, and he was laid to rest beside his wife in North Ridge Cemetery to wait for the call of his Lord and Master whom he loved and served so well. He will be greatly missed, but we hope to meet him in the Kingdom of God at the coming of Christ and the resurrection of the dead. G. J. Gordon.

#### CONFERENCE ATTENDANCE GOOD Oregon, Illinois

Conference classes and sermons are as interesting and educational as ever. The attendance is slightly more than last year's record. If you have not attended, it is your loss and no one's gain.

#### **EGGLETON - MONTAGUE**

On June 30, Katharine Eggleton and David Montague were united in marriage at the Church of God in Fonthill, Out. The bride was given in marriage by her uncle, Norman Eggleton, and was accompanied by Miss Ida Montague as maid of honor and Doreen Eggleton and Annabelle Whitney as bridesmaids. The groom was attended by Douglas Cartmell; Harold Robbins and Arthur Fletcher were ushers; Joseph Fletcher IV was soloist.

A reception followed the ceremony at Willoughby Hall, after which the young couple left for a short trip to northern Ontario. They are now at home, Rt. 5, Welland, Ont. Among those who entertained for them prior to their marriage was the congregation of the Church of God, who held a miscellancous shower. May the Lord watch over them and bless them in their life companionship! G. J. Gordon.

A GREAT CITY. Somehow or other, cities appeal to me. Not that I would want to spend my life in the rustle and hustle of a large city, yet, I like to go to cities-their immensity speaks a language that charms. What is it that makes a city great? The National Film Board of Canada has put out a film that depicts the city of Toronto. I have not seen this picture of Toronto. This city is widely known as a "City of Churches." It has always been conservative and rather staid in its way of life. According to press reports, two phases of the city's life are highly publicized-Sunday sports and the taverns and cocktail lounges. It was only a year or so ago that the people of Toronto voted to legalize Sunday sports. About four years ago, the Provincial Government promulgated a new liquor law permitting cocktail bars. This new picture glorifies these cocktail bars and seeks to show what improvement has come to the city since Sunday sports became legal. Too much of the values of life these days are rated according to the measure of lusts of the flesh. If these are the values by which man determines the worth of things today, perhaps we are not far from fulfilling the antitypical role of Noah's time, when the "imaginations of the thoughts of his heart was only evil continually."-C. E. Randall.

#### 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.

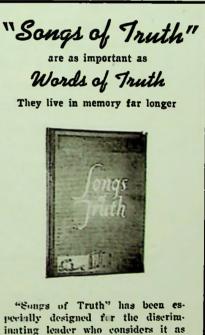
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#### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

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 IIim (Rom. s:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38). and a consecrated life as essential to salvation.

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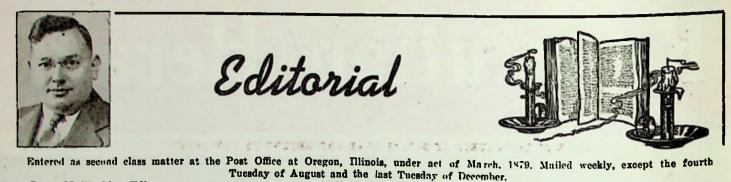
# The Restitution Herald



-Authenticated News Photo.

## Isa Khalil Sabbagh, Arabic Editor of the "Voice of America"

The world-wide use of radio in molding public opinion, as is done through The "Voice of America," serves to intensify our own lack of agreement on the value of radio broadcasting as a means of spreading the gospel.



James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

## Our Radio Ministry

Many groups associated with the General Conference have done considerable radio broadcasting in recent years. There is no satisfactory agreement as to the results, weaknesses, or possibilities in this field of our gospel ministry.

Two years ago, the General Conference voted to discontinue an experimental broadcast conducted over WAIT in Chicago. The majority felt that results did not justify the amount of money expended. The motion passed stated, "that discontinuing programs on WAIT should not be taken as indication that the Conference discouraged radio work on a local basis."

Since that time, more radio work has been done than is generally realized. The church at large is maintaining nine regular broadcasts on local stations with varying degrees of coverage. The RESTITUTION HERALD does not wish to discuss the wisdom or lack of wisdom in radio broadcasting. The fact, however, that radio work has attained these proportions gives news value for all those interested.

We receive letters constantly asking for information about radio broadcasts. For the benefit of those interested we present a list complete to this date.

KTYL-Mesa, Arizona, 8:30 a.m., Sunday. KSUN-Bisbee, Arizona, 7:45 a.m., Sunday. KBRL-McCook, Nebraska, 8:15 a.m., Wednesday. WKAI-Macomb, Illinois, 9:45 a.m., Tuesday. KPQ-Wenatchee, Washington, 3:45 p.m., Monday. KCLW-Hamilton, Texas, 10:00 a.m., Saturday. WAIT-Chicago, Illinois, 8:15 a.m., Sunday. WINC-Winchester, Virginia, 8:15 a.m., Sunday. WIOU-Kokomo, Indiana, 7:15 a.m., Sunday.

Whether or not a radio ministry is profitable and productive for a group such as ours remains to be solved. Many are convinced that it is worth-while and the expense justified. Others are equally convinced that the same moncy used in more personal types of missionary approach would produce greater results. Beyond a doubt, time will bring a satisfactory agreement.

in the propaganda warfare of the world. The United States is attempting to influence the world through the medium of radio.

One of the greatest propaganda weapons ever conceived is the "Voice of America" broadcasts. A new thirty minute program has been added recently directed to the new nation of Israel. This program will be broadcast shortwave from the United States on four frequencies from 1-1:30 p.m., eastern standard time (8-8:30 p.m. in Israel). It will be relayed from the VOA base at Tangier. This broadcast totals thirty, the number of languages and dialects utilized by the "Voice of America" in worldwide broadcasting.

The "Voice of America" is trying primarily to reach the heart and mind of masses living behind the iron curtain. Round-the-clock broadcasts tell and retell the story of democracy and the daily experiences of common people who live and labor in the United States. It is a worldwide attempt to develop a better understanding among peoples of the world. Its success remains to be seen, but its purpose is not far removed from the purpose of those sponsoring this medium in our own work. This worldwide dissemination of information is subject to the same questions that confront our own efforts. Considering the underprivileged people in the old world who cannot or are not permitted to own radios, it would seem their listening potential is even less than ours. Yet the great battle of words goes on in the hope that logic and conviction may ultimately rule in minds that have been warped by lies and half truths.

We have passed through a radio age. We say that because we are entering on a new era based on vision rather than the spoken word. Every man's opinion has been put on the air in an attempt to sway the thoughts of the people to his viewpoint. How successful it may be is open to question, but circumstances are forcing our people to judge the wisdom of broadcasting in hope that truth will not be lost in the babble of the untrue or inconsequential.

We are eagerly awaiting conclusive facts or proof that may help us to come to more complete agreement Justifiably or not, radio has come to be a great weapon upon the value of this phase of our work.

Does Radio Justify Itself?

By Mrs. Allen Johnson, Cambridge, Nebraska

N the minds of some members the accomplishments of radio work is a question. Is the result of the efforts in this field justifying the amount of money spent to promote and pay for it? How many baptisms, if any, have been due to radio influence? Do those who contribute to radio funds have in mind a definite aim which they hope and expect radio

The use of radio as a means of spreading the gospel raises many questions both for and against. This frank expression by Sister Johnson is an example of those who question the value of radio work. In this issue, we present available opinions upon this question. It is not our purpose to express ourselves for or against radio work. By more exhaustive study, however, we may come to a better agreement in our appraisal of radio work.—Editor.

work to fulfill? Does the occasional praise for the program from friends and the knowledge that our doctrine is being broadcast fulfill their expectation?

There are some who expect more than that. They feel that the ultimate purpose in a work of this kind is to bring people into the saving name of Christ through baptism. Of what value is response and interest if nothing further is accomplished? How can an evangelist be sent to teach interested ones when there is one here and one there, perhaps a thousand miles apart? It has been said that at least we are proclaiming the gospel, but amid the din of religious broadcasts of all creeds and denominations, does our small voice make a very great impression on the minds of the confused and unconcerned public?

Padio work is one of the most expensive projects the church has undertaken. Has it added members? Those who are supporting this work would like to know the answer. We know we cannot expect much response to any kind of church work in these times, but is it not possible that series of meetings held in localities of some promise would bring better results? There are a number of communities where some work has been done; where a few isolated members meet for services now and then. The amount of money spent on a radio program in one year would finance a series of meetings in one or more of these localitics. The result may be the establishing of a new church. Many churches in the past have been established in this way. This is the method Christ instructed His apostles to use, and it is doubtful if a better way has been devised. If radio programs could be continued with less expense, certainly most of us would be for them, but it is a doubtful kind of glorification to

God to waste our means in a fruitless effort. We are not ignorant of the fact that some evangelistic work is going on but those few in the field can do only a small part of what is so sorely needed. Surely there are among us enough able speakers who could be spared from their regular work to hold meetings in some localities of promise.

Where some Seed has been sown, there should be some effort made to keep it growing. Radio has not been successful. Undoubtedly, many isolated ones have appreciated the fine radio sermons by our ministers, but even those cannot take the place of personal contact of our ministers speaking those messages of truth from the pulpit.

The opinions expressed here may be far from correct. The questions asked are honest and sincere. No one could find fault with the quality of the broadcasts, only the meager response and the excessively high price we have paid for it. We hope those who have worked so hard and faithfully for the broadcasts will not consider these remarks directed toward their efforts. Surely they have given their full share in time and labor with no personal gain to themselves. Would those efforts pay better returns if directed elsewhere? is the question.

## The Tibetan Bible

The Kahgyur, or Tibetan Bible, consists of 108 volumes of 1,000 pages each, containing 1,083 separate books. Each of the volumes weighs ten pounds and forms a package twenty-six inches long, eight inches broad and eight inches deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,000 oxen for a copy of this Bible. In addition to the Bible, there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.—Selected. PAGE 4

THE RESTITUTION HERALD

AUGUST 14, 1951



# Reports on Radio Broadcasting

Mrs. Ada C. Simpson, Grand Rapids, Michigan

Assembled by

We have been interested in knowing how those who participate in radio broadcasting feel about the success or failures of their work. At our request, Sister Ada C. Simpson, Grand Rapids, Michigan, has collected the following information from those who were or are conducting radio broadcasts. We are pleased to present it here for its thought-provoking value.—Editor.

## MACOMB, ILLINOIS

## Kenneth Milne

Nine years of radio preaching before entering the Church of God have taught me the worth of radio work. It is money well invested. May the day come when more ministers will use radio preaching in their cities, for it gives new life to the local group.

Our broadcast is paid for by the Macomb and Ripley Churches of God. No money is solicited from anyone. The cost is \$10.25 for fifteen minutes. We do not use transcriptions. I have charge of the broadcast, and Brother Bud Goodwin helps. Today (April 24), Sister Mildred Laning of Ripley sang a solo accompanied by Sister Hildreth Worley of the Macomb Church. Brother Goodwin gave the message. Our response in mail has been very small, but I do have the advantage of meeting people on the street and in places of business who listen. I have talked to some ministers who have listened. It is opening the way for personal work.

The station is local (WKAI), owned by two residents of Macomb. Both men are friendly to us. The time is Tuesday morning, 9:45-10:00.

## CASHMERE, WASHINGTON

\* \* \*

Ly'e Rankin

In October 1947 after some urging and due consideration, we arranged for and started a broadcast program over station KPQ in Wenatchee, Washington. All programs have been live broadcasts, that is, given in person except a very few. Our judgment is that live broadcasts

have value not found in transcriptions. At first, every broadcast was written and read, presented either by Gary France or me. After a year, we presented written dialogues, later writing them to include others. Then, at the suggestion of the station announcer, we ceased writing the full broadcast program and prepared skeleton script. This has been maintained largely until now with a few being fully written. Young people of the churches in Wenatchee and Cashmere have assisted for over two years, and it has served to help them personally as well as to increase our listening audience. Other young people of the valley have been known to listen because of our young people being on the program.

The time over KPQ allotted to us is 3:45 to 4:00 p.m. each Monday. The cost is eight dollars per broadcast. We do not ask for financial aid over the radio. The gospel is free. God made it so by giving His Son. Jesus made it so by giving His life. The church is obligated to make it so by tithes, offerings, and sacrifices. We do report the need for financial aid to the brethren. The response to the program is difficult to report. The success, we believe, must be measured in how much and how well the good Seed is sown. Normally, we have one minute of theme song at the opening and most of the time a small amount at the end. We cannot compete with others in amusement, but we do have a message unique. The theme song used is "What If It Were Today?" chosen because it presents the return of Christ to earth.

Young people who assist are given questions to ask and are assigned portions of Scripture to read. Practically all comments are made by either Gary or me. Sometimes we are both in the program and sometimes only one. The total number of those participating has varied from one to eight. The most acceptable seems to be four or less. We usually sit in chairs, two facing two with a small bench to hold the script while each has a Bible from which to read. The microphone hangs over the bench between participants. The announcer presents the minister in charge, and he in turn presents those who assist. At the close of the program, the announcer reads an invitation to the regular services of both Churches of God in Wenatchee and Cashmere, mentioning addresses and meeting schedule.

Station KPQ 560 has recently increased in power from 1000 to 5000 watts. It is rated as covering four counties in the center of Washington. It can be heard to the Canadian border and to the upper part of Oregon State, as far east as into Idaho but seldom west of the Cascade range of mountains.

One way our church members can help is by listening, if possible, and then talking to others with whom they associate. They can discover if others are listening, if not ask them to do so; and if they do listen, find out if they have any questions to ask concerning what is being presented; then relay the questions to us to be used as seen fit.

The use of radio is but one way to sow the Word of the Kingdom and by no means takes the place of personal contact. Radio work can be far more effective if the members practice proper personal work.

## **GATESVILLE TEXAS**

\* \* \*

Mrs. Mildred Macy

Texas is such a large state, and I am sorry to say many of our people within the borders cannot tune in station KCLW, Hamilton. With the town of some five thousand people, however, the station is strong enough to boast statistics that prove approximately 478,120 listening homes within its area—a potential radius of about two hundred miles. This does not reach the Harlingen Church, for its group is over four hundred miles south of us. This does not reach El Paso six hundred miles west and in the Rocky Mountain area. We live in a community, however, where a large majority of Church of God brethren live.

We have driven fifty miles round trip every Saturday morning to be on hand at 10:00 o'clock sharp since November 27, 1948. I have made tape recordings for the week ends that I traveled with Brother Macy. With both daughters in school, however, tape recordings are a thing of the past, and I remain at home with the children. Brethren of the local church have taken me several times when Brother Macy needed the car. I began the program strictly for the benefit of children and teen-agers, but I believe my listening audience consists of fifty per cent adults. I am better known as "Aunt Mildred" with people everywhere.

About a year ago, I accompanied Brother Macy to a funeral of a dear sister at Mullin, and before the hour, was chatting with some friends of the community. A stranger approached and hugged my neck, held me back, and looked me over good—and all the while I kept wondering where and when we had met her, but tried to conceal my amazement. She broke the silence, "Aunt Mildred, I am so glad to meet you. My family listens regularly, and we would recognize that voice anywhere." Since then, they attend the Mullin church. At another time, a blind hadv heard that "Aunt Mildred" was Mrs. Emory Macy in home life, and through knowing him, she asked for me. I went. She handled me from head to foot, then told me how she thought I appeared to others. For the most part, she was correct. I have dark hair and complexion, and have a strong voice. Somehow I feel that I need to remodel my manners to live closer to her description.

The fifteen-minute period of Saturday morning devotion is given the same hour that Hamilton has given to the Ministerial Alliance, Monday through Friday and there is no charge for the broadcast. The Texas Conference voted to pay our mileage to and from Hamilton every week, and that is all the cash involved.

Our program has not helped too much in the growth of Sunday schools. First, because in a missionary effort, we hoped to acquaint people everywhere with the adventures of the Old Testament patriarchs, the teachings of our Lord, and the New Testament texts that prove His second coming; second, because we do not advertise our churches on the program, due to the lack of funds to buy the time.

We feel there are several advantages through the broadcast:

1) It promotes renewed interest in Old Testament stories that are greatly neglected.

2) It broadens our acquaintance into all denominations.

3) It has lifted Church of God standards in the eyes of every community.

4) The belief and teachings of the Church of God are stressed wherever possible.

We feel there are members of every denomination in the listening audience. Recently, several schools were tuned in for my short program. They were having school on Saturdays to make up days lost during the ice and snow. This must have increased the listeners, for since, the teachers are telling me the children are having their mothers tune in.

Oral response is growing daily. People in Hamilton, whom I guess I will never know, call to me "Hi, Aunt Mildred." The response by mail is very weak, and so far I have but one requested story to tell. During the course of two and one-half years of broadcasting, the station has grown, moved to larger quarters, changed hands three times, and all the while, we are given the same cordial welcome. I personally appear before the microphone, and many times, people have come to the station to view the broadcast. A brother at San Saba told me recently that he can tell by the sound of my voice whether I am happy, sad, or suffering from the effects of a cold. He said "Stay happy. Your cheerful mood makes the stories more real."

Very little destructive criticism has been given. Many improvements have been made in the program, resulting from constructive criticism. A brother at Mullin sent word to the announcer to please change the introduction "Bible Stories," to "Bible Adventures." His comment was, "They are true; they are not just stories. They actually happened or will happen sometime." I am introduced by a short interlude of recorded organ music. The announcer says "Good morning, friends. This is Kiddic Korner Time. Your story-time-lady, Aunt Mildred, is here again with Bible adventures for boys and girls." Another interlude of music follows. Then he says, "Good morning, Aunt Mildred. What story do you have for us today?" Then I answer with my greeting to all and go directly into the Scripture reading, then my story. There is a little more music between story time and signing off. I tell my story title for the next week and close with a thought for the day and bid "Good-by."

Of late, I have not been limited to the regular twelve minutes. I have been instructed to take my time, and consequently, I have passed the 10:15 period a time or two according to length of story.

I have a note of suggestion to offer to all ministers' wives or laymen's wives: "Just start a program that does not help your nerves, and you too will be more understanding when your husband wants a period of relaxation after a sermon or class of teaching."

## McCOOK, NEBRASKA

\* \*

## Ernest Graham

Radio work in Nebraska consisted of a fifteen minute program once each week—8:15-830, Wednesday morning, over KBRL, McCook.

This is a 250 watt station, which guaranteed an eightymile distance coverage at a cost of \$8.50 for use of fifteen minutes. We began April 5, 1950, and continued without interruption. First, we used Brother Harold J. Doan's Chicago radio transcriptions, using our own beginning and closing comments and doing some announcing of our church work as to place of church locations and of doctrinal teachings.

The January 24, 1951, broadcast concluded the use of Brother Doan's transcriptions, and on January 31, 1951, we preached our first live program sermon. Music was of our own production and was transcribed in advance for special use on this program.

On February 7, 1951, we began using Brother Randall's transcribed sermons which were to be changed to use of tape recordings.

We also used one tape recorded sermon of Brother E. E. Giesler of Moorefield, Nebraska. His music was local

tape recorded quartet and duet arrangements. Music on Brother Randall's transcriptions was limited to his organ theme.

Our response, and we nearly always offered free copies of scrmons used, was scarce. I do not have a total account of all response made, but it scarcely amounted to an average of one response to each four or six broadcasts. Many responded, however, by personal word of mouth. Many others, undoubtedly, heard our sermons without responding. This radio station boasts over sixty thousand listeners daily.

Our broadcasts were supported by freewill offerings, and this came almost completely from our own church members. We had a Church of God radio account fund in the bank at Holbrook. I was treasurer, received money, wrote checks payable monthly to pay for radio time and original announcements for all programs, no two having been exactly alike. Some money was applied to transcription costs in the form of offerings.

We feel the most outstanding benefits from the broadcasts were the unifying and stimulating effects on our Church of God people. Then, too, they can be used effectively to fortify all evangelistic efforts.

A committee of four was elected at state conference meeting last year to keep programs advertised and to solicit funds from local church groups. Representatives were from Moorefield, Box Elder (McCook area), and Holbrook. Three ladies were elected as representatives, and I was overseer and treasurer of the work. This way, we were more effective in procuring funds to continue the work. I reported the monthly financial status of the account to field representatives, and they reported the same to church groups and raised necessary deficits. Actually, we were able, under this organization, to keep programs paid.

I found the manager and staff of the broadcasting company helpful, suggestive, and efficient. I recognize, however, the greater benefit of live programs and of making personal announcements. Staff announcers are not as expressive and effective in announcing as one directly concerned with the sacredness of the program.

#### DAILY READING HELPS

- M. Aug. 20. In the fullness of God's time, Jesus came to redeem those under the law. Gal. 4:1-11.
- T. Aug. 21. Acceptance of Christ's shed blood atones for our sins. Rom. 5:1-11.
- W. Aug. 22. The humble Saviour died, was raised and exalted. Phil. 2:5-11.
- T. Aug. 23. God's law is like a mirror; it reveals sins, but does not cleanse. Rom. 3:19-31.
- F. Aug. 24. Salvation through faith in the Lord Jesus Christ, Rom. 8:1-13.
- 8. Aug. 25. Paul trusted only in Christ, not works of the law. Phil. 3:4-14.

## CHICAGO, ILLINOIS

Harold J. Doan

We have often asked ourselves quite frankly if radio work is worth-while. It is work for all, and we do feel a great responsibility because of tremendous costs. We have always decided that the work is of value for the following reasons:

1) We are doing a small part toward fulfilling the Great Commission. We are preaching the "Gospel of the Kingdom" to people who have not heard it before. Our total audience in the two localities where the programs are broadcast is estimated at twenty thousand people. All our churches together all over the country do not reach that many people in the course of a year. As for results, we are preaching the gospel and trusting the Lord to bring results according to His own will.

2) Our doctrines which have long been hidden under a bushel are being brought into the light and are stirring up reaction. We are causing people to think (by that I mean all our radio preachers such as in Chicago, Tempe, Virginia, Washington, Macomb). The people at Scripture Press Association and at the Lutheran Bible Institution listen to our programs regularly. Even the adverse comments and sermons of rebuttal are indication that the message is getting out. Of course, we do not cause much of an impact with only fifteen minutes on a relatively small station.

3) We have received about one hundred fifty letters so far since August. Almost all the letters speak well of the program and request free copies of the messages. We send THE RESTITUTION HERALD with the message requested, and when we have a pastor near by, we send the name to him. Here in Chicago I try to call on the listeners who write. I have had some wonderful experiences in this way. We do not have many visitors as a result of radio, but we do have two families attending quite regularly and contributing to both church and radio. I have had two invitations from a Dawn group to speak to them on the subject of the Kingdom of God on earth. We know of two baptisms as a direct result of the radio broadcast.

It is hard to justify with facts and figures anything as intangible as radio evangelism. We feel, however, that the Lord has blessed us and that we are doing His will in broadcasting. This is my own strongest personal reason for continuing the effort. When I feel that the Lord is no longer with us I will be the first to suggest that we turn to something else.

(In a letter of April, Brother Doan reported that the "broadcast is now going out over station WIOU in Kokomo, Indiana. This will increase our total listening audience by several hundreds at least.")

## **GREAT SOUTHWEST**

On October 9, 1949, we started broadcasting over KTYL, Mesa, Arizona. At that time, it was a station of 500 watt power, and its area of reception was largely confined to what is called the "Valley of the Sun." This initial effort was called forth because of our conviction that the Bible had a message for our time and generation which the people needed. Believing deeply in the importance of the Bible message for our times and our personal relation to it, we undertook this work on the basis of faith. No church or organization, as such, is underwriting this venture. It has been and is definitely a work of faith, and faith has been justified.

From the beginning, we have offered to the radio audience copies of messages and from time to time other literature in keeping with the subject presented. All literature is offered gratis. Our messages have been mimeographed and sent to an ever-expanding mailing list. We feel that this part of radio work has been productive of as many results, if not more, than the actual broadcast. Some of these messages have appeared in THE RESTITU-TION HERALD. Otherwise, we have avoided submitting these messages for reprint in what we felt was the best interest of our paper, especially since we were already submitting weekly copy for News and Prophecy Digest page.

We have kept subject material strictly to fundamental teachings in relation to prophecy and doctrine. Messages are always in the affirmative, and we endeavor to tell why we believe what we believe without reference or aspersion to beliefs of others, unless complimentary reference is made. This positive and gentle presentation has called forth a goodly response from people of all faiths.

## What Are the Results?

I know you are interested in the results obtained. Personally, I know no way of fully determining the good that is done nor the harm that is done through broadcasting. The Hooper Rating, a system of determining the approximate number of listeners, cannot in any way determine the good done, or that will ultimately result from sowing the Good Seed. One cannot tell by letters received, although they certainly indicate to a certain extent. Our letters, with the exception of one, have been appreciative and have manifested an interest in our messages. Nearly all communications have been requests for copies of broadcasts. Checkups reveal that copies are given to others, and they in turn write us for additional material and ask that their relatives or friends be placed on our mailing list. Our greatest response is during winter months or tourist season when population nearly doubles. We have had letters from all parts of the country from people who have visited here, heard the messages, and have written for copies. Here is an example: a minister in

C. E. Randall

## THE RESTITUTION HERALD

the northern part of Washington spent winter vacation here, and when he returned wrote me a nice letter acknowledging the help he had received and requested all broadcasts. Several ministers of various denominations have announced News and Prophecy broadcasts from their pulpits and have encouraged people to listen. These examples indicate the potential good that may result and certainly show how impossible it is to judge the fruit that will result from the effort.

After working over the local station for nearly a year, we began broadcasting on another station in the Bisbee-Douglas area and have broadcast over this station for one year. Toward the end of the year, we had a direct line from station KSUN in Bisbee over which we gave messages for direct transcription, but with the approach of ball season, we were forced from this connection, this having completed one year. We did not feel we were getting as good results from that station as our local station which had been increased in power and is now one of the strongest stations in the State. About this time, it was compulsory for a time to curb my activities, and the literature phase of our work had to be discontinued. The Lord has blessed us, and we feel confident that we will again be able to begin a full program in the fall. We are praying for strength and guidance to the end that we may carry on an ever-expanding work for the Lord in this field of endeavor. Since the first of the year transcriptions have been used over KBRL, McCook, Nebraska, under the auspices of the Western Nebraska Conference. We are planning to take on one or more stations this fall if health permits. The work is great, the field is broad and urgent, and God's message is timely and vital. We must not fail Him! In closing, I want to give credit to the Christian men and women whose faith has sustained this work through God's grace. With this backing, we shall go forward.

## WINCHESTER, VIRGINIA

\* \* \*

Alva Huffer

Our radio program, "The Voice of Tomorrow," is presented each Sunday, 8:15 a.m., over radio station, WINC (1400 kc.), Winchester, Virginia.

WINC is a basic station of the American Broadcasting Company. The broadcasting Measurement Bureau shows that the station is listened to regularly in 19,690 radio homes in twelve counties of Virginia and West Virginia.

We entitled the program "The Voice of Tomorrow" because we seek to present messages primarily concerning the great tomorrow of God's eternity and its meaning for our lives today. We used this same title for our radio programs over WCRK in Morristown, Tennessee, during 1948 and 1949.

The programs cost only five dollars per broadcast for

fifteen minutes. The Maurertown Church pays one-half of this cost, and Mr. P. G. Coverston and Mr. Sam Boyer pay the other half.

Almost all programs here have been presented by transcription. The station provides use of high quality tape recording equipment, for which no extra charge is made. Programs are recorded for five or six weeks at a time. Ordinarily programs are made on Friday night.

Music for the program consists of solos and quartet music. Mr. Richard Boyer is our soloist, a music major student of Madison College, Harrisonburg, Virginia. He is the son of Mr. W. E. Boyer, state conference treasurer. Richard provides his own accompaniment for his solos, sings one special solo and the concluding theme song for each program.

Our male quartet sings the opening theme song and one special song on each program. The "Voice of Tomorrow Male Quartet" originally was composed of: Richard Boyer, first tenor; Sam H. Boyer, second tenor; Ernest Boyer, first bass; and Charles Boyer, second bass. Charles Bover was inducted into the armed services and now Mr. Roy Rinker and Mr. John D. Clem of Fort Valley take turns in singing second bass with the quartet. Miss Charlotte Boyer, daughter of Mr. Sam Boyer and pianist at the Dry Run Church, accompanies the quartet at the piano.

Our opening theme is "Some Golden Daybreak." The quartet sings the last half of the chorus. While the quartet hums the first half of the chorus (or the pianist plays it alone), I read 2 Peter 3:14, followed by the words, "The Voice of Tomorrow."

Often we divide our message into sections interspread with appropriate music. This provides continuity and sustains interest throughout. Some messages, however, cannot be thus divided or the listener will lose the primary thought of the message.

Our first program here in Virginia was presented on the last Sunday of our Annual Virginia Conference last year, August 27. Brother G. E. Marsh was guest speaker for the first broadcast and Mrs. Irene Payne Sorenson guest soloist, sang, "God's Tomorow."

Little is accomplished in presenting radio programs unless someone is listening. For this reason, we are thankful for the excellent time of day that the program is presented. It immediately follows a network news broadcast, heard daily. Sunday, 8:15 a.m., is a time many people are listening to their radios. Some people have more time to listen to the radio on Sunday than any other day.

To encourage a listening audience, we have stressed advertising. Last fall, we mimeographed hundreds of postcards advertising the programs. These cards were addressed by the Maurertown-Winchester Doreas Society. They used the telephone directory as a source of names. (Please turn to page 10)

Job Speaks

A Radio Sermon (WAIT) Chicago, by Harold J. Doan

OB, A POET who lived centuries ago in the land of Uz, some place in Arabia, was a man of Ged, upright in all his ways, and perfect in the eyes of God. Nevertheless, there came into his life, as into lives of all good men, a time of trouble. In this time of trouble, Job was sorely afflicted with boils. Out of his quest for the answer to his calamity came Job's great book concerning the mortality, suffering, and eventual salvation of man.

His fourteenth chapter begins, "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 continucth not." Sometimes this suffering is necessary to make one have a true picture of himself. With Job this was true. With his prosperity, health, friends, and egotism gone, Job could see himself as he really was—a frail, mortal, sinful man.

With all our great scientific advancements, our secular knowledge and prosperity, we are likely to lose vision of our true condition. Man has not changed in nature. He is still born to trouble and of few days. Statistics show that fifty million people die each year; thirteen thousand die each day; 5,707 die each hour; ninety-five die each minute. One fourth of earth's population dies before the seventh year. Out of every thousand people, only one lives to be one hundred; only two live to the eightieth year; only sixty live to be sixty-five. Man is indeed a frail organism, a natural, carnal being with no hope in himself beyond his own few years of trouble.

Man was created mortal, the curse being placed upon him after his fall from perfection, "Dust thou art, and unto dust shalt thou return." The enemy death has an appointment with all men, for, according to Paul, "It is appointed unto man once to die." Like flowers of the field and grass in the meadow, he grows for a time, but is then cut down by the grim reaper. Nor is there any proof from Scripture or otherwise that this is not the end of man's conscious existence until Jesus comes to give him, if he be a believer, immortality.

Inspired Job was correct when he continued his observations, "There is hope of a tree, if it be cut down that it will sprout again" (v. 7). If any of you have ever tried to clear out a patch of sumac trees, you will know the truth of this statement. Though cut down to a single root, a tree may, with a good rain, sprout forth to grow again. "But not so man," said Job. "Man dieth, and wasteth away... and where is he?... 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). Man dies, and it is the end. He is unconscious in the grave. According to Solomon, "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccl. 9:10).

If this were all Job looked forward to, it would have been a miserable existence indeed. Born to suffer, death cutting him down in the prime of life, is there no future for a man? If not, why try? What is the use of it all?

Scripture does not leave the picture here, but paints another of future hope, beyond the grave, in the day when Christ shall come to raise the dead and restore all things to perfection. After reaching the first conclusion that man is a wholly mortal creature, destined to die and lie without the knowledge or wisdom or understanding in the grave, Job said, "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" (vv. 13, 14).

Job in his agony of boils, mental anguish, and grief, asked God to let him die. Job wanted to lie in peace in the sleep of death, waiting through the ages for the change, the resurrection he knew would come when his Redeemer called him from the grave. Job was what we may call a pessimistic optimist. He was pessimistic about man and this life, knowing there is little of lasting value. He was pessimistic about death, knowing it would cut him down and relieve him of all consciousness. Through it all, he was an optimist, knowing that, from all evil, God can bring good to those who love Him. In another chapter, Job said, "I know that my redeemer liveth, and that he shall stand in the latter day upon the earth .... in my flesh shall I see God" (19:25, 26). Though Job knew he was mortal, he also knew that Christ would raise him from the dead to give immortality at the end of the age.

Friend, it is important that you realize, with Job, your own hopeless condition. Without Christ, you are nothing. You have no future but the grave! My friend, it need not be so, because like Job we have a redeemer in Christ, who though He has not taken away the actuality of death.

## A Paid Ministry

The question of a paid ministry, in order that ministers might give their entire time to Christian work, seems to have caused rather heated discussion in the church at Corinth. Thus Paul gave considerable space to the discussion of it. He likened the minister to a soldier, who obviously cannot be expected to wage war and support himself at the same time. He is also likened to the farmer who cats the fruit of the vineyard or the milk from his herds. Paul referred to the law of Moses (Deuteronomy 25:4) which forbade the ox to be muzzled when it treaded out the grain on the threshing floor. The argument is that since the ox is fed from the fruits of its labor, so the minister is to live by the fruits of his. Morever, it was the divine plan from the very beginning that this should be, since the Levites were supported in their work of ministering in the temple. God has ordained the same for His ministers today. It should be remembered here that the Levites were supported out of the tithe. (See Numbers 18:21.)

"What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it is written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking.... Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (1 Cor. 9:7-10; 13-14). -Layman Tithing Foundation.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

## THE GREAT REMOVER

Alcohol will remove grass stains from summer clothes. It will also remove the summer clothes as well as the spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will remove household furniture from the house and also eatables from the pantry, the smile from the face of his wife, and the happiness from the home. As a remover, alcohol has no equal.—Author unknown.

## **REPORTS ON RADIO BROADCASTING**

## (Continued from page 8)

Also, we have been buying space in the local newspaper Northern Virginia Daily.

One accomplishment of the programs, besides sowing the Seed, is that of creating good will toward our churches in the communities. Each day, we hear of more people who are regular listeners to the program. We have made no free offers or requests for mail on the programs, thus we have not expected to receive much mail. One encouraging factor is that people who in no way are connected with our churches take upon themselves to advertise our programs by telling their friends about them. We have heard several times about the messages of the programs being the subject of discussion in Sunday school classes of other denominations.

One benefit of the programs is that they enable us to reach many of our scattered members. We have members who listen to the radio program and then drive forty or fifty miles to attend services.

We are sold on the idea of using radio as a medium of preaching God's Word to mankind.

## JOB SPEAKS

## (Continued from page 9)

has taken away its finality. By His resurrection, He proved hope beyond the grave. His words are: "Whosoever believeth in him should not perish, but have everlasting life." Though today we may be like the short-lived, soonforgotten flower, tomorrow we may be raised to immortality.

Future immortal life is conditional; it is the gift of God bestowed only on believers in Jesus the Christ, the Son of the living God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Immortal life is with Christ and will be given to believers when He comes again a second time and raises His own from their graves. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53).

Are you ready for the day when Christ shall come? Have you confessed your belief on Him and been baptized into His name? Have you hope like Job which can prompt you to say, "Though I be cut down like a flower, I know my redeemer lives and will one day call me forth from my sleep of death to receive the gift of immortal life." If you have not found Christ, begin your search today. Tarry no longer, for as Jesus said, "No man knows the day nor the hour wherein the Son of man cometh."

## Do You Know This?

That there are 60,000 closed rural churches in America. That 10,000 villages have no religious services of any kind.

That 30,000 villages have no resident pastor.

That in one denomination alone, in the past 25 years, 2,100 churches disappeared from the rolls.

That 80 out of every 100 school children have no way of ever hearing the good news of salvation.

That 2 out of every 3 children in America are not in any Sunday school.

That in one state more than 21 per cent of all towns have no church services.

That in New England alone, only 7 per cent of the population attends any Protestant church.

That in New York City, only 2 per cent of the citizens are church members.—*Evangelism*.

He Came

Few knew He was there, but nevertheless, we could not doubt His coming, for He said He would come.

After the service was over, some expressed themselves as having been blessed by His presence. A few talked with Him before He left, but so many were away doing other things that He seemed a little disappointed. Seventy-five out of the hundred church members evidently did not expect to meet Him, so did not come. He looked at all the empty seats as much as to say, "Why did they not want to come?"

He listened intently to the message in song as well as the spoken word, and even the young people on the back seat whispered less, for they seemed to catch His Spirit. He must have expected the choir to come in at the beginning of the service, for He kept watching the door. I felt He was keenly disappointed there were so few to continue in this dark hour of the world and its great need for the gospel light. He seemed to appreciate the beauty of the church building inside, but shook His head sadly when He saw all its emptiness. No one invited Him to the prayer room, and it may be He will not come back.

Yes, Jesus came to our church last Sunday night, for He had said, "Where two or three are gathered together in my name, there am I in the midst of them." He blessed us by His presence, and made us know it was good to be in the house of the Lord. We hope He will come back to meet with us next Sunday, and each time we meet. Would you like to meet Him there?

# 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    | Per   |
|----------------------------------------------|--------|-------|
|                                              | Doz.   | 100   |
| A Study of the Word "Soul," 4pp.             | .15    | .85   |
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| Can You Believe? Reed, 6pp.                  | .20    | 1.95  |
| Essential Truths, 2pp.                       | .10    | .45   |
| First Principles, G. E. Marsh, 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   |
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| Resurrection, Mayaw, 8pp.                    | .25    | 1.60  |
| 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  |
| Thus It Becometh Us, A. Marsh, 4pp.          | .15    | .85   |
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National Bible Institution Oregon . Illinois



"All scripture is given by inspiration of God" (2 Tim. 3:16a).

## Book of the Week

A new feature is being added to this page during the next few weeks, or until a complete review has been given. Our aim will be to introduce to you a book of the Bible each week and tell the important highlights and name familiar stories found in each particular book. It is hoped that in this manner you will be able to remember the name of each book in its proper order and the happenings of each book.

Before we begin, however, do you know how many books there are in the Bible? Do you know how many are in the Old Testament and how many are in the New Testament? There are sixty-six (66) books in the whole Bible, thirty-nine (39) in the Old Testament, and twentyseven (27) in the New Testament.

## Facts to Remember

There are many wonderful facts about the Bible that are interesting and helpful in Bible study. First, do you know that there were thirty different writers and that usually they were unknown to each other. The history covered in the Bible is from approximately four thousand years before the time of Christ until one hundred years after Christ. It is easier to understand then why there were so many writers, is it not?

This brings up another question. If there were thirty men writing during a period of sixteen hundred years (the approximate period of actual writing), how could each man write about some of the same things? They did not have a printed copy of Genesis to read as we have today. The only copies they had were handwritten and were large volumes. They did not even have paper to write on. It was either papyrus or tablets of clay or stone.

## **Divine Inspiration**

How, then, did we get such a complete Bible? The answer is, it is the *Word of God*. The Bible was inspired by God. Inspire means "to breathe into." Therefore, God breathed into these men the words to be written. It is like a person dictating a letter to his secretary. The secretary writes the letter, but the letter is actually the words of the other person, the one who "inspired" the letter. So it is that the writers of the Bible were as secretaries, writing the knowledge that God had "breathed into" them.

## Scriptural Proof

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17). "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost [Spirit]" (2 Peter 1:20, 21).

## Jiffy Quiz

How many books are there in the Bible? How many books are in the Old Testament? How many books are in the New Testament? There were how many known writers of the Bible? How many years of history are covered in the Bible? What was the approximate period of actual writing? What did these men write on?

The Bible is the W\_\_\_\_\_ o\_\_\_ G\_\_\_\_

I \_\_\_\_\_ means "to breathe into." The memory verse is found in \_\_\_\_\_.

## The Beginning

Watch the September 4 issue for the start of our "Book Review." The first will be Genesis or "The Beginning."

## Happy Birthday Wishes!

Viva Lou Foster, Aug. 14, age 10, Hammond, La. Karen Rose, Aug. 15, age 7, Fenwick, Ont. Jimmie Forest, Aug. 15, age 12, Hammond, La. Eunice Ritchie, Aug. 17, age 11, Hammond, La. Robert Barnett, Aug. 19, age 5, Holbrook, Ncbr.

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# The Berean Page

Editor: William Wachtel, Oregon Bible College

# Annual Berean Report

\* \* :

By Louise Johnson, secretary.

At 3:00 p.m., August 6, the National Berean Society conducted its annual business meeting at the Church of God, Oregon. The meeting was opened by singing "Give of Your Best to the Master," followed with prayer by Brother James Mattison. Both the secretary's and treasurer's reports were read and approved. Various reports were given as follows:

Social Correspondence Committee—Sister Sarah Sprinkle has been very active as chairman of this committee. 284 letters were written by the committee. Tracts were sent with letters.

Junior Bereans—Twenty-six classes received lesson material. 444 lessons were sent during the year. "Grandma" Thayer has been supplying junior Berean classes with lesson material. Bereans owe a debt of gratitude to Sister Thayer for her work.

Berean Page—Brother William Wachtel should also be thanked for his work on the Berean page during the past year. In his report, he stated that local societies are lax in sending reports. He asked for constructive criticism. The suggestion was given that more publications of National Berean work be reported on the page and that ways of becoming affiliated with the National Berean Society be printed more often.

Guiding Star—Thanks are also due to Brother J. Arlen Marsh for labors on the Guiding Star. Brother Marsh was not able to be present to give a report. His resignation as editor had been given to the board. The report from the mailing list was as follows: 130 copies (1951 summer issue) were sent to the newly baptized. There were 183 paid subscriptions and nineteen unpaid subscriptions.

Missionary Report—During the past three years. Bereans have been contributing fifty dollars monthly toward support of Brother Mattison's work in Texas. He reported that the average attendance (March 1950-'51) was thirtythree. This is an increase of eleven over the previous year. There have been many improvements on the church building and lot. He promoted a fairly extensive advertising campaign and told of plans for the following year.

1951 National Berean Youth Rally—As you know, cighty students made the largest Youth Rally since its beginning. Brother Delbert Jones, capable and conscientious dean, expressed his views in advantages and disadvantages in conducting the Rally at some other location, better qualified to meet the needs and necessities of the Rally. The old problem of recreational facilities and grounds was found at the Rally. Brother Jones has set one hundred students as the goal next year. His recommendations were as follows:

1) Give recognition to the Oregon Church of God, Illinois Conference, and Oregon Bible College for use of equipment and property.

2) Give recognition to Sister Leota B. Hanson for her work with the Rally.

3) Stress registration for the coming Rally ahead of time.

4) Add another instructor to take charge of recreation.

Brother Gordon Landry gave a brief report of the work being done at Douglas, Arizona. This had no bearing on the National Bereans but was requested by one present.

Under "new business," it was decided that Brother Mattison continue receiving fifty dollars a month during the next year for help in his work in Southern Texas.

The following motions were passed:

1) that the *Guiding Star* be discontinued and old Berean lesson books be revised and rublished.

2) that the National Berean Society write J. Arlen Marsh'a letter of thanks for his work on the Guiding Star.

3) that a month of self-denial be held with a goal of six hundred dollars to pay for the pledge made to Brother James Mattison for the coming year.

4) that the newly elected board take care of the 1952 Youth Rally business and program.

A suggestion was made that definite rules for selfdenial month be set and societies notified.

The meeting drew to adjournment with the election of officers. Those elected were: president, D. A. Jones, Box 231, Oregon, Illinois; first vice president, David Holquist, Box 231, Oregon; second vice president, Marion J. Otto, Box 231, Oregon; secretary, Louise Johnson, Box 231, Oregon; and treasurer, Wesley Somers, 1926 North Church Street, Rockford, Illinois.

Bereans and young people, are you alive or dead in National Berean work? Does your state or local society need a tonic to get off the sick list? Help the Berean board to make this year a year of activity and study for the Lord.

AUGUST 14, 1951

# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

August 16-26—Virginia State Conference and Bible school. (C. E. Lapp and Verna C. Thayer, guest speakers.)

August 18-26-Iowa Conference at Waterloo.

- August 18-26-Texas Conference at Gatesville. (G. J. Gordon, guest speaker.)
- August 19-26—Eastern Nebraska Conference at Omaha. (Harvey U. Krogh, Jr., guest speaker.)
- August 19-26---Western Nebraska Conference at Holbrook. (Francis Burnett will be guest speaker.)
- August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

## LAWRENCEVILLE, OHIO

We pray God's blessing upon Mary Louise Overholser, who came forward to accept Jesus as her Saviour, August 5, 1951. The writer baptized her into Christ that same afternoon in Chapman Creek near Lawrenceville. Mary Louise, daughter of Mr. and Mrs. Paul Overholser, makes the last of four children to be baptized into Christ. A family united in Jesus is a wonderful blessing in this life.

May all Christians be an example of Jesus that she may be helped along the narrow path into the Kingdom of God.

Kirby N. Davis, Pastor.

## BLOOD RIVER CHURCH OF GOD

#### Hammond, Louisiana

We would like to thank Sr. Thayer and Sr. Lonise Johnson for our fine Bible school this year. Attendance reached 114 this year. We do not like to make excuses, but many of our children came in contact with measles this year. With God's help, we can make our all-time high — 133 — again next year. The children always enjoy Mrs. Thayer's splendid program, usually given during the last week of Bible school. We like to see the pictures of other Bible schools also.

The Sunday school held its annual pienic on July 4, at Fountain Bleau Park. We had a grand time. The young folks grunnbled a little about the sunburns received, but as young folks do, they greatly enjoyed it.

The young people have started a campaign for improving the regular Friday night Berean class. They are using some suggestions received from Sunday school papers.

The men are continuing work on our fine social room which at present is beginning to look nice. They are using only materials on hand. We do not plan to completely finish it at the present.

The church was proud to have three of its students attend the National Berean Youth Rally this year. They were Lucille Lobell, Juanita Gainey, and J. E. Fauntleroy. We hope the Lord has blessed them. They will have accomplished much by this wonderful trip. Lucille McKinney, Berean reporter.

# A Successful Conference

Those who attended General Conference a year ago felt that it was by far the most successful Conference we had until that time. The expressions that we have encountered indicate that those who attended are even more convinced that the spiritual tone and unity of fellowship during the 1951 Conference execceded that of one year ago.

This year's Conference reflected the best financial condition of our Conference over any preceding year. All past debts and obligations have been paid and the Institution operated completely without loss. Except for some small remaining tasks that should be done in regard to the new building, it is completely paid for. In all, our year has been most heartening and commendable. Everyone expressed a sincere appreciation for the splendid co-operation of the people in the field who have made this possible. Effective evangelistic work has been carried on and every department has devoted its utmost to the one aim of contributing its part to the spread of the gospel.

This was a missionary-minded Conference. It was the opinion of the Board of Directors that we have put our physical and spiritual house in order and that we should, with all diligence, carry the gospel message to others. It was felt that, as a first step in this direction, help should be extended to those small groups struggling to exist. It is hoped to make them more effective in the gospel work and more financially sound.

The Board of Directors presented a budget requiring over \$33,000 in contributions. The Conference, recognizing rising costs and added needs, voluntarily raised the budget to \$35,000. This is the largest budget we have ever attempted and will most certainly require the efforts of every interested individual to make it a reality. It is hoped that it may be the means of putting more attention in the field and building those small congregations that show promise. In doing so we dare not neglect departments already in operation and vital to our work.

Dixon, Illinois, Church of God was the first to make tangible expression of support. Its delegates came forward at the close of the final session to make a pledge of \$250. Your help will be needed!

#### WENATCHEE, WASHINGTON

A few weeks ago, Mrs. Ernest (Irma) Dart and Barbara Richards (now Mrs. Clell France) were immersed into Christ. A short time later, Ted and Marian Howard were also immersed by our pastor, Bro. Gary France. Clell France and Ted Howard plan to attend Oregon Bible College this fall. We are happy to see these young folks undertake the Lord's work, as workers are needed in the Lord's vineyard. Vivian France, Secy.

Bro. Arnold Johns will soon begin work for the Lord in Minneapolis, Minn., where a small group meets weekly. At Litchfield, Minn., Bro. William Wachtel will begin his pastorate work shortly.

#### BROWNTOWN, VIRGINIA

On the fifth Sunday of July, the Cool Spring Church of God concluded a week's meetings conducted by Bro. John P. Mercer of Macomb, Ill. We were pleased to have Bro. Mercer and his family with us and were truly inspired by his wonderful messages of truth. The attendance averaged above seventy each night, and interest was excellent. Mr. and Mrs. Richard Henry of Browntown publiely acknowledged Jesus Christ and were baptized in a mountain stream near the church.

Our pastor, Bro. Alva Huffer, delivered the Sunday morning sermon and also directed the dedication service. Bro. Mercer was in charge of the afternoon service. A beautiful lunch was enjoyed on the lawn during the noon hour. The church was filled to capacity for both services.

The church building has been doubled in size and completely remodeled. Many have cheerfully given time, talent, and money to make improvements possible, and our church group wishes to thank all who have helped in any way.

On Sunday evening, our building fund treasurer, Sr. Marie Cooper, Browntown, reported that indebtedness has miraculously been reduced to approximately \$230.00, for which we are very thankful.

We were all pleasantly surprised to have Bro. and Sr. Leland Hunson, Earlville, Ill., and Bro. and Sr. F. L. Austin, Oregon, Ill., at our Sunday services. Sr. F. L. Austin added considerably to our service by singing for us. Persons from our various churches in Virginia joined together and presented several choir numbers. Everyone present added in some way to the service, and much good was accomplished.

Services at the church will continue as follows: each Tuesday, 7:30 p.m., Bible study and prayer service; each Sunday morning, 10:30, Sunday school for all ages; and ou each fifth Sunday, Sunday school and preaching service with Pastor Alva Huffer in charge. Nina Hicks.

#### THE RESTITUTION HERALD

#### OREGON BIBLE COLLEGE

#### New Fall Enrollees

- 1. Phoche Kessler, Ohio.
- 2. Linda Wagganer, Missouri.
- 3. Ted Howard, Washington.
- 4. Clell France, Washington.
- 5. Jack Keenan, Colorado.
- 6. Walter Larsen, Washington.

#### MARTHA ANN WILSON

Martha Ann Wilson died at the Gouldsworth Convalescent Home at Saint Louis, Mo., July 31, 1951, in her eighty-eighth year.

She is survived by two daughters, Mrs. Calista Fredlin, Los Angeles, Calif., and Mrs. Mabel Lindsay, Oregon, Ill.; one son Walter, Gainsboro, Mo.

Early in life, she was baptized by Elder Hudler at Ripley, Ill., and remained steadfast in the faith until her death.

Funeral services were conducted by the writer at Park Rounds Funeral Home, Mount Sterling, Ill., and burial was in Mount Sterling cemetery to wait for the call of her Lord and Master. C. Alan McLain.

Sunday, August 5, Bro. Darrell Maddock preached at the Omaha, Nebr., Church of God. Bro. Leon Driskill presented a message at the Cleveland, Ohio, Church of God. The regular pastors of both churches were in attendance at the Bible School and General Conference at Oregon, Ill.

#### HERALD RECEIPTS

C. E. Randall; W. F. Roberts; James Mattison; W. B. Caldwell; Ruth Allen; Grover Gordon; Frank Lane; Maybelle Hanson (2); Clydo Pearson; Mrs. Mabel Fisk; L. P. Marsh; Roscoe Finney; Mrs. Olaf Hammer; Ray Heyde; Shirley Logsdon; Raymond Brown; Mrs. Clara Chaffee; Ellsworth Richardson (2); Mrs. Olaf Hammer (2).

WEAK SPEAK UP. My mind runs to the prophecy of Joel in which he said: "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Then I recalled some of the short news accounts in the morning paper. The first one concerned Sweden, which is a small nation. It read: "Sweden boasts trained army. Sweden is able to mobilize twenty to thirty army divisions on short notice, Alan Vought, minister of defense stated Sunday. This is a rather impressive force under present conditions."

The same paper carries a bold dare by Yugoslavia to the Russians to attack her. Two top lieutenants said: "Russia is no longer invincible. If Russia incites an attack on Yugoslavia, the invaders will retreat with smashed heads."

Another article featured France as having a "vast anti-Russian arsonal." The "fighting muscles by the ton are arriving in this area (Bordeaux) for the armics which America and her allies are building in Europe to oppose Communists." The weak are saying, "We are strong,"—C, E. Randall.

| NATIONAL | BIBLE | INSTITUTION |  |
|----------|-------|-------------|--|
|----------|-------|-------------|--|

| A Friend                 | \$ 100.00 |
|--------------------------|-----------|
| Jessie M. B. Kauffman    | 5.00      |
| Virda Sitler             | 10.00     |
| F. C. Carpenter          | 16.70     |
| Ida Vogel                | 20.00     |
| Mr. & Mrs. Fred Austin   | 15.00     |
| Hattie A. Woods          | 2.00      |
| Mrs. Anna Cochran        | 2.00      |
| Mr. & Mrs. A. E. Karnett | 10.00     |
| Mr. & Mrs. H. H. Moore   | 10.00     |
|                          |           |

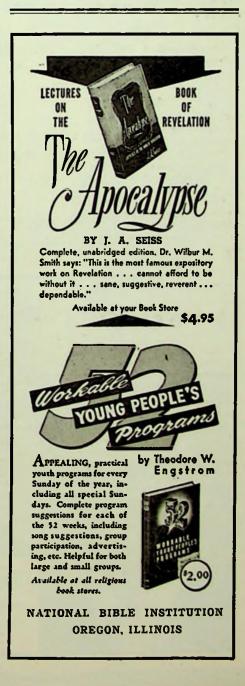
#### ONE GOD: THE GOD OF THE AGES

"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. THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

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.



"Songs of Truth" are as important as Words of Truth They live in memory far longer

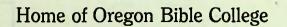


"Songs of Truth" has been especially designed for the discriminating leader who considers it as important to uphold Bible truths in song as well as in preaching and teaching.

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:

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Order from NATIONAL BIBLE INSTITUTION Oregon, Illinois



Oregon Bible College Oregon, Illinois

Please send me a student's application form and information regarding Oregon Bible College, as I am interested in attending the College when classes resume on September 3, 1951.

My name is:

My address is:

I am recommended by:



# FACULTY

Otto E. Dick (left), graduate of Indiana -State Teachers' College and Indiana University Graduate School of Education, twentythree years public school teaching and administration, five years at Oregon Bible College.

D. A. Jones (right), graduate of Oregon Bible College with a B.Th. degree and of Upper Iowa University A.B. degree, a preacher of the gospel in the Church of God for eight years and a public school teacher for six years.



# The August 21, 1951 Restitution Herald

VOLUME 40

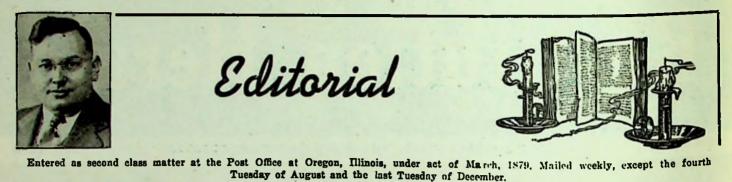
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 46



1951---1952 BOARD OF DIRECTORS

Left to right: Wayne Laning, Second Vice President; Harold J. Doan, Secretary; E. J. Denmitt, First Vice President; Joe D. Lawrence, President; S. O. Ross, Treasurer.



James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

# We Have Counted the Cost

"Whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

Another General Conference has taken its place in the history of General Conferences. All comments heard completely agreed that it was a very successful conference. We recognize that the trite phrase "successful conference" has become so familiar that it can be associated with almost any conference. We are learning, however, to judge the success of a conference by that intangible called "spirit" which is reflected in its unity, co-operation, and fellowship. This is a good basis for judging, and the conference which can be judged completely successful by these standards is a successful conference.

We feel that, in the history of our Conference work, there has never been a gathering that so completely reflected the Spirit of Christ in both its deliberations and its aims. It is possible that, in the mind of this person or that person, there may have been some things left to be desired. We are not able to analyze the innermost thoughts and feelings of each delegate present.

We can say that if this was true, it was not apparent in the tone of Conference discussions. Behind all sessions, there seemed to be an underlying desire to set aside and forget trifles and develop a program of over-all co-operation that would really "build for a better day."

The co-operation of the members at large during the past year has been unequaled by any other similar period in the past. Our financial house and physical necessities have been put in order. The program presented by the Board of Directors reflected the uncompromising desire to put aside all hindrances that may deter from the one aim of spreading the gospel message enthusiastically.

It was generally agreed that the first step in creating a real missionary outlook was to build small local groups to the place that they could have influence in their community. The work of many of these groups is already well under way and holds good promise for satisfactory

development. Once they have been developed they in turn can and should return their assistance to our national program that we may continue to offer further help to others in need of such help.

Plans have been made to begin assistance immediately to some of these local fields. It is hoped that others can be aided as funds become available. The faster we are able to show promise of raising the budget, the faster our assistance to missionary fields can be put in operation.

The General Conference hopes to develop at least three of the most promising fields this year. It is planned to offer them a pastoral aid program that will permit the services of a full-time pastor. Under this plan, assistance up to one hundred dollars per month is given. This is reduced twenty per cent each year until the local field becomes self-supporting. This is a sound method in keeping with the expected development of each field.

Preparatory work is already under way at Morristown, Tennessee, the first of these fields to receive assistance. Mullin, Texas, and Baton Rouge, Louisiana, are also being considered as the second and third fields for possible development as circumstances permit.

In addition, pastoral assistance of fifty dollars per month is being offered to Litchfield, Minnesota, to help build and develop their opportunities under a full-time pastor. Thirty dollars per month travel allowance is being offered Brother C. Alan McLain and thirty dollars per month travel allowance to Brother H. Scott Smith in behalf of seven local fields in the State of Arkansas. Travel allowance of fifteen dollars per month is being granted Brother James Mattison for one round trip per month to Corpus Christi, Texas, and thirty-five dollars per month for a weekly round trip to Riviera, Texas. This help will supplement the work of our evangelists.

Beyound a doubt, this is our most ambitious and farreaching program. Many other places are being discussed and will be helped as funds permit. We hope that we may receive your pledge of co-operation for the coming year immediately to help us assure the success of this program. We need to get all possible work under way rapidly. You can pledge now and pay later! !

#### THE RESTITUTION HERALD

#### AUGUST 21, 1951

PAGE 3



# General Conference---1951

# By J. Arlen Marsh, Retiring Secretary National Bible Institution

THE 1951 General Conference of the Church of God opened August 9, at 9:15 a.m., with a devotional service conducted by James M. Watkins. Although the morning session was held in the chapel of the collegeadministration building, all further sessions met in the Oregon Church.

At 9:35, a.m., President Joe D. Lawrence called the business meeting to order. Vision existed, he declared, in order to establish the General Conference and National Bible Institution; vision would be required to conduct future work as well. Only nine were present who had attended the original organizational meeting of the Conference at Waterloo, Iowa, in 1921.

C. E. Randall declared that in organizing the Conference, only the basic work done by the National Berean Society from 1914 to 1921 made success possible. G. E. Marsh noted that F. L. Austin deserved the special thanks of the delegates for his early work in establishing the Conference and the Institution on a sound basis, beginning from nothing. A standing vote of thanks was offered Brother Austin.

Miss Leila E. Whitehead, chairman of the Credentials Committee (other members: Mrs. Vena Logsdon and Mrs. Evelyn Austin), explained delegate seating procedures. The minutes of the General Conference of 1950 were read and approved.

The secretary's report on the general condition of the Church of God as a whole was presented. (It was printed in THE RESTITUTION HERALD of August 7, 1951.) The report was received and placed on file.

Reports of evangelism done by Institution employees were offered by James M. Watkins for James W. Mc-Lain, and by Mrs. Verna C. Thayer. General Manager Watkins stated there were fourteen fields waiting to be given special attention by the department of evangelism. Walter Wiggins, speaking of his own work; said that the Morristown, Tennessee, area seemed to possess excellent possibilities; although only four members were there when his work commenced, there were about twenty families definitely interested.

President Lawrence requested that local churches and conferences wanting the services of Sister Thayer for Bible schools, Sunday schools, and other meetings, send requests to the National Bible Institution offices at Oregon, not to Sister Thayer herself, since this would permit more efficient utilization of her time and allow a reduction in expenses.

A Survey Committee was appointed: W. O. Tomlinson, chairman; Howard E. Huey; Dale Dunbar; Mrs. Emma C. Railsback; Mrs. Lucille Ratering. The Committee was instructed to report on the condition of real property held by National Bible Institution, at a later Conference session.

Following agreement to conduct additional meetings in the Oregon Church building rather than in the chapel, the Conference recessed at 11:30.

### Afternoon, August 9

The president explained that reports of officers and committees were in general being presented as factual, without immediate discussion, in order that the Conference may have a complete picture of Institution business at its disposal when discussion did begin.

Treasurer S. O. Ross presented the financial statement. (This appeared in printed form for consideration by every delegate.) Questions and answers were declared in order, to make certain that the statement was thoroughly understood by everyone. The report was accepted as read.

General opinion seemed to favor the use of paid advertising in THE RESTITUTION HERALD, although no formal vote on the matter was taken.

After a fifteen-minute recess, the president outlined the proposed Institution program for the coming fiscal year. In the past, equipment and buildings had been put in good condition, he said, and the financial condition of the Institution had been made sound. "We are ready," he declared, "to really start building for a better day."

The Institution, continued the president, has one purpose: to serve God. "Missionary work," he felt, "is spreading the gospel no matter where it is being done." Many ministers in active church fields had been trained at Oregon Bible College, which made it a means of evangelism in itself.

General Manager, James M. Watkins, said President Lawrence, had been doing an excellent job. The church had adequate leadership for the present, but needed to be certain to train adequate leadership for the future.

In centering Institution attention on evangelism during coming years, it seemed advisable to the board, the president continued, to subsidize new areas. These subsidies may take the form of building help, pastoral aid, purchase of equipment, or loans. The plan suggested by the board called for a primary evangelist to open a new work, the evangelist to be followed by a subsidized pastor until the work became self-sustaining.

Moved by C. E. Randall, seconded by Harvey U. Krogh, Jr., carried, to adopt the following resolutions: "Be it resolved that it is the sense of this Conference that we express our grief over the tragic death of Brother and Sister S. E. Magaw; further, that the secretary communicate to the children our sympathy. Be it further resolved that we manifest our feelings by a rising vote and a minute of silent respect."

Moved by C. E. Pandall, seconded by Harold J. Doan, carried, to adopt this resolution: "Be it resolved that we extend to officers and employees of National Bible Institution our thanks for faithful service rendered during the past year: further, that we commend the general manager for his efforts in raising the budget and for the kindly way in which the appeal was made. Be it further resolved that we express our thanks to the outgoing secretary and first vice president for their services, which have been faithfully rendered."

The meeting recessed at 4:20 p.m.

#### Morning, August 10

Following a devotional service led by C. E. Randall, whose theme was, "Lord, increase our faith," the General Conference came to order at 9:30 a.m.

R. O. Hardesty, chairman of the Stewardship Committee, reported that the committee had done nothing except submit one article on tithing to THE RESTITUTION HERALD, and that the committee recommended further stewardship education be entrusted to Institution employees. The report was accepted. Other committee members were C. E. Lapp and Ellsworth Routson.

The report of the Committee on Licenses and Ordination came from C. E. Lapp, chairman. (This report appeared in THE RESTITUTION HERALD of July 31, 1951.) The committee recommended the adoption of more stringent rules to govern granting of ordination and licenses. Moved by Walter Wiggins, seconded by Edwin Graham, carried, that the same committee be reappointed, with the understanding that studies be made during the year of any needed changes in rules governing committee procedures. Some expressed the conviction that future licenses should be granted only to graduates of Oregon Bible College.

Nominations for first vice president: E. J. Demmitt, R. O. Hardesty. Nominations for secretary: J. R. LeCrone, Harold J. Doan.

Second Vice President Wayne Laning, speaking on "Organizing for Greater Missionary Service," declared that people were accustomed to dealing with organizations and that organizations consequently carried more weight with them. Through organization, he said, we can fill our "doors of opportunity" as we could not do otherwise.

We need to copy and adapt the plans and methods of other groups, the vice president insisted. He recommended for special study the missionary program adopted recently by the Chicago Church of God, as outlined in THE RES-TITUTION HERALD of July 3, 1951.

In the Laning view, "we need to bury our hatchets." Our organization can be used to sponsor further missionary work; the national evangelist should be used to survey fields for development by local and state or distict groups. State conferences should maintain, when possible, their own evangelists, to save operating costs. "Those who are sick need the physician"—we need to cure our organizational weaknesses.

The Conference recessed at 11:50 a.m.

#### Afternoon, August 10

At 1:40 p.m., Otto E. Dick spoke on "Developing Talent for Greater Missionary Service." He said the new Board of Education recommended that Oregon Bible College gospel teams be sent into churches even without prior invitation, and that students be subsidized if possible for evangelistic work during the summer months.

Jack Hearp put forward a suggestion sponsored by the board of the Golden Rule Church, Cleveland, Ohio: that graduating students from Oregon Bible College, when full-time pastorates are unavailable, be taken on a selfsupporting basis as assistant pastors into larger churches, to gain practical experience under older ministers.

W. O. Tomlinson, chairman of the Survey Committee, reported: "We, the Survey Committee, have inspected the four properties in Oregon, Illinois, held by National Bible Institution. The college-print shop-office building because of newness and remodeling, is satisfactory, except for linoleum on stairs which should be adjusted and improved under the builder's contract.

"The house on Jefferson Street occupied by the Otto E. Dick family needs repair on the following—steps, gutters, windows, porch floor, and railing. If the house were painted now, one coat may be sufficient. It has not been painted in seven years. If income permits, the unused chimney should be removed from the kitchen to make room more convenient.

"The duplex house on South Sixth Street is in need of

some repair and improvement. The Committee suggests selling this property at present high prices. Otherwise the following need attention: leaks around chimney; bathroom floor and fixtures; piping in basement (may cause heater trouble); water from roof falling on cement porch floor causes trouble by freezing in winter; no screen on front door (needs combination screen and storm door).

"At Golden Dule Home, gutters need cleaning and proper connection made to down spouts at one place. Generally the property is in good condition."

First Vice President Harvey U. Krogh, Jr., spoke on "Building New Fields in Missionary Service." The missionary spirit, he said, seems to be growing in the Church of God; but we cannot spread ourselves too thin—"we have to be systematic about the proclamation of the gospel." The work of James H. Mattison in Texas is an example of missionary activity. We must be able to learn from others in preparing for foreign mission work, but "the immediate need is to do the missionary work that is right at hand."

Mr. Krogh pointed out that numbers of our churches (c.g., Jordan, Missouri, and Chicago and Macomb, Illinois) were built by missionary co-operation between National Bible Institution and state conferences. The Institution directors plan to concentrate on a few specific fields in evangelism during the coming year; these fields should be raised quickly to the level of aiding in still other areas. State conferences should, Mr. Krogh felt, assume support of newly opened fields whenever possible.

Robert Hall suggested publication of a booklet outlining church teachings, purposes, programs, and ministers, for distribution to outsiders. Tracts, he said, are not adequate as they arc presently published; new printed materials to appeal to those without knowledge of the Bible are required.

A wide variety of opinion in favor of the proposed program of the board of directors was expressed from the floor. Special commendation was given the general manager for his work.

The meeting was recessed at 4:35 p.m.

#### Morning, August 11

The morning devotional service was conducted by Gordon Landry, who emphasized the need for agreement among ourselves to assure progress. The business meeting was called to order at 9:35.

A variety of suggestions proposed that a large map be prepared for the next General Conference, to show locations of churches, Sunday schools, and mission fields.

The Credentials Committee reported that 2,662 were named on membership lists submitted to the committee for this Conference; not all these were represented by delegates. Moved by M. W. Lyon, seconded by Mrs. Emma C. Railsback, carried, that for the next General Conference there be prepared a report which shall contain information on each local church, such as number of members, baptisms during the year, Sunday school statistics, gains and losses in membership, size of annual budget, and any other items of interest or profit to the Conference. Emory Macy mentioned the need for securing accurate lists of isolated members, each of whom "is a potential church."

Moved by Harry A. Goekler, seconded by R. O. Hardesty, carried, that the proposed budget hereafter be presented to the General Conference a day before its actual consideration on the floor.

Moved by R. O. Hardesty, seconded by Robert Hall, carried, to abolish the Stewardship Committee.

Tom Savage proposed that the Institution make available for general sale stationery imprinted with the Church of God name.

Walter Wiggins told the Conference that he was using his own trailer in his evangelistic work for the Institution, and said that all requests for his services should be sent directly to the Institution offices at Oregon.

A letter from Ernest Barnum suggested trade-marking the name "Church of God," to differentiate the church from other denominations of the same name. The illegality of such a trade mark made adoption of the suggestion impossible.

Election of first vice president and secretary: For first vice president, E. J. Demmitt, 58; for R. O. Hardesty, 15. For secretary, Harold J. Doan, 53; J. R. LeCrone, 20.

The budget proposed for 1951-52 was put forward by Treasurer S. O. Ross. Moved by Mr. Ross, seconded by J. Arlen Marsh, to adopt the budget as proposed, with minor corrections in one total. Moved by Lucille Ratering, seconded by Arlie G. Townsend, to amend the motion to increase the budget to \$35,000. The amendment was offered to permit raises in pay for Institution employees. Both the amendment and the original motion carried.

Reports of the Credentials Committee indicated an increase in delegate attendance over 1950:

|                  | 1950 | 1951 |
|------------------|------|------|
| First morning    | 73   | 68   |
| First afternoon  | 83   | 69   |
| Second morning   | 84   | 72   |
| Second afternoon | 80   | 74   |

Third day figures are not available.

The Conference adjourned at 12:35 p.m. Dedication services for the new office-college building were conducted at 1:30 p.m. in the College chapel.

# Missionary Work in Southern Texas

#### By James Mattison

The following report was given at the recent National Berean Society business meeting and may be of interest to those who realize the need for mission work.

WE WISH to thank the Bereans for their financial help of fifty dollars a month this past year. Twice this year, the aid came in time to keep us from debt. Our sincere appreciation to all who aided us.

Several things were accomplished for His glory this past year. Take the Sunday school for instance. The Spanish Acres Sunday school began in the John Hayse home, October 2, 1949, with fourteen present. From that time until we moved into the new church building, Sunday school monthly attendance averaged twenty-two. From March 12, 1950, at which time we began conducting services in the new church building, to March 4, 1951, monthly Sunday school attendance average was thirtythree, a gain of eleven. You can see that the new building helped that much. From March 4, 1951, to the present time, the Sunday school monthly average has been thirtysix and one-half, in spite of the fact that two families have moved away. The average weekly Sunday school offering for the same period, March 4, 1951, to the present has been \$6.91, even though spring and early summer is a slack time in the Rio Grande Valley. So, upon viewing the over-all picture, the attendance at the present time is thirty-six plus. Plans for the coming year include a greater effort with the Sunday school. More class space is needed already, with the primary classroom full, the intermediates' room nearly full, and the young people meeting in one corner of the auditorium, while the adult class takes up the other side.

The average worship service attendance in the Spanish Acres Church of God is not high, there being only four regular families of us, plus various ones that come from time to time. The members are very faithful and can be counted on every Sunday morning and night and every Wednesday night. The average monthly church income was \$75.40 for the period of September 1, 1950, to July 23, 1951. These contributions have paid the monthly payment on the building (\$36.97), plus water, gas, and light bills, and have paid for various other works that have been done.

# Projects Accomplished During the Year

A fine sign advertising the church was made and

erected by Brother and Sister George Thibault. It was placed one block west of the church building at the edge of Highway 77 and has an arrow pointing to the church.

Other advertising was printed in Harlingen, such as large cards advertising special meetings by Brother E. L. Macy last September and little cards this spring, showing hours of services and the location of the church on one side, with a statement of our beliefs on the reverse side.

During the past year, I have printed two tracts concerning our hope, one entitled "The Second Coming of Christ" and the other entitled "God's Kingdom." They are written to help earnest seckers for truth. Plans for the coming year include the printing of several more tracts on main Bible truths.

A coliche parking space has been provided, just east of the church building. It has proved its worth since rains have come. Several cars had been stuck before, while the folks were attending church, and the coliche has remedied that.

The church floors have been refinished this past year and not only look 100 per cent better but are much easier to clean.

A fine Communion set was purchased and is used each Sunday night. Although we feel there is no direct command for the breaking of bread each Sunday, we do remember the words, "This do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:24). Again, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (v. 25).

An offering plate was purchased. Brother George Thibault built a fine pulpit for use in the church. Before its use, a small table was used.

During the past year, aid was given certain persons in unfortunate circumstances (family lost a baby, flowers to the sick).

During the year, ninty-two Bible classes were conducted; Eighty-six sermons were given in several different places: the W. E. Kirksey home in Corpus Christi; the Emma Billings home, the C. C. Chesser home, the Carrie Robbins home, all of Riviera; the Ralph Kennard home of Buffalo, Texas; and the Ater Church during the Texas Conference; the Baton Rouge, Louisiana group; plus regular services in the Spanish Acres Church.

A Bible class was organized in Riviera, Texas, eighty miles to the north, July 6. It meets each Friday evening.

### THE RESTITUTION HERALD

This is where Brother and Sister Presley Garner have located.

During the past year, we have had five weeks of special meetings, one week in September by Brother E. L. Macy, two weeks in November by Brother J. M. Morgan, and two weeks in March by Brother T. A. Drinkard. All of us enjoyed the meetings immensely and were greatly edified.

After Brother Morgan's meetings last fall, a debate was conducted in the church building between Brother Morgan and Steve Williams, Church of Christ evangelist. Five nights were used in the contention for the nature of man and the gospel of the Kingdom.

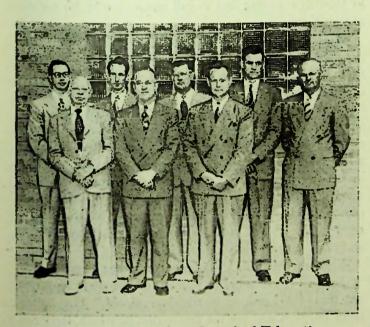
There have been no baptisms here since last June and July. Six persons, all adults, have been baptized since the work began here. Gradually, the church and its beliefs are becoming better known, but the field is still evangelistic in nature. We are the only church group in Spanish Acres, and though our efforts are feeble, we hope we are doing some good, showing the truth, bringing a little glory to God's name.

A recreation program was begun with the purchase of a volleyball and net, and, besides proving of interest to all members, has brought a young couple to Bible class. It has also helped us know several families better. At present, we have more contacts than church members and hope during the future to convert some of them.

### Plans for the Coming Year

1. Regular services in Spanish Acres.

2. Weekly Bible classes in Riviera, Texas, Friday nights. (Please turn to page 10)



# Oregon Bible College Board of Education

First row, left to right, F. L. Austin, Oregon, Ill.; Otto E. Dick, Oregon, Ill.; Sam Hoke, 3418 N. Main St., Dayton, Ohio; Second row, Elmo Gasper, Eden Valley, Minn.; H. Gary France, Castle Rock St., Wenatchee, Wash.; A. E. Karnett, 3021 Huntington Ave., Omaha, Neb.; C. E. Lapp, 3740 Birchwood Ave. S.W., Grand Rapids, Mich.; Howard E. Huey, 9 E. 13th St., Tempe, Ariz. Warren Landry, Laranger, La., could not be present.

The first meeting of the newly formed Oregon Bible College Board of Education was held in the Superintendent's office, Wednesday afternoon, August 8, Oregon, Ill. The purpose of the first meeting was to get acquainted and to get a general idea as to the administration of the College. The purpose of the Board was stated, and the meeting was opened for a general discussion as to how the Board may help to promote the College. Each member of the Board is to serve as a special representative of the College in his particular section of the country and will bring before the Board constructive ideas for the further development of Oregon Bible College. This Board will stand ready to recommend to the Board of Directors of National Bible Institution whatever it believes will help the College to serve the Institution most effectively.

The Board is encouraging for the coming year a program of College gospel team trips for the purpose of spreading the gospel, of making personal contacts with our several churches, and of providing practical experience for our College students. We urge churches desiring the services of College gospel teams to write to the Superintendent. Your church may be asked to co-operate in making possible a gospel tour in which the team will be able to serve several churches during one trip. There will, of course, be many difficulties to overcome in carrying out such a gospel team program, such as: financing trips to some of our more distant churches, fitting the program into a busy College class program, finding students who are able to get away from their outside work for such trips, and securing a reliable means of transportation.

The Board will meet again Saturday, January 25. If you have a suggestion which you would like to have the Board consider, communicate it to your nearest representative or to the Superintendent, and it will be brought before the Board. We believe the forming of this Board is a step in the right direction and is the beginning of real progress. We have here a Board composed of men whose training and experience fit them well for the position of leadership in the educational departments of National Bible Institution. They solicit your counsel, your support, and your prayers.

# The Nation Proves

A Radio Sermon (WAIT) Chicago, by Harold J. Doan

AT THE TIME Jeremiah 30:1-9 was written, Israel had just been taken away captive to Babylon. Jeremiah had been left behind in Jerusalem. Jeremiah, a spokesman for God, had warned that this captivity would come unless the people repented. He had seen his words go unheeded. The people were prosperous; and they had national alliances with Egypt and Assyria; why should they worry? True to God's predictions, however, judgment came, and Jerusalem and Judah were caught in the snare of Nebuchadnezzar, king of Babylon, and the people were carried away like birds in a cage. With his awful predictions fulfilled, his people slaves, and his city lying before him in ruins, Jeremiah's role changed from that of a prophet of doom to a prophet of hope. The Lord laid upon Jeremiah's heart a message of promise to the outcast people, a message which said to them, "You will be punished for your sins, but God will not forget you. One day, this nation now despised will be restored to its former glory. Again it shall become as it was when David was your king, when all nations respected the Lord's chosen people." The words of Jeremiah 30:1-9 are only one of the glorious promises of the restoration of Israel.

Another such promise, made to the people of Israel, not to the church but to the nation which Jeremiah saw carried away into Babylon, is found at the eighteenth verse of this same chapter. "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. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God" (vv. 18-22). Here are definite promises from God, who cannot lie nor deceive, that the Israelites will be restored to their land and restored to a place of honor in God's program.

Some people believe these promises were fulfilled when the s venty-year captivity was over and many people came back to Jerusalem with Zerubbabel, Ezra, and Nehemiah. There was, at this time, about five hundred years before Christ, a partial return, but it was not the glorious restoration predicted by Jeremiah and the other prophets. Many promises were not fulfilled in the first return of the Jews from captivity, including the promised appearance of Messiah at that time. Malachi, who lived during the return from Babylon and afterward, looked forward to Messiah's coming and to full restoration of his nation at that time.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3:1-4).

When the Messiah, even Jesus Christ our Lord, comes, "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old." The return from Babylon was not the restoration of which Jeremiah so often wrote in glowing terms. Else why would the apostles have asked Jesus five hundred years later, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

When will these words of Jeremiah be fulfilled, and what does it mean to you and me? These prophecies are being enacted now before our very eyes, the long-promised final return of Israel, which will lead the nation to honor and glory through Christ, has begun in our generation. How blind people are, not to see in the exodus to Israel a flashing sign of the work of God! How nearsighted men are, not to discern in the maneuvering in the Near East a warning of what soon must come. For the first time in 2,400 years, Israel is a sovereign nation, recalling its dispersed people from north, south, east, and west. Before our very eyes, via photographs and television, we are seeing a nation, born at once, crawling, walking, running, and leaping in three years time.

Now we see what the Lord meant when He said it would be done with "thanksgiving and the voice of them that make merry." A recent visitor to Israel was very impressed with this wonder. A large perecentage of the people work at hard manual labor, but they do it not with complaints and strikes, but with a song. In spite of hardship, the people rejoice at the happy experience of being free in their own land. God said, "I will multiply them, and they shall not be few." The nation has doubled in size since 1948. "I will glorify them." Probably this prophecy will be fulfilled more greatly in the Millennium, when Israel will be a Christian land and the light of the Gentiles. Even now, all the world looks upon this rapidly-growing, courageous, unorthodox little nation, with a mixed wonder and respect. "Their governor shall proceed from the midst of them." Free elections in Israel place in power men of Israel to govern their own people. No longer are they slaves in a ghetto or pawns of Gentile politicians, but a self-ruled nation. This prophecy will be fulfilled more wonderfully when Jesus, Lion of the tribe of Judah, is accepted by His people to rule over them.

What does this mean to us? We are not of the nation of Israel. No, we are not, but this marvelous fulfillment of God's Word strengthens our faith and is a sign unto us of a greater event now at the doors. In the Bible, the return of Israel, which we are now witnessing, is associated with the coming of Messiah. The two will occur during the same generation. As Malachi said, "The Lord, whom ye seek, shall suddenly come to his temple. . . Then shall the offering of Judah and Jerusalem be pleasant unto the Lord" (3:1, 4). Ezekiel said, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation. . . . One King shall be king to them all" (37:21, 22). Isaiah prophesied, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people [this is Messiah, the descendant of Jesse and David].... It shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people" (Isa. 11:10, 11). The restoration of Israel and the coming of the Messiah are events closely associated in the timetable of God. The restoration has begun! Messiah must soon come!

Yes, friend, Jesus is coming soon! The independent State of Israel on page one of your newspaper proves it. You are seeing Israel return; you may soon be seeing Jesus return. "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). What will you say to Him? What will He say to you? "Well done, thou good and faithful servant," or "Depart from me"? Read your Bible and let it convince you, if we have not, that Israel's restoration is a sure sign of Jesus' soon return. Read further to learn what you must do to be ready. Then do it, friend, do not put it off! Tomorrow may be too late!

# Patience --- A Jewish Watchword

A very much used word in the Israel vocabulary is Savlanut (patience)—and they need plenty of it. You hear it said everywhere: "We must be patient." There are problems, problems, and more problems, which only time will solve, so patience is the order of the day in Israel. Quite a few of the newcomers are impatient and very nervous after the many years in the concentration camps and the forests of Europe. So the others who have not endured these hardships and are more composed must put up with these poor victims of cruel anti-Semitism. With the increase in immigration and resulting economic distress, austerity, housing shortage, resourcefulness and ingenuity grow. The Israeli are brilliant at finding ways to solve their problems. Patience and persistence are big factors in their success.—The Jews in the News.

# Not Returning Empty-Handed

The Haifa customs officials probably are not familiar with the American song "Old MacDonald Had a Farm," so we do not know what they sang when a modern Noah's Ark anchored at the port one day while we were there, with 600 Moroccan Jews on board. To start life anew in the Promised Land, they had brought along 3,600 chickens, 150 goats, 350 turkeys, ducks, and geese, as well as countless dogs. When the whole menagerie reached the reception camp, the chickens were on the beds and the people on the floor. You see, chickens like to rest on something above the ground, and there were only beds available, so the Moroccan Jews made room for them.—*The Jews in the News*.

#### DAILY READING HELPS

- M. Aug. 27. Matthew's record. Matt. 26.
- T. Aug. 28. Mark and Luke's account of the Supper. Mark 14:22-26; Luke 22:14-20.
- W. Aug. 29. Typical Passover. Ex. 12:1-14. T. Aug. 30. Spiritually significant. John 6:
- 51-61.
- F. Aug. 31. Why Christ died. Rom. 5:1-10.
- 8. Sept. 1. A Sacred ordinance. 1 Cor. 10: 14-22.

AUGUST 21, 1951

# NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report---June 30, 1951

#### NATIONAL BIBLE INSTITUTION

#### OFFICE

### OREGON BIBLE COLLEGE

#### Statement of Assets and Liabilities

| Assets                |            |
|-----------------------|------------|
| Cash                  | 15,297.54  |
| Accounts receivable   | 2,990.37   |
| Real estate contracts | 5,905.75   |
| Notes receivable      | 5,330.00   |
| Mdse. inventory       | 11,948.80  |
| Trailer & camera      |            |
| equipment             | 1,921.37   |
| Furniture, fixtures,  |            |
| equipmont             | 7,597.60   |
| Machinery             | 10,350.99  |
| Real estate           | 23,606.66  |
| Building account      | 31,407.75  |
|                       | 116,356.89 |
| Liabilities           |            |
| Accounts payable      | 2,864.11   |

#### Accounts payable Contract reserve Net Worth

#### 116,356.89

37,860.38

75,632.40

#### August 2, 1951

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.

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#### EVANGELISM

#### . Statement of Receipts and Expenses

| Receipts         |          |          |
|------------------|----------|----------|
| Contributions    | 6,906.38 |          |
| Earned income    | 2,650.82 |          |
| Mattison fund    | 70.00    | 9,627.20 |
| Expenses         |          |          |
| Salaries         | 5,370.00 |          |
| Visual education | 409.55   |          |
| Literature       | 100.62   |          |
| Traveling exp.   | 2,943.10 |          |
| Mattison fund    | 70.00    |          |
| Incidentala      | 206.65   |          |
| Insurance        | 79.05    |          |
| Depreciation     | 101.12   | 9,280.09 |
|                  |          | 347 11   |

## Statement of Assets and Liabilities

| Assets<br>Cameras & trailer<br>Accounts receivable<br>Cash minus | 1,921.37<br>50.00<br>-1,207.30 |
|------------------------------------------------------------------|--------------------------------|
|                                                                  | 764.07                         |
| Liabilities<br>Net Worth<br>Gain over period                     | 416.96<br>347.11               |
|                                                                  | 764 07                         |

| Statement of Receip                   | pts and Exp  | enses     |
|---------------------------------------|--------------|-----------|
| Returns from sales                    |              | 6,833,39  |
| Purchases                             | 9,159.39     |           |
| Inventory 6-30-50                     | 3,482.94     | ,         |
|                                       | 12,642,33    |           |
| Less inventory                        | 7,569.82     | 5,072.51  |
| Gross profit on sales<br>Other income |              | 1,760.88  |
| Contributions                         |              | 5.673.24  |
| Garard estate                         |              | 7,114,25  |
| Garara estate                         |              | 7,114,20  |
|                                       |              | 14,548.37 |
| Expenses                              |              |           |
| Salaries                              | 6,027.29     |           |
| Postage                               | 224.16       |           |
| Light & fuel                          | 366.22       |           |
| Taxes                                 | 319.56       |           |
| Insurance                             | 612.20       |           |
| Gen. Conf. overhead                   | 893.34       |           |
| Incidentals                           | 293.82       |           |
| Tclephone                             | 114.24       |           |
| Office supplies                       | 31.49        |           |
| Repairs                               | 22.64        |           |
| Advertising                           | 66.40        |           |
| Catalogue                             | 20.00        |           |
| Depreciation                          | 174.71       | 9,166.07  |
| Excess receipts over exp              | enses        | 5,382.30  |
| Statement of Anget                    | - and Tishil |           |

Statement of Assets and Liabilities

| 7,569.82  |                                                                               |
|-----------|-------------------------------------------------------------------------------|
| -1,409.65 |                                                                               |
| 748.44    |                                                                               |
| 100.00    |                                                                               |
| 3,600.00  |                                                                               |
|           | 13,928                                                                        |
|           |                                                                               |
|           | 880                                                                           |
| 7.665.77  |                                                                               |
|           | 13,048                                                                        |
| Reit      | 13,928                                                                        |
| HERALD    |                                                                               |
|           | -1,409.65<br>748.44<br>100.00<br>3,600.00<br>3,319.56<br>7,665.77<br>5,382.30 |

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| Statement of Receipts                            | and Expenses                   |
|--------------------------------------------------|--------------------------------|
| eipts<br>estitution Herald sales<br>ontributions | 4,329.87<br>8,283.67 12,613.54 |
| enses                                            |                                |

| lds, wraps,   |                                                        |
|---------------|--------------------------------------------------------|
| rers 9,061.00 |                                                        |
| 2,890.62      |                                                        |
| 361.22        |                                                        |
| 90.04         |                                                        |
| 207.39        |                                                        |
|               | 12,613.54                                              |
|               | rens 9,061.00<br>2,890.62<br>361.22<br>90.04<br>207.39 |

|    | Statement of Receip                          | ots and Exp | enses                            |
|----|----------------------------------------------|-------------|----------------------------------|
| 9  | Receipts                                     |             |                                  |
|    | Tuition                                      | 3,064.75    |                                  |
|    | Contributions                                | 2,890.43    |                                  |
|    | Student Council                              | 288.19      |                                  |
|    | Other income                                 | 377.46      | 6,620.83                         |
| 1  |                                              |             |                                  |
|    | Expenses                                     |             |                                  |
| 8  | Salaries                                     | 3,980.20    |                                  |
|    | Light & fuel                                 | 366.24      |                                  |
| 4  | Insurance                                    | 480.49      |                                  |
| 5  | Student Council                              | 307.73      |                                  |
| -  | Repairs                                      | 43.24       |                                  |
| 7  | Printing                                     | 37.86       |                                  |
|    | Supplies                                     | 42.11       |                                  |
|    | Incidentals                                  | 158.18      |                                  |
|    | Depreciation                                 | 61.45       | 5,477.50                         |
|    | Excess receipts over expe                    | enses       | 1,143.33                         |
|    | Statement of Assets                          | and Lizbill | ties                             |
|    | Assets                                       |             |                                  |
|    | Cash                                         |             | 938.93                           |
|    | Student Council                              |             | - 19.54                          |
|    | Furniture & fixtures                         |             | 1,167.63                         |
|    | Accounts receivable                          |             | 531.62                           |
|    |                                              |             | 0.010.61                         |
| 7  |                                              |             | 2,010.04                         |
| _  | Liabilities                                  |             |                                  |
| 07 | Liabilities<br>Net Worth<br>Gain over period |             | 2,618.64<br>1,475.31<br>1,143.33 |

2,618.64

# BUILDING ACCOUNT

| Balance, June 30, 1950<br>Contributions 5.0 | 60.00         |           |
|---------------------------------------------|---------------|-----------|
| Interest                                    | 5.00 5,065.00 | 30,974.94 |
| Expenses                                    | 1 MIL 51 1    |           |
| Sarver Construction                         | Co. 25,782.93 |           |
| Painting                                    | 1,546.74      |           |
| Mutton Electric                             | 644.56        |           |
| Incidentals                                 | 98.33         |           |
| Equip. & Fixt.                              | 2.911.52      |           |
| Lettering                                   | 8.00          |           |
| Labor                                       | 249.54        |           |
| Excavation                                  | 27.00         |           |
| Roofing                                     | 59.21         |           |
| Fence                                       | 17.33         |           |
| Stone                                       |               | 31,407.75 |
| Overdrawn                                   | 1000          | - 432.81  |

#### MINISTERIAL FUND

| Repaid                 | 1,600.00 | 2,425.12 |
|------------------------|----------|----------|
| Interest               | 7.67     |          |
| Contributions          | 107.46   |          |
| Balance, June 30, 1950 | 709.99   |          |
|                        |          |          |

AUGUST 21, 1951

#### THE RESTITUTION HERALD

| GOLDEN RUL                                                 | E HOME                            |                    | PRINT SI                                              | HOP                          |                           | NATIONAL SUNDAY SCHOOL ASSN.                         |                         |                              |  |
|------------------------------------------------------------|-----------------------------------|--------------------|-------------------------------------------------------|------------------------------|---------------------------|------------------------------------------------------|-------------------------|------------------------------|--|
| Statement of Receipt                                       | ts and Exp                        | enses              | Statement of Receipt                                  | s and Exp                    | enses                     | Statement of Receipts                                | and Exp                 | enses .                      |  |
| Receipts<br>Rent<br>Interest<br>Contributions              | 1,554.35<br>455.81                | 0.000 55           | Returns from sales<br>Purchases<br>Inventory, 6-30-50 | 4,708.93<br>2,111.68         | 14,689.89                 | Returns from sales<br>Purchases<br>Inventory 6-30-50 | 3,701.75<br>668.70      | 2,928.37                     |  |
| Expenses                                                   |                                   | 3,093.56           | Less inventory, 6-30-51                               | 6,820.61<br>2,903.83         | 3,916.78                  | Less inv. 6-30-51                                    | 4,370.45<br>1,475.21    | 2,895.24                     |  |
| Salaries<br>Insurance<br>Groceries                         | 2,975.00<br>306.24<br>2,594.16    |                    | Gross profit on sales<br>Expenses                     |                              | 10,773.11                 | Gross profit on sales<br>Sunday School Federation    |                         | 33.13<br>107.96              |  |
| Incidentals<br>Telephone<br>Cleanser, soap, etc.           | 155.42<br>- 29.64<br>186.84       |                    | Insurance<br>Salaries<br>Light & fuel                 | 230.06<br>6,585.73<br>366.24 |                           | Expenses                                             |                         | 141.09                       |  |
| Light & fuel<br>Repairs<br>Taxes                           | 1,321.55<br>161.71                |                    | Incidentals<br>Mailing<br>Towel service               | 43.60<br>47.77<br>17.55      |                           | Postage<br>Incidentals<br>Editorial expense          | 73.69<br>6,53<br>300.00 |                              |  |
| Depreciation                                               |                                   | 8,118.36           | Mutton Electric<br>Repairs                            | 503.75<br>151.21             |                           | Excess expense over receip                           |                         | 239.13                       |  |
| Excess expense over recei<br>Statement of Assets<br>Assets | pts<br>and Liabil                 | 5,024.80<br>lities | Cleanser<br>Depreciation                              | 7.16<br>544.47               | 8,497.54                  | Statement of Assets a                                | ınd Liabil              | ities                        |  |
| Cash<br>Accounts receivable<br>Real estate contracts       | 10,932.59<br>10.00<br>5.905.75    |                    | Excess receipts over expo<br>Statement of Assets      |                              | 2,275,57<br>iti <b>es</b> | Cash<br>Accounts receivable<br>Inventory             |                         | 161.40<br>180.00<br>1,475.21 |  |
| Notes receivable<br>Furniture & fixtures<br>Real estate    | 5,230,00<br>3,110.41<br>20,006.66 | 45.195.41          | Assets<br>Cash<br>Accounts receivable                 | 3,755.95<br>1,470.31         |                           | Liabilities                                          |                         | 1,816.61                     |  |
| Liabilities<br>Accounts payable                            | 299.83                            |                    | Inventory<br>Machinery                                | 2,903.83<br>10,350.99        | 18,481.08                 | Accounts payable<br>Net Worth<br>Loss over period    | 791.98<br>239.13        | 1,263.76<br>552.85           |  |
| Contract reserves<br>Net Worth 12,060.00<br>Loss over      | 37,860.38                         |                    | Liabilities<br>Accounts payable                       | 420.42                       |                           | Loss over period                                     | 239.13                  | 1,816.61                     |  |
|                                                            | 7,035.20                          | 45,195.41          | Net Worth 15,785.09<br>Gain over<br>period 2,275.57   | 18,060.66                    | 18,481.08                 |                                                      | Daga                    |                              |  |
| MISSIONARY<br>Balance, June 30, 1950<br>Contributions      | Y FUND<br>138,96<br>12.50         |                    | and the second second                                 |                              |                           | STANLEY O                                            | . Ross,                 | Treasurer                    |  |

# MISSIONARY WORK IN SOUTHERN TEXAS

(Continued from page 7)

- 3. Monthly Bible classes in Corpus Christi.
- 4. A Sunday school rally.
- 5. Debate during October between Church of Christ minister John Wright, Mercedes, Texas, and myself.
- 6. Complete the work about the building, including landscaping.
- 7. Continuous contact with interested parties.
- 8. Print as many more tracts as financially possible.
- 9. Build up the work in south Texas in general that our foothold will be stronger. As to evangelistic work among Spanish people, several contacts have been made by several of us, some Spanish literature given out, but at present, our group is not strong enough in numbers, nor in energy and time to begin the continuous calling on many Spanish families that is necessary for a good school. Several Mexican children have attended Sunday school and church services.

| RADIO BROADCASTS                        |         |
|-----------------------------------------|---------|
| YL-Mesa, Arizona, 8:30                  | a.m.,   |
| unday.                                  |         |
| JN-Bisbee, Arizona, 7:45                | a.m.,   |
| unday.                                  |         |
| RL—McCook, Nebraska, 8:15<br>Jednesday. | o a.m., |
| AI-Macomb, Illinois, 9:45               |         |
| uesday.                                 | - il    |
| Q-Wenatchee, Washington,                | 3:45    |
| m., Monday.                             |         |
| LW-Hamilton, Texas, 10:00               | ) a.m., |
| aturday.                                |         |
| IT-Chicago, Illinois, 8:15              | a.m.,   |
| anday.                                  |         |
| NC-Winchester, Virginia,                | 8:15    |
| m., Sunday.                             |         |
| OU-Kokomo, Indiana, 7:13                | a.m.,   |
| unday.                                  |         |

E

R

K

B

K



"Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

# Something New

Our story this week is taken from Mark 8:27-37. In the very first verse, there are two words that interested me. Can you tell which they may be? "Jesus went out, and his disciples, into the towns of Cæsarea Philippi," or as Matthew 16:13 reads, "into the coasts of Cæsarea Philippi." Surely by now you must have guessed. If not, the words are *Caesarea Philippi*.

## Town or Country?

I think it would be interesting to learn more about the meaning of these words. Certainly, Caesarea Philippi was a definite place. Where? What? Was it a city or a country, as the first text quoted suggests, "into the towns of Caesarea Philippi"? Does it mean the same as when one would say "the towns of West Virginia"?

It was a city! The correct meaning of the quotation is "region" or "surroundings" of the town. When the Bible records Jesus' going into the towns of Caesarea Philippi, it means to the countryside around that city.

# Where Is the City?

This city was located about twenty miles north of the Sea of Galilee. It was not very far from where Jesus lived, but it was the farthest north Jesus ever traveled. You must remember that He had to walk wherever He went, and twenty miles would be a long way from home in His time.

# Two Names!

Why does this city have two words in its name? Both words are the names of Roman kings, one Caesar, and one Philip. King Philip named the city Caesarea and then added his own name, Philippi, so people would not confuse it with another city named Caesarea that was just west of the Sea of Galilee and on the coast of the Mediterranean Sea. Have your mother or daddy help you pronounce the words, Cae-sa-re-a Phi-lip-pi.

# The Town Today

Today, the city still remains with many ruins of the old city. The name has been changed to Banias, and it is a village of only fifty houses.

## Complete the Sentences

Draw a circle around the word that makes the sentence correct.

- Caesarea Philippi is north of the Sea of Galilee. Dead Sea. Jordan River.
   Jesus' home was
- one hundred miles away. twenty miles away.
- 3. The city was named for
- two rivers. two mountains. two Roman kings. 4. The name of the city is now
- Augusta. Rome. Banias. Philip.

# Happy Birthday Wishes!

Bobby Curtis, Aug. 21, age 9, L'Anse, Mich. Gary A. Ralston, Aug. 21, age 7, Ripley, Ill. Sylvia Goekler, Aug. 21, age 4, Hector, Minn. Franklin D. Hawkins, Aug. 24, age 11, Sterling, Ill. Tommy Pearson, Aug. 25, age 13, Troy, Ohio Ted Sullivan, Aug. 27, age 7, Hammond, La. Suzanne Duval, Aug. 27, age 12, Elgin, Ill. Sharon L. Saatzer, Aug. 28, age 9, Saint Cloud, Minn. Melissa Grissom, Aug. 28, age 9, Frankfort, Ind. Ophelia Richardson, Aug. 28, age 13, Hammond, La. Terry Ann Smith, Aug. 28, age 13, Brady, Nebr. Gary Claypool, Aug. 28, age 7, Marshall, Ill. James Robinson, Aug. 29, age 10, Hammond, La. Mildred Richardson, Aug. 29, age 14, Hammond, La. Stanley Ryan, Aug. 29, age 13, Pueblo, Colo. Georgianna Curtis, Aug. 30, age 11, L'Anse, Mich. Sylvia Hutchinson, Aug. 30, age 11, Hammond, La. Neil Hammer, Aug. 30, age 13, Bird Island, Minn. Larkin Morgan, Jr., Sept. 1, age 12. Hammond, La. Lois Litchfield, Sept. 1, age 10, Macomb, Ill.

#### PAGE 13

# The Berean Page

Editor: William Wachtel, Oregon Bible College

# Agreement

"Can two walk together, except they be agreed?" (Amos 3:3).

As most observant Christians are well aware, there is in the world a strong spirit of ecumenicity, or "onechurchism." That is, the various divisions of Christendom are tending towards a merger of all denominations into one body. This trend has been made possible by the very widespread attitude that it does not make any difference what one believes, for "we are all trying to go to the same place anyway," and "all paths lead to the same destination."

The Bible clearly teaches a falling away from the faith in latter times (1 Tim. 4:1-3), and yet we observe apparent paradox of increasing church attendance and interest in things religious. Is it possible that all "churchianity" and religious interest does not fall within the Bible definition of "the faith"? We think it is more than possible.

If the Church of God holds the true faith, then, according to Scripture, we may expect some of our number to be caught in the whirling tide of worldliness and false doctrine. That this expectation is not without foundation is clearly shown in our history as an organized church body. The Apostle Paul said, in his day, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). We believe that all sincere observers will agree that such has happened and is happening within the Church of God today.

The danger to the church has not arisen from without, but, as predicted, from within. Various teachers have gone forth into the flock, propagating false and pernicious doctrines and leading many astray from truth, zeal, and godliness. Our brotherhood has not escaped unscathed from the assorted "isms" wreaking havoc in other church bodies.

The question comes to mind, "What is each one doing to further the cause of truth and impede the cause of falsehood within our body?" Are we walking together with those with whom we cannot agree fundamentally? Are we pulling an unequal yoke?

It is a characteristic of error that it seeks to subvert the truth. Error does not separate itself necessarily, but often remains mingled with truth, working like leaven to attain its end. Thus there are among us those holding and teaching error within the body and not departing to do their insidious work outside.

Shall we continue to walk together with them, trying to pull a yoke that is not equal? Let us recognize the danger and set ourselves, as Paul, for the defense of the gospel. (Phil. 1:17.) Such defense can be erected only by personal love and zeal for the gospel, and such love and zeal come only from a knowledge of God, His Son, and the Scripture. By applying ourselves diligently to the attainment of this knowledge, we shall be protected from destructive influences of the world's "knowledge," and so we shall be able effectually to combat the leaven of error which threatens to ensnare us and nullify our efforts to proclaim the gospel.

# Resignation

With this issue your Berean Editor of the past year bids an editorial farewell. He has enjoyed the privilege of assuming the Berean editorial work and wishes his successor as much pleasure and profit as he received. You may all co-operate with the future editor by sending articles, poems, and, most important of all, reports of your local Berean societies.

# Gethsemane

By Mary Mae Nedrow

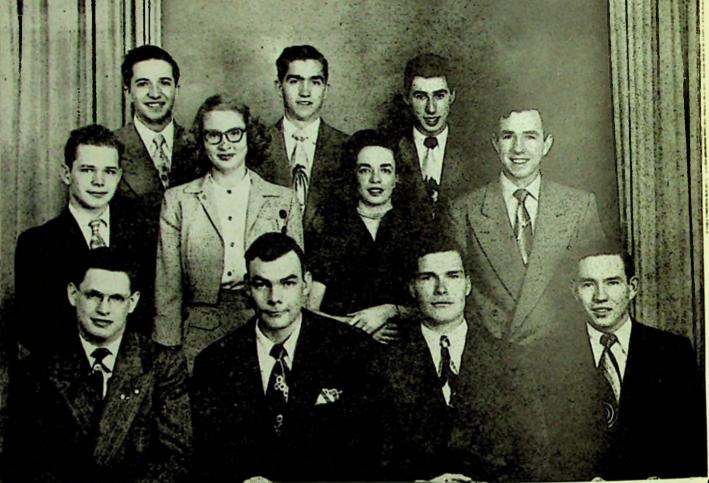
I walked alone in Gethsemane, I drank bitter dregs of despair. Blindly I faltered, I stumbled, And then I knelt in prayer.

I picked up my cross which seemed lighter, Fe!t my Saviour close by my side; Then I trod the road to Calvary Assured that with me He'd abide.

We all must go to Gethsemane Where each plea and petition He hears; For a place in God's Kingdom can only be won By hardship, toil, and tears.

-From Through the Windowpane

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength" (Psalm 29:1).



FRESHMAN CLASS-1950 - '51

# Will You Not Train for Christ? Is the Lord Calling You? Last Call for Freshmen!

Oregon Bible College Oregon, Illinois

Please send me a student's application form and information regarding Oregon Bible College, as I am interested in attending the College when classes resume on September 3, 1951.

My name is: \_\_\_\_\_

My address is:

I am recommended by:

#### PAGE 15

# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

August 29-September 2-Ohio State Conference at Cleveland, Ohio. (Harry A. Sheets, guest speaker.)

There will be no Herald next week.

#### MACOMB, ILLINOIS

The following, after presenting themselves for baptism, put on Christ, July 29, at a service held at the Lemeine Bing in Macomb

service held at the Lamoine River in Macomb. Judith and Rodney Bean, 405 N. Pearl

St.; Bessie Friday, 1020 E. Oak St.; Larry Carlson, 1022 E. Oak St.; Robert and Marilyn Morcer, 612 E. Carroll.

Kenneth Milne, Pastor.

#### CASEY, ILLINOIS

The Restitution Church of God, Casey, Ill., was glad to have Bro. and Sr. Darrell Maddock of Oregon, Ill., as visitors on August 11, 12.

Bro. and Sr. Maddock made two calls on the sick Sunday. Bro. Maddock's sermons were interesting. On Sunday, he sang "In the Garden," accompanied by Mrs. Jane Partlow. Bro. Jesse Weaver remains the same. Sr. Alice Partlow, wife of Bro. Frank Partlow, is at Union Hospital, Terre Haute, Ind., in serious condition. Tincie Stephens.

#### FLAGG CENTER, ILLINOIS

. On Saturday afternoon, August 11, Mr. and Mrs. Pearley Cross, Ashton, Ill., were baptized into Jesus Christ for the remission of sins.

Bro. and Sr. Cross are seventy-two years of age. Much faith was required during baptism because Bro. Cross had suffered three strokes and found walking quite difficult.

May God richly bless this couple as they walk faithfully after the footsteps of Jesus! . Curtis Simpson.

"I am not able to meet and thank all those who have been so thoughtful in sending me cards and gifts during my sickness, so I am thanking all through The Restitution Herald. I am truly grateful to all for the many acts of kindness."—Freida Birkey, Rt. 2, Rochelle, II.

#### HERALD RECEIPTS

Mrs. Bort Sheets; Luther Wiggins; Mrs. Chas. Dupree; John Denchfield; Mrs. Raymond Knife; Mrs. E. M. Curry; Mrs. Lena Lindsay; Richard E. Rahn; Timothy Pearson; Goldie Story; Nettie S. Evans; Omer J. Parker; Mrs. Corn Buttles; E. I. Mc-Daniel; Fredda Berry; Harold Burnett; Braden Manuel; Arlie Townsend.

#### ILLINOIS BIBLE SCHOOL AND CONFERENCE

The 1951 Illinois Bible School and Conference opened on Tuesday morning, July 31, with an attendance of 122. This was slightly less than the attendance at the opening session last year, and the average attendance of 153 was six less than last year's average. Good interest and attendance were maintained, however, throughout the entire school.

There were many favorable comments about Bros. Rankin's and Lapp's lessons on the "Need for a Consecrated Faith" and the "Need for a Consecrated Home." Evening sermons — "Let's Get Personal" — on convictions, faith, consecration, conversion, fellowship, stewardship, and kindred topics were very ably developed by the various speakers. Special music, both vocal and instrumental, helped to inspire worship services.

The installation of new shower stalls in the dormitory contributed to convenience and livability. A fund was started in the dining hall to provide for more modern and convenient equipment in the kitchen (stoves, refrigerator, dishes).

The annual business meeting was held on Tuesday afternoon, August 7. 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, are Elzie Robbins, Peoria; H. J. Edmister, Eldorado; those holding over from last year are A. M. Jones, Eldorado; and Robert Hall, Elmhurst.

The Quarterly Conferences, semiannual Dollar Days, and the Illinois Evangelist are to be continued during the coming year. The Chicago Church extended invitation for the Fall Quarterly Conference, the date to be around tho third week end in October.

Bro. Harold J. Doan gave a report on the WAIT Radio Program. Fifty-two programs were broadcast during the year, and about 225 requests were received for literature. He reported that more than one thousand dollars had already been pledged to continue the program for the coming year and stated that the Radio Committee recommended its continuance. In accordance with the Committee's recommendation, a motion was passed that "the Illinois State Conference underwrite the Truth Seekers' Radio Brondcast for the 1951-1952 season, with the understanding that the Committee has the right to cancel the program if financial support is not fortheoming."

After a discussion of the advisability of hiring a state evangelist for at least part time, a motion was passed that "the State Board investigate the possibility of hiring an evangelist to work in the state during the coming year." Accordingly, the board hired Bro. Milon Hall as State Evangelist for this coming year. We feel sure Bro. Hall will be able to help us strengthen and co-ordinate the work throughout the state, assist local pastors with evangelistic services, strengthen the work where there are no local pastors, contact isolated members, and contact those writing in response to radio brondcasts.

Sr. Leila Whithcad called attention to the evidences of spiritual growth, especially of small churches who have stepped out on faith in buying church buildings, hiring pastors, promoting missionary work, stating that it shows God is leading and blessing.

It was a good Bible school and conference, and we would that every member in the state could have been present to enjoy the fellowship and spiritual strength and blessing gained therefrom. Whether present or not, we can all have a part in conference plans for promoting the gospel of our Lord. We can cooperate with our board and State Evangelist, pray for the guidance and direction of the work, and lend our financial support. May the Lord find us occupying as faithful stewards and servants when He comes.

Esta L. Starbuck, Secy.

#### SOUTHLAWN CHURCH OF GOD

#### Grand Rapids, Michigan

We had one of the most if not the most successful vacation Bible schools ever held at Southlawn. We used Sr. Thayer's material and handwork. Bro. Hardesty set the tempo with his excellent leadership. He had the zeal and appeal which carried the children along into a worshipful and informative two hours of classes. Sr. Hardesty played the piano for singing; Sr. Dolph taught the memory verse; Sr. Foster gave the object lesson; and Sr. Jenkins told the story. In all, there were sixteen helpers who were there every day except two. The average attendance of children was one hundred seventeen. We are sure God blessed this work and pray it will bear much fruit.

On June 1, the congregation decided to finish the church, so after much thought and many prayers, a finance committee was appointed and the building program was launched. God surely answered our prayers, for a Christian contractor took the work, giving many advantages and showing us how to get the most for our money. We decided to raise money only through pledges, and the response has been beyond our hopes. The Lord does reward those who labor in His name. We hope to have the dedication services in September. Bro. John L. Denchfield, Arkansas City, Kan., will be with us, the Lord willing, to help dedicate and worship on Dedication day. We also extend an invitation to all brothren to come and worship with us at that time. Mrs. Isie Jenkins.

In a letter of August 15, 1951, Bro. Kenneth Milne of Macomb, Illinois, reported, "Tonight at our midweek service, reports will be given of the General Conference. The Macomb Church wishes to make a \$100.00 plaster, and if we can, we will pay more,"

| <b>Pledges for the 1950-'51 Budget</b><br>Our record of helping hands in "Building for a Better Day" |                             |          |          |          |                   |          |                          |            |                                      |
|------------------------------------------------------------------------------------------------------|-----------------------------|----------|----------|----------|-------------------|----------|--------------------------|------------|--------------------------------------|
|                                                                                                      | onfer<br>eceiv              |          | <b>U</b> | •        | 35,000.<br>1,600. |          |                          | \$3,500.00 | \$3,500.00                           |
|                                                                                                      | ethren are u<br>neral Confe |          |          |          |                   | Í        | \$1,000.00<br>Group<br>A | \$1,000.00 | \$1,000.00                           |
| \$500.00                                                                                             | \$500.00                    | \$500.00 | \$500.00 | \$500.00 | \$500.00          | \$500.00 | \$500.00                 | \$500.00   | \$500.00                             |
| \$500.00                                                                                             | \$500.00                    | \$500.00 | \$500.00 | \$500.00 | \$500.00          | \$500.00 | \$500.00                 | \$500.00   | \$500.00                             |
| \$400.00                                                                                             | \$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 | \$300.00                 | \$300.00   | \$300.00                             |
| \$250.00<br>Dixon<br>Ill.<br>Church                                                                  | \$250.00<br>Group<br>B      | \$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                 | \$100.00   | \$100.00<br>Macomb<br>Ill.<br>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                                                                                             | \$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                    | \$100.00 | \$100.00 | \$100.00 | \$100.00          | \$100.00 | \$100.00                 | \$100.00   | \$100.00                             |

# The September 4. 1951 Restitution Herald

VOLUME 40

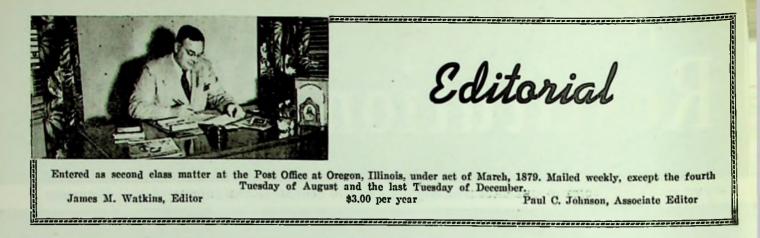
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 47

-Authenticated News Photo.

# ON THE FRINGES OF SOCIETY

"Lives become overburdened with despair, materialism becomes magnified, and moral values become lessened greatly when tomorrow holds no greater promise than today."



# On the Gringes of Society

The Christian world should be concerned with those multitudes on the fringes of society. Living in squalor and despair, they line the outskirts of every city in the world.

Our front page presents a picture of the suburbs of a Korean city. News sources tell us that every city is fringed with this conglomeration of shacks and rubble that many individuals must call home. Koreans repatriated from all over the Orient live in these tiny two and three room houses. Sometimes two families—ten people —share these small shacks as a single home.

The only reason Korea claims our interest above other localities is because of its daily place in the news. This picture could be duplicated a thousand times in every nation of the world including the United States. There are uncounted numbers in our own country who live on the fringes of society, almost unrecognized by more fortunate segments of our population. When we observe the small details of such a conglomerate existence, we realize truly the magnitude of social problems and human misery in this part of the world's population. Here are seedbeds of the great vice rings and fanatical revolutions in the world. Here, too, can be found potentials of the world's most humane leaders, if their lives can be touched and guided by the transforming power of Jesus of Nazareth.

For this reason, we look upon these homes of underprivileged neighbors as a great challenge to Christianity. All these people need, or desire, is the opportunity to lift their heads with the self-assurance of recognized human beings and devote themselves earnestly to the task of "building for a better day." On the border line of society in every city, hamlet, and town throughout the world, there are these multitudes upon whom we can look with earnest compassion.

It is not difficult to realize the tremendous opportunities and advantages that could be brought to these people if a merciful, compassionate Christ, reflected in lives of consecrated Christian servants, walked among them. Here are thousands of individuals living on the border line of

human endurance knowing the depths of physical misery and spiritual despair. They can see nothing in tomorrow nor the days to come. A vision of a coming Christ and a realization of the promised Kingdom of God would lift them high above their present environment and give them new hope and zest for living.

There is a great field of missionary opportunity among these people forced by circumstances to live upon the fringes of society. Sunday schools, churches, and friendly visitation could weld them into ardent supporters of Christian truths. Nowhere in the world would a little interest be as greatly appreciated or do more to build new fields of Christian faith.

True, these communities hold no promise of financial support or creditable church buildings, but here are human beings far more willing to receive the ministrations of consecrated Christianity than their more fortunate brethren. If the great tide of unrest and social revolution is to be turned in favor of peace and personal contentment, these people must be given new hope through a vision of a "better day."

Speaking from the depths of his great wisdom, Solomon said: "Where there is no vision, the people perish." The home life and environment of these people not only destroys initiative and personal ability, but also destroys the eternal opportunity received from having a hope of ultimate justice. Lives become overburdened with despair, materialism becomes magnified, and moral values become lessened greatly when tomorrow holds no greater promise than today.

If our interests lead us to engage in service in foreign fields, many unfortunates are there; if our Christian calling leads us to the great metropolitian areas, they are there; if we find special interest in the rural communities or underprivileged localities, they are there. If we want to enlarge our field of service closer to home, there are many families within driving distance, living upon the same border line of social ostracism. We need a new generation of Christian pioneers willing to reach out a helping hand to these despairing thousands and give them a new insight into the meaning and purpose of our Lord and Saviour.

Thoughts on Evangelism

By Vernon Nichols, Wenatchee, Washington

Some will feel that the views expressed in this article are too liberal; others that even greater liberality in our social life should be encouraged. Whatever our views, all will find plenty to think about in this well-written, thought-provoking article in regard to our missionary approach to the world about us.—Editor.

A FEW years ago, the General Conference adopted the slogan, "You Build Evangelism and Evangelism Will Build the Church." This was a good start in the right direction. We have wondered what the ultimate goal is and what "evangelism" means to us. From recent publicity on the subject in THE RESTITUTION HERALD, there is more and more interest being shown in the matter.

The Restitution and THE RESTITUTION HERALD have been in my family since I was a boy. Some forty years ago, an article appeared concerning "Evangelism in the Church," which impressed me very much. Years of observation since have convinced me of this person's wisdom. I present it for your consideration.

The life of any religious body depends wholly on its ability to gain new membership. This ability springs from a true regard for those about us and from the zeal generated to acquaint the people with the gospel of the Kingdom. That which stimulates this church is the honest observance of the command to "Love thy neighbour as thyself." If we really love people, we will associate more with them, learning to understand and appreciate their viewpoints. In so doing, we will avoid giving offense or causing prejudice and so find the possible opportunity of leading them by patience and diplomacy into a knowledge of the truth.

Decay of churches has been through an unrealistic, unsound philosophy that the church is entirely apart in all its aspects from the community and that all worthy ones will eventually find the path to the church door. This leaves the church body without responsibility except to itself. Its efforts and thoughts are wholly centered on the development of its members. This self-centered attitude brings the inevitable result of dissension and too much argument over nonessentials, and a gradual breakdown of harmony and morale. Their minds are too much on themselves. The stimulating effects of new faces, personalities, and ideas are lacking as is the sense of real accomplishments, and the condition grows more aggravated as the congregation grows smaller. To use a figure of speech, "The cart is before the horse." If evangelism, which is the motivating power, is behind the church (the cart), or not in the races at all, the load docs not move.

The most important application of evangelism is in church organization itself. If the General Conference had hundreds of field evangelists instead of two or three, this fact would not change. The field evangelist makes conversions and starts new churches. The church by its own efforts perpetrates itself. If it does not grow, it disintegrates according to natural law. It is dangerous to shrug off the apparent lukewarmness as a sure sign of the end times and so inevitable. We should not accept the condition as unavoidable.

Isolationism is another way of expressing the selfish attitude. It comes from the extreme desire to be away from and fear of worldly influence. This causes timidity and shrinking from society of all except one immediate circle, and so we are thrown deeper and deeper into a rut. It has led some religious sects into complete colonization, in fact, such attempts have been made by some Church of God groups.

Most Christian persons believe that such segregation is unsound and only an attempt to run from problems instead of meeting them. This tendency does persist, however, in a too literal interpretation of the text, "Be ye separate." Paul said that he was all things to all people. (1 Cor. 9:19-22.) We are to be subtle or wise as serpents in associations with people. (Matt. 10:16.) The only consistent interpretation on these texts is that we are to use the ultimate in diplomacy and spare nothing to influence the unsaved. Paul was able to stand on his own feet, and he is an example for us. You cannot be all things to all people unless you are intimate enough to understand them. Paul's miraculous conversion lends credence to the extreme significance of a very intimate knowledge of those with whom we look and live. He was chosen by God in spite of sins for which his fellow Jews were condemned-the persecuting and killing of Christians. Paul's high education and thorough acquaintance with those he was to evangelize were apparently his qualifications. He had a broad knowledge and experience with people.

The world will not come to us, so we must go to them. Our conscience is a great deciding factor in how far we can go. Ponder seriously on what elements enter into the

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formation of conscience. How many rules of behavior come from a serious personal study of Scripture and consistent reasoning? How much from blindly following a man in whom we have great confidence or traditions of families or church groups? History will convince us that human conscience is desperately untrustworthy and that we are all inclined to follow tradition. If we had lived with the Puritans, our ideas would have been colored greatly by the prevailing customs and ideas.

It is well that we refresh memories on a few things done seriously for conscience sake not so long ago. History gives a morbid and often bloody account of things done in the name of Christian religion. American history shows Puritan forefathers in a role which few of us now would care to enumerate. They are often quoted as ideas of sincerity and zealousness.

Sunday laws were enforced by severe punishment, the death penalty being attempted. Churches had pews segregated according to social class. You can appreciate this intolerance more fully when you ponder on the extreme dependence on each other for survival and comfort. To smile or laugh in the church or on the grounds was sinful, and children were severely punished for infringement. It was indecent for women to show their ankles, or to dance in any way. There was virtually no social life, and no singing except psalms, without music. Anything considered witchcraft or sorcery was punished by burning. Monasteries and convents have always been filled with zealous people who isolate themselves from all worldly influences, all normal instincts crucified, self-inflicted punishments and privations practiced, and extreme austerity, the attempt being to develop a God-like character.

Not many years ago, people still did not believe there should be music in the church. Many fought strongly against a piano to replace the old parlor organ. There is much prejudice still against violins or wind instruments as being too suggestive of dance orchestras. A moderately lively tempo to music is also frowned on. In my first year of high school, I was removed because it was decided impossible to rear Christian children in public schools. I remember feeling like a criminal at the one and only basketball game I ever attempted. A few experiences, coupled with innumerable observations, teach me that shades of our ancestors near and distant are still here to plague and mislead us. The world is becoming more and more pleasure mad, but are we becoming more fortified to withstand it? Are we bringing our thinking more in harmony with modern times and consistent Christianity?

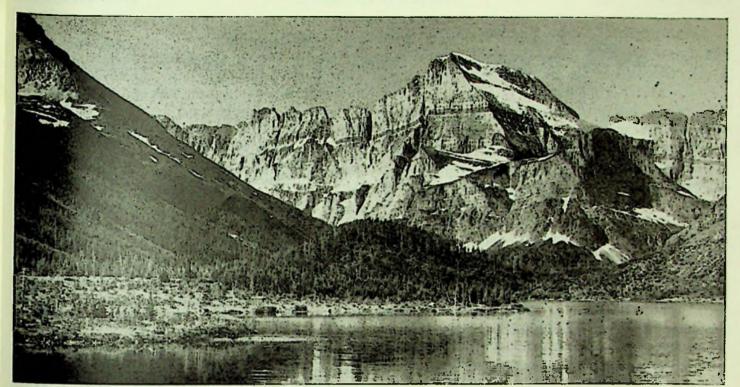
Isolationism begins with children, especially at the impressionable teen-age. If they are not allowed to associate freely with school friends and are placed under serious social handicaps resulting in repressions and timidity, a fatal mistake is made. The child who is taught sound moral principles, a love of Scripture and finer things of life, and encouraged to make and retain friends is the potential evangelist who will help build the church. Social-minded young people are magnets who attract others to subject them to church influence. They lay the foundation for broader influence as they grow older.

Some children are more easily influenced by parents than others. Their minds and inclinations are always different. Using the square dance, which is the rage nearly everywhere, as an illustration, some few children do not care for dancing, without encouragement. Some are forbidden to dance, and extreme measures are taken to prevent it. Most of them do dance some time or other, as most high schools now have dancing lessons. They find dancing clean, wholesome fun, the only thing to condemn it being the extremes to which it can be carried. If you object, the more enlightened will quote Ecclesiastes 3:4-14. To refute this, you cannot say it is unethical along with the always controversial round dance as an argument. If you cannot meet the issue with consistent reasoning, you lose face and the confidence of young people. Some will turn their back on social life in school, leaving their friends behind, or worse make no friends. One or more in nearly every family refuses to conform to rigid social discipline, and influence often is gone forever. This is especially true where a lively social life is not provided in the church. Social activity is vitally necessary, but it does not function at its fullest possibility unless worldly young people are brought under its influence.

To elaborate further on the value of a broader social life in evangelistic efforts, street contacts or visits in homes of strangers can be made fruitful by those gifted with that talent. They are quite rare, and even not many welltrained ministers and co-workers possess it. The unfavorable impressions made by Jehovah's Witnesses in recent years have made this root of evangelism even more difficult. The danger is in talking to those who do not care to listen. This is synonymous with (Turn to page 10)

#### DAILY READING HELPS

- M. Sept. 10. Matt. 25:14-30. The strong are required to use their talents.
- T. Sept. 11. Isn. 53:1-10. Jesus pleased not Himself.
- W. Sept. 12, 2 Tim. 3:14-17. All Scripture is profitable.
- T. Sept. 13. Matt. 13:13-10. The Bible is understandable.
- F. Sept. 14. John 17:20-23. Jesus prays for unity among Christians.
- S. Sopt. 15. Matt. 25:1-13. Jesus taught perpetual preparedness.



"WHAT GOD HAS CREATED TESTIFIES HOW WONDERFUL HE IS"

# My Faith in God

By C. Alan McLain, Russellville, Arkansas

The first in a series of testimonies of personal faith

MY FAITH in God began when I was a child. One's heredity and environment determine what one is and shall be. Christian parents and harmonious home life were assets which generated my faith in God.

"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 innumerable favors of God have drawn me closer to Him. As we appreciate blessings of God, we receive more and greater blessings.

There have been many dark days in my life, but I knew light would shine through. God would not forget; He never has failed. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6). A richer faith comes from His Word and is a stabilizer in this restless world.

When arrows of deep grief pierced my heart, my heavenly Father knew and was near to comfort and cheer. His everlasting arms bore me up. What security and sweet fellowship! Brother Lindsay used to say, "The husbandman is never closer to the vine than when he is pruning it." The words of the Psalmist David are applicable: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4). My faith in God has brought me through many fiery trials.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7). Faith grows when contested by trial. Without trial it is like unchurned butter. Faith, like love, is measured by kind deeds. By works is faith made perfect. "As the body without the spirit is dead, so faith without works is dead also" (James 2:26).

What God has created testifies how wonderful He is. David said, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice

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is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun" (Psalm 19:1-4). God has created the stars of the sky, and they have maintained their courses through thousands of years. There are so many stars we cannot count them, yet, God calls them all by their names through the greatness of His power. All things God has created by patterns or certain designs.

God is omnipotent (unlimited in power), omniscient (having universal knowledge), and omnipresent (present everywhere at once). "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40: 12-14).

David gives beautiful thoughts about God: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest 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. . . . 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" (Psalm 139:1-4; 8-10).

We do not worship the creation but God the Creator; creation testifies of Him. Who can be an atheist after having beheld the wonders of God in the earth and sky?

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble" (Isa. 40:22-24). God has a part in the affairs of mankind and will bring every wicked device to nothing.

He will use the wicked for His purpose. "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. Then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Psalm 2:1-5).

"He changeth the times and the seasons: he remove the kings, and setteth up kings: he give the wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2:21, 22).

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men" (4:17).

God in his Word declared what shall come to pass. When prophecy is fulfilled before our eyes, we take courage, and our faith is strengthened in God. Not one thing He has foretold will fail to come to pass.

The conditions of the world today are just as the prophets have foretold. They are like the days of Noah. They will become more adverse as we progress toward the end of this age. God cannot fail; He will not fail. He will send Jesus His Son to reign over the kingdoms of this world. Having Jesus as Saviour insures our future. He is the hope of all ages—in Him alone is salvation, for so God has planned it. Our security is in Jesus. If we believe in God, we will also believe in His Son. My faith in God becomes stronger as we progress toward the coming of Jesus.

| RADIO BROADCASTS                            |       |
|---------------------------------------------|-------|
| KTYL—Mesa, Arizona, 8:30<br>Sunday.         | a.m., |
| KSUN—Bisbee, Arizona, 7:45<br>Sunday.       | a.m., |
| KBRL-McCook, Nebraska, 8:15<br>Wednesday.   | a.m., |
| WKAI—Macomb, Illinois, 9:45<br>Tuesday.     | a.m., |
| KPQ-Wenatchee, Washington,<br>p.m., Monday. | 3:45  |
| KCLW—Hamilton, Texas, 10:00<br>Saturday.    | n.m., |
| WAIT-Chicago, Illinois, 8:15<br>Sunday.     | a.m., |
| WINCWinchester, Virginia,<br>a.m., Sunday.  |       |
| WIOU—Kokomo, Indiana, 7:15<br>Sunday.       | a.m., |

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# Modern Arms and Trapped Men

A Radio Message (WAIT) Chicago, by Harold J. Doan

AN ENLIGHTENING book is now in circulation, written by Dr. Vannevar Bush, entitled, "Modern Arms and Free Men." Dr. Bush is chief of the National Defense Research Committee, body of scientists whose purpose is to devise and produce new methods of warfare. His committee engineered the development of the atomic bomb, jet-propelled aircraft, recoilless guns, proximity fuses, and other devices of war. The book contains an evaluation of modern arms and their possible development and use. It also shows how democratic nations of the world stand in comparison to the Communist world in the development of these arms and in defense against them.

Reading the book and comparing its facts with Bible prophecy impressed these truths upon me. (1) War is inevitable. (2) When world war does come, it will be a terrible, long-lasting event with a large death toll and fearful horrors enacted on a large scale. (3) The world offers no concrete solution to the problem of war.

War is inevitable because of political conditions. For propaganda reasons, our government must take the official position that war can be avoided. Dr Bush in his book assumes that war is not inevitable. In spite of all the highsounding phrases, however, men in high places act on the assumption that we will sooner or later be engaged in a world struggle. Frenzied preparations and drastic control measures are not in preparation for peace, but for war. Regardless of good intentions, we share the world with an enemy whose only hope is in armed revolution. Humanity cannot escape its downward course through war after war unto final self-destruction.

The Word of God says: "I saw, 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" (Rev. 6:2-4).

"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. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 19:19-21). Here is pictured a series of wars coming to their conclusion when Jesus returns from heaven. The results of war-plague, famine, death, and lingering disease—are spoken of in chapters between. War is inevitable!

When the inevitable last-day wars do come, they will be terrible beyond description. This is evidenced by development of modern weapons and by symbolism of Bible prophecy. Dr. Bush, who should know, is less hysterical than some and believes that though the war will be horrible and a real drain on every nation's resources, it will not be over in a few hours, but may last many years. Though we have knowledge of how to destroy a whole country, we do not have money necessary to make weapons. Neither does anyone else!

Success in the next war will depend upon surprise, wealth, and great technological experience. It may be fought with atomic bombs, rockets, guided missiles with warheads of atomic material, or biological material, or gases, and automatic defense systems. Such a war will be horrible, painful, widespread, undiscriminating, and may last for years. A future generation may be born, live and die in time of war. Just such a lingering horror as this is pictured in the Scripture—as well as in minds of our military leaders. The day of the Lord's wrath on earth, which will be preceded by escape of the church to the place of Christ and will be ended by Jesus' return from heaven with His church, will experience just such a war as the one foreseen by Vannevar Bush.

In the course of this world upheaval, these events will occur, as prophesied by John in Revelation. "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. . . . In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. . . . The four angels were loosed, which were prepared

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for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them" (8:7-9; 9:6, 15-16). Pictured here are conditions to exist on earth in the last days, when war will ravage the world. These are scenes of burning, catastrophe, pain, hunger, disease, and genocide. Life will be cheap, with millions dying from war and the effect of war. This may be the war whose opening skirmishes are even now being fought.

The terrible thing about most of the factual reports on military progress and trends in world affairs—including Dr. Vannevar Bush's book—is that they offer no solution and no hiding place to the world. Dr. Bush's only consolation is that it will not be as terrible as some say, and we probably will be better prepared when it comes. He does suggest that it would be to our advantage to not have war at all, but this is mere wishful thinking. War is inevitable!

Preparations for war may ruin our economy, regiment all free men, make possible the rise of antichrist, and bring persecution on the Christian church. When war itself comes, it will be ruthless, horrible, widespread, and without discrimination. Indiscriminate atomic bombing and biological warfare will cause millions to die and millions more to suffer greatly from aftereffects. This seems to be Bible truth-confirmed by the trend in modern armament. Modern arms have made the world a great death trap for the human race-and except Jesus comes to stop the carnage, man will surely destroy himself. The worst part of the story is that you and I are trapped with the rest of the world unless someone frees us. We believe that someone will free us-even Jesus who will come again to take His people out of the earth's death struggles.

Romans 5:9 contains this promise to the faithful. "Much more then, being now justified by his blood, we shall be saved from wrath through him." If we have been justified by the blood of Christ, we shall be saved from wrath through Christ. If Jesus was willing to die for us when sinners, how much more is He willing to come and take us out of the world before the wrath of God comes on nations of the earth. The world is in a horror of fear! It is in a stupor of fear for those things which it knows are coming on the earth. It is drinking hard, rushing about in a mad search for thrills, and trying by every means known to man to forget the sword that hangs over its head. The world is mad with fear, and it should be, but Christians need not fear. Though it may see persecution and even war, the church will escape the wrath of God. Men and women who have come into Christ will not suffer the horrors of scientific war and its aftermath.

How do you stand? Are you running downhill with the rest of humanity? Are you caught in the huge trap of worldliness without a Saviour? Are you among those who will be caught in a snare by the day of wrath, overcharged with the cares of this world to the destruction of your hope of salvation? Or are you in Christ, justified by His blood, and delivered from the wrath to come? There is only one safe hiding place in all the world and that is in Christ. Are you?

# Temperance League Director Announces Goals, Strategy

Washington D. C. (CNS)—The newly elected director of the National Temperance League, which maintains national headquarters here, has stated that the organization will "work along three very well-defined lines to accomplish our goal: education, legislation, and agitation."

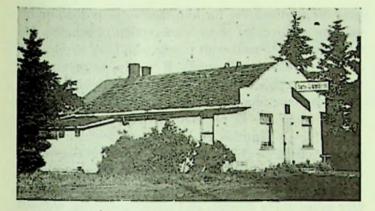
Sam Morris, new executive leader, also asserted: "Wc shall seek to change individual attitudes, alter social customs, and stir our churches and social agencies to greater action by agitating the liquor question before the general public through the radio, the printed page, and other media of information.

"The American public should be taught the undeniable, scientific fact that alcohol in beer, wine, and whiskey is a habit-forming narcotic, poisonous drug which paralyzes the brain, depresses the nerves, and releases inhibitions. Its use is unnecessary. The one sure way of preventing drunkenness, alcoholism, and liquor-caused crime and accidents is through abstinence from the use of alcohol. The education program of both state and national leagues must continue to teach abstinence, not moderation.

"We believe that the church and friends of temperance throughout the nation will rally behind an aggressive program of organized temperance to stop the mounting evils now being caused by the drink traffic."

# Fish in Sea of Galilee

With the establishment of Israel as an independent state and the growing reliance on fish as a staple of the Israel diet, the Sea of Galilee fishing industry took on added importance. Interestingly, this body of water has a tremendous fish population in relation to its size. Owing to the temperature of the water (it is fed by hot springs) and its geological location, it has a fish population estimated at six times that of a similar body of water in a country like Switzerland.—*The Jews in the News*.



Tavern building purchased recently by Michigan State Conference. It is being moved and converted to church use at Baraga.

## Baptisms at South Bend, Indiana

We are happy to introduce two new members of the household of faith, Miss Alice Duncan, 2306 North Helmen Rd., and Miss Phyllis Kugler, 194 E. Brick Rd., both of South Bend, Indiana.

Alice and Phyllis attended National Berean Youth Rally this year at Oregon, Ill., and there made their decision for Christ. We baptized them Saturday evening, August 18, at Pinhook in the backwaters of the Saint Joseph river northwest of South Bend.

We pray for God's guidance in their lives in these days when so many young people are succumbing to sin and its influence. T. M. Ferrell.

# Meetings at McGintytown, Arkansas

Bros. C. Alan McLain and W. R. Simmons are conducting a series of meetings at the McGintytown Church near Greenbrier, Ark. Meetings started September 1 and will continue through September 16. Anyone in this community is cordially invited to attend.

### Baptisms at Missouri Conference

Bro. William Dick reports fourteen baptisms at the recent Missouri Conference, at Fredericktown. The converts were baptized by Bros. McCoy, Routson, and Dick. We presume detailed reports of these baptisms will arrive later.

### Indian Camp Meeting

Bro. Robert O. Hardesty, Grand Rapids, Mich., writes: "We had a wonderful time at the Indian Camp Meeting at Zeba and were greatly impressed by the good work being done there by the Browns. The meetings were well attended, and an excellent spirit of co-operation prevailed. Mr. and Mrs. George Curtis expressed their desire to put on Christ and were baptized by Bro. Leonard Brown, Sunday afternoon, August 19."

Meetings at Southlawn Church, Grand Rapids The Southlawn Church, Grand Rapids, Mich., has

# In the wake of the Great Commission

announced a series of special evangelistic meetings with Bro. C. R. Randall of Brush Creek, Ohio, Church, as guest speaker. Services will be held October 21-28.

# Baptisms at Clark's Chapel

A note from Bro. C. Alan McLain, Russellville, Ark., informs us that at his recent fifth Sunday appointment at Clark's Chapel, he baptized Dorothy and Faye Shelton of Magazine, Ark., Rt. 2. A complete report of these baptisms will follow later.

## Baptisms at Headquarters

Mr. and Mrs. Leslie Eaton of Birmingham, Mich., recently communicated with headquarters and requested baptism. Arrangements were made for them to visit the local church at Oregon over the week end of August 19 where they were inducted into the body of Christ by Bro. J. R. LeCrone.

## Delayed Report from Morse Mills, Missouri

On Sunday afternoon, July 22, it was our pleasure and privilege to accompany Mr. and Mrs. Ward Tierney, Mr. and Mrs. Clarence Jones to Jones Creek near the Morse Mills Church of God and assist them in putting on the Lord Jesus Christ by baptism. It is now our happy

Mission group at Zeba, Michigan. The good work and patience of Bro. Leonard Brown and his sisters are bearing fruit. One by one, these new friends of Ojibway parentage are being led to accept Christ.



lot to present these babes to the household of faith. They are all of Desoto, Mo.

We pray God's richest blessings upon them as they go forth in the "good fight of faith," and may they ever look "unto Jesus the author and finisher of our faith" until the day of Jesus Christ. A. Weldon McCoy, Pastor.

### Morristown, Tennessce, Goes Forward

Arrangements have been made through the national headquarters for Bro. Terry Ferrell to pastor the new work at Morristown, Tenn., September 1. Bro. Walter Wiggins will remain at this place until October 1 to render any additional assistance possible. A monthly pastoral aid allowance is being granted the local church by the General Conference to help them attain the additional opportunity of a full-time pastor.

#### Verna Thayer Goes to Baraga and Zeba

Verna C. Thayer, our national Sunday school and Bible school worker, and her assistant Louise Johnson have completed work at the Virginia Conference and report a fine conference and a splendid spirit in the work there. Sr. Thayer reports a worth-while appreciation for the good work of Bro. Alva Huffer. They leave Virginia to journey to Baraga and Zeba, Mich. Sr. Thayer plans two or three calls to assist local Sunday schools on her way from Virginia to Michigan.

### Notice to Arkansas and Missouri Churches

Any churches in Arkansas or Missouri that would be interested in having Bro. Wiggins stop by a day or two for a visit during the last part of October are asked to contact headquarters, and arrangements will be made. He likely will be passing through this territory on his way south.

We hope to continue this weekly news regarding the effort made to fulfill the Great Commission. This feature will contain to-the-point items in both local and national fields of labor. We hope to keep you informed on all missionary moves and plans that are undertaken and, as far as possible, record the results so they may be an inspiration to others. We are especially interested in hearing of those you baptize and the success of your meetings and evangelistic efforts. Be sure to keep us informed!

### THOUGHTS ON EVANGELISM

## (Continued from page 4)

reproving an unrighteous man (Prov. 9:8) or casting pearls before swine (Matt. 7:6), the result of which can never be for the good.

The social field is open to all. Most of the requirement necessary is a desire to help your neighbor, and you can

have no greater desire for him than to help disabuse his mind of the average person's conception of religion and the church arguments with people who have set ideas on doctrines seldom profit much. If we live to prevent unnecessary prejudice and have a church to which we are proud to invite people, each one of us can be an evangelist of an unobtrusive sort but effective nevertheless.

If you live a Christian life before your neighbor he will respect you for it, and there will be opportunities to sow casual seed that may do much good. Well-written books and tracts have always seemed equal if not superior to very gifted Bible students and conversationalists without them. If you have your neighbor's confidence, he may read a tract from you and consider it more carefully than a talk, and if his interest is stirred, he can be led to convert himself. I do not wish to discredit the value of trained workers, but there is a tragic lack of them. Even the most gifted pastor is more or less impotent of accomplishment unless he has the hearty support of his congregation. This is the best if not the only way the members and minister can build their zeal together and (To be concluded) maintain it.

# OUT OF THE MAIL BOX

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18, 19). You will note in the quoted text that the word "name" is singular, which from the context means "authority," thus reading, "Baptizing them by the authority of the Father and of the Son and the Holy Spirit."

If I send a man to act for me, in a given instance, then for it to be lawful, he would have to have my authority. So, in the text, the authority for baptizing was given but not the formula. The Comforter, which is the Holy Ghost, whom the Father was to send in the Master's name, was to teach them all things, and bring all things to their (apostles) remembrance, whatsoever He had said unto them. (See (John 14:26.)

Now turn to Acts 2:38, and see what the Holy Spirit taught the apostles. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "He commanded them to be baptized in the name of the Lord" (10:48). "When they heard this, they were baptized in the name of the Lord Jesus" (19:5).

Three times the baptism commandment was given under the direct guidance of the Holy Spirit, and each time God failed to inspire them to mention the name of the Father or Holy Ghost in the formula of administering the act of baptism. "In the mouth of two or three witnesses shall every word be established" (2 Cor. 13:1.) For this reason, one does not use all three of the names, "Father, Son, and Holy Ghost." The Holy Spirit did not authorize it.---W. T. Roberts, Lock Box 55, Moody, Texas.

# Stand Jast!

#### By H. Gary France, Wenatchee, Washington

OLOMON wrote, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). Apparently, one is responsible 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." Solomon realized that one "leans" or "tends" to accept his own understand-

ing (or may we say "interpretation"?) without regard to the straight, restricted way. Do not "hedge"! Accept God's teachings for what they are.

Fear... The editor of a national publication once 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

his Christian obligations to protect himself from harm.

Almost unbearable is the Christian's trial of sacrificing his own increase for the gospel while the Jones 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."

"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 devices. 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. Non-Christians do prosper! In view of this fact, many weaker Christians are led from their faith to the world's glamor. 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 73:2-4). The Christian busy in the true work notices his neighbors getting rich. David caught himself envying them. God said, "Do not fret."

The Christian can get into trouble for his faith during times of tribulation and persecution. The wicked go "scott free." "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" (vv. 7, 8, 12, 13, 16, 17). The world must think a Christian is stupid.

He world must think a Christian is stupid. He will not fight. He is always talking about the Bible. He spends much of his time attending church. He does not take time to get a "real thrill out of life," but—he is happy and

contented with simply being a Christian. He will not fret about the world life.

## UNSPOKEN WORDS

When the heart is bowed in anguish And to God it doth repair---To the secret place of refuge---

That relief be found in prayer;

What are then the words ascending To the Father on His throne? Sometimes they are all unspoken

- As they reach His ear alone.
- Yea; He hears the pent-up anguish; All the story none can know:
- And He sees the heart to languish With the cares it must not show;

For He answers in the stillness— In the peaceful solitude—

With His own sweet, heavenly presence, For the Lord our God is good.

-Anonymous.



H. Gary France



"In the beginning God created the heaven and the earth" (Gen. 1:1).

# **Book Review**

We have chosen the first book of the Bible to begin our new series of lessons. The very name of this book means "beginning." Do you know the name? If you do, write it here.

# The "Beginning"

Yes, the first book of the Old Testament and of the whole Bible is *Genesis*. Genesis is one of our favorites because in it are so many best-loved and most-read Old Testament stories. It is believed to have been written by Moses and contains exactly fifty chapters.

Genesis tells of so many "beginnings." It has the creation, which was the beginning of the heavens; of the earth; all that are living upon the earth—plants, animals, and people. There was also the beginning of sin and a way for forgiveness of sin. You can see now why it was named *Genesis*, the Greek word meaning "beginning." As you read further in the book, you will also see that it tells of the beginning of God's chosen people and the Hebrew nation.

# People of the Book of Genesis

There are many familiar names within this book. It is difficult sometimes to understand that these people lived within the same period of history.

Naturally, the first persons we read about are Adam and Eve, for they were created by God. After them, of course, are their two sons, Cain and Abel. They offered sacrifices to God; one was acceptable, one was not. Adam and Eve had other children but they are not spoken of as were Cain and Abel.

What comes next? How many knew that the next story after the creation was about the Flood? Yes, there were many years between, during which time lived many men; among them Methuselah, oldest man in the Bible, and Enoch, who "walked with God." Most of the people were wicked, however, and "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" (6:5). Then came the "great flood" that cleansed the carth and the only ones remaining were in Noah's ark.

After Nosh, is the story of Abraham, who was called of God to the land of Canaan. The story of Abraham and his son Isaac is very important to the Church of God of the Abrahamic Faith. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (12:2, 3). Jesus is a descendant of Abraham.

Next are the stories of Isaac and Rachel; Jacob and Esau; Rebekah; and Jacob's twelve sons that became the twelve tribes of Israel, for Jacob's name was changed to Israel. One of the most exciting of all is the story of Jacob's son Joseph being sold into Egypt as a slave and his reunion many years later with his family.

The next book review tells of the "going out" of the children of Israel from the land of Egypt.

# Happy Birthday Wishes!

Grace Jordan, Sept. 3, age 13, Hammond, La. Lynn Hammel, Sept. 3, age 12, Wray, Colo. Carol Goit, Sept. 3, age 5, Portsmouth, N. H. Marc Pearson, Sept. 3, age 2, West Milton, Ohio Jeanne Thoms, Sept. 3, age 3, Sleepy Eye, Minn. Vicky Lou Story, Sept. 4, age 7, Scotts Bluff, Nebr. Evelyn McKinney, Sept. 4, age 7, Hammond, La. Gwendolyn Morris, Sept. 5, age 11, Royal, Ark. James Grissom, Sept. 6, age 11, Frankfort, Ind. Rita Sullivan, Sept. 6, age 11, Hammond, La. Robert Gaspar, Sept. 7, age 10, Eden Valley, Minn. Karen Lea Barnes, Sept. 7, age 4, Saint Cloud, Minn. Barbara Grissom, Sept. 8, age 6, Frankfort, Ind. Jimmy Alexander, Sept. 8, age 14, Hammond, La. Elaine Richardson, Sept. 9, age 5, Hammond, La. Bonnie Smith, Sept. 9, age 6, Hammond, La. Berneil Smith, Sept. 9, age 5, Big Spring, Nebr.

# National Berean Society Oregon - Illinois

## BEREAN PAGE READERS:

Once again the National Berean Society is making plans for another year of service among youth of the Church of God. Efforts of this organization are being re-organized to meet the needs of modern young people in a fast-moving, sinful world.

Having been appointed Berean page editor by the new board of officers, we assume our new responsibilities with humility. We desire to present a page each week which will stimulate young Bereans into greater Christian service and will help them to overcome worldly obstacles so prevalent today. Although the thoughts presented on this page will be designed for youth, we hope they will be interesting and worth-while to adults as well.

May the Lord bless Bereans everywhere.

In the Master's service,

William Dick.

Berean Editor Fredericktown, Missouri



SEPTEMBER 4, 1951

# AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

- September 1-16-Meetings at McGintytown Church, near Greenbrier, Ark. (C. Alan McLain and W. R. Simmons, speakers.) ctober ... —Illinois Fall Conference at
- October \* Chicago (5052 W. Division St.).
- October 21-28-Special evangelistic meetings at Southlawn Church, Grand Rapids, Mich. (C. R. Randall, guest speaker.)

#### NATIONAL SUNDAY SCHOOL ASSN.

The result of the election of the National Sunday School Association held at Oregon, Ill., August 7, 1951, was as follows:

President-Otto E. Dick Vice president-Lottie L. Pickerl Secretary-Ruth S. Tomlinson

#### TRAGEDY STRIKES AGAIN

Our church members and friends have been shocked and saddened by another tragedy. Mr. and Mrs. Sam Hoke of the Brush Creek, Ohio, Church were killed in an airplane crash, August 27. Details of this tragic accident are not yet available, but the loss is all too apparent. Funeral services were conducted Thursday, 1:30 p.m., Dayton, Ohio.

This young married couple was very active and interested in church work and, at the close of the recent General Conference, Bro. Hoke expressed himself as being determined to participate even more actively in the work at large. He found inspiring interest in the recent Conference and seemed destined to carry that interest into his local field. Little did we feel then that his plans were not to be fulfilled.

He recently had accepted a position on the advisory hoard of Oregon Bible College and was looking forward eagerly to future meetings and progress in this branch. Their efforts and interest will certainly be missed. We extend our sincere sympathy to their mother and four small children as well as to other members of the family.

#### BEREAN SOCIETY ORGANIZED

A letter of August 27, 1951, from Pastor Kenneth Milne, Macomb, Ill., reports that a local Berean society has been organized at Macomb Church. Ten persons were present. The society plans to meet every Sunday night in the basement of the church before the evening service. Clara Beth Pestle is pianist.

The young people elected Jesse Pestle as president, and Clara Beth Pestle as secretarytreasurer. Their plan to become affiliated with the National Berean Society and state work is good news to National Berean President Delbert Jones. This year reorganizng and starting local and state societies, active in national work, are some goals and plans of the National Board.

Macomb Bereans are looking forward to a week-end Youth Rally this fall.

#### SPECIAL SUBSCRIPTION OFFER

THE RESTITUTION HERALD is extending a special subscription offer to all churches, classes, and individuals. For each club of five new subscriptions received at the regular rate, you may include one free subscription to any nonmember in your community who would be interested in reading THE HER-ALD. We will mail to this individual fifty issues of THE RESTITUTION HERALD free of charge.

This offer is good only from September 1, 1951 until January 1, 1952.

#### ARKANSAS-OKLAHOMA CONFERENCE

The 1951 Arkansas-Oklahoma Conference of the Church of God of the Abrahamie Faith met at Clark's Chapel, Magazine, Ark., July 19-22.

Bro. II. Scott Smith, president, took charge of the meeting Thursday night and resigned because of his health. Bro. C. Alan McLain was elected to serve in his place for this conference.

The following arrangement committee was appointed by Bro. McLain: Bro. Monroe Matthews, Bro. Ernest Cox, and Sr. Alice Matthews. Members appointed on the resolution committee were Sr. Hazel Shaw, Sr. Bernice Matthews, and Sr. Blanche Storts. The evening message was delivered by Bro. McLain,

Friday morning, the meeting opened with singing and prayer. The ninety-first Psalm was read by Bro. McLain. Morning business sessions consisted of a financial report from Sr. Hazel Shaw, secretary-treasurer, also the reading of the constitution by Bro. McLain. Sr. Shaw suggested we find some means of getting money, as the treasury finished the year short of money.

Bro. Smith brought the morning message.

At 2:00 p.m., service was opened by singing and prayer. Bro. H. Scott Smith, Bro. C. Alan McLain, and Bro. W. R. Simmons gave reports of their year's work. A special offering was taken for the deficit in the treasury. A Bible class for the adults was taught by Bro. Simmons; Sr. Katie Harvell taught the children. An executive meeting was announced for 3:30 p.m., Saturday. Bro. Edward Matthews brought the evening message.

Saturday morning services opened with singing and prayer. Sr. Shaw read a letter from Bro. John Humphreys who was sick in Oregon. Prayer was offered for him. We thank him very much for the donation sent to the Conference fund. Bro. Smith and Bro. McLain were hired for the coming year. Bro. Smith preached a short sermon. Bro. Fred C. Smith brought a very interesting message on "Lying."

At the Saturday afternoon business meeting, Bro. McLain announced that Bro. T. A. Drinkard had sent his resignation as editor of "The Trumpet Messenger." The resignation was accepted. Also, it was voted to discontinue the printing of the paper until next year.

Officers elected for the coming year are as follows: president, C. Alan McLain; vice president, J. W. McGinty; secretary treasurer, Mrs. J. D. Moreland; assistant secretarytreasurer, Mrs. Edd Matthews. A vote of appreciation was shown to Bro. Smith, Sr. Shaw, Sr. Stanton, and other officers for their previous services.

The executive board meeting was to discuss finances. Various ways were suggested to raise money. A finance committee chairman for each church was elected. They were: Oak Grove-Sr. Hazel Shaw; McGintytown-J. W. McGinty; Cleveland - Howard Bradford; Clark's Chapel-Katic Harvell; The ordination board met, and Bro. Edward Matthews was accepted and ordained as minister.

Saturday night, the resolution committee gave their report. Bro. C. Alan McLain was elected as delegate to General Conference. Bro. Simmons gave the evening message.

Sunday morning business was finished before Sunday school. Bro. Simmons was elected conference evangelist. Bro. Edd Matthews was asked to assist him. After Sunday school, Bro. McLain brought the morning message.

Sunday afternoon, we gathered at the water's edge to witness the haptism of Mrs. Floyd Nunnally. We pray God's richest blessings upon her.

The spirit of Christian fellowship was shown throughout the Conference. We also wish to thank the people of Clark's Chapel for their wonderful hospitality and friendliness shown to everyone who attended Conference.

Conference next year will be at McGintytown. Let everyone make plans now to attend. Mrs. J. D. Moreland, Secy-treas.

Part of your tithe every week-a payment on your budget pledge!

#### **JOHNSON - IHRKE**

The Eden Valley, Minn., Church was the scene of a candlelight wedding, August 19. Miss Donna Johnson of Webster, S. D., cousin of Mrs. Ernest Graham, became the bride of Donald Ihrke of Butler, S. D., in the presence of a large number of relatives and friends. After their honeymoon, the Ihrkes will make their home on a farm near Butler.

We wish them blessings of a wonderful Ernest E. Graham, Pastor. Christian home.

Recent visitors at headquarters were Bro. and Sr. E. Good and daughters, Rochelle and Bonnie Kay, Culver, Ind.; Bro. and Sr. Vernon W. Chaplin and son, Arkansas City, Kan.

#### THE RESTITUTION HERALD

#### **OREGON BIBLE COLLEGE**

- 1. Phoebe Kessler, Ohio. 2. Linda Wagganer, Missouri.
- 3. Ted Howard, Washington.
- 4. Clell France, Washington. 5. Jack Keenan, Colorado.
- 6. Walter Larsen, Washington.
- 7. Helen Burnett, Illinois.
- 8. Shirley Van Vleet, Illinois.
- 9. Orville Westlund, Minnesota.
- 10. Mary Davis, Indiana.

#### MRS. EDD CARDIN

Mrs. Edd (Tressic) Cardin was born, October 10, 1915, and died, August 7, 1951. Sr. Cardin was married to Edd Cardin, May 12, 1931. To this union were born eight children, one who preceded her in death at the age of eight months.

She leaves to mourn her death a husband; father and mother, Mr. and Mrs. Frank Me-Ginty of Greenbrier, Ark.; four brothers, Ernest of Bethany, Okla., Rual and Cecil of Greenbrier, and Tom of Conway, Ark.; five sisters, Bertha Freeman, Edna Combs, and Bessie Burkett of Greenbrier, Nellie Claire of McRac, Ark., and Dorothy Pearl Reed of Tampa, Fla.; three sons, Don Edward, Wilkie, and Lewis J., of Greenbrier; four daughters, Dorothy Gale Black, Emma Lois, Nona, and May Dien of Greenbrier, and a host of relatives and friends.

Sr. Cardin became a member of the Church of God at McGintytown at the age of eightcen years. She lived a devoted Christian life and was loved by all who knew her.

Funeral services were conducted by the writer at McGintytown Church, August 9.

Burial was in the McGinty Cemetery where she was laid to rest until the coming of the Master. The writer gave words of comfort concerning the resurrection. H. Scott Smith.

If you are not using the Truth Seekers' Quarterlies, order now for the fall quarter supply.

NATIONAL BIBLE INSTITUTION

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#### The Restitution Herald is official organ of

the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

THE RESTITUTION HERALD

The Restitution Herald advocates: the near rcturn 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 Jesuy Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

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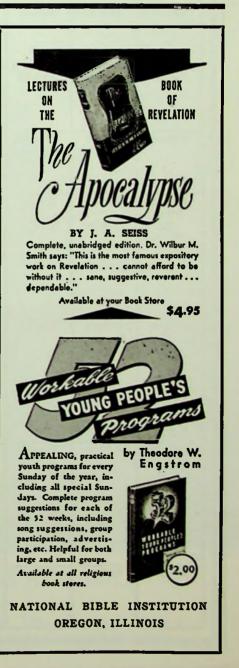


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|-------------------------------------|----------------------------------------------------------------------------------------------------------------------------|----------|----------|----------|-------------------------------|---------------------------------------------|------------------------------------------------|---------------------------------------------|--------------------------------------|--|--|
| 9                                   | Conference Budget         \$35,000.00           Received to Date         \$ 2,000.00                                       |          |          |          |                               |                                             |                                                |                                             |                                      |  |  |
|                                     | Brethren are urged to pledge now to finance this 1951 - '52<br>General Conference program. Pledge now; pay later!<br>Group |          |          |          |                               |                                             |                                                |                                             |                                      |  |  |
| \$500.00                            | \$500.00                                                                                                                   | \$500.00 | \$500.00 | \$500.00 | \$500.00                      | \$500.00                                    | \$500.00                                       | \$500.00                                    | \$500.00                             |  |  |
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| \$100.00                            | \$100.00                                                                                                                   | \$100.00 | \$100.00 | \$100.00 | \$100.00<br>Tom<br>Zirkelbach | \$100.00<br>Mr. & Mrs.<br>Walter<br>Wiggins | \$100.00<br>Mr. & Mrs.<br>D. W.<br>Kirkpatrick | \$100.00<br>Mr. & Mrs.<br>Glenn<br>Canfield | \$100.00<br>Macomb<br>Ill.<br>Church |  |  |
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| \$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                             |  |  |

# The September 11, 1951 Restitution Herald

VOLUME 40

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

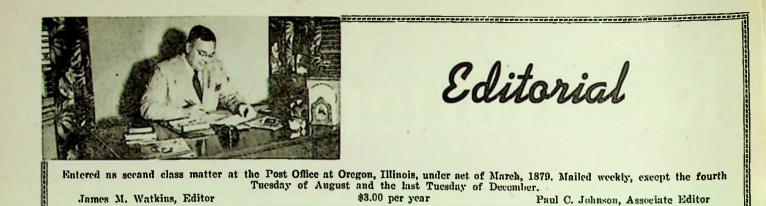
NUMBER 48



Authenticated News Photo.

### COMMUNIST INFILTRATION METHODS AT WORK

German war prisoners at zone demarcation ready to return home. They are first saturated with theories and ideals of Communism. Christianity must awaken to its threat and its lesson.



"Infiltrate," the Modern Watchword

Somewhere in early history, the word "infiltrate" was coined. Since that time it has reposed in the annals of Webster. Its use has been confined largely to describing certain military practices and tactics. In our day, however, it has been dusted off and brought forth with new meaning and application for modern social practice.

Webster's definition centers around the thought, "To infiltrate troops into or nearer to hostile territory by sending single men or small groups through gaps in the encmy's line or in his position."

This definition does not express clearly the modern use of the term. Infiltration in the modern sense goes beyond the military infiltration of enemy lines. It is the essence of subtle propaganda injected slowly into the very tissues and marrow of human existence. It has become a great instrument of psychological warfare. As a means of molding public opinion, it is without equal. It has become almost a technical science of social influence.

Communistic Russia has become a master at the science of infiltration. By this means, Russia has been able to lift a loud-sounding voice in every group, clique, or gathering in almost every nation. Through infiltration, Russia has been able to make ten sound like ten thousand. Communism has never been large in numbers. It has not depended on numbers for the success of its efforts. In 1917 when Communists overthrew the Russian government, there was only one Communist for every 2,277 persons in Russia. By the control of key positions and the ability to lift voice and influence wherever they would do the most good, this very small group was able to accomplish the unbelievable. Russian Communism has left no stone unturned in its determination to infiltrate every influential group in the world.

The Committee on Un-American activities, in its report on Communism, points out that although Communism claims to be an instrument of working classes, it is concerned almost entirely with influential individuals. Communism secks to make a tool of every minister, writer, doctor, lawyer, teacher, or anyone who can insert little nuggets of antigodly theory into otherwise legitimate writings or conversation. These tidbits can be consumed unconsciously and grow to destructive proportions. In this way, great influence is gained over many individuals.

Communist methods of infiltration took a new turn at the close of the recent war. Russia publicized its release of German war prisoners to return to their homeland. One thing they did not make clear was the fact that individuals released were first saturated with the theories and ideals of Communism. They were to carry these convictions back to their own country.

Our cover scene is illustrative of a common scene following World War II. It shows German prisoners of war stopping at border posts of the Russian army at the zone demarcation between eastern and western Germany. A German soldier tendering his pass to the Russian guard is allowed to continue on his way carrying the message of Moscow to his family and friends. The Russians used this simple and effective means to get their doctrines and theories into the German territory occupied by the United States and other nations. It was the only possible way they could attain their aims satisfactorily.

Since Communism is the avowed antagonist of Christianity, it would seem that the time has come for Christianity to profit by Communist experience and develop superior methods of practice. The same possibility for infiltration used by Communism can be utilized successfully by Christianity. The Christian world must awaken not only to the threat that can come from key men speaking loudly in high positions, but also to its opportunity. The voice of true Christianity raised through consecrated teachers, editors, writers, and community and organizational leaders provides an opportunity to advance the cause of righteousness throughout the sphere of Church of God influence.

To accomplish our purpose of propagating the gospel, we could do well to take a leaf from the notebook of Communism. Infiltration is a practice that can work both ways. We need not to be afraid that we will speak too long or too loudly regarding the cause of Christ. Every place a voice is raised it can be raised as successfully in behalf of Christianity as the opposition raises its voice against us. Why not infiltrate?

Thoughts on Evangelism

Part Two

By Vernon Nichols, Wenatchee, Washington

A NOTHER phase of this separation which has a direct bearing on evangelism is our attitude toward government. We are taught in Romans 13:1-6 that worldly powers are ordained of God; also we are to pray for those in authority (1 Tim. 2:1-2). The primary answer to this prayer is that we live a peaceful life under their protection. To my knowledge of history, no ruler in Gentile times has even come to a knowledge of the truth. Therefore, personal peace has never been dependent on other than morality and tolerance, not a conversion of those in authority. Power in our country is vested in the people. We make laws, elect leaders, and also have power of recall. When you pray for your ruler, you pray for your neighbor to be wise, tolerant and just.

It is difficult for some to realize that war is a natural and unavoidable event in this dispensation. Nations and leaders cannot exist and be motivated by the principle of nonviolence, as they will be when Satan is bound in God's Kingdom. God used Israel to execute His will on earth and to lead them in battle. He uses nations and individuals now to further His plans. Those befriending the Iews have been blessed; and others cursed according to their persecution of His chosen people. Wars are as unavoidable now as in David's time and will be unavoidable as long as there are international bandits and moral depravity among world leaders.

There is ample Biblical evidence to sanction nonparticipation in shedding of human blood whether under civil or military authority. It does things to men that God does not want His followers to experience. In no way, however, does the Scripture free us from the obligation and appreciation we owe our neighbor. He does the killing and dying for us. It is difficult to understand how any Christian can fail to count the blessings enjoyed as a result of two world wars and now a third. What, except bodies of thousands of neighbors, has stood between us and a sad fate of life or death under a tyrant, maniac, or pagan regime. Thoughts of torture chambers, millions of innocent dead, and the most ungodly forces in history on the move in Korea should bring rational people to their knees pleading for God's guidance and protection.

There are few places remaining where there are tolerance and freedom. When American minds become warped and anti-Semitism reigns here also, tolerance and freedom will not exist. We can then expect persecution to come to Christians.

Our relationship with the world is a delicate matter and deserves our best thought. Patriotism is closely coupled with the strongest urge of the human race-self-preservation. If the cause of evangelism is first in our minds, we will think seriously before violating natural feelings of love and responsibility which our neighbor has for his country. There is grave danger of leaning over backward to avoid things which worldly people do as a patriotic necessity. We lose respect and, therefore, the influence which is so important in evangelizing. To illustrate: government bonds are used to supplement taxes. Both have "Cæsar's" stamp (Mark 12:14-17; Matt. 22:19-21) and are used for the same purpose. The letter of the law commands taxes. The spirit, if not the letter, says buy bonds, and our neighbor thinks it a duty in order that higher taxes be avoided. Should we not do so for his sake if not for our own patriotic feeling?

Are we fully alive to sufferings of humanity around us? They are all neighbors and God's creatures. Our fortunate neighbors are much concerned and spend much time and money on charity. We are not greatly concerned over charity programs and are many times indifferent; but we are being weighed in his scale of justice. Many things add weight on the wrong side of the scale when we are judged. When the scales are evenly balanced, it is very possible that most evangelistic effort is wasted or seriously impaired. Prejudice destroys the works of evangelism.

There is remarkable growth in church attendance. People realize something is very wrong in the world, beyond man's ability to change through his own efforts.

The opportunity is ripe for renewed effort to spread the gospel. Competitors who teach the brand of religion which appeals to emotions instead of the mind are "stealing the show." Their concept of future life is very vague, full of contradictions, and heathen philosophy, but they are deceiving masses. Many people, however, are disgusted and not responsive to the religion they hear. The plain, understandable gospel message will appeal to them. Prejudice must be broken and minds cleared for an unbiased (Please turn to page 11)

# Some Immortal Questions

#### By Mrs. Emma C. Railsback, Los Angeles California

HE APOSTLE Peter stated that the descent of the Holy Spirit on the Day of Pentecost (Acts 2:16) was the fulfillment of Joel's prophecy (2:28-32) concerning the last days—that is, the last days of the Jewish age.

Will there be a greater outpouring of God's Spirit on men at the close of the present age? Will it not be after God is in the midst of Israel (Joel 2:27, 28).

There are right now and have been for years previously so many assertions to miraculous healing powers that it

behooves the true Christian to be very cautious lest he be drawn into the very condition that Christ and the apostles gave explicit warnings against. (Matt. 24:24; Acts 20:29, 30; 1 Tim. 4:1, 2; 2 Tim. 3:1-4; 2 Peter 2:1-3.)

I have personally investigated some of these assertions and have found them to be greatly exaggerated and based largely upon emotionalism. At one time some thirty years ago, a "healer" came to our city, and his reputation for miraculous healing grew so great and so

rapidly that the authorities were compelled to order him to change location because of the unsanitary condition that soon arose. After a few weeks of this feverish excitement, he accidentally broke a bone of one afflicted with arthritis and was compelled to leave town or end in jail. One who investigated some of his so-called healings found a crippled child, who had walked off the rostrum without help the night before, back in bed the next day.

About the time of the foregoing incident, I was requested to visit an eighty-year-old blind lady who lived alone and was in sore need of spiritual comfort. She told of how a certain cult had taken her to healing services and had told her that God would restore her sight if she would humble herself and pray earnestly. She said "I did everything they told me to do, but God did not open my eyes, and now they have deserted me. I am in a desperate condition, for they have given me the idea that I have committed the unpardonable sin." I read Isaiah 35 to her and explained about the return of Christ to establish God's Kingdom on the earth and the many blessings that will be given at that time. She was grateful for the information and greatly comforted. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

In Jesus' sermon in Nazareth, why did he tell the Jews the story of Elijah and the widow of Sidon and of Elisha and Naaman, the Syrian leper? (Luke 4:25-27.) Was it not to show that the purpose of these miracles was to prove to the Gentile nations that Israel's God was the one true God?

God has said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." In a magazine handed to me on "healing," I find a

story of a man who has traveled widely over forty-two states and several forcign countries, who desires to cover the other six states "before I go to heaven." Does God honor one with healing power, who does not honor Him in the acceptance of the true gospel message of His Kingdom on earth? One who has not learned that the "heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16)?

To heal the sick is to prolong the present mortal life, which must eventually end in

death. To proclaim, to teach the gospel of the Kingdom of God and obedience to that message which gives the promise of eternal life with every other promised blessing is not to be compared with the other. Be not deceived, dear ones! Search the Scripture on these matters. The spirit in miracle-working power was given. The Scriptures were completed. The church was established, and there came a time when the Apostle Paul left one of his workers behind sick and went without him, evidently unable to heal him. Paul wrote that the Scriptures are (Please turn to page 11)

#### DAILY READING HELPS

- M. Sept. 17. Rom. 3:23-26. All have sinned and need redemption.
- T. Sept. 18. Acts 2:37-41. Baptism is for the remission of sins.
- W. Sept. 19. Rom. 4:1-8. Faith is essential if sin is not to be imputed.
- T. Sept. 20. 1 Tim. 2:1-6. One Mediator. F. Sept. 21. Rom. 6:12-23. Wages of sin is
- death.
- S. Sept. 22. John 1:1-14. This and the lesson text are strikingly similar.



Emma C. Railsback

# My Faith in Christ

The second in a series of testimonies of personal faith

By Alva G. Huffer, Woodstock, Virginia

CHRISTIANITY without Christ would be like literature without the alphabet, mathematics without numbers, astronomy without stars. Apart from Christ, one can have no righteousness, no fellowship with God, no power for service, no hope for eternity. Without Christ, one is nothing. To have faith in Christ is essential.

The purpose of Christ is to redeem believers from sin to righteousness, from suffering to glory, and from death to life and immortality. Faith contacts Christ and enables Him to accomplish His redemptive purpose in one's life.

Christ provided the basis for man': redemption in His sacrificial death and His glorious resurrection. Christ's death as a sacrifice was required because of the nature of God and the nature of sin.

God is holy. He has absolute moral purity. He can neither sin nor tolerate sin. If God were to approve sin and have pleasure in wickedness, He thereby would cease to be holy. Sin violates God's moral principles for humanity. The natural laws of the universe, governing movements of stars, growth of plants, and power of gravity are expressions of God's natural attributes, such as wisdom, oneness, and power. The moral principles of the universe, governing right and wrong in men's lives, are an expression of God's moral attributes, such as holiness, truth, and love. God could not change His moral standards for mankind without changing Himself. Right will always be right, and wrong will always be wrong, because God will always be God.

Sin is anti-God. Since God is Life, sin is anti-life. Therefore, wages of sin must be death. Because sin is not completely punished the moment it is committed is no indication that it will never be punished. God withholds punishment that sinners may come to repentance. For every sin that has ever been committed, wages of sin must be paid—by someone, sometime.

Jesus was that someone who paid the penalty on behalf of believers' sins. God's justice required the death of Christ on the cross. Sinners could never have been forgiven if Christ had not borne the penalty of their sins. God could not forgive sinners and yet be just if the wages of sin had not been paid. Christ's sacrifice satisfied God's justice and provided a basis whereby God could be merciful to sinners. Paul expressed this thought concerning Christ when he wrote, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

It is not surprising, therefore, that believers' hearts overflow with gratitude for Him. Responding to God's unlimited love revealed in the suffering sacrifice, they voluntarily surrender themselves to God. In every phase of life, believers will do God's will and choose God's choices, because of love for Him.

The all-sufficient Christ satisfies every need of the human heart. Christ and the believer were made for one another. God made man with spiritual loneliness, that man may seek the friendship of His Son. God has put an empty place in the center of every man's heart. That center is to be filled with Christ's own presence. If His presence does not fill that empty place, it remains empty. Moreover, the emptiness will spread from that central spot into the whole circumference of life, until man's



whole existence—though filled with people and things will be empty and without meaning. He who is spiritually empty finds his entire life in the same condition.

The human heart longs to find an authority to which it can surrender itself and receive through that act of surrender a sense of security and fulfillment of purpose. Man is so made that he is incomplete until he has chosen the lordship of Christ as supreme loyalty of life.

Some men surrender to dictators. In return, they receive tyranny, misery, and loss of freedom. They who surrender to the Lord of lords find blessing, happiness, and perfect freedom. Since Jesus is perfect love, one need have no fear to surrender completely into His hands. Obedience to Him will result in one's greatest happiness and best interests.

The lordship of Christ is totalitarian. He seeks to be complete Lord of the Christian's life. He demands total obedience in total life. Someone has said, "If Jesus is not Lord of all, He is not Lord at all." In order for Jesus to be Lord completely, the servant must be completely obedient.

Faith and obcdience are inseparable in Christian experience. Christians believe Christ's promises and obey His commandments. They trust in Jesus as Saviour and obey Him as Master and Lord. Faith is the basis of salvation; obedience is the outworking of that salvation. Faith that fails to result in obedience is incomplete.

Jesus said, "This is my commandment, That ye love one another, as I have loved you. Ye are my friends, if ye do whatsoever I command you" (John 15:12, 14). Obedience is made the basis of friendship with Christ. Friendship and obcdience are interdependent. The believer's obedience shows his love for Jesus. Obeying Christ is not a matter of law; it is a matter of friendship. The demands for obedience are far surpassed as the believer goes the "second mile" and turns "the other cheek"—all because of love for Christ.

Faith in Christ results in the transformation of the believer. He has the promise of physical transformation from mortality into immortality at the second coming of Christ. Today, he experiences a moral and character change as he depends, moment by moment, upon Christ the Transformer. The obcdient believer becomes a new creature in Christ Jesus. His life becomes filled with Christlike thoughts and Christlike deeds. Because the constant gaze of his heart has been focused upon Jesus, the believer is transformed into His likeness. Through faith, the Christian today becomes like Christ in his moral qualities. He, then, in the resurrection will become like Christ in His glorious physical nature. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

#### Israel Economic System

Israel is neither a socialist nor a capitalist state, because it encourages private enterprise and, on the other hand, collective economy. Comparing the United States and Russia with Israel on the matter of economic levels, there exists today no other modern technological society in the whole world that can compare with Israel in the matter of social equality. As one proof, we cite the fact that the salary of the Premier is only four times as high as that of the lowest paid civil servant.

Israel's average per capita income is the highest in the Middle East, over three times as high as that of Turkey which is next down the ladder. We found that the average workers in Israel carn over twice as much as those in England. In the over-all comparison, commodities are a bit higher priced in Israel than in England. Most laborers work forty-seven hours a week. A survey in Jerusalem revealed that half of the industrial workers earn the equivalent of \$170 a month or over.

Another interesting statistic is that eighty per cent of the almost 600,000 Jews who settled in Israel during he past three years have already become self-supporting. Unemployment totals less than four per cent of more than 500,000 wage earners. The state revenue for the past year was twenty per cent of the national income.—*The Jews in the News*.

#### The Great Guest's Visit

While the poor man mused, there passed his pane A beggar he helped with no thought of gain. Then came a woman in sorrow bowed, He gave her his loaf and shared her load, And he helped her on her weary road. He found a child, lost, far from home, He gave it milk and dried its tears, Then took it home to quiet its fears.

The day went by, and he waited alone, And the poor man sighed at close of day: "Why, Oh my Lord, do your feet delay?" The old man's heart was deeply stirred When, soft, in the silence a voice he heard: "Lift up your heart, for I kept My word. Three times My shadow was on your floor: I was the wretched you helped at your door."

-Selected.

Abijah was the son and successor of Rehoboam over the house of Judah. He reigned for an approximate period of three years. It is said that he indulged in all the sins of Rehoboam.

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Spirits of Swine

A Radio Message (WAIT) Chicago, by Harold J. Doan

HE SECOND year of Jesus' ministry, known as the year of popularity, was spent around the Sea of Galilee. From His headquarters in Capernaum on the shore of the beautiful sea, Jesus' work of teaching and healing was done. One day, Jesus took a boat from Capernaum to the land of the Gadarenes on the southeast shore of the sea. The land of the Gadarenes, also was known as the land of the Gergesenes, was very wild and wicked.

Though a part of Israel, these people had evidently fallen from the worship of Jehovah. This wicked country was filled with evil in many forms. As Jesus' little boat came to dock, and He stepped ashore, a maniac came running toward Him from a near-by cemetery. Matthew told of two maniacs, but Mark told only of one, probably the most fierce. Mark said the man was possessed of an unclean spirit. He had supernatural strength which prevented anyone from binding him permanently with chains or ropes. He was a wild

man who lived in the caves of the dead. "When he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit" (Mark 5:6-8). This began Jesus' conversation with the man with the unclean spirit. The conversation continued at some length and ended when the unclean spirit left the maniac and entered swinc, causing them to rush into the sea and drown.

The real value of this incident is found in the rest of the story. The two thousand people who were keeping the swine were supposedly under Jewish law. According to Jewish law, swine were unclean animals and were not to be raised, eaten or handled by Jews. The Gadarenes evidently were wicked people to whom God and law meant nothing. The fact that they were feeding two thousand swine is an indication of their wickedness. When Jesus put the evil spirits into swine, He was "killing three birds with one stone." He was curing a man of insanity; He was destroying the sin of the Gadarenes by killing illegal swine; and He was announcing His mission to these people, to heal and to save. When the Gadarenes saw what Jesus had done and thought what He might do, they came in a body to the seaside and begged Jesus to leave them. "Depart from us," they said. These Gadarenes loved illegal swine and evil spirits more than the healing, cleansing power of Jesus. This is the real reason for telling this story, to portray the power which sin has over an individual, and the reluctance with which he lets it go.

We love Jesus, we say; we believe in Him up to the point where He demands sacrifice of us. When He becomes personal and says this and that is wrong in your



Harold J. Doan

life, then you say, "Depart from me." People have always been, and are today, like Gadarenes. When we can look far away and see Jesus cleansing someone else, and see Him demanding of them a sacrifice, we say, "So be it." When He comes to us, however, and begins to tread upon our favorite bad habits or sins, we try to wriggle out, or rationalize, or say, "Go away from me now, Jesus, and do not torment me any more." The truth is that we, like the Gadarenes, love our swine or sin more than godliness. It has always been so, but this does

not mean it always has been right.

Adam showed this human characteristic to rationalize sin, and put the blame on someone else in the very beginning. After Adam and his wife had sinned, we read in Genesis 3:7-12:

"The eyes of them both were opened, and they knew 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 Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not cat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

First, Adam made himself a fig leaf apron, an artificial covering for his sins. This did not work, for he heard God walking in the garden. Then Adam tried to hide himself behind a tree. He thought perhaps God would go away and forget him and his sin, but God did not forget. He said, "Adam, where are you, and what have you done?"

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Then Adam said, "It was this woman's fault. You gave her to me to help me, but now she has caused me to sin."

This is the course followed too often by people supposed to be in close contact with God. We have a defense mechanism whereby we refuse to acknowledge errors. We first try to put up a good front by making ourselves aprons of good works and great righteousness before men. We hide sins, hoping that God will go away and forget them until we, too, can forget them. Then when they come to mind, we try to rationalize them by blaming them upon circumstances, people, heredity, or environment; but seldom will we face them squarely and overcome them. Like the Gadarenes, we say, "Depart from me, Jesus, you are destroying my favorite sin." Then when Jesus has departed, we defend our actions by saying we are right and He is wrong. It is human nature; but it is not Christian nature.

William Adam Brown said, "It is not so much that this modern age has lost its sense of sin, as that we have developed a technique by which we are able to fasten it upon others—those we dislike and of whom we disapprove: big businessmen, wicked imperialists, and corrupt labor leaders, for example." This is a true observation. We have lost the personal, individual, practical touch of religion. We apply Christianity to groups—"the lost sinners," "the church organization," "the people of Israel," "the nation,"—and refuse to accept the admonition and instruction of Christ as a personal, cleansing power. Thus the church has lost its life, vitality, and zeal because it has lost personal contact with God.

Like the Gadarenes and Adam, we are willing to apply Christ's teachings to our ancestors, or to others whom we think they would benefit, but between ourselves and God, we place a fence and say, "You cannot come past this place." When Christian living tends to become practical and we think it will interfere with our acquisition of wealth, or with our business practices, we say, "Depart from us." If Christianity cannot be applied in practical living, it is worthless. If Christianity would ruin your business, one of two things is wrong: you are not properly applying the principle of Christ, or your business is not worthy of a Christian.

It is our fault that Christianity is taught as a theory to be believed, and not as a way of life to be lived at home, at play, and at work. There is a man who owns a factory and is an elder of a church. On Sunday, he is a saint; on Monday, he becomes Simon Legrce, cursing his men, driving them to more work, making shrewd bargains and generally being a "big business man." He believes business and Christianity cannot be mixed. When Christ comes to his office door and strives to take the evil spirit out of his factory and destroy it by putting it into his greed and running it into the sea, the man says "Go away, do not bother me at work."

The problem is this: we must make Christ's message personal; we must take it to heart—our heart. We must place guilt where it belongs, on ourselves, and let Christ destroy it from within us.

When Christ comes to the shores of your life and through your conscience, when the Word or His ministers show you by word or deed that this or that evil must be removed from your life, do not say as the Gadarenes said, "Depart from me." Do not, like Adam, try to feign ignorance and cover up by good works. Do not rebel, blame another, and destroy the good influence which is working on you. Open the door to your heart and let Jesus come in to cleanse you, not the church, not the nation, not Israel, but you of your pet sins.

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Those who are interested in putting personal talents to work do not always realize that Christian service provides a great variety of opportunities. Have you ever considered the opportunity provided by a highly developed and perfected technique of storytelling? History is replete with many examples, especially in the Near East, where storytelling grew to a fine art and professional storytellers won crowds of hearers wherever they elected to present their tales. There are many, who cannot serve in other ways, that could develop the ability to make Bible stories live in the minds of small hearers. Weekly story hours at your local library or some other convenient location could provide a welcome background of Christian education for many interested children.

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# In the Wake of the Great Commission

Evangelism

WHILE THE month of August is considered the month of vacation, it has not been fruitless. We left Morristown in the hands of people that have given their all to make a go of that work (Bro. and Sr. Holt). We are looking for the day when they will have a good, working church. Such faith will bear fruit.

While in Oregon for General Conference, we had the pleasure of meeting several from different sections. This gave an opportunity to talk concerning possibilities of enlarging missionary work. We are happy to find an awakening to missionary work in many churches. It has been said: "A church without a missionary spirit is dead." It is alarming to drive hundreds, yes, thousands of miles without even one church of our faith. This should not be! It will not be if each of us will become a witness for Christ.

It was a great pleasure to return to our home pastorate and speak to a full house. This gave an opportunity to present our national missionary program. We pray God's blessing upon Bro. Graham as he works in this field, which is dear to our hearts. It is like an island in a sea of spiritual ignorance.

There are millions who have never heard the gospel of the Bible in the United States. How will they hear? It is up to you and me. Do we love the gospel? Arc we using our pounds? or, are we hiding them? The King is going to return and ask for an accounting. Where shall we stand?

Let us not forget the spirit of General Conference this year. "Let's get personal." We each have a personal responsibility to God. A family that finds itself living in a community alone has a great responsibility to that community. Does this lessen the responsibility of another that may be living in a field in which we have a large church membership? God demands our best wherever we are. When each member of the church will do what some are doing in new fields, our churches will grow by leaps and bounds.

One would have to search to find any who would deny the soon coming of Christ. Do you and I act as if we did? God has given us the greatest message of all time. It is pertinent! It is the only solution to world problems! We are living in the evening of man's day. Jesus said that the love of many would wax cold. "As the days of Noe were, so shall also the coming of the Son of man be." "Five ... were wise, and five were foolish." "One shall be taken, and the other left." "If ye know these things, happy are ye if ye do them" (John 13:17). Knowing the Scripture increases our responsibility. Jesus also said: "Watch." We have only a short time to work. Let us work while it is day; the night comes when no man can work.

We are too small for the great task before us! We ask your prayers for the work! May others hear the gospel each child of God loves and holds very dear to his heart. May we be found faithful when the King comes to claim His own!

The Church of God stands today comparable to the children of Israel in days of Joshua, before entering the Land of Promise. We are near our day of reward. It is also time for us to choose this day, whom we will serve. It is a personal matter! "Behold, the husbandman waiteth. ... The judge standeth" (James 5:7, 9). It is an important matter, for it involves our life. We want to live in the Kingdom. What a wonderful day that will be to meet again in the Kingdom! Let us watch and pray that each be worthy to stand before the Son of man and to escape the things that are coming upon this sinful age.

The Wiggins.

THE RESTITUTION HERALD





H. Gary France

JESUS was intent as He emphasized the Christian duty of giving spiritual food to those in need. He said to Peter, "Feed my sheep" (John 21:16). One may conclude that the official Christian occupation and duty is the care of God's flock. One's primary interest must be to help others to salvation. The failure to perform this duty entails opposition to God's interest. God also is intent—"He gave his only begotten Son" to be Shepherd for His people. Israel had failed to perform this task, so God sent His Son to cover Israel's weakness.

Two methods of approaching this duty are apparent: public and personal evangelism. Public evangelism includes formal preaching, published articles, and official discussions. Personal evangelism is accomplished by informal explanations, visiting, and discussions in which Christians engage with a view to promote a correct understanding of man and his relationship to his Creator. Ministers should be engaged in both methods. Failure to do so with full power, efficiency, and diligence is a breach of obligation to God.

Lay members fail to appreciate that these obligations are equally binding upon them. When Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), He did not limit the application of the statement to ministers. God's interests should be fulfilled officially by a working church—not merely by a working clergy. This does not necessitate that all members of Christ be preachers; it requires that the church form an efficient and effective body of many working parts, with no idle parts.

How can a church participate in personal and public evangelism? The most important method is producing evangelists. Our Bible College is engaged in training new students. If members of a church successfully encourage a young person to attend Bible College, a tremendous accomplishment has been made. Another method is the formal support of evangelists. Thus, if a church sends an evangelist into a new field or provides a local speaker to whom church members can bring those outside of Christ, that church is participating in public evangelism. Personal evangelism of lay members is probably the most unlimited and the most neglected field of Christian work. Few converts are made through the sole influence of a minister; personal evangelism of church members usually is the most important factor in one's conversion. Hence the importance of personal evangelism by church members!

"Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" (Ezek. 34:2.) When Jesus left the command to feed His sheep, He was emphasizing the same principles that God emphasized to Israel. One may note that these shepherds of Israel were feeding themselves. A self-sufficient church will do the same thing! A group will gather Sunday after Sunday. No effort is made to gain more Christians. No evangelists are sent. The group continues to feed itself, but it does not accept the responsibility of feeding others.

The Church of God cannot hold its own young people, let alone gain converts! God wants those sheep fed! "The shepherds fed themselves, and fed not my flock; therefore . . . I am against the shepherds; and I will require my flock at their hand" (Ezek. 34:8, 10).

Solomon wrote, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). If one has been fed spiritually, he cannot be starved spiritually. One strengthened is not weak. If one departs from the way he should go, he has not been reared properly. Sending or taking one's child to church is not rearing him in Christianity. Thanks should be offered for one's meals. Some Christian families engage in family devotions and Bible studies. Others informally talk of Biblical subjects as related to problems of the world.

Starvation is accompanied by weakness. Weak church members offend the church, in that they neglect to do their part. The tendency of the offended church is to work against that member, thereby bringing sin upon the church. That member needs encouragement and strength. "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?... Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:12, 14).

#### SOME IMPORTANT QUESTIONS

#### (Continued from page 4)

able to make the man of God perfect, throughly furnished unto all good works.

The Apostle James has given instruction which, if carried out in accordance with God's plan, provides the method of procedure the church is to follow.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 16).

"I love the Lord, because he hath heard my voice."

#### THOUGHTS ON EVANGELISM

#### (Continued from page 3)

consideration of the truth. The greatest prospects in the field are among those who seldom go to church and probably never hear a radio sermon. These and other prospective converts require much thought and subtlety as Paul told. Are you and I meeting the challenge?

<section-header>

# TRACTS-BOOKS

Bible-Contered 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    | Per   |
|--------------------------------------------------------------------|--------|-------|
|                                                                    | Doz.   | 100   |
| A Study of the Word "Soul," 4pp.                                   | .15    | .85   |
| Basis for Tithing, A. Marsh, 2pp.                                  | .10    | .45   |
| Can You Believe? Reed, 6pp.                                        | .20    | 1.25  |
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| Fust Principles, G. E. Marsh, 20pp.                                | .55    | 3.55  |
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| McLain. Spanish edition                                            | .20    | 1.25  |
| The Kingdom of God, Goekler, Gpp.                                  | .20    | 1.25  |
| 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   |
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|                                                                    | .20    | 1.10  |
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| What Must I Do to Be Saved?                                        | .20    | 1.25  |
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|                                                                    | for pe |       |
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| Macy, 6pp.                                                         | .20    | 1.25  |
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| 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, fipp.                                                       | .20    | 1,25  |
| Search the Scriptures, Robbins, 50pp.                              |        | -     |
| each                                                               |        | .50   |

National Bible Institution Oregon . Illinois



"The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years" (Ex. 12:40).

#### Book of the Week

The second book of our series of reviews is the book of *Exodus*. Exodus has forty chapters and was written by Moses, probably during the forty years of wilderness wandering. From last week's story, we left the children of Israel in the land of Egypt.

#### The "Going Out"

The word Exodus means "going out." The book is so named because it tells of the preparation and "going out" from Egypt.

The Israelites, after the death of Joseph, became slaves to the Egyptians. They lived in Egypt for over four hundred years. That is a long time! Four hundred years ago, the pilgrims had not yet landed at Plymouth Rock.

One of our favorite stories of this book is told in the second chapter—the story of the birth of Moses, and his being reared as the son of an Egyptian princess. With all his education and opportunity for power, however, he remained loyal to his own people and the teachings of his own mother.

There are so many interesting stories connected with the life of Moses that you must read the books of Exodus, Leviticus, Numbers, and Deuteronomy to know what a great and important man he was.

#### Ten Plagues

When the Israelites were preparing to leave Egypt, the Pharoah, or king, would not let them leave. It was at this time that the "ten plagues" were brought upon the Egyptians: 1) the water turned to blood, 2) millions of frogs upon the land, 3) lice throughout the land, 4) swarms of flies, 5) a cattle disease, 6) boils on men and beasts, 7) hail and fire mingled with hail, 8) locusts, 9) thick darkness over the land for three days, 10) death of all the first-born.

The children of Israel finally escaped, and when they came to the Red Sea, the Lord parted the waters so they could walk across on dry land. The stories of the Israelites' wandering in the wilderness, not a thick jungle as we sometimes picture but a barren, rocky, mountainous region, are among my favorite Bible stories. God fed and protected His people although they did not always remain loyal to Him.

#### Ten Commandments

Also contained in the book of Exodus are the Ten Commandments given to Moses on Mount Sinai. You may find these in Exodus 20:3-17. The measurements and building of the tabernacle are given in Exodus.

#### Jiffy Quiz

The first book of the Bible is \_\_\_\_\_\_. The second book of the Bible is \_\_\_\_\_\_. wrote both of these books. The Ten Commandments are found in \_\_\_\_\_\_. The children of Israel were slaves in the land of \_\_\_\_\_. They were there for \_\_\_\_\_ years.

#### Happy Birthday Wishes!

Allen Hancock, Sept. 10, age 7, Houston, Texas Norman Zwierschke, Sept. 10, age 11, Fonthill, Ont. Sharon Bennett, Sept. 10, age 10, Minneapolis, Minn. Anna Lee VeNard, Sept. 11, age 14, Macomb, Ill. Elsie Lee Morgan, Sept. 11, age 14, Hammond, La. Allegra Smith, Sept. 16, age 7, Brady, Nebr. William W. Walker, Sept. 16, age 6, Hammond, La. Connie Bush, Sept. 16, age 4, Stanton, Mich.

#### New Members of the ECE Club

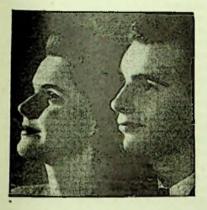
Names of several new members have been received recently, and I would like to introduce them to you. They are John A. and Joyce K. Railton of Winchester, Va.; Bruce E. Long of Buena Park, Calif.; and Paul and Betty Finney of Frankfort, Ind. Watch for these names when their birthdays roll around each year. We are happy to add them to our record.

#### PAGE 13

# Invest in Young People!

By William Dick, Berean Editor Fredericktown, Missouri

#### Where Is the Berean Society Today?



The most valuable investment the Church of God can make today is an interest in young people. More important than plans for new church buildings, parsonages. or organs should be the desire to win young people to Christ. If our church leaders would divert

more of their efforts to creating church activities for youth participation, the blessings would be so bountiful that even the most optimistic would be surprised.

We recognize immediately that today's typical American youth is difficult to influence for the Master. The modern environment of machines, speed, and opportunities has so formed his character that he has become too self-confident. No obstacles are so great that his own cleverness and courage cannot overcome them. Preparation for an untimely death or the Kingdom of God never enters his mind, because he has too many plans and dreams of his own. He is perfectly contented to coast along on his own strength and intelligence. He has no time to think about God.

If our description of the modern young person were to stop here, we could conclude that there is no hope for the future Church of God. We have presented only half of the picture, however. Young people are open-minded. They are ready always to learn new things and seek constantly new ways of expression and growth. They like to keep up with the latest and to go with the gang. They are genuine. They are generally willing to sacrifice personal prejudice in favor of co-operative spirit.

Modern youth is not lost. We still maintain that young Bereans are a valuable investment. After considering their good qualities, we realize that these are the new avenues through which the church must approach them.

How can we influence young people in this age of restlessness, excitement, and skepticism? Among many answers which may be offered, we would like to suggest this one. Organize a Berean society. Although various local churches have started club projects or organizations of their own origin, we recommend the Berean society. The National Berean Society is the official youth organization of the Church of God. It has stood the test of time. In many instances, Berean groups existed before churches and often were responsible for organization of them. Many of our prominent ministers and leaders today were active in Berean work in their youth.

While the church is making plans at the beginning of the new church year, let us start anew in the young peoples' department also. The Berean society is the means to several ends. If the church has several young people, form a society that provides an outlet for their expressions and energies. If the church has few young people, organize a Berean group that is designed to bring new ones into the church.

We stand ready to offer suggestions to anyone who desires to organize a new Berean society or make an established one more interesting. Our ideas will be presented on the Berean page, or we will send them personally by letter if you wish to correspond with us. Invest in young Bereans.

> "Some things there are I must not do: To self I must not be untrue, I must not for a profit's sake A false or mean advantage take; Or risk an everlasting stain For selfish pride or paltry gain." -Edgar A. Guest.

=== National Berean Society =

#### PAGE 14

SEPTEMBER 11, 1951

## AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

September 23—Dedication of church annex at Burr Oak, Ind.

- October 7-Rally Day at Burr Oak, Ind., Church.
- October 13, 14-Minnesota Fall Conference at Eden Valley.
- October 20, 21—Illinois Fall Conference at Chicago (5052 W. Division St.).
- October 21-28—Special evangelistic meetings at Southlawn Church, Grand Rapids, Mich. (C. R. Randall, guest speaker.)

#### EDEN VALLEY. MINNESOTA

The Eden Valley Church of God held a gathering in the church basement to welcome its new pastor and family. Mr. and Mrs. Ernest Graham, Steven, Judy, David, and Daniel. We welcomed them into our church and community life.

The annual Sunday school picnic was held on the north shore of Eden Lake at the Gaspar cottage, August 19. After a bountiful potluck dinner was enjoyed, the afternoon was spent in games and relaxation. The following visitors were with us: Mr. and Mrs. Delbert Jones and family, now of Rockford, Ill.; Mr. and Mrs. A. M. Jones, Eldorado, Ill.; Mr. and Mrs. Walter Wiggins, Morristown, Tenn.; Mr. and Mrs. Sidney Johnson, Minneapolis, Minn.; Mrs. Floyd Johnson and daughters, Butler, Minn., Donald and Betty Ihrke, Webster, N. D.; Mr. and Mrs. Hamlin Nelson, Osakis, Minn.; Miss Phyllis Johnson, Minneapolis; Miss Marion Otto, and Tommy Zirkclbach, Oregon, Ill.

The Wiggins, Tommy Zirkelbach, and Marion Otto spent their vacation visiting friends and relatives. We pray God's blessing with the work Bro. and Sr. Wiggins are doing.

The Ladies' Aid met at the home of Mrs. Graham. It has decided to sew quilts for the next project.

Many of the church members met at Litchfield, August 26, to bid farewell to Bro. and Sr. Delhert Jones and family.

Eden Valley welcomes the Howard Hamilton family, who moved from Saint Cloud, Minn.

Church attendance is favorable with usually seventy in Sunday school and over one hundred for the morning worship. With God's help, we are striving to grow and become more zealous.

The State Conference board met in Eden . Valley, making the following decisions: Fall Conference will be held in Eden Valley, October 13, 14. Guest speaker tentatively will be Bro. C. E. Lapp of Pennellwood Church of God, Grand Rapids, Mich.

The local Ladies' Aid has invited the State Missionary Society to meet with them, September 27.

We rejoice with the baptisms of Mr. and Mrs. Clifford Brossard, Denzil and Frank Brossard, Mrs. Wilbur Coulter, Reporter.

#### SPECIAL SUBSCRIPTION OFFER

THE RESTITUTION HERALD is extending a special subscription offer to all churches, classes, and individuals. For each club of five new subscriptions received at the regular rate, you may include one free subscription to any nonmember in your community who would be interested in reading THE HER-ALD. We will mail to this individual fifty issues of THE RESTITUTION HERALD free of charge.

This offer is good only from September 1, 1951 until January 1, 1952.

#### ELDORADO, ILLINOIS

It was great pleasure to all at Eldorado to have Bro. Walter Wiggins preach on Sunday, August 26. Bro. and Sr. Wiggins stopped for a short visit with "home folks" on their way from General Conference and a Minnesota vacation, resuming their journey to Tennessee on Thursday evening.

Bro. and Sr. A. M. Jones arrived home on Wednesday, August 29, after a month spent at General Conference and visiting in Minnesota and Iowa. It was a happy time in Minnesota, visiting with the brethren at Saint Cloud, Eden Valley, Litchfield, and Hector, as well as with loved ones at Kimball.

We enjoyed a short visit at the Iowa Conference after eight years of absence, renewing old acquaintances, while being astonished to see "children" of eight years ago "grownups" now. It made us doubly aware of passing of time.

We missed many "faithful ones" who were always there, but for various reasons were absent. Some have fallen asleep; others, including Sr. T. J. Ellis, who was receiving hospital care, were too ill to attend, bringing a touch of sadness to an otherwise happy visit.

Now, at home, another year's service begins. We pray we may be serving acceptably when the Lord returns, which seems to be very near. A. M. Jones, Pastor.

#### NATIONAL BIBLE INSTITUTION

\$ 2.00

8.55

30.00

6.00

3.00

| Iola & Betty Lou Cunningham  |
|------------------------------|
| Oregon, Ill., Church of God  |
| Hope Chapel Contributors     |
| Joe Fletcher                 |
| A Family                     |
| Mr. & Mrs. Geo. McMurtrie    |
| Hope Chapel Contributors     |
| Mrs. Emma Coleman            |
| Truth Seeker's Church of God |
| Virda Sitler                 |
| Mrs. Nellie Ling             |
| Happy Woods Church           |
|                              |

#### GOLDEN RULE CHURCH CF GOD Cleveland, Ohio

The Golden Rule Church of God, Cleveland, Ohio, enjoyed the preaching of Leon Driskill, William Wachtel, Darrell Maddock, and David Sprinkle during the month of August while Pastor G. E. Marsh was away on vacation. Do come again! We appreciate the work and training to prepare young men for Christian ministry.

A very enthusiastic group convened from August 29 to September 2 at the church, and now the 1951 meeting of the Ohio State Conference is history. Those in attendance gathered from Lawrenceville and Brush Creek, Ashland, Delta, East Rochester, and Cleveland, Ohio, as well as Fonthill, Ont., and Pittsburg, Pa.

Members of the Conference were greatly grieved by the tragic accident to Bro. and Sr. Sam Hoke prior to Conference.

Bro. Harry Sheets was guest speaker, bringing splendid messages each evening and on Sunday morning. We expect to meet, the Lord willing, with the Lawrenceville congregation next year. Alice Lindstrom, Cor. Secy.

#### OREGON BIBLE COLLEGE

Beginning with this issue, Herald readers will be hearing much of Oregon Bible College. At the beginning of almost every school year, no matter what the outlook for the year is like, you generally rend, "Classes are most inspiring; interest of the students is good." Those are the very words used again, however, to express truthfully our enthusiasm for classes and activities! A new spirit seems to gather around us, and we pray that more may be added to the student body (24).

Bro. Milon Ifall, Illinois Evangelist, was the first chapel speaker, reminiscing his College days and how inadequate he felt then for the Lord's work.

One married couple is attending classes— Bro. and Sr. Kyle Davis. Five girls and two hoys compose the freshman class.

Several students said they have thought of last year's seniors and have missed them in classes. Three of the graduates preached their first sermons as pastors on Sunday, September I. William Dick at Fredericktown, Mo.; Leon Driskill at Kokomo, Ind.; and William Wachtel at Litchfield, Minn. A letter already has been received from Bro. Wachtel, reporting he is happily working with the Litchfield group. May their mouths "speak of wisdom" and the "meditation" of their hearts be of "understanding" (Psalm 49:3).

#### Marion Otto, Reporter.

#### **RESTITUTION HERALD**

10.00 R. F. Dunbar; J. E. Miller (2); Bert
11.50 Reighard; Virgil D. Claypool; George Curtis;
10.00 Evan Knadle; Leon Driskill; Delos Andrew;
25.00 Mrs. Frank Moran; Mrs. Ida Eastman (2);
10.00 Mrs. G. M. Siple; Lloyd Thomas; F. S.
10.00 Watts; Katherine Herington; R. F. Robbins;
17.46 Esther Holmes; Emily Blackwell.

#### SIXTY-FOURTH IOWA CONFERENCE

The eight days from August 18-26 were very happy times on conference grounds at Waterloo, Iowa, for they marked the sixtyfourth annual meeting of the Church of God in Iowa. They were filled to overflowing with inspirational sermons, thought-provoking Bible lessons, and fine, Christian fellowship.

As we have tried for several years to secure Bro, Harold Doan as one of our guest speakers, we were very happy to have him accept our invitation this year. Bro. John Mercer, who has met with us at least twice before, and Bro. J. W. Williams, who served as state evangelist in Iowa so long and so acceptably, were also guest speakers, Bro, Linford Moore, pastor of the Waterloo Church, acted as Bible school superintendent and kept everything moving smoothly. Others who gave us sermons were J. Arthur Johnson, H. S. Hunt, C. W. Howe, A. M. Jones, and Roy Humphreys. Bro. Doan and Bro. Mercer alternated teaching the young people; Bro. Linford Moore and Bro. Williams taught the junior high school age, with Bro. Mercer taking one class; Sr. Gloria Mercer had charge of the children. Adults were taught by Bro. Williams once a day; at their other lesson, they had an opportunity to hear all ministers mentioned, thus giving a variety of lessons.

At the annual business meeting, all officers were re-elected: president, J. Arthur Johnson, Albert City; vice president, Conrad Lundquist, Stanhope; recording secretary, Mrs. Blanche Harland, 1118 Rainbow Drive, Cedar Falls; corresponding secretary, Mrs. Ilene Rosenberger, Gladbrook; treasurer, Earl Reinhard, Gladbrook. Bro. Louis Cronbaugh of Belle Plaine was re-elected State Sunday school superintendent. Bro. Oscar Jenkins of Stanhope was appointed trustee for a period of three years. Other trustees are J. L. Harland of Cedar Falls and Ceeil Cronbaugh of Marengo.

While attendance was not as high as last year (227 in comparison with 263 a year ago), many came for the entire week. Many friends who could not come sent their greetings. We were especially disappointed that Sr. Anna Eychaner of Omaha, who is in her one-hundredth year, was not able to make the trip. She fell shortly before conference, which prevented her coming although it did not injure her seriously. She and her daughter, Sr. J. M. Prime, were represented by Ann Patrice and Bob Flesher, and their son Stevie.

We were very happy at the number who requested baptism and are glad to welcome to the body of Christ the following: Paul and Ruth Jenkins, Dorothy Nelson, and David Lundquist, all of Stanhope; Nyle Sealine of Stratford; Marlene Howe, 112-16th Ave., Moline, Ill.; Molodic Casherg, 892 Hickory, Waterloo; Walter Tempel and son Pat, 1103 Easton, Waterloo. Bro. Mercer officiated at the baptismal service on Friday and Bro. Howe and Bro. Moore at the Sunday service. Communion was taken following the Sunday afternoon sermon on August 26, with Bro. Moore in charge. He was assisted by Bro. Williams, Bro. Doan, Bro. Hunt, Bro. Mercer, and Bro. Johnson.

The Thursday program was in charge of the young people and will be reported through the Bereau page.

Iowa is urgently in need of more preaching. We earnestly pray the Lord of the harvest to send us workers. The last service of conference is always a sad time when we think of the good things enjoyed and look forward to another whole year before we can again have quite as much inspiration and fellowship. In the closing sermon, Bro. Williams very ably presented the loving Father and the omnipotent God in such a real way that we could go home knowing in whom we have believed and are persuaded that He is able to keen us until that day. (2 Tim. 1:12.) May "that day" soon come!

Ilene Rosenberger, Cor. Seey.

**Our Prayer** Every Christian a Tither Every Tither a Soul-Winner

#### **GLEANINGS FROM THE FIELD** "The field is the world."-Jesus.

Wanted. Your name in one of the pledge squares. If possible, fill an upper square that the "received to date" figure may be "boosted up."

An all-day meeting, September 23, will be conducted at Burr Oak, Ind., Church; dinner being served at noon by the Ladies' Aid. Occasion: dedication of church annex.

Bros. Joseph Fletcher and William Dick journeyed from Oregon, Ill., to Blanchard, Mich., August 25, 26, to help conduct the State Youth Rally.

Congratulations to Mr. and Mrs. Hiram Schier, Jr., on the arrival of their son, Hiram Michael, August 25.

Bro. and Sr. D. A. Jones, living at 4001 W. State Street, Rockford, Ill., have begun work at the Blessed Hope Church. The Lord continue to be with them!

"We had an excellent Virginia Conference. Bro. Lapp's sermons were splendid."-Alva G. Huffer, Route 1, Woodstock, Va.

Writes Bro. William Wachtel, Box 780, Litchfield, Minn,: "We have added a Sunday evening service and Wednesday evening Bible class and prayer meeting. I will probably be teaching religious education on Thursdays, when school children are released to go to their church for an hour. There is enough church work to be done here that there really is no time for the minister to engage in secular work."

"Bro, Vivian Kirkpatrick and family were at London, Ark., for funeral services of Fred C. Smith of London (a brother to Bro. H. Scott Smith). Bro. Kirkpatrick officiated, with the writer assisting. He is now pastor of the Holbrook, Nebr., Church."-C. Alan McLain, Russellville, Ark.

Mr. and Mrs. Wade Pierce, Brownsboro, Md.; Mr. and Mrs. Edward O'Neil, Osceola, Ind., were recent visitors at headquarters.

#### TANIS C. AND SAMUEL A. HOKE

Janis Chamberlain Hoke was horn January 21, 1918, at Baltimore, Md., to Mr. and Mrs. R. E. Chamberlain; and Samuel Ambrose Hoke was born on September 6, 1910, at Dayton, Ohio, to Mr. and Mrs. A. J. Hoke.

Janis and Samuel were united in marriage on December 16, 1939. To this union were born four children, Carol Ann. Samuel, Jr., David, and Timothy.

Their tragic death on August 27, as a result of their plane crash, brought deep sorrow to all their immediate family and relatives, their business associates and church friends.

Bro. Hoke was a member of Brush Creek, having been baptized in 1924. He was serving as a deacon of the church and assistant superintendent of the Sunday school. He was also serving on the recently appointed Board of Education of Oregon Bible College.

The church at Brush Creek will miss "Sam" and "Jan" in all its activities. We pray God's blessing upon the four small children who are left without parents to care for them.

Funeral services were conducted at the Whitmer Funeral Home in Dayton by the writer, and they were laid to rest in Curtis Cemetery beside the church to await the time of resurrection. C. R. Randall, Pastor.

#### MRS. NORA JANE MAXWELL

Mrs. Nora Jane Maxwell was born on May 5, 1886. She was the youngest daughter of Frank and Jane Williams. In October of 1907. she was married to John Guinn. To this union three children were born, two of which survive, Lester Gibby and Willard Guinn. She lost her husband in October of 1918. In January, 1920, she was married to Gallaway Maxwell. To them three children were born, one of which survives, Carmel Maxwell. She is also survived by three grandchildren, Bealin, Lovell, and Larry Gibby.

Bro. Hood, a minister of the Advent Christian church, baptized her when she was young. She was kind, forgiving, and thoughtful of many friends who loved her. She had many trials and hardships but was always able to smile and trust in the Lord to see her through. The writer officiated. C. Alan McLain,

#### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

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.

# Pledges for the 1950-'51 Budget

Our record of helping hands in "Building for a Better Day"

## Conference Budget Received to Date

\$35,000.00 \$ 2,850.00

\$3,500.00

\$1,000.00

\$3,500.00

\$1,000.00

\$1,000.00

Group

Brethren are urged to pledge now to finance this 1951 - '52 General Conference program. Pledge now; pay later!

| \$500.00                            | \$500.00               | \$500.00                                      | 1 \$500.00                               | \$500.00                            | 1 \$500.00                    | 8500 00                                     | Bros                                           |                                             | 8500.0                             |
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# The Restitution Herald

VOLUME 40

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

NUMBER 49



## AN INDICATION OF OUR TIMES

"Marriage is not just a tradition or convenience, but an ordination from God. It is too sacred a service to be hurried through by frivolous civil servants."—see "The Christian Cell," page three.



James M. Watkins, Editor

\$3.00 per year Paul C. Johnson, Associate Editor

### The Hearts of the People

"He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17).

Scripture places a tremendous responsibility upon those who are fathers. The growing tragedy of our times is that religion is becoming solely the interest and responsibility of mothers. Far too many churches are being kept alive and active only by the interest of the women of the congregation. It is the father that has always been, and will be, held responsible to God for His work.

Common trends in our day create a deeper interest in the preceding verse. It was God's Word concerning John the Baptist and was a clear statement of the great purpose of John's work. That purpose was to "make ready a people prepared for the Lord."

The verse states that the only way a people could be prepared for the Lord was for the "hearts of the fathers to be turned to the children." This must have been a great need of that time. Today, when many fathers are so little concerned over the religious welfare of their children, it would seem that this instruction is equally needful.

The responsibility of fatherhood is indicated clearly in Scripture; not alone from the standpoint of responsibility to the child, but also from the logical benefits of blessings to be attained through fatherly interest and counsel. It was said of Abraham that he was to be a father of many nations. His relationship was not that of a mere overlord to God's heritage, he was to embody the love, interest, and charitable instruction of a loving father.

Throughout the history of Israel, the fathers were held

responsible for the actions of their children and the welfare of the nation. Many instances in Scripture show that the father was held responsible for seeing that the son had a proper wife and was required to go to great length, if necessary, to search for one. From father to son, the faith of Abraham was passed on to our day, and the responsibility was present in every generation to see that the father fulfilled this obligation.

There are many daily experiences in our time which are representative of spiritual things. Through them, we are able to understand the deeper meanings of Scripture which are not clear immediately upon superficial reading of the Bible. For instance, sleep is recognized definitely as an example of death. Marriage is symbolic of the relationship between Christ and the church. Fatherhood was a worldly manifestation of God's attitude and concern over His people. Throughout the Bible, God is reckoned as our Father and, as such, we are to understand many of His attitudes and methods of accomplishment.

This fact places a grave responsibility upon fathers of today's children. Upon them is placed a major portion of the great task of seeing that the fatherly guidance and inspiration manifest by God are portrayed in their relationship to families and friends. Not only was this fatherly attitude to prevail between the Christian father and his own children, but it was to overflow to all children of the faith who may not share the encouragement of their natural father in the Christian way of life.

The influences of childhood in modern life require more active participation of fathers in things which affect their children. We find it true almost universally that sons follow in their father's footsteps in matters of religion and general outlook. The exceptions appear when fatherly viewpoints have become distasteful for some reason.

For this reason, there should be an active men's group in every church; leadership of men in all areas of church interest, and fathers who walk with their sons in the way that they should go. The time has come for a greater

> organized effort upon the part of men in general and fathers in particular of the Church of God to assume a greater degree of responsibility in the outward expression of Christian faith. Faith can be expressed only through action of some type. When the men of the church find things to do and apply themselves to the task, a new day will dawn.



# The Christian Cell

#### A Radio Sermon (WAIT) Chicago, by Harold J. Doan

HE PHENOMENAL growth of Communism since 1915 is due largely to one factor—its close organization from the bottom up and the fanatical adherence of Communists to their organization. The basic, most important part of this organization is not as you would suppose the Kremlin. It is the smallest department of Communism known as the Communist cell. Hundreds and thousands of Communist cells fill the world — compact little units of fanatical Communists who have a certain job to do in the little area where they are organized. These little bands of men and women, sometimes only three or four in number, see eye to eye in matters of doctrine, discipline, and determination to spread the "cause" and are probably the hardest, most dangerous parts of this gobbling monster.

If the Christian church is to stand above its enemies, if we are to eventually overcome, we must fight fire with fire, with the development of Christian cells—small bands of men, women, and children strong in faith, doctrine, and determination to overcome the enemy and promote the "cause" of their leader.

What is a Christian cell? It is not the church, nor a conference of churches. It is the Christian family, closely knit, united in faith, strong in the Lord, determined to withstand evil and exalt Christ.

The need for strongly tied Christian family groups is becoming more apparent in Christian circles and also in the world. The need for strong Christian family cells is all the more emphasized by the fact that prophecy tells us there will be serious attempts to break down and divide the Christian family in the last days.

Christ foresaw the time when "brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death" (Matt. 10:21). Would this be possible in your family? If you are divided, not centered in the Lord, my friend, it may!

Paul warned that in the "last days perilous times shall come" during which children would be disobedient to parents.

Our enemy, who disguises himself under many fancy aliases, is trying now to spoil the Christian army: he is doing it by striking at Christian cells, dividing the family. How effective this plan has been we can see with our own eyes. It is generally acknowledged by crime experts and Christian leaders that much of today's lawlessness, running after thrills and general degeneracy, can be traced to a breakdown of the home.

If the church and Christian religion are going to stand effectively and win a victory in difficult times, they must concentrate upon building Christian cells—families united in the Lord, and made strong by the Spirit of God.

A strong Christian family cell depends upon every member to be strong. A father or mother, a brother or sister who is not a Christian can weaken a Christian family until it loses power. One bad apple can spoil the barrel, and one unconverted member can keep the Lord's blessing away from a home. Each one has his part to playeach family member has his strength and talent to add.

A strong Christian cell depends first upon a good marriage. By a good marriage, I do not mean one in which a good dowry of financial gain is made, but one wherein laws of the Lord concerning Christian marriage have been observed.

Marriage is the only institution that has come down to us from beyond the Flood. Marriage is God-ordained, given man for comfort, happiness, and well-being. Marriage is not just a tradition or convenience, but an ordinance of God. It is too sacred a service to be hurried through by frivolous civil servants. It is not to be lightly entered into but is a holy act which is serious to God and had better be serious to man. Marriage should unite two people of Christian faith, and the Lord should be included in the new home. People can get along and live in peace where Christ is not 100 per cent in the home, but that cell is weak and susceptible to troubles and divisions. In 2 Corinthians 6:14 we read: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" What indeed can two people have in common but earthly things when divided in the Lord?

Notice first the father's place in the home. What is his place in the Christian cell? Ephesians 5:23-25 records: "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." The father is the head of the Christian cell. It is his place, given by God and established by tradition. The trend away from this arrangement is an indication of the breakdown of the family.

Father's first task is to provide materially for his family. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Someone has said, "If he provides only for his own house he is not much better." A husband and father assumes in the marriage ceremony before God the obligation to provide for the needs of his family—bearing in mind his responsibility to the Lord's work.

Upon father rests also the responsibility to counsel his family and teach his children of the Lord. Oh, how we men have fallen down here! "It is papa who pays, but it is mamma who prays," and hers is the better part. Much as we hate to admit it, we are shirkers—we have given over to mother, Sunday school teachers, and school the task we should have done—training the child in the way he should go. If some Christian family cells are weak, it is because the father is not able to train children into Christ—not knowing Christ himself, or because he shirks his duty to teach his family and lead his family to the Lord.

What part does a godly wife play in the strong Christian cell which will uphold the church and defeat the enemy? A good wife and mother who adds strength to the Christian cell is first of all faithful. Proverbs 31:11 reads: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil." Frivolousness and flirtation have no place in the life of a Christian wife. She will be a neat housekeeper. A neat, well-kept house is almost indispensable to a happy Christian home. This may not sound romantic, but many marriages have crashed on the rocks of unswept floors, sinks full of dirty dishes, and poorly prepared meals. A well-ordered life can scarcely be lived in a disordered house. If your husband and children hate to stay home, this may be the reason.

The wife also will contribute her share to the spirituality of the home, and to the moral fiber of the Christian cell. Here we cannot praise Christian women enough. Here truly is the "better part" which Mary chose. Where men have failed and shirked and crawled away from their duty, women have stepped in to hold the church together and bring the light of Christ into the home. If it were not for you Christian women and others like you, this would be a dark world indeed. The prayers, teachings, and examples of women have been responsible largely for the preservation of the faith since the time of reformation. Christian wives with their instinctive characteristics are essential to the strength of the Christian cell. A mother can, by her attitude, largely determine the atmosphere of the home. Her spirituality, or lack of it, can make or break the Christian family.

Last but by no means least, we come to the part of children in the Christian cell—the family of God which is the basic and perhaps most important unit in God's plan. We do not credit children enough, and we do not really try to fit them into an integral part in the family. No child is too small to be a vital part in the making of a Christian home. Wheels in a watch are very small but are essential to the works. A child can be so fretful and disobedient as to upset the whole family or can by its love and cheer unite a family. The first duty of a child to add his strength to the Christian cell is to be obedient.

"He went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart" (Luke 2:51). Jesus was obedient to His parents. Some children may feel that to be obedient to their parents is a humiliation. It did not have that effect upon Jesus, the Son of God. No young life was ever stunted by obedience to Christian parents. A child who will add strength to the Christian cell and do his part to make it a strong working unit will show proper respect for his parents, providing, of course, the parents have earned that respect.

A disgusting sight is a young man or woman ashamed of mother and dad because they are not like the suave, sophisticated, styled, manicured, make-believe parents they see in television or on the screen. Forgetting that those hardened hands and that faded beauty are the results of parenthood, some frivolous children lack the respect they should have for parents.

The relationship in the home between brothers and sisters can also add to or detract from the strength of a Christian cell. The home where a spirit of love and mutual care and protection exists between brothers and sisters is blessed indeed. By being taught, children should learn to love and respect one another and help one another. This is their part. An unruly, spiteful child can ruin a home. (*Please turn to page 9*)

#### DAILY READING HELPS

- M. Sept. 24. Rev. 5:6-10. Kings and priests are to reign on the carth.
- T. Sept. 25. Acts 1:6-11. Jesus' return will be visible.
- W. Sept. 26. Matt. 24:27-31. Jesus' return will be visible.
- T. Sept. 27. 1 Cor. 15:12-23. Paul emphasizes the importance of resurrection.
- F. Sept. 28. Dan. 7:9-14. The description of God is similar to that of Jesus.
- S. Sept. 29. Rev. 22:6-13. John links his conclusion to his introduction.

. in the Coming Kingdom

By Harry Goekler, Hector, Minnesota

The third in a series of testimonies of personal faith

HE DISCIPLES of Christ, first called Christians at I Antioch, were instructed by word and example in the practical nature of their discipleship. They were taught to love one another; to be good neighbors to any person in distress; to humble themselves and thus by humility develop greater faith; to be honest and fair in their dealings with others in business; to express forgiveness to those who wronged them; and to practice doing unto others what they wanted done unto them.

This practical nature of the teachings of Jesus to His followers is as true and as much in force now as it was in the days of the disciples. His word has not changed, and thus it is that the Christian of today must likewise demonstrate to others everyday Christian living and precepts of the Master. We say we have faith in God and His Word. Let us prove our faith unto others by following the Golden Rule; loving and forgiving one another; being a good neighbor and living at peace with fellow man. Unless we show by works that our faith is strong, then we fulfill James' words, "Wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

On every hand today, ample opportunity arises to put Christian principles into practice. Christians must be examples of love, mercy, honest dealing, fair play, and humility that the world may know there is more to Christianity than pious words.

Too often in teaching of the Kingdom we fail to emphasize that many kingdom conditions of the future were taught in word and deed by Jesus and His apostles, and thus the people of that day saw a preview of kingdom conditions in their own day. Observe the words of Luke 8:1: "It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him."

While it is not possible to perform such miracles as did our Saviour, yet we can give a sample of kingdom conditions to others by carrying out Christian principles already mentioned. As we excercise Christian love, humility, and kindness, we give a token of greater love, humility, and kindness that will exist in the future King-



dom. As we strive to live righteous, peaceful, and joyful Christian lives now, it is but a foretaste of greater things to come in God's future age. Paul emphasizes this truth in Romans 14:17: "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost."

From a purely personal viewpoint, the experience of serving the Lord now and sharing the blessings of fellowship and service with others is truly enriching and uplifting. Blessings of personal service are little understood by the world, but those of you who are striving for greater faith and spiritual growth can understand and appreciate these blessings. Jesus told His disciples on one occasion that any who had been forced to make sacrifices for His name would in this life receive blessings an hundredfold and in the world to come everlasting life.

While the advantages of living a life close to the Lord brings many blessings and enriches my faith, yet the beauty, glory, and fullness of God's future Kingdom is such as to make my main desire and hope to have a place in that coming age. Though my faith is strengthened by application of Christian principles now, the knowledge and surety that God is going to bring in a much better age is indeed assuring and comforting. The contrast between rewards of that day and any sacrifices I may be

forced to make is clearly shown in Romans 8:18: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

In the day of judgment, each will be judged and rewarded as individuals. We will stand or fall individually. Individual faith and works will be the measuring rod of the Lord Jesus; thus at the last, salvation will be an individual matter. How true also of the advantages and blessings of the future Kingdom of God! As I have personally served my Saviour now and have proved a faithful steward in His service, in like manner will I personally serve the King of kings in His glorious age. From beginning to end, it is an individual and personal matter. As we are faithful each will be made to realize that truth. Long ago, faithful Job wrote these words in Job 19:25-27: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

When the Kingdom is fully established, I hope to have proved worthy to live and enjoy as never before the blessing of peace among all men. One title given to Jesus in Isaiah 9:6 is "The Prince of Peace." Furthermore, on the night when angels gave the joyful news of the birth of Jesus to the shepherds, they said, "On earth, peace good will toward men." Only in the Kingdom will there be true peace and good will among people. (Read Isaiah 2:1-4; 11:6-9; 65:25.)

My faith in the coming Kingdom is made real and inspiring when I know that justice and right will prevail. It is comforting to me to know that the Lord will judge from the heart, and His judgments will be righteous and perfect. Isaiah describes a time when justice and truth will prevail.

From personal experience, I know that good health is to be valued more than money itself, and that in sickness and affliction, the beauty and promise of a better day to come in which all sickness will be done away is the medium through which my faith is built to look for the coming of Jesus. If you want to have your faith strengthened by the sure knowledge that God is going to usher in an age in which there will be perfect health for all eternity, read Isaiah 33:24; 35:3-6; and Revelation 21:4.

Lastly, I know that our present life is such that I will spend all I have to live as long as I can. How much more glorious, however, is the knowledge that even though now we do receive blessings an hundredfold, in God's tomorrow, we will be given eternal life. How can one comprehend eternal life? So beyond description and so

the glories of that day! Suffice it to say that the hope and certainty of everlasting life are such as to increase one's faith and to grow more humble and work more faithfully in the Master's vineyard. Eternal life! The gift of God! God's Kingdom established forever! Like Job of old, 1 have faith that with my own eyes I will see my Master and behold His glory. I know He lives forever and is coming back to earth to establish the Kingdom of His Father. God's promises are sure. The Kingdom is coming soon. May we all be found worthy and faithful!

#### PRAYER

#### By Mary Mae Nedrow, Oregon, Illinois



THE effectual fervent prayer of 1 a righteous man availeth much." In a book read recently, we found this statement: "There is no record that Jesus ever prayed in public." We must be careful not to handle carelessly the Word of God. Too much material is used which is man's theory and not God's fact. There are too many suppositions and not enough facts.

Mary Mae Nedrow

Jesus believed in prayer and advocated prayer. He said: "Men ought always to pray" (Luke 18:1). "When ye stand praying, forgive" (Mark 11:25). Jesus' first recorded public prayer was at His baptism. (Luke 3:21.) Undoubtedly Jesus communed with God, however, from the time He was a little child. After listening to Jesus pray in public, the apostles asked Him to teach them to pray. (Luke 11:1-4.) He then gave them the model prayer recorded in Matthew 6:9-13. He prayed in the presence of the seventy at Nain, after upbraiding Chorazin and Bethsaida. (Luke 10:21; Matt. 11:25, 26.)

Jesus prayed when He fed the four and five thousand. (Matt. 15:36; Mark 6:41.) He prayed before meals, leaving us an example to follow; He prayed in public at the grave of Lazarus where many were gathered. (John 11:41, 42.) Jesus prayed while hanging on the cross at Calvary. The thief hanging on the cross next to Him was converted and begged Jesus to remember him when He established the Kingdom. Tennyson said: "More things are wrought by prayer than this world dreams of."

Jesus' intercessory prayer for Himself, His disciples, and all future believers is found in John 17. This prayer was said in the presence of His disciples. He often put His hands on little children and blessed them. He prayed when the Greeks sought Him in the Temple. (John 12: wonderful that even Paul was not permitted to describe . 27, 28.) Before His ascension, He "led them [His dis-(Please turn to page 9)



GROUP AT BATON ROUGE, LOUISIANA

Baton Rouge shows real promise as a field for a future church. The leadership of Bro. and Sr. Vernis Wolfe and the interest of the Louisiana churches makes Baton Rouge a logical place for missionary development. National evangelism plans further work here as soon as funds are available.

#### Baptisms at Litchfield, Minnesota

Shortly after the farewell sermon of Bro. D. A. Jones, August 26, members of the congregation gathered at Lake Ripley, near Litchfield, for the baptisms of Joyce Hamilton, Darwin, Minn., and Goldie DeHeer, Watkins, Minn. May others strengthen these two young ladies as they begin their walk with Christ. Delbert A. Jones.

The Litchfield Church launched a full-time pastorate on September 1, with assistance from Minnesota State and General Conferences. The Litchfield folks are planning also to borrow money with which, together with their small building fund, they hope to construct a building atop the basement which now serves as their place of worship. S. O. Ross, President of State Conference.

#### Douglas, Arizona

We were happy on Thursday, August 30, to witness the confession of faith of Mrs. Eddie Lee Howell and to baptize her into the body of Christ. We pray that she will continue in the way of life and ask that all pray for her. Before a small group, the immersion occurred in the Southern Baptist Church. We have no facilities of our own. Her address is: Mrs. Eddie Lee Howell, 1209-21st St., Douglas, Ariz. Gordon Landry.

#### Arkansas Baptisms

During the Arkansas-Oklahoma Conference, Mrs. Floyd Nunnelee near Ratcliff, Ark., accepted Jesus as her Saviour and was baptized into Christ on July 22.

On July 29, two daughters of Bro. Dewy Shelton, Dorothy and Faye Anne were baptized into Christ; their address is Rt. 2, Magazine, Ark.

While at the Walnut Grove Church near Havana, Miss Irene Cole and Mrs. R. Hood were baptized into the allsaving name of Jesus Christ; their address is Havana, Ark. They were baptized on August 27, near the church. C. Alan McLain.

In the Wake

of the Great Commission

#### Western Nebraska Conference

On Sunday, August 26, three young people accepted Christ and were baptized into His saving name. We pray God's blessing upon them and fellow Christian's guidance. They are: Sharon Kaye Marts, Bartley, Nebr.; Jeanette June and Ardis Mae Larington, Rt. 1, McCook, Nebr. V. E. Kirkpatrick.

#### Texas Report

Bro. James Mattison reports that Texas is looking forward to considerable impetus this year. He tells us there were twelve baptisms by Bro. Macy during the year, five during the recent Conference.

Bro. Emory Macy, State evangelist for Texas, reports good interest at the recent Texas Conference. The possibility of national co-operation with the Texas evangelistic work was considered. In addition to other growing fields, he expresses a favorable outlook regarding future work at El Paso and Mullin.

#### Baptisms at Eldorado

The Restitution Church of God at Eldorado, Ill., was happy to receive into membership three young men. Bro. Walter Wiggins led his nephew, Jack Wiggins, into the cleansing water for baptism on Thursday, August 30. On Sunday, September 2, Carl Randall Davenport and Fred Lloyd were obedient to the command of the Master and were baptized into the all-saving name of Christ Jesus by the pastor. All three were given the right hand of fellowship and were received into membership at the evening service, at which time Communion was served.

Carl Davenport, 1917 Illinois Ave., Eldorado, attended

the last two National Bercan Youth Rallies, staying for General Conference this year. Jack Wiggins, Rt. 1, Eldorado, attended the last two General Conferences. Fred Lloyd, Rt. 1, Eldorado, attended Youth Rally this year. We rejoice when young people early yield their allegiance to Him who died for them. We pray they will continue to walk in "newness of life" and be found faithfully serving Him when our Lord returns. A. M. Jones, Pastor.

#### East Oregon Returns Past Favors

The group at East Oregon, Ill., are collecting clothing which they plan to use in behalf of needy individuals in Israel. Material will be used and distributed through the work of Mr. and Mrs. Ralph Baney, who visited our General Conference this year.

Only a few years ago, this group was going through a stage of missionary development and receiving help from others. Now they are seeking ways to return that help that others may be led to Christ.

#### News of the Wiggins

Arrangements have been completed for Sr. Thayer and the Wiggins' to assist at the North Salem Church, near Plymouth, Ind., in a series of meetings beginning September 30.

#### Baptisms at Iowa Conference

Sr. Ilene Rosenberger, Cor. Secy., of Iowa Conference reported nine baptisms at the recent State Conference.

#### Report of Sr. Thayer

Srs. Verna C. Thayer and Louise Johnson now are engaged in a series of three weeks' Bible school work at Baraga and Zeba, Mich. During the month of August, Sr. Thayer drove 2,588 miles. She conducted twenty-one classes at Oregon, Ill.; twenty-two classes, nine children's hours, and one program at the Virginia State Conference; held a teachers' training class at Grand Rapids, Mich., and conducted one service in Weston, W. Va. She also conducted one class at Flagg Center, Ill. She prepared lesson helps for three fields and Bible school lessons for two other fields.

During the month, Sr. Thayer contacted 267 persons and conducted a total of fifty-seven services. Persons contacted are determined by the number in attendance, which means in many cases they are the recipient of several periods of instruction if they have been present at more than one class during a series. While in Virginia, she labored under a personal handicap of illness. We are happy to report that her physical condition has improved, allowing her to continue her schedule.

#### Baptisms at Ohio Conference

On August 26, the writer baptized three ladies in the saving name of Jesus. They are: Mrs. Florence Roherer, Miss Patsy Black, and Miss Sally Gallagher.

C. R. Randall.

#### State Evangelist Wanted

The Ohio State Conference is interested in hiring a full-time evangelist for Ohio State. Any individual qualified in developing new churches and strengthening old would do well to write to Mrs. Betty Macy Schwier, 161 S. Franklin Ave., Mansfield, Ohio. This is a good opportunity for someone to devote himself to spreading the gospel and helping churches of Ohio "build for a better day."

We cannot help feel the awakening interest on the part of state conferences. Securing full-time men for evangelistic work within the state is a step in the right direction. Such work co-ordinated with an over-all plan can produce results in building churches.

#### Illinois Hires a State Evangelist

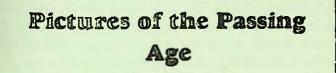
Bro. Milon Hall, formerly of Kokomo, Ind., was recently hired by Illinois State Conference and began his work as State evangelist, September 1. He will devote himself to evangelistic work among churches and new fields in the State of Illinois.

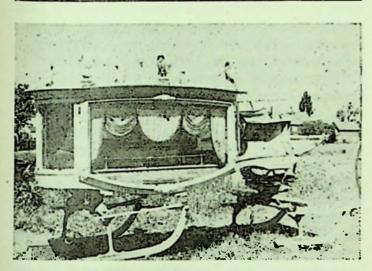


These words, written over one hundred years ago, contain a form and expression not found in modern writings. Not only is the presentation unique and interesting, but the sound wisdom is completely undimmed by the years. —Editor.

#### From the October 12, 1850, Harbinger and Advocate

If parents would not trust a child upon the back of a wild horse without bit or briddle, let them not permit him to go forth into the world unskilled in self-government. If a child is passionate, teach him by gentle and patient means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it by encouraging frankness and good humor. If he is ignorant, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins. Let them acquire from experience that confidence in themselves which gives security to the practised horseman, even on the back of a highstrung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.





IN THE copper country of northern Michigan, we came upon this pictorial evidence of a passing age. It is an old hearse, mounted on sled runners, which in its active years was used entirely for children's funerals.

Nothing could better indicate that we are passing through a period of great change. Methods and practices of a few years past are giving way surprisingly fast to a new order of existence. Things which were commonplace fifty—even twenty-five—years ago are almost nonexistent today. This ancient hearse bears silent testimony of the dawning of a new era in history.

Nothing is more clearly an indication of passing time than the degree to which infant mortality has been reduced in the last fifty years. Anyone who will visit an old cemetery will find one, two, three, or more graves of small children on almost every lot. In new cemeteries, this is not true.

In 1915, there were 44.4 deaths under the age of one month per thousand live births. By the year 1940, this was reduced to 28.8 deaths per one thousand births. Since that time, the mortality rate has continued its gradual decline. An outstanding doctor made the statement recently that every child born today has the right to expect to live until one hundred years of age. In light of progress made in the science of medicine, his statement is not overdrawn. Total death rate for 1949 for all ages was 9.7 per thousand population, the lowest death rate ever recorded for our nation.

Many will consider this unimportant. To the Bible student looking forward to fulfillment of Bible truths, it is highly important. The Bible first pointed to the day that the child shall live to be one hundred years old. True, this is not prophesied as coming about through the efforts of man, but there is nothing to indicate that man may not play his part.

We could not pass by this relic of bygone days without realizing that we are passing the milestones that mark the division of two eras of time. O'd relics standing unused and almost forgotten in museums or out-of-the-way places tell us a forceful story of great change. It is no longer necessary to devote a specially prepared hearse for the task of burying children. We know as one passes, another must come. Why should we not expect that age to be the age of Christ?

"We will give ourselves continually to prayer" (Acts 6:4). "Prayer was made without ceasing of the church unto God for him [Peter]" (Acts 12:5).

#### PRAYER

#### (Continued from page 6)

ciples] out as far as to Bethany, and he lifted up his hands, and blessed them" (Luke 24:50).

The Bible has been referred to as the Book of Books. Study it carefully and prayerfully! "Know the truth, and the truth shall make you free" (John 8:32). "The effectual fervent prayer of a righteous man availeth much."

#### THE CHRISTIAN CELL

#### (Continued from page 4)

If the church and Christian religion are to survive and grow, they must fight fire with fire. They must be strong in their smallest division, the Christian cell, the family unit. To make this possible, it must be done to save the church and nation; every member of the family must play his part.

Father, head of the family, must provide physical need and be the family counselor, leading his family by every means possible to the Lord and to the way of life prescribed by Him.

Mother must add faithfulness, homemaking ability, her natural motherly qualities, and her own spiritual qualities.

Children will contribute love, cheer, obedience, respect, and help to brothers and sisters.

It is essential that your family be united in the Lord today, of all times. You have a part to play, wheever you are. What are you doing? Are you in the Lord? Doing your part at home?

#### Anti-Semitism in Soviet Union Indicates Benefit to Jewish Faith

Washington, D. C. (CNS)—In the face of increasing persecution, Jews in the Soviet Union are practicing Judaism underground, it is revealed in an eyewitness account of Jewish life in the U.S.S.R. in the September issue of *The National Jewish Monthly*, published by B'nai B'rith. A preview of the article was released here.

Among the revelations made in the article are the following:

There is "scientific" anti-Semitism in Russia, as there was in Nazi Germany, in addition to the "convention" kind.

Jews bury their dead, when possible, with Jewish religious services, and attend regular Friday evening Sabbath services and celebrate holidays, but all those activities must be done secretly.

Jewish communities have been decimated by deportation in toto to Siberia and other parts of Asia.

Not only old people, but even Jewish youngsters, in a "search for truth," are turning away from "the official ideals of the State" and are seeking survival through Judaism.

Russian Communists do not consider Jews to be proletarians, "and therefore dangerous to the whole social structure of the State."

Jewish college students in Russia suffer from discrimination.

In 1941, after the Nazis invaded Russia, the Soviets arrested countless Jews and placed them in prisons and concentration camps until they were ready to use them as forced laborers.

Far from becoming assimilated thirty years after the revolution, many Soviet Jews remain unassimilated, economically and religiously.

Underground Jewish life is being carried on even in Soviet concentration camps, and Soviet Jews, who are isolated completely from world Jewry, "wish that the Jewish world abroad could know something about it."

The author, who writes under the pen name of Paul Andrich to protect his relatives who still live in Russia, is now an American citizen and a member of B'nai B'rith. He was born in Czechoslovakia, and in 1939 was in Poland, where he was trapped, along with hundreds of thousands of other Jews, by the invading Red Army. Shipped to Russia, he was a forced laborer in several Soviet factories and mines and spent time in a Soviet concentration camp. He was freed in 1942, when he agreed to join a Czech army organized by Russia, and after the war, he fled to western Europe and thence to the United States.

According to Mr. Andrich's article, not only the older

generation, which still remembers Judaism, has turned back toward religion, but even young people, who have grown up under Soviet tutelage, are doing so. He quotes a native-born Soviet Jew with whom he attended a secret Friday night religious service as having said:

"As persecution intensified against us, we intensified our religious activity as our only means of surviving complete destruction. It is interesting that in spite of the enormous pressure against us from the schools and the whole political system, even our Jewish youth became increasingly attracted by our religion, which seems to be an answer to their search for truth, which they cannot find in the official ideals of the State. Having hopes for years that the revolution would bring us freedom from fear and an end to anti-Semitism, we turned back to Judaism when we saw all our hopes frustrated."

The reasons given by his informant for Soviet anti-Semitism were both economic and religious:

"The Soviets never were friendly to us Jews, not only because of the religious factor, but also because they did not consider us to be proletarians. As a matter of fact, under the Czar, most Russian Jews were small but independent artisans; for example, shoemakers, tailors. Although there is nothing left of such independent economic activity, we still have not become economically assimilated. The Soviet Jewish worker usually wants to be a member of an *artel*—a kind of small workmen's cooperative; he avoids the big factories, and almost never works as an agricultural laborer.

"The Communists consider us to be elements standing between the classes of the proletariat and the peasantry, and therefore dangerous to the whole social structure of the State. Our fidelity to the faith of our fathers makes us even more suspect. The few Jews who did become important in the Soviet administration were completely liquidated after the big purges of 1937 and 1938, and after 1939, some units of the Communist Party and its affiliated youth organization did not admit Jewish candidates, although this discrimination was unofficial."

The Soviet Jew told Mr. Andrich that Jewish community life in Russia was being carried on underground even in the concentration camps and deportation areas.

"Of course, the most important task is to help each other; in this way, we try to escape the hardships imposed upon us," he said. "We try to maintain contact with Jews who already have been deported or imprisoned, to trace their residences in order to relay news to their relatives. It is a great effort in which we are united, and we wish that the Jewish world abroad could know something about it."

Another Soviet Jew, a former college student at Leningrad, who shared a barrack with the author in the tobacco plant in which they both worked, told him: "Nobody will ever know how many of us disappeared, never to return. What we want is to be left alone, that's all; because we have seen there cannot be any assimilation, even if we speak Russian and never leave the country. I do not mind working here as a laborer. You can hardly imagine what I suffered at college. There I met with systematic, so-called scientific discrimination. I was barred from all social life, nobody tried to be friendly with me, and I could not participate in any extra-curricular activity. Here they call me 'the Jew' and hate me, but at least their anti-Semitism is not hidden under a pseudo-scientific socialistic cloak."

In the article, Mr. Andich reveals that when the German armics invaded Russia, in June, 1941, the Soviet secret police launched a man hunt for Jews. He declared that "many of the foreign-born Jews spoke Yiddish, and the Russians may have assumed it was a German dialect and that those who spoke it menaced Russian security."

The writer avers that the Russians later claimed they had arrested Jews "to protect them from the Germans," but that "this explanation is false. In the first and most dangerous weeks and months of the German invasion, the Jews remained in prison even in highly exposed places like Charkov. They were sent to concentration camps in Siberia, Central Asia, and the Far East only when the Soviets needed them as workers in the newly created war plants. The Russians made so little distinction between Jews and Germans that often they put German war and civil prisoners in already-established Jewish camps, where both were treated the same."

"I am a man of unclean lips." Isaiah had the courage to be specific in identifying his sin. In the willing and accurate confession of his condition before God, Isaiah was unconsciously demonstrating that in reality he was of sterling quality. Courage, honesty, and clear perception are demonstrated when one recognizes his sin.



Bro. and Sr. H. Scott Smith London, Arkansas

Devoted workers for the Arkansas State Conference

National evangelism is assisting this worthy servant of the Lord with a well-deserved travel allowance.

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#### National Bible Institution Oregon . Illinois



"When the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God" (Mark 15:39).

#### **Preview of Lesson**

The lesson for the coming week, taken from the Truth Seekers' Intermediate Quarterly, is found in John 19: 10-22. The words to be filled in are ones which you may not know the meanings. As you fill in the blanks, ask your mother or daddy or big sister to explain them to you that you may more enjoy the Bible reading.

#### Jesus with Pilate

"Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have ...... to \_\_\_\_ thee, and have power to \_\_\_\_\_ thee? Jesus answered, Thou couldest have no power at all against me, it were given thee from above: therefore he that me unto thee hath the \_\_\_\_\_ sin. And from ..... cried out, saying, If thou let this man go, thou are not \_\_\_\_\_\_ friend: \_\_\_\_\_ maketh himself a heard that saying, he brought Jesus \_\_\_\_\_, and sat down in the \_\_\_\_\_\_ seat in a place that is called the Pavement, but in the ....., Gabbatha. And it was the \_\_\_\_\_ of the \_\_\_\_\_, and about the sixth hour: and he saith unto the Jews, \_\_\_\_\_ your King! But they cried out, Away with him, away with him, ..... him. Pilate saith unto them, Shall I crucify your king? The \_\_\_\_\_ answered, We have no king but Cæsar..., Pilate \_\_\_\_\_\_, and put it on the And the \_\_\_\_\_ was, JESUS OF NAZA-**RETH THE KING OF THE JEWS."** 

#### **Book Review—Leviticus**

The next book in Bible order is Leviticus. Leviticus was written also by Moses. There are twenty-seven (27) chapters in the book. Leviticus contains the laws for public worship, and for personal and social living as revealed from God to Moses for the children of Israel. Leviticus means "pertaining to the Levites."

Who were the Levites? Remember, in last week's review about the twelve sons of Jacob, or Israel, becoming the twelve "tribes" of Israel? Levi was one of the twelve sons. All the sons and descendants of this man were set apart for the work of God.

#### **Priests and Helpers**

Only the family of Aaron could be priests. Other members of the tribe were assistants to the priests. They were teachers, scribes, musicians, officers, and judges. Their chief duty was that of caring for the tabernacle and carrying it with them as they wandered forty years in the wilderness.

#### Holy Days and Seasons

The Levitical system of Holy Days and Seasons was built of a cycle of 7's.

Every 7th day a Sabbath.

Every 7th year a Sabbatic year.

Every 7th Sabbatic year was followed by a Jubilee year. Every 7th month was especially holy, having 3 feasts. There were 7 weeks between Passover and Pentecost. Passover Feast lasted 7 days.

Tabernacle Feast lasted 7 days.

At Passover 14 lambs (twice 7) were offered daily.

At Tabernacles 14 lambs (twice 7), daily, and 70 bullocks.

At Pentccost 7 lambs were offered.

-Halley's Handbook.

#### Happy Birthday Wishes!

Scott W. Smith, Sept. 19, age 3, Big Spring, Nebr. Donna Claussen, Sept. 20, age 10, Oregon, Ill. Harold Swanson, Sept. 21, age 12, Hector, Minn. Bonnie Belle George, Sept. 21, age 13 Phyllis Ryan, Sept. 22, age 7, Pueblo, Colo.

Vernielle Bodin, Sept. 23, age 9, Pomona, Calif.

Ward A. Tierney, Jr., Sept. 23, age 4, De Soto, Mo.

Jimmy Hoskins, Sept. 23, age 12, Corvallis, Ore.

Your Berean

Society

WILLIAM DICK, Editor 405 South Wood Avenue Fredericktown, Missouri

Are the young people in your church a problem? They should not be. If they would become active Bereans, they could be a blessing to the church. We present here a few suggestions for those who are interested in organizing their young people into Bercans. Those who wish to reorganize their old society or inject new enthusiasm into their present Bereans may find helpful hints here also.

Societies are organized to function for a definite purpose. The purposes of the Berean society are to give our youth a more thorough knowledge of the Bible and to develop capacities for leadership. To fulfill these two purposes, the society must have an organization which operates smoothly. There must be responsible, diligent officers who are willing to grasp the steering wheel and guide the society down the road of accomplishing the aim and purpose of the society.

To get things off to a good start, call a meeting of all those interested to elect officers. The usual officers elected are president, vice president, secretary, and treasurer. These officers may wish to appoint chairmen to assist them-such as a music leader and a social chairman. Special committees prove beneficial for accomplish-





ing such tasks as publishing a Berean paper and maintaining projects.

Meetings are of utmost importance to the life and growth of your society. When young people work, study, sing, and play together, they are strengthened and unified. They have much zeal and enthusiasm which could be created in no other way. These Christian youth gatherings provide opportunity for volunteer leadership and offer instruction for a full Christian life. Your meetings are opportunity periods; the activities of your meetings will reveal the success of your organization.

Plan and work on the preparation of your meetings. Know a week in advance how you plan to conduct the next one. Feel that your last meeting was a failure and that it missed the mark. Determine to make the next one better. If your Bereans take turns in teaching the lesson each week, choose your lessons and teachers far in advance, notifying the teachers early in order to give them sufficient time for preparation.

No matter how consecrated a young person, he is restless and has the idea that all meetings are boring. To overcome this feeling, attempt to eliminate dull and dragging moments. To increase interest at your gatherings, present an added attraction or a different procedure endeavoring to keep each one's attention at all times. Create desire in each Bercan to read the Bible. Make the meeting so inspiring he will want to search the Scripture. Above all, provide frequent opportunity for prayer. This is your spiritual food. Prayer feeds and nourishes your society.

Calvin Coolidge said, "We cannot do everything at once, but we can do something at once." So do something at once by surveying the condition of your Berean society and see if it cannot be improved.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."-Paul.

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SEPTEMBER 18, 1951

## **AMONG THE CHURCHES**

CALENDAR OF SPECIAL EVENTS

- September 30-October 7—Meetings at North Salem Church, Plymouth, Ind. (Walter Wiggins, speaker, and Verna C. Thayer teacher.)
- October 7-Rally Day at Burr Oak, Ind., Church.
- October 13, 14-Minnesota Fall Conference at Eden Valley.
- October 20, 21-Illinois Fall Conference at Chicago (5052 W. Division St.).
- October 21-28—Special evangelistic meetings at Southlawn Church, Grand Rapids, Mich. (C. R. Randall, guest speaker.)
- October 27-28—Berean Youth Rally at Macomb, Ill.
- November 4-6—Southwest Conference at Pomona, Calif.

#### **TEXAS CONFERENCE**

The Texas Conference of the Church of God convened at the new church at Gatesville, Texas, August 18-26. It was the opinion of many that it was the best conference Texas has had.

Bro. G. J. Gordon of Fonthill, Ont., was guest speaker and teacher. His lessons and sermons were inspirational and instructive. He was accompanied to Texas by Sr. Gordon and Sr. Elsie Moore of Niagara Falls, N. Y. Sr. Gordon assisted in the classwork with the children. We are glad to have had the opportunity of meeting them and hope they come to Texas again.

Bro. James Mattison and family of Harlingen, Texas, were also present, and he taught the young peoples' class and gave some good sermons.

Dedication service of the new church was held the first Sunday morning. Bro. Macy brought the sermon as was the wish of the local group as a tribute to him for his work with them.

The new building is quite nice, and our congratulations go to all who helped make it possible. The local brethren worked hard to get it ready for use by conference time, doing some work almost every night for the previous months.

The baptismal service was conducted the last Sunday of the Conference. Five young people made the confession and were baptized by Bros. Mattison and Macy in the Leon River near Gatesville. They are the following: Alen Hayse, San Benito, Evelyn Garner, Riviera; Joe Reeves, Mullin; Philip Yows and Joyce Macy, Gatesville.

Again several sections of Texas were represented, but a few who had written they planned to come were absent. The valley group again had the largest representation of any section.

Officers elected this year are as follows: president, John Hayse, San Benito; treasurer, Mrs. B. A. Jordan, Abilenc.

Mrs. W. H. Reeves, Secy.

#### WESTERN NEBRASKA CONFERENCE

The Western Nebraska Conference of the Church of God convened at Holbrook on August 19 and closed on August 26.

Guest speakers Francis Burnett of Jordan, Mo., and Thomas Savage of Waite Park, Minn., spoke for the most part, to a wellfilled house. The attendance both of adults and children was very gratifying.

Interesting additions to the daily programs were special music and chalk talks given by Srs. Savage and Burnett.

The children expressed much interest in their classes which were conducted by Walcie Rhea Kirkpatrick, Mary Lou Hornaday, and Madge Savage. As a climax to their week's work, the children presented a program, illustrating the lessons and songs they had learned.

Three expressed their desire for baptism, and this service was conducted, Sunday, August 26, Bro. Kirkpatrick officiating. The three were Jeanette June and Ardis Larington and Miss Sharon Marts. The church is most happy to welcome these fine young people to its membership.

We were pleased to have Bro. E. E. Giesler of Moorefield with us for most of the week's activities. His recording of special music and sermons provided a new interest to all.

All things, including the weather, seemed to work together to make this an exceptionally successful and profitable conference. All good things come to an end, however, and the last service brought a feeling of sadness as we hade "good-by" to those we will not see again soon. In the light of present world conditions, we look forward to future conferences with uncertainty. We can, however, live in peace and hope knowing that when He comes "whose right it is," there will be no more "good-bys."

Mrs. Allen Johnson, Cor. Secy.

Scripture napkins (96 in a.box). These napkins are beautifully printed with appropriate Bible texts, four styles. Price: \$1.00. Order from National Bible Institution.

#### BURR OAK, INDIANA

The Burr Oak, Ind., Church of God will be holding special services on Sunday, September 23, marking the completion of a three-room annex and extended basement. Beginning at 2:00 p.m., an organ recital will be presented on the new electric Hammond organ, prior to dedication services at which Bro. Harvey Krogh, Jr., will be guest speaker.

Regular Sunday morning services will be held as usual with church school at 10:00 and worship services at 11:00 with Pastor Harry Sheets speaking. At 12:30 p.m., there will be a "carry-in" dinner with the local ladies in charge. There will be no evening service.

#### MISSOURI STATE CONFERENCE

The Missouri State Conference of the Church of God was held at Fredericktown, August 11-19, 1951. Bro. E. O. Routson of Blanchard, Mich., was guest speaker. Approximately 238 registered.

Worship service was held each evening at 8 p.m. Bible classes were held at 10 a.m. throughout the week. Class teachers were Bro. Francis Burnett, adults: Bro. Routson, young people; and Sr. Iris Burnett was in charge of the vacation Bible school for children.

The ladies of the church served dinner and supper in the church basement each day. A program of entertainment was also arranged by the local young people which included u scenic tour and a watermelon feast.

The business meeting was held Friday afternoon, August 17. The Missouri page which appears in The Restitution Herald was discussed, and it was decided to continue same. It was agreed by the Conference to continue the dollar days to finance the Conference work.

The Quarterly Conference was agreed upon to be held either in October or November on the fourth Sunday. The annual Conference was voted to be held at Jordan, Mo., next year.

Billy Sundwall of Jordan was elected first vice president of the board; Melvin Rogers of Doniphan was elected secretary. Other business was discussed, and the meeting was closed by prayer by Bro. Francis Burnett, chairman.

On Sunday afternoon, August 19, fourteen were obedient to the gospel command and were baptized by Bros. Routson, William Dick, and A. Weldon McCoy. They were as follows: Mrs. Lloyd Thomas, June Thomas, Donald Thomas, Ruth Ann Thomas, Jimmie Graham, Jerry Graham, Pansy Cooper, Lillie Cooper, Rosie Cooper, Harold Cooper, Buddy Cooper, Irma Lou Vishno, Barbara Baggott, and Carl Armstrong. Following the baptisms at the river, Communion service was held at the church, Bro. Roy Graham officiating.

Bro. William Dick preached the closing sermon of a very profitable and enjoyable meeting. Melvin Rogers, Secy.

#### CASEY, ILLINOIS

On Sunday, August 26, Bro. and Sr. Milon Hall of Kokomo, Ind., came to Casey, Ill. Bro. Hall preached interesting and inspiring sermons both morning and ovening.

It was decided that he preach the second and fourth Sundays. We are very happy that the Halls soon will be living in Casey.

We are sorry to report that Bro. Jesse Weaver, who has been sick so long, fell asleep in Jesus, September 12.

Bro. and Sr. Frank Partlow are better and were able to attend services.

Tincic Stephens.

#### THE RESTITUTION HERALD

#### FRANCIS E. THRUSH

Francis E. Thrush fell asleep in death after a long illness, September 2, 1951, at his home, 905 S. 21st St., Salem, Orc.

He was born at Arapahoe, Nebr., October 15, 1877, moving to Omaha in 1901, thence to Salem in 1936.

He was married to Alta Mac Adams in 1903. When a young man, he was baptized by Bro. Almus Adams.

To this union, four children were born, one, Russel, preceded him in death in 1935. He is survived by wife; daughters, Mrs. Evelyn Heath and Mrs. Dorothy Burkhart both of Eugene, Ore; son, Elgin, Salem; two sisters, Mrs. Grace Taylor, Plattsmouth, Nebr., and Mrs. Kate Elgin, Bloomington, Ill., three grandchildren, also a host of relatives and friends.

Services were held at Claugh-Barick Chapel, September 4. Words of comfort (Job 14) were spoken by Bro. Lyle Rankin, Cashmere, Wash. He was laid away at Bell Crest cemetery in Salem to await the coming of our Lord. It was difficult to give him up, but we can repeat the words of Paul "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. . . . 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. 4:13, 14, 16). Hazel B. Adams.

> GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

A letter from Miss Lorraine Gaspar, 2008 S. Aldrich, Minneapolis, Minn., reports that on Sunday, September 9, services were conducted in the city YMCA building; twenty attended. "Where two or three are gathered together in my name, there am I in the midst of them."

"The short article printed entitled, 'He Came,' which appeared in the August 14 issue, really comes to the point. Something for all of us to think about."—Russel Thoms, Sleepy Eye, Minn.

Sr. Leota B. Hanson, office manager at National Bible Institution, is vacationing with friends and relatives in different sections of the country, September 14-29.

Born to Mr. and Mrs. Eules Robinson on August 26 were a girl and a boy. Their names are Brinda Kay and Lindel Ray. The mother and babies are doing fine, and the father is gradually recovering."—W. G. Moffet, Magazine, Ark.

#### **RESTITUTION HERALD**

Mrs. Pearl Zechiel; Ben Pritchard; John Mercer; Clyde Bean; Mrs. W. H. Reeves; Mrs. Nora Wanamaker; Mrs. L. C. Shaffer (2); David Holquist; Jack Keenan; Etta L. Elton; E. L. Swanson; Richard Mercer; Mrs. S. W. Carroll; Sarah E. Wilson; Grace Whitaker; L. J. Elton; J. M. Morgan; Ellsworth Richardson (2); Pat Furbor.

#### SOUTHWEST CONFERENCE

The Southwest Conference to be held in Pomona, Calif., at the Church of the Open Bible, 628 Williams St., will convene November 4-6. The opening session will be Friday evening, November 4. Watch for more details next month, but in the meantime, all those who are close enough to attend should be making plans to come and bring a carload. There will be accommodations for all who come. Lois J. Rahn, Cor. Secy.

#### NATIONAL BIBLE INSTITUTION

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The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only chrough 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. N:17), and Israel to be made head over Gen-tile 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 Jesur Christ for the remission of sins (Acts 2:38) and a consecrated life as essential to salvation.

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# The Restitution Herald

VOLUME 40 NUMBER 50 VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH" CLARK)

-Photo by Orville Kinsey

"The growing number of granite markers which show the resting places of those who sleep in death should serve to . . . reappraise the value of the faith of the early church in resurrection."



"Shall Come Gorth"

"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).

In a day when death runs rampant over the world, there is no greater possession than that found in the assurance of the resurrection. The grim reality of death has always been a stone wall against which men without faith always have struggled futilely. Death is one pitfall of human existence against which neither money, influence, nor power has afforded any protection.

With the obvious finality with which the Bible presents the problem of death, it is understandable why so much emphasis has been placed upon the resurrection. In the teachings of the early church, hope of resurrection was not relegated to occasional mention at the funeral of a friend. It was a vital part of all doctrinal expression. The force of the resurrection testmony is shown clearly by the fact that the church was called in question by authorities upon this matter more than any other.

The assertion of the Apostle Paul that "if in this life only we have hope in Christ, we are of all men most miserable" provides the foundation for the great urgency with which faith in the resurrection was preached. The knowledge that all men must ultimately lie down in the sleep of death, regardless of faith or degree or righteousness, made the fact of the resurrection a dominant necessity in all Christian teaching. No matter what benefit we are able to obtain from Christian faith in this life, it has no value unless it transcends the great gulf that spans the time between death and resurrection.

The growing numbers of granite markers which show the resting places of those who sleep in death should serve to impress those of Christian faith with the urge to reappraise the value of the faith of the early church in resurrection. So few have a living, vital hope in the assurance that they will stand again in flesh and form in the presence of the coming Christ. No statement of Scripture is more clearly understandable or emphatically pre-

sented than the truths of resurrection. Every Christian can lie down in final rest without the least fear or disturbance of mind because he is completely assured of the resurrection. "All that are in the graves shall come forth."

Death is really a fearful thing if we have no understanding of its mysteries. It is only natural that a certain degree of anxiety will develop in the minds of those who approach death. Because this is true, it is equally important that we give ready expression to the consolation that comes from resurrection faith. We have met individuals actually terrified at the thought of dying. They are afraid that death will come upon them as a terrifying reality while they are in possession of full faculties. An elderly medical advisor once gave me a consoling answer to this problem. "No one need be afraid of dying. God in His wisdom has provided an answer to this great problem as He has to all others. Death always brings its own anesthesia long before it is a physical reality. So far as we know, there is no sensation from dying other than that which is regularly associated with sleep."

It was no mere accident that Jesus constantly compared death to sleep. Sleep was given as an example of death. Night after night, during the long years of life, we drift off to sleep at the close of a long, weary day neither conscious of the act of going to sleep nor the long hours of its duration. All we realize is the pleasure of arising greatly refreshed in the morning.

It is a mistake to give no consideration to death in advance of its coming. We do not fear the things we understand. It is comforting to know that God has so wisely provided for the alleviation of mental distress that could attend death by the very nature of our physical bodies. A far greater comfort comes from knowledge of the way in which He has provided for a great awakening.

The day will come when we will walk down the street and meet that neighbor of ours who has been dead these many years. That will be a terrifying experience if we do not understand. Let us think of the hope found in this fact. Just as we met him face to face in years gone by, so also we shall meet him face to face in the morning of the resurrection. It is easy to see why the early church stressed so ardently the true nature of the resurrection.

# The "Four Carpenters"

#### A Radio Sermon by C. E. Randall, Tempe, Arizona

HEN lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

In these four short verses, we have millenniums of history compressed. The scattering of Judah and Israel by the four horns has long since been accomplished. The first question that will come into your minds will be, "Who are the horns that scattered the twelve tribes of Israel?" This question must be fully answered before we can study the subject of the four carpenters. The prophet tells us who these four horns represent. He says they were the Gentiles that lifted up their power over Israel to scatter her. Every person who has come to the age of reasoning and understanding knows that for ages the Israelites have been a scattered and pecked people-a people without a country which they could rightfully call their own and where they would feel that they were on home soil. These four horns that scattered Israel represent the four great Gentile powers that became world kingdoms in their time. These horns of destruction correspond to the four kingdoms which Nebuchadnezzar saw in his dream, when he dreamed about a great metallic image in the form of man. According to the interpretation of this metallic man which the angel revealed to Daniel, there were the four great Gentile powers of Babylon, Medo-Persia, Greece, and Rome. Ever since the days when the throne of David was overturned and Zedekiah and his people were taken to Babylon, the sons of Jacob have been under Gentile domination. This period of Gentile rule over Israel has been correctly termed in Scripture, the "Times of the Gentiles." During this period, Israel has been under the heel of oppressive power, which Paul terms the "casting away of Israel" that the Gentiles may be grafted in and become partakers of the blessing of the gospel.

We now come to the four carpenters. We are not informed as to whom or what these four carpenters represent. Therefore, we are not endeavoring to give an answer to this question. The work of the four carpenters is defined, and it is with their work that we particularly are interested.

What is this work? They are to break the horns, and in breaking the horns, they destroy the power of the Gentiles that they should no longer rule over Israel. When the rule of the Gentiles over Israel has been released, then Israel will become a people that can live within the framework of their own nation and government.

Scripture speaks of the "Times of the Gentiles," which refers to the rule over the people of Israel by Gentile nations. Scripture also speaks about the fullness of Gentiles, that is, when the times of the Gentiles are come to their full. The work of the four carpenters is to finish the "Times of the Gentiles" and to bring their rule over the people of Israel to an end.

The story of Israel has been one of Gentile persecution. The four great powers of Babylon, Medo-Persia, Greece, and Rome spent their fury and unleashed their anger against the sons of Israel. On many occasions, destiny seemed to seal their fate and their whole existence hung in a balance, as in the case when Haman plotted their annihilation. In that instance, God raised up one that came to the kingdom only for such a time; and what appeared to be certain destruction was turned into a glorious victory. Similar episodes of trickery and demoniacal attempts have been made to erase from the earth the Jew. All these efforts have ended in failure, and Israel lives on.

Times are changing. The four carpenters are at work, breaking the power of the Gentiles. The Gentile control over the covenant land has been broken partly. Breaking the power of the Gentiles started in World War I, when General Allenby marched into Jerusalem and delivered the city of the great King from the rule of the Turks. Events have been moving swiftly from that time to the present. Today, Israel is once more a nation - a nation with a government recognized by the great powers of earth. All you have to do to see a fulfillment in part of Zechariah's prophecy is to get a modern map of the land of Palestine, and you will see the new State of Israel as hewed out by the United Nations. No, it is not a complete fulfillment of the prophecy read or the prophecies given by numerous other prophets, but it is a clear-cut pattern of things to come.

With the four carpenters breaking the power of the

Gentiles over Israel, the next event to expect is the return of the Israelites to the land. We now turn to the Word of God to find what the Lord Almighty has said regarding this action. We must go back to Genesis where God made a covenant with Abraham and his seed for the Lord's promises.

"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" (17:7, 8).

This promise was to Abraham and his seed. Neither he nor his seed ever possessed the land in conformity with this promise or covenant. When Abraham died, we are told in Acts 7:5 that he did not have enough of the promise to set his foot on, yet God promised it to him for an everlasting possession. "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

The promise had not been fulfilled when Acts was written. Will the covenant God made go unfulfilled? Will God allow His covenant to Israel to fall by the wayside? No! The Prophet Isaiah predicted:

"He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken" (Isa. 5:26, 27).

The word "hiss" used here is the same word as applied to beekeepers in ancient days when they would "whistle" to call the bees into their hives. Israel is being whistled at today. An unrestricted immigration policy is being maintained by the new State of Israel as they urge their brethren from near and far to "come home" and to come with speed. They are being hissed at and called! Their return is unparalled in history. The fact that their girdle is not to be unloosed and their shoes not untied indicates both the urgency and the brevity of time involved in their return. The Prophet used a most picturesque and dramatic way of indicating the earnestness of their return to their home land. The government of Iraq granted the right to thousands of Jews to return to the land of Israel, but they had to be out of the country by March 1, or they were not to be allowed to go. Those remaining were people without a country. Fifteen thousand had to be emigrated from Iraq and settled in Israel in a short time. Such was the miracle of "the magic carpet" in transporting Jews from Yemen to Israel. These are days spoken

of by the Prophet Ezekiel: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36:24, 25).

The fact that the land has been delivered in part from the Gentiles and Israel partially restored is evidence that cannot be discounted that the fig-tree nation is again beginning to bring forth fruit and shoot out leaves. Evidence is accumulating that the times of the Gentiles are drawing to a close. Not only their times as far as ruling over the land and people of Israel, but also their times as far as having opportunity to become joined unto the Lord are nearing an end.

The age of grace is drawing to a close. The four carpenters have been hammering away at the four horns of Gentile domination, and we can observe their results from every vantage point in any part of earth. Because Israel forgot God for so many centuries, its land became desolate. Departure from God always alienates one from the blessings of God, whether Jew or Gentile, but we are speaking primarily about Israel today. It is now planting "pleasant plants" in the desolate land with "strange slips" or foreign plants or trees. This is what the Prophet Isaiah said would come to pass: "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips" (Isa. 17:10).

The Israelites' history and their present movements confirm the Word of God, and they are getting into the covenant land for the timely role they have to play yet in the great purpose of God. The four carpenters are working fast on both Gentiles and Israel. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12).

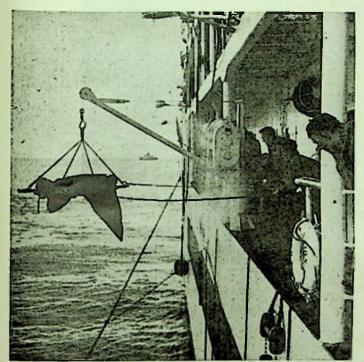
#### DAILY READING HELPS

- M. Oct. 1. Rev. 19:1-6. Vision of praising God compares with Isaish's.
- T. Oct. 2. Matt. 24:48-51. At judgment many will feel "undone."
- W. Oct. 3. Ezek. 2:1-10. God calls another prophet.
- T. Oct. 4. Luke 18:9-14. God respects humility, not pride.
- F. Oct. 5. 2 Peter 3:9-13. God cleanses with fire.
- S. Oct. 6. Luke 18:1-8. God is influenced by prayer.



The fourth in a series of testimonies of personal faith

By Bud Goodwin, Ripley, Illinois



-Authenticated News Photo. The "U.S.S. Consolation" standing by to render service to the wounded and dying.

HILE serving with the United States Marines in the last war, one of my close friends was killed during the landing at Leyte Gulf in the Philippine Islands. During war, one sees wrecked bodies, torn and ripped apart, and it brings you face to face with the hard, cold fact that death is no respecter of persons and has no bounds. At times like these, one thinks almost aloud, "What is it all about?" I had convinced myself that upon arriving back in the states, I would see my friend's mother and tell her of his death. On second thought, I could not do it, because I did not have the answer. I could tell her why it happened, and how it happened; but he was dead. What consolation could be given his mother? It would not be right to tell her he had gone to heaven, because I had seen them bury him at sea, and his body was in the ocean depths. What was the answer? I had to have it.

A year after coming out of service, I found myself at Oregon Bible College. There the Book with the golden word of the ages was spread before me. Little by little, I received the answer to the question that had been imprinted so deeply in my mind. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21, 22). Then the question arose, "When will the resurrection happen?" "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). The answer to how it would happen was pictured to us when Christ raised Lazarus. Jesus went over to the tomb where Lazarus lay and had been dead for four days and cried out, "Lazarus, come forth" (John 11:43). Lazarus came forth!

How could we be assured that the sea would cast forth its dead? That question was answered in Revelation 20:13, "The sea gave up the dead which were in it." How would one be assured of a resurrection to everlasting life? In Philippians 3:10, Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." It is first to know Christ, to know what He has done for you and me, and to recognize the power of His resurrection; to know that because He lives, we shall live also if we know Him and the fellowship of His sufferings, being made conformable unto His death. Yes, Christ stands before us with the golden key that can open tombs of centuries and spring forth the dead. Who does not want to know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death? Christ is the answer to a thousand people a day who stand before open graves and to many who receive word of the death of a loved one. Only He can give the comforting words, "Why weepest thou?" (John 20: 15), because He has the answer, "I am the resurrection, and the life" (John 11:25).

My faith in the resurrection is strengthened more each time I stand before an open grave, for then I realize that man is nothing, that death is one fact with which man cannot cope. Only God has the answer. He has given Christ the power to raise the dead when He comes again.

To that mother and others, I once failed to have the answer. At last the mystery is solved. Christ is coming soon! Resurrection morning is nigh at hand. "Let not your heart be troubled: ye believe in God, believe also in me [Jesus Christ]" (John 14:1).

SEPTEMBER 25, 1951

# In the Wake of the Great Commission



This group shown at the Ater church in 1947 has been the nucleus for the progress being made in the Gatesville, Texas, area. The good work of Bro. Emory Macy, Texas evangelist, and the local brethren is manifest by the recent dedication of a new church building and increasing attendance at Sunday school and church services.

## Service and Baptisms in Arkansas

On September 2, at McGintytown, I baptized Mrs. Lyda and her daughter Wanda. They had made confession several weeks previous to this date.

Bro. Simmons was with us the first week of our meeting which was held at McGintytown from September 1-16. He preached excellent sermons, and services were well attended. C. Alan McLain.

## Baptism at Wray, Colorado

Bro. E. E. Giesler reports the baptism of Robert D. Tagler of Wray, Colo., on September 9, 1951. This unites a young married couple in the faith and was the result of many happy hours of study spent together. Such study and interest on the part of young people could be of great advantage to others who would like to unite their homes squarely upon the foundation of Christ.

## Michigan News

Sr. Ada Simpson, secretary of the Michigan Conference, writes that the good work is going forward at Baraga and Zeba, Mich. Bro. Leonard Brown reports a baptism as a result of the recent National Berean Youth Rally. There were also two baptisms during the course of the Indian camp meeting at Zeba. She quotes Brother Brown's report, saying that he was proud of the sincere conversion of these faithful few who are turning to Christ. Building prospects are progressing at both Baraga and Zeba under the incentive of the Michigan State Conference.

## Personal Workers Group at Pennellwood

A recent bulletin of Pennellwood Church of God at Grand Rapids, Mich., announced the organization of a group of personal workers who will come together for a short period of prayer and study and then go into the (Please turn to page 11)



## **News and Prophecy Digest**

C. E. Randall, Tempe, Arizona

THANK YOU. After several months' absence from the pages of The Restitution Herald, we return to News and Prophecy Digest. We want to take this opportunity of thanking many friends for their cards, letters, and prayers during the time of our enforced rest. The Lord has been good to us in granting restoration of health, and thanks are daily extended for His kindness and blessing. We feel it our duty to exercise more wisdom henceforth in respect to the amount of work and hours we spend in the study. By using secretarial help, we feel we can turn out more work, without taxing our strength as much as formerly when we did all the desk work in connection with pastorate, radio, and literature efforts. We ask continued interest in your prayers for strength and guidance.

LAW AND ORDER. We were interested in a recent editorial in "The United Church Observer" under the heading "Regarding Law and Order." The last paragraph read as follows: "It would be a happy day for The United Church of Canada if the General Council issued an encyclical to the effect that striet observance of its enactments, not only in this particular, but in all matters appertaining to our canons is now imperative. This should put an end to unworthy and detrimental discussions concerning our Sacraments. There is ample room outside our communion for all who cannot conform."

Usually as organizations become strong, they begin to tighten the reins of control over the members and throttle the right to exercise free speech. We did not understand the intent of this article to advocate rigid control over what its ministers could say, but rather over their using the facilities and opportunitics of the church to promote individual views that create strife and discord within the body-views that are not essentially important to salvation. If this was the purpose of the article, then its objective could well be put into practice within our own ranks. One of the worst sins cataloged in Scripture is designated as "he that soweth discord among brethren."

BREAKDOWN IN MORALS. The attention of the nation is constantly being directed toward tho evils in Russia; and without doubt, most of what is said against the Kremlin is true. We must not let our minds be completely drawn away from the home front. Things are not entirely "rosy" here at home. One of the most dangerous conditions this nation is faced with is the "breakdown in morals." We cannot blame anybody for these conditions, other than ourselves.

"U. S. News and World Report" sums the situation in these words: "Dominant idea scoms to be that anything goes if you can get away with it." The Kefauver Committee has brought to light the depths to which men and women in all parts of the country have gone in gambling and scandal. Men and women high in local, state, and federal governments have bartered away honesty and public trust for the "love of money." Basketball scandals indicate how susceptible youth is to the lure of money, and its willingness to barter character and public trust for filthy lucre. Traffic in drugs and marijuana among high school students has become a lucrative trade. These all speak a language that should cause the moral minded to stop, look, and listen.

In England, the moral fiber is revealed by the decreasing number of people who attend church and the increasing number who are regular patrons of the bookmakers. It is reported that three out of four people in England gamble, according to a recent article in a Toronto Sunday paper. If these are the omens of our times, then Paul made a good appraisal of conditions in the last days as described in 2 Timothy 3. The danger that most threatens our nation today is not a power from without, but a moral breakdown within.

Every family is threatened by this immoral avalanche. There is only one reliable safeguard against its danger, and that is within the ranks of the Christian church. Bible study, prayer, and worship have been safe antidotes to evil in the past, and they will serve in the present and future if earnestly used.

#### LACKADAISICAL PREACHING. What a

term! The first word means languid or listless. Recently, I received a letter reporting on the sermons given at one of our state conferences. The writer, himself a minister, said the preaching was of a moderate, middling type of practical sermons that failed to come to grips with the great doctrines of the church or the vital prophecies that concern our times in respect to the church and nations of carth. This was my correspondent's view. A few days ago, I was talking with a layman of another



religious body, and he remarked that the articles in their church papers were no longer of the dynamic, positive caliber. These two viewpoints may or may not be correct, but at least they deserve consideration. There is too much truth in the analysis as it applies to general conditions in both religious bodies. These are dynamic times in which we are living, and preaching must not be of the compromising kind. Listless preaching is the result of listless study and thinking. The preachng heard at General Conference certainly came to grips with subjects assigned various speakers. A common expression following the various sermons was, "That was the best sermon I ever heard him preach." As far as our denomination is concerned, we are in a period of transition - from older to younger ministers; and we feel confident that younger men are going to have vision, spirit, and solid groundwork in the Word to insure a dynamic ministry for the Church of God in whatever time is alloted us in the future. Some may be more colorful than others in their work, but the facts are-they are building. When a group of mostly young men conduct a conference and fourteen baptisms result, we have no need for much worry about the future.

DECEPTION. People as a rule resent being told that they are being deceived and, of course, everyone feels that it is the other fellow that is being deceived. However, this soft type of reasoning does not do away with the fact that there is to be widespread deception in the end time. In Revelation, the heast that comes up out of the earth and initiates the mark of the beast, so that no one can buy or sell except he has the mark or the name of the beast or the number of his name, is going to deceive them that dwell on the earth by the means of the miracles which he has power to perform. The power of deception is going to be great, and the number of those who will be deceived will be legion. The question raises itself, "How can one avoid being deceived ?" There is only one source of security against being sucked into this volume of deception that is going to sweep the world, and that is the Word of God. The acid test by which all claims of divine sponsorship can he tested is, does it have the support of a "Thus saith the Lord"? The last days were to be heavily charged with false teaching, and the Word admonishes to "try the spirits . because many false prophets are gone out into the world." "When they shall say unto you, Seek unto them that have familiar spirits. and unto wizards that peep, and that 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" (1sa. 8:19, 20).

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| 9        | Lions, Fences, and Theology                                                  |
| 5        | Live a Godly Life                                                            |
| 38       | Lousiana Evangelism* Ernest Barnum*<br>Love and the Church Orville Westlund* |
| 12       | Love and the onuren                                                          |
| 35       | Maintain Sound Doctrine                                                      |
| 33       | Maintain Sound Doctrine!                                                     |
| 36       | Man's Proverbial Castle                                                      |
| 42       | Many Mansions Lyle Rankin*                                                   |
| 31       | "Maranatha" Herald                                                           |
| 7        | Meditations Otto E. Dick                                                     |
| 17       | Morodach-Baladan's Strategy William Dick                                     |
| 2        | Mirror Lake*                                                                 |
| 46       | Missionary Work in Southern Texas James Mattison                             |
|          |                                                                              |

| 15  | Mixed Marriages                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
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| 7   | -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 47  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 10  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 30  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 23  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 48  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 47  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 49  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 32  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 02  | My Muster's Face (poem) Author Unknown BP                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 36  | Nebuchadnezzar's Dream A. Weldon McCoy*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 39  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 24  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|     | Editorial                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|     | ews and Prophecy Digest (1-28) C. E. Randall                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 30  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 34  | Contraction of the second states and the sec |
| 4   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 30  | Not Found in the Bible Pennellwood Bulletin                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 4   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 24  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 18  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| -13 | Oil Moves World Events Toward Prophetic Climax                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|     | Editorial                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 47  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 4   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 46  | Oregon Bible College Board of Education*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 43  | Oregon Bible College Report Otto E. Dick*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 33  | Our Gospel Pioneers                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 45  | Our Radio Ministry                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 39  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 18  | Out of the Mail Box (also 19-25, 27, 28, 32, 34, 35, 37, 39,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 12  | Paradise-Do You Want It ! James Mattison*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 42  | Paradise Restored                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 49  | Pictures of the Passing Age                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 7   | Praise God! (poem) Mrs. Tessa Laning                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 28  | Pray With Understanding Mrs. Lyle Rankin                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 29  | Prayer Betty Elliott BP                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 49  | Prayer                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| 40  | Preparing for General Conference* Mrs. Beulah Dunbar*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 15  | Progress-But Perplexity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 32  | Prophecy-Future or Historical? Inez Fraser                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 14  | Prophecy and the New Year                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 44  | Psalm of Hope                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|     | and the second                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 24  | Read the Word!                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 15  | Redeeming the Time Harold J. Doan                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 16  | Redemption Through His Blood Emma C. Railsback*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 2   | Reflections (poem) Editorial                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 10  | Religion-What Is It?                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 38  | Repentance                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 18  | Report of Midwiuter Ministerial Conference                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 43  | Report of the License and Ordination Committee                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 45  | Reports on Radio Broadcasting Mrs. Ada C. Simpson                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 13  | Resurrection                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 35  | Resurrection and the Immortal Soul H. Gary France*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 39  | Resurrection Is Our Hope                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| G   | Sailing into Harbor (poem) Louise Vroman Hays                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 11  | Salvation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 18  | Salvation Insurance                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 9   | Salvation Outside the Church?                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 6   | Sequoia Nation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 16  | Shadow on the Sundial                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 29  | Shall Christian Schools Become a Memory?*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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•

SEPTEMBER 25, 1951

| 13                                                                                                                                                                                                                                                                       | Sydney E. and Margaret Magaw*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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| 2                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 8                                                                                                                                                                                                                                                                        | Signs of the Last Days Herbert F. C. Hill                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|                                                                                                                                                                                                                                                                          | Sins of Omission                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 5                                                                                                                                                                                                                                                                        | Sing of Universion                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 8                                                                                                                                                                                                                                                                        | Social Conditions Proclaim Jesus' Coming Harold J. Doan                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 48                                                                                                                                                                                                                                                                       | Some Important Questions Mrs. Emma C. Railsback*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 5                                                                                                                                                                                                                                                                        | Southern Pioneers*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 48                                                                                                                                                                                                                                                                       | Spirits of Swine Harold J. Doan*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|                                                                                                                                                                                                                                                                          | Spirits of Swinc                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 47                                                                                                                                                                                                                                                                       | Stand Fast!                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 11                                                                                                                                                                                                                                                                       | Star of Faith (poem) Mary Mae Nedrow                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 8                                                                                                                                                                                                                                                                        | Stopping in the Light (also 9, 12, 15, 28, 36)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|                                                                                                                                                                                                                                                                          | J. David Sprinkle                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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|                                                               | Voice of Missouri*                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
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| 5<br>46                                                       | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46                                                            | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46<br>20                                                      | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46                                                            | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46<br>20<br>4                                                 | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46<br>20<br>4<br>30                                           | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46<br>20<br>4<br>30<br>24                                     | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46<br>20<br>4<br>30<br>24<br>37<br>20                         | War Clouds (poem)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 46<br>20<br>4<br>30<br>24<br>37                               | War Clouds (poem)       Mary Mae Nedrow BP         We Have Counted the Cost       Editorial         We Must Act at Once       G. P. Raud         We Must Bo Missionary Minded       Sarah K. Sprinkle BP         "We, Receiving a Kingdom"       James Mattison         Well, That Is Over!       I. S. Davis         What a Missionary Society Can Accomplish       Mrs. C. E. Lapp         What Are We Going to Do About It?       Editorial         What Can I Do?       Harold J. Doan                                                                                                                                                                           |
| 46<br>20<br>4<br>30<br>24<br>37<br>20<br>38                   | War Clouds (poem)       Mary Mae Nedrow BP         We Have Counted the Cost       Editorial         We Must Act at Once       G. P. Raud         We Must Bo Missionary Minded       Sarah K. Sprinkle BP         "We, Receiving a Kingdom"       James Mattison         Well, That Is Over!       I. S. Davis         What a Missionary Society Can Accomplish       Mrs. C. E. Lapp         What Are We Going to Do About It?       Editorial         What Can I Do?       Harold J. Doan         What Does John 3:5 Teach (also 16)       R. H. Judd*                                                                                                              |
| 46<br>20<br>4<br>30<br>24<br>37<br>20<br>38<br>12             | War Clouds (poem) Mary Mae Nedrow BP<br>We Have Counted the Cost Editorial<br>We Must Act at Once G. P. Raud<br>We Must Bo Missionary Minded Sarah K. Sprinkle BP<br>"We, Receiving a Kingdom" James Mattison<br>Well, That Is Over! I. S. Davis<br>What a Missionary Society Can Accomplish Mrs. C. E. Lapp<br>What Are We Going to Do About It? Editorial<br>What Can I Do? Harold J. Doan<br>What Does John 3:5 Teach (also 16) R. H. Judd*                                                                                                                                                                                                                       |
| 46<br>20<br>4<br>30<br>24<br>37<br>20<br>38<br>12<br>40       | War Clouds (poem)       Mary Mae Nedrow BP         We Have Counted the Cost       Editorial         We Must Act at Once       G. P. Raud         We Must Bo Missionary Minded       Sarah K. Sprinkle BP         "We, Receiving a Kingdom"       James Mattison         Well, That Is Over!       I. S. Davis         What a Missionary Society Can Accomplish       Mrs. C. E. Lapp         What Are We Going to Do About It?       Editorial         What Can I Do?       Harold J. Doan         What Does John 3:5 Teach (also 16)       R. H. Judd*         What Is the Tithe?       "What Man Shall Not See Death ?"         "What of Tomorrow?       Editorial |
| 46<br>20<br>4<br>30<br>24<br>37<br>20<br>38<br>12<br>40<br>14 | War Clouds (poem) Mary Mae Nedrow BP<br>We Have Counted the Cost Editorial<br>We Must Act at Once G. P. Raud<br>We Must Bo Missionary Minded Sarah K. Sprinkle BP<br>"We, Receiving a Kingdom" James Mattison<br>Well, That Is Over! I. S. Davis<br>What a Missionary Society Can Accomplish Mrs. C. E. Lapp<br>What Are We Going to Do About It? Editorial<br>What Can I Do? Harold J. Doan<br>What Does John 3:5 Teach (also 16) R. H. Judd*                                                                                                                                                                                                                       |

32 When Christ Appears (poem) ...... Ada R. IIaborshon BP 41 When Good People Die ...... H. Gary France

| When Is "Too Late"? H. Gary France                 |
|----------------------------------------------------|
| Where Are Enoch and Elijah? (also 6) Alfred Authon |
| Where Will We Stand? James Mattison BP             |
| Will Russian Tactics Involve Palestine Editorial   |
| Will the Earth Be Destroyed? Ammie McEntire        |
| Will We Be Accounted Worthy? Mrs. James Robinson   |
| Who Are in Hell?                                   |
| Who Is the Ancient of Days? John R. Fiske          |
| Why Church ?*                                      |
| Why I Want Jesus to Come Ott Baker                 |
| Why Not Now?                                       |
| Woman's Place in the Church Mrs. Ellsworth Routson |
| World Politics Prove Jesus' Coming*                |
| World Fontics Frove Sesus Coming Harold of Sound   |
| Year of Opportunity-1951 William Wachtel BE        |
|                                                    |
| "Ye Shall in No Case Enter"                        |
| Yosemite Falls*                                    |
| Your Berean Society William Dick BE                |
| Your Soul Will Die!                                |
| Youth Rally-1951*                                  |
|                                                    |

38 Youth Rally Ad

## I SHALL NOT PASS AGAIN THIS WAY

The bread that giveth strength I want to give, The water pure that bids the thirsty live; I want to help the fainting day by day; I'm sure I shall not pass again this way.

I want to give the oil of joy for tears, The faith to conquer crowding doubts and fears, Beauty for ashes may I give alway; I'm sure I shall not pass again this way.

I want to give good measure running o'er, And into angry hearts I want to pour The answer soft that turneth wrath away; I'm sure I shall not pass again this way.

I want to give to others hope and faith, I want to do all that the Master saith; I want to live aright from day to day; I'm sure I shall not pass again this way.

-Author Unknown.

## What Great Men Said about the Bible

Abraham Lincoln—"I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book."

George Washington—"It is impossible to rightly govern the world without God and the Bible."

Patrick Henry—"The Bible is worth all other books which have ever been printed."

## IN THE WAKE OF THE GREAT COMMISSION

## (Continued from page 6)

community to do personal missionary work. The first meeting is set for September 25, 7:30 p.m. We are intercsted in hearing more about the success of this effort. We will be looking forward to a complete report on its accomplishments.

## Church Group Formed at Minneapolis

On September 9, Church of God members in the Minneapolis, Minn., area met at the YMCA for their first church service. The group was organized a few days earlier as a church group. Bro. Arnold Johns, graduate of Oregon Bible College, has entered this field from Lester Prairie, Minn. We are looking for active and effective work in Minneapolis.

## Dedication at Gatesville

Bro. Emory Macy, evangelist for the State of Texas, reports 120 present, August 19, for the dedication of the new church building at Gatesville, Texas. He also reports that the group at El Paso is interested in developing its work. Bro. Macy plans to visit them on October 16.

## National Workers at North Salem

Sr. Verna C. Thayer, national children's evangelist, and Bro. Walter Wiggins, national evangelist, will begin a joint series of meetings and Bible classes at the North Salem Church, near Plymouth, Ind., on September 30. Sr. Thayer plans to stop at headquarters to arrange next year's schedule on her way from Baraga to North Salem.

## Wiggins' Report

We are happy to report that the Hillcrest Tabernacle, Morristown, Tenn., has been rewarded for its work. On Sunday, September 9, three were baptized into Christ. They are Mr. Dea L. Holt and Miss Sylvia Holt, father and daughter respectively, and Miss Fay Farmer. These three, with two boys that were baptized at National Berean Youth Rally, were received into fellowship at the close of the evening services.

Bro. and Sr. T. M. Ferrell are happy in their new field of work. There is much to do, and they have what it takes to do it. If there are those that would like to help the Lord's work in some worthy place, we know of no more deserving place than at Morristown. The membership is small, but Morristown is a very good field. Thirtynine attended Sunday school; forty-three attended church. While we hope for more, that is about all we can accommodate until the building is completed. We hope the new pews will be coming soon, for every chair was filled Sunday. Remember us in your prayers.



"The Lord make his face shine upon thee, and be gracious unto thee" (Num. 6:25).

## **Review on Reviews**

Name the first three books in correct order.

What man is believed to have written all three books? In what book are the Ten Commandments found?

What man was the father of the twelve tribes of Israel? What was the tenth plague?

How many years were the children of Israel in the wilderness?

The priests were of what tribe?

## The Numberings

The Book of Numbers is so named because it tells of two times that the Israelites were counted or that a census was taken while they were in the wilderness. The first was in the second year of their wanderings at Mount Sinai. The other census was thirty-eight years later at the banks of the Jordan River as they were about to enter the Promised Land.

Numbers contains thirty-six chapters and was also written by Moses.

## The Census

Many interesting things are told in this book, such as the organizing of the camp around the tabernacle. This was a big problem. Think of the thousands of people in the camp! At the time of the first census, there were 603,-550 men over the age of twenty, not counting the Levites nor the number of women and children. The tabernacle was in the middle of the camp with three tribes on each side.

## The Twelve Spies

The story of the twelve spies is told in the thirteenth and fourteenth chapters. Ten of the spies sent into Canaan brought back a report of giants in the land. The other two spies, Caleb and Joshua, tried to encourage the others to enter the land. The Israelites decided to turn back. Only Caleb and Joshua of the more than 600,000 men over twenty lived to enter the Promised Land. After Moses died, Joshua became their leader.

## **Other Stories**

Other stories in the book are: the rebellion of Korah, who tried to usurp Moses and was swallowed up in an earthquake; the making of the brazen serpent; the story of Balaam and of Balaam's ass that talked.

Near the end of the book is the conquest of Midian, setting boundaries of the Promised Land and setting up the six cities of refuge out of the forty-eight Levitical cities.

## **Beautiful Benediction**

Possibly the most beautiful blessing of the Bible is found in Numbers 6:24-26. God instructed Moses to teach Aaron and his sons to bless the children of Israel thus:

"The Lord bless thee, and keep thee:

The Lord make his face shine upon thee,

and be gracious unto thee:

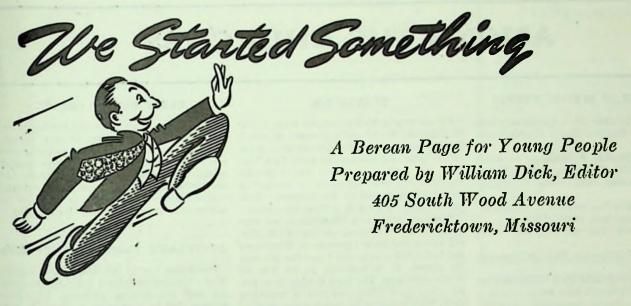
The Lord lift up his countenance upon thee, and give thee peace."

## Welcome New Members!

The names of five new members have been received, and their membership certificates have been mailed. The new members are: Robert Thomas Zeller, not yet one year old, of Liberal, Kan.; Herman, Delores, Julia Rose, and George Hutchinson, all of Hammond, La. We wish to thank the persons that have sent names to the ECE Club.

## Happy Birthday Wishes!

Richard Gainey, Oct. 1, age 3, Hammond, La. Jimmy Powell, Oct. 2, age 4, Judsonia, Ark. Glen Fisher, Oct. 3, age 8, Niles, Mich. Samuel Gainey, Oct. 3, age 13, Hammond, La. Phyllis Gainey, Oct. 4, age 10, Hammond, La. Herman Hutchinson, Oct. 4, age 14, Hammond, La. Judith Peters, Oct. 4, age 12, Paynesville, Minn. Joe Reeves, Oct. 4, age 13, Mullin, Texas Barry Hodges, Oct. 5, Hammond, La. Kenneth Kirkpatrick, Oct. 6, age 4, Eden Valley, Minn.



Often we hear young people complain, "I do not like to go to church because there just is not anything to do." Why is there not anything to do? Is it the fault of the adults? the church board? the pastor? Perhaps! Just what have you young people done to create activity in the church? You cannot expect the older ones to understand all your problems and provide entertainment when things get dull.

We started something! Strictly speaking, the Berean society was designed to get church youth more interested in the Bible. The purpose of the society is defeated, however, if it does not provide also an emotional outlet for young people. Young Bereans lack years of experience but abound with energy and enthusiasm. If young people cannot spend their energies upon church activities, they will go somewhere else to do it.

The next time you young people get bored, call everyone together and talk things over. Make plans for activities that will give everybody something to do. Wordly amusements survive only because youth demand them. Clean and wholesome recreational facilities would also come into existence if you would demand them. Any businessman can testify that he would soon fail if he did not supply the demands of his customers. When we contribute our time and money to entertainers of the world, we are merely helping to keep them in business.

"There are not very many young people in our church. I have a lot more fun when I go over to this other church where there are more kids my own age." Have you ever heard those words before? Yet we cannot blame one for thinking that way. No one likes to go to a church where only a handful attends. What are we going to do about it?

Just let the youth walk out our doors to join some more fashionable church? Are we going to stand off in the corner and say, "Well, if people want to be led astray from the truth, there is not much we can do about it"? If you were a vacuum cleaner salesman, you would not sit at home expecting people to flock to you to buy the best vacuum cleaner in town. Rather, you would canvass the whole town, going from door to door to convince people of that fact.

Truth is the most powerful weapon we have. We believe we are teaching the truth. Why is it not transforming more lives today? Brother C. E. Randall once said, "I believe we have the purest interpretation of the gospel. We leave the task of spreading the gospel to those who have a perverted gospel. Why are we not spreading it?" You young people need to do more person-to-person persuasion to convince people your own age of great moral truth.

Larger churches realize that when they can get the gang to attend their social events, they can expect many of them to attend their church services. Since most of our methods have failed, why cannot we benefit from their experience? They win multitudes with recreation and distorted teachings. Let us win the masses with recreation and truth. People today are seeking truth. They are tired of cheap imitations. They want the "real things." The Church of God preaches the genuine message - Jesus Christ. He is the answer to all expectations of the public.

We started something! We challenge you young people to become interested in Berean societies, contribute your time and talents, and see some action. Let us not hear again the complaint that there is nothing to do.

\_\_\_ National Berean Society =

#### PAGE 14

SEPTEMBER 25, 1951

## AMONG THE CHURCHES

#### CALENDAR OF SPECIAL EVENTS

- September 30-October 14 Special meetings • at Fonthill, Ontario. (Alva Huffer, guest speaker.)
- September 30-October 7—Meetings at North Salem Church, Plymouth, Ind. (Walter Wiggins, speaker, and Verna C. Thayer teacher.)
- October 7—Dedication services at Southlawn. (John L. Denchfield, guest speaker.)
- October 7-Rally Day at Burr Oak, Ind., Church.
- October 13, 14-Minnesota Fall Conference at Eden Valley.
- October 20, 21—Illinois Fall Conference at Chicago (5052 W. Division St.).
- October 21-28—Special evangelistic meetings at Southlawn Church, Grand Rapids, Mich. (C. R. Randall, guest speaker.)
- October 27-28-Bercan Youth Rally at Macomb. Ill.
- November 4-6—Southwest Conference at Pomona, Calif.

#### MINNEAPOLIS, MINNESOTA

The first church services of the Church of God of Minneapolis were held at the YMCA on September 9. Services were well attended by twenty diligent workers who have worked several years to see the day approach when they would be able to meet together for Sunday school and church services.

The following people attended services:

Mr. and Mrs. Bob Lawson and Barbara, Marcia Parkhurst, Mr. and Mrs. Joe Lawrence, Miss Esther Peterson, Mrs. Alvin Bennett, Mr. Alvin Shipp and Dale, Mr. and Mrs. Sidney Johnson, Steven Graham, Mr. and Mrs. Alson Dehn, Miss Alice Anderson, Mr. Orville Westlund, Miss Lorraine Gaspar, and Miss Phyllis Johnson.

We are certain there are other members, or those interested, who are living in or near Minneapolis that would be interested in attending. We would appreciate receiving names and addresses of these people and ask you to address such information to Arnold Johns, 2854-41st Ave., So., Minneapolis.

A business meeting was conducted Tuesday, September 4, at our regular midweek study to organize the Minneapolis church. Pastor Arnold Johns acted as chairman.

Officers elected for the coming year are as follows: Church board, pres., Joe Lawrence; vice pres., Mrs. Alvin Bennett; sccy-treas., Phyllis Johnson; Sunday school board, supt., Joe Lawrence; asst. supt., Mrs. Alson Dehn; sccy-treas., Lorraine Gaspar; asst. sccy-treas., Marcia Parklurst.

We pray that our work will go forward with increasing zeal. We appreciate having the interest and services of Bro. and Sr. Lawrence, who recently moved to Minneapolis. We also appreciate the faith and eager willingness of Bro. Arnold Johns to organize our work.

### EVANGELISM

On our way to Morristown, we stopped over in Eldorado, Ill. It was a pleasure to preach for the people of our childhood once more. At the close of a Bible study hour, Jack Wiggins, our nephew, indicated his desire for baptism. The next afternoon, a number of the church gathered at the Edmister farm, and we assisted Jack in putting on Christ.

Upon our arrival in Morristown, we were happy to find that Bro. and Sr. T. M. Ferrell had moved their furniture to Morristown and had found a very nice house for sale near the church. It is inspiring to see how all things work here. The Lord is with these people. They have faith, and God is rewarding them. We are happy to report a one hundred per cent increase in church membership. Two young ladies have requested baptism. We are expecting three others. The church has need of more families. We extend an invitation to isolated members to come to Morristown to live. It is a very beautiful city located between the Cumberland and Great Smoky Mountains. The climate is very moderate. One could be a great help to these and also grow in Christian work. If you would like to enjoy living in the scenic southland where we have a church, write to Bro. Terry Ferrell or Bro. B. E. Holt. They will help to work out something for you.

We ask your continued prayers for the work. Bro. Ferrell took over the work on Sunday, September 9.

We plan to visit the Hendersonville, N. C., Church before starting other fields of work.

Brethren, we are living in the closing days of this age. Let us work while it is day!

Walter Wiggins.

Scripture napkins (96 in a box). These napkins are beautifully printed with appropriate Bible texts, four styles. Price: \$1.00. Order from National Bible Institution.

#### WRAY, COLORADO

In the afternoon of September 9, 1951, the writer baptized Robert Dean Tagler of Wray into the body of Christ.

Last Easter, Robert and Miss Letha Hammel, both of Wray, were united in marriage at the Church of God in Moorefield, Nebr. The young couple are very happy in this new relation, and especially so since Robert came into the church. Robert and Letha are much more interested in learning Scripture than worldly pleasure, and spend many late hours at night learning the "things concerning the kingdom of God and the name of Jesus Christ. They are ever present at Sunday school and church and will, with the help of God, make loyal workers in the vineyard of Christ. Pray for this couple and drop them a card or letter sometime! Address them Mr. and Mrs. Robert Tagler, Wray, Colo.

E. E. Gicsler.

#### RALLY DAY AT OREGON

The Oregon, Ill., Church and Sunday School are holding their Rally Day, Sunday, September 30, 1951. A basket dinner and afternoon service are planned, with regular Sunday school and morning preaching services. All are invited to come and make this a spiritual communion. The Bercans are in charge of the afternoon services. Paul Hatch, Secy.

#### SOUTHLAWN DEDICATION SERVICES

Southlawn Church of God, Grand Rapids, Mich., has just completed a \$20,000 remodeling and redecorating program. Dedication services will be conducted at eleven o'clock, Sunday morning, October 7. Bro. John Denchfield, a former pastor, will be guest speaker. Bro. Robert Hardesty is present pastor.

#### HERALD RECEIPTS

"Mrs. Rosie Wilson; Mrs. Cliff Manuel; Mrs. Wallace Woolf; Mr. & Mrs. Leon C. Pixley; Ella C. Boyer; Leora Spindler; Mrs. Esther Claussen (2); Carl Bunch; A. M. Jones (3); J. C. L. Michaels; Mrs. James Lippert; Mrs. Emma B. Coleman; C. B. Compton; Emil Holquist; Fredericktown Church (5); Inez M. Titus; Mrs. George Reye; Margaret Ballentine; Mrs. Lillie Carpenter; Walter Fisk.

#### GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Mrs. Glenn Birkey of Flagg Center, Ill., fell asleep in death Thursday, September 20. Services were conducted on Saturday, September 22. The Birkeys have been faithful members of the Oregon church, and Bro. Birkey is a past officer of the General Conference. A complete report will follow later.

Mr. and Mrs. Walter Skinner arrived on Wednesday September 19, to assume the duties of matron and caretaker at Golden Rule Home.

Sr. Clara B. Chaffee spent a few days in the hospital recently. We are pleased that she has improved sufficiently to return to Golden Rule Home. She is now in her ninetysecond year.

Bro. Otto. E. Dick will speak at Hope Chapel, South Bend, Ind., Sunday, September 30, while Pastor Harvey U. Krogh, Jr., is speaking at Blanchard, Mich.

Born to Mr. and Mrs. Jake Moreland a . hoy, James David. Congratulations!

Born to Mr. and Mrs. Tommy Daniels on September 4, a baby girl, Martha Dian. Congratulations!

#### THE RESTITUTION HERALD

#### VIRGINIA STATE CONFERENCE

The Virginia State Conference and Bible School convened according to plans on August 16, and continued in session for ten days. The total enrollment was 142. The average attendance was 95, equally divided among adults, young people, and children's classes.

The daily program included devotional periods under direction of members from various churches at 10:30 a.m.; classes at 11:00 a.m.; children's devotional period at 1:30 p.m.; and classes at 2:00 p.m. Each day climaxed with an inspiring sermon at 7:30 p.m.

Bro. C. E. Lapp of Grand Rapids, Mich., was guest speaker and teacher. We were disappointed Sr. Lapp and family could not accompany him.

Bro. Alva Huffer, our pastor, ably assisted Bro. Lapp in teaching adult and young people's classes. In the adult class, Bro. Lapp presented lessons concerning a "Consecrated Home." Bro. Huffer gave an outline of the teachings from the epistles of Paul.

We were pleased to see such fine young people's class this year. Their interest and enthusiasm were excellent. The general attitude was very gratifying.

Sr. Verna C. Thayer and helper, Sr. Louise Johnson, were in charge of children's classes. This phase of Christian endeavor is of special interest especially when we see boys and girls growing up to accept Jesus as their Saviour and entering into more advanced Bible study classes. Truly, this is the result of righteous seed sown early in life and which produces the most bountiful harvest. We can be thankful for Sr. Thayer's unselfish love and devotion for the children. It was again our pleasure to remember Sr. Thayer's birthday with a special gift and wish her many happy returns of the day during our conference.

Bro. Lapp delivered each evening message and on several occasions showed pictures of the Holy Land and Israel as a nation. Surely, one can see God's hand working among that people today. Each evening we were privileged to enjoy special music in song. The attendance during the meetings was excellent. Many visitors came from a distance. We hope they will come again.

Four persons, Carolyn Morrison, Janet Boyor, Richard Fogle, and Given Cleek were baptized in the all-saving name of Jesus during these meetings. May God bless them and keep them.

On Sunday morning, August 26, we celebrated the first anniversary of the "Voice of Tomorrow" radio program heard each Sunday at 8:15 a.m. over statin WINC. Winchester, Va. Bro. Lapp delivered the message, and the original "Boyer Quartet" was present to add to the program in song.

The children and young people presented their achievement program on Friday night under the direction of Sr. Thayer, after which sho showed some pictures of different churches and church work being done all over the country.

The Conference business meeting was held on Friday afternoon.

The Christian fellowship and general attitude which we enjoyed this year can help strongthen and encourage us to begin anew and hold fast our profession of faith in the days ahead. Nina G. Hicks, Secy.

### FRED C. SMITH

Fred C. Smith, son of Mr. and Mrs. Jesse Smith, was born near Russellville, Ark., Dccember 15, 1892. He died, August 28, 1951.

He became a member of the Church of God of the Abrahamic Faith through putting on Christ in baptism in 1917.

He leaves to mourn his death, three brothers: Arthur and H. Clyde of Russellville, and H. Scott of London, Ark.; three sisters: Mrs. Lillis Nordin and Mrs. Ruby Goates of San Benito, Texas, and Mrs. Mae Shinn of Russellville, Ark., and a host of relatives and friends.

Funeral services were conducted by the writer and C. Alan McLain at the Mill Creek Church where he had worshiped all his life. Interment was in the Booher Cemetery where he awaits the Master's call.

V. E. Kirkpatrick.

#### DONNA MARIE ZEBRO

Donna Marie Zebro was born September 5, 1939, and died, September 10, 1951. She was the daughter of Mr. and Mrs. Verland Zebro, granddaughter of Mr. and Mrs. Edwin Engebretson of Graytown, Wis. She leaves one brother, Robert, and one sister, Linda, as well as her parents.

She was laid to rest at the Halvorson Cemetery at Menomonic, Wis., to await her proper order in the resurrection. Bro. Raymond Brown was solist; Sr. Madge Savage, pianist. The writer conducted the services.

T. M. Savage.

#### THE RESTITUTION HERALD

The Restitution Herald advocates: the near rcturn of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrec-tion 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.

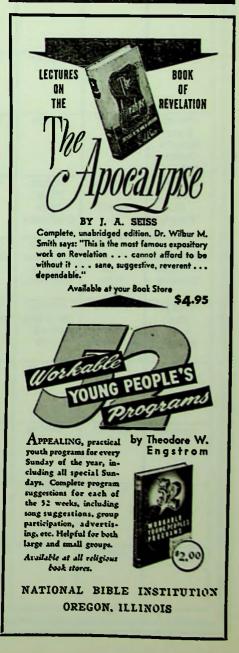
#### SPECIAL SUBSCRIPTION OFFER

THE RESTITUTION HERALD is extending a special subscription offer to all churches, classes, and individuals. For each club of five new subscriptions received at the regular rate, you may includo one free subscription to any nonmember in your community who would be interested in reading THE HER-ALD. We will mail to this individual fifty issues of THE RESTITUTION HERALD free of charge.

This offer is good only from September 1, 1951 until January 1, 1932.

#### RADIO BROADCASTS

- KTYL-Mess, Arizona, 8:30 a.m., Sunday.
- KSUN-Bisbee, Arizona, 7:45 a.m., Sunday.
- KBRL-McCook, Nebraska, 8:15 a.m., Wednesday.
- WKAI-Macomb, Illinois, 9:45 a.m., Tuesday.
- KPQ-Wenatchee, Washington, 3:45 p.m., Monday.
- KCLW-Hamilton, Texas, 10:00 a.m., Saturday.
- WAIT-Chicago, Illinois, 8:15 a.m., Sunday.
- WINC-Winchester, Virginia, 8:15 a.m., Sunday. WIOU—Kokomo, Indiana, 7:15 a.m.,
- Sunday.



# Pledges for the 1950-'51 Budget

\$3,500.00

\$3,500.00

Our record of helping hands in "Building for a Better Day"

# Conference Budget\$35,000.00Received to Date\$ 5,550.00

|                                                    |                               |                                               | dge now to<br>gram. Pledg                |                                        | is 1951 - '52<br>y later!     |                                             | \$1,000.00<br>Group<br>A                       | \$1,000.00<br>Ohio<br>Conference            | \$1,000.00<br>Brush<br>Creek<br>Church |
|----------------------------------------------------|-------------------------------|-----------------------------------------------|------------------------------------------|----------------------------------------|-------------------------------|---------------------------------------------|------------------------------------------------|---------------------------------------------|----------------------------------------|
| \$500.00                                           | \$500,00                      | \$500.00                                      | \$500.00                                 | \$500.00                               | \$500.00                      | \$500.00                                    | \$500.00                                       | \$500.00                                    | \$500.00                               |
| \$500.00                                           | \$500.00                      | \$500.00                                      | \$500.00                                 | \$500.00                               | \$500.00                      | \$500.00                                    | \$500.00                                       | \$500.00                                    | \$500.00                               |
| \$400.00                                           | \$400.00                      | \$400.00                                      | \$400.00                                 | \$400.00                               | \$400.00                      | \$400.00                                    | \$400.00                                       | \$400.00                                    | \$400.00                               |
| \$300.00<br>Truth<br>Seeker's<br>Church<br>Chicago | \$300.00                      | \$300.00                                      | \$300.00                                 | \$300.00                               | \$300.00                      | \$300.00                                    | \$300.00                                       | \$300.00                                    | \$250.00                               |
| \$250.00<br>Dixon<br>Ill.<br>Church                | \$250.00<br>Group<br>B        | \$250.00<br>Minn.<br>State<br>Conference      | \$200.00                                 | \$200.00                               | \$200.00                      | \$200.00                                    | \$200.00                                       | \$200.00                                    | \$100.00                               |
| \$100.00<br>Mr. & Mrs<br>Clarence<br>Dimmick       | \$100.00<br>Virda<br>Sitler   | \$100.00<br>Mr. & Mrs.<br>George<br>McMurtrie | \$100.00<br>Mr. & Mrs.<br>Harold<br>Doan | \$100.00<br>Mrs.<br>Emma<br>Coleman    | \$100.00<br>Tom<br>Zirkelbach | \$100.00<br>Mr. & Mrs.<br>Walter<br>Wiggins | \$100.00<br>Mr. & Mrs.<br>D. W.<br>Kirkpatrick | \$100.00<br>Mr. & Mrs.<br>Glenn<br>Canfield | \$100.00<br>Macomb<br>Ill.<br>Church   |
| \$100.00<br>Mrs.<br>L. R.<br>Hillard               | \$100.00<br>F.G.<br>Carpenter | \$100.00<br>Mr. & Mrs.<br>Otto E.<br>Dick     | \$100.00<br>Mr. & Mrs.<br>Don<br>Huffer  | \$100.00<br>Miss<br>Maybelle<br>Hanson | \$100.00                      | \$100.00                                    | \$100.00                                       | \$100.00                                    | \$100.0                                |
| \$100.00                                           | \$100.00                      | \$100.00                                      | \$100.00                                 | \$100.00                               | \$100.00                      | \$100.00                                    | \$100.00                                       | \$100.00                                    | \$100.                                 |
| \$100.00                                           | \$100.00                      | \$100.00                                      | \$100.00                                 | \$100.00                               | \$100.00                      | \$100.00                                    | \$100.00                                       | \$100.00                                    | \$100                                  |
| \$100.00                                           | \$100.00                      | \$100.00                                      | \$100.00                                 | \$100.00                               | \$100.00                      | \$100.00                                    | \$100.00                                       | \$100.00                                    | \$10                                   |
| \$100.00                                           | \$100.00                      | \$100.00                                      | \$100.00                                 | \$100.00                               | \$100.00                      | \$100.00                                    | \$100.00                                       | \$100.00                                    | \$1                                    |

